

# INTEREST

JANUARY 1982

# 1982

## IS THIS THE YEAR OUR LORD IS COMING?

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talks about "A Faith for  
all Tomorrows" on page 4  
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encouraging gifted young  
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# INTEREST

JANUARY 1982 Volume 47 No. 1

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# Like Jesus

## METAMORPHOSIS

I Cor. 15:51-52; I Thess. 4:16-17

I shall be changed—when that great Word,  
His resurrection shout, is heard.  
In one glad moment I shall be  
Transformed to immortality;  
This covering of mortal clay  
Like clothes put off, shall slip away,  
And like a chrysalis breaking through  
I shall be changed—to live anew.

I shall be changed—the clinging sin  
That haunts and mocks me deep within,  
The anger and the pettiness,  
The doubts, the fears, the selfishness,  
And all the sorrows of the years,  
The disappointments and the tears  
Will be forgotten, finished, past.  
I shall be changed—like Him at last.

I shall be changed—His righteousness  
Shall be my spotless, changeless dress,  
Yet who am I to know such bliss?  
And who but He could purpose this:  
That ransomed souls of Adam's race,  
So undeserving of His grace—  
More glorious than the seraphim  
Shall be so changed—to be like Him.

by Joan Suisted  
New Zealand

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## EDITOR'S PAGE

by James A. Stahr

# Looking for Jesus

## WHAT IF THIS WOULD BE THE YEAR THAT JESUS COMES?

I WAS DRIVING TO WORK when I heard it. I didn't recognize it. It was a hymn I had never heard before. It was being sung on the "Morning Chapel Hour," coming in over my car radio. The principal and oft-repeated line was, "What if this would be the day that Jesus comes?"

When the hymn was completed, the announcer picked up its theme for some additional comments. "What if this would be the year that Jesus comes?"

He had changed one word, whether deliberately or inadvertently I do not know. But it got me thinking. What an appropriate question for the start of a new year!

Will 1982 be the year of our Lord's return? If so, what will that mean to us? It will mean the joy of being in His presence! Of seeing Him face-to-face! Of being reunited with those who have gone before!

It will mean the end of our long pilgrimage through the wilderness. It will bring the completion of our sanctification, a process that began the day we were saved and moved forward each time the Spirit of God drew us into a closer walk with Christ. It will mean the cleansing away of the wood, hay and stubble of our lives, so that only the gold, silver and precious stones remain.

For some there won't be much left. They shall be saved, "yet so as by fire" (I Corinthians 3:15). For others there will be the joy of hearing the blessed Lord say, "Well done, good and faithful servant" (Matthew 25:23).

But the return of the Lord will also mean the abrupt end of any further opportunity to reach out to the lost and dying world. We will bring with us the sheaves we have gathered, but we will gather no more. Other servants of the Lord, people not yet converted when we are caught up, will take our places on the front line during the Great Tribulation that will follow our departure (Revelation 7:3-4). They will carry God's message to every tribe, tongue and nation, reaping a harvest of souls (vv. 9, 14; Matt. 24:14).

They will do it. Our opportunity to sow and reap will be gone forever.

### IF IT IS NOT THE YEAR

What if 1982 is not the year that Jesus comes? Then we have a different set of exciting consequences. For the very fact that he MIGHT come, even if He doesn't come, has a dramatic effect on the lifestyle of the believer who keeps that possibility in mind.

Consider first of all this matter of **service and evangelism**. We know that our opportunity to sow the seed and reap the harvest might be terminated at any moment. This gives us renewed incentive to reach out to the lost with the message of eternal life. We know that our friends and neighbors may soon find themselves

plunged into the overwhelming horrors of the Great Tribulation. This stirs our hearts to throw the lifeline to them while there is yet time.

There is a **second consequence** arising from the expectation of our Lord's return. We see it rather vividly in a sequence of three passages from the New Testament epistles. The first is Philippians 3:20-21. "We look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body." Note the sequence. He will change us; therefore we shall be like Him.

### CHANGED———therefore LIKE HIM!

The second passage is I John 3:2-3. "When He shall appear, we shall be like Him, for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure."

Observe now the second step in this chain of consequences. Knowing that eventually we are going to be like Him, by His action, we begin a "do-it-yourself project" right away. We take steps to purify ourselves.

### LIKE HIM———therefore PURIFY!

Of course I understand that attempts at self-purification are of no avail without the gracious help of God's Holy Spirit. Nevertheless, it is the Bible that speaks of "every man . . . purifying himself." This suggests a deliberate act of the will—repentance, confession of sin, deliberately choosing to walk in the Spirit rather than fulfilling the lusts of the flesh (Galatians 5:16, 25).

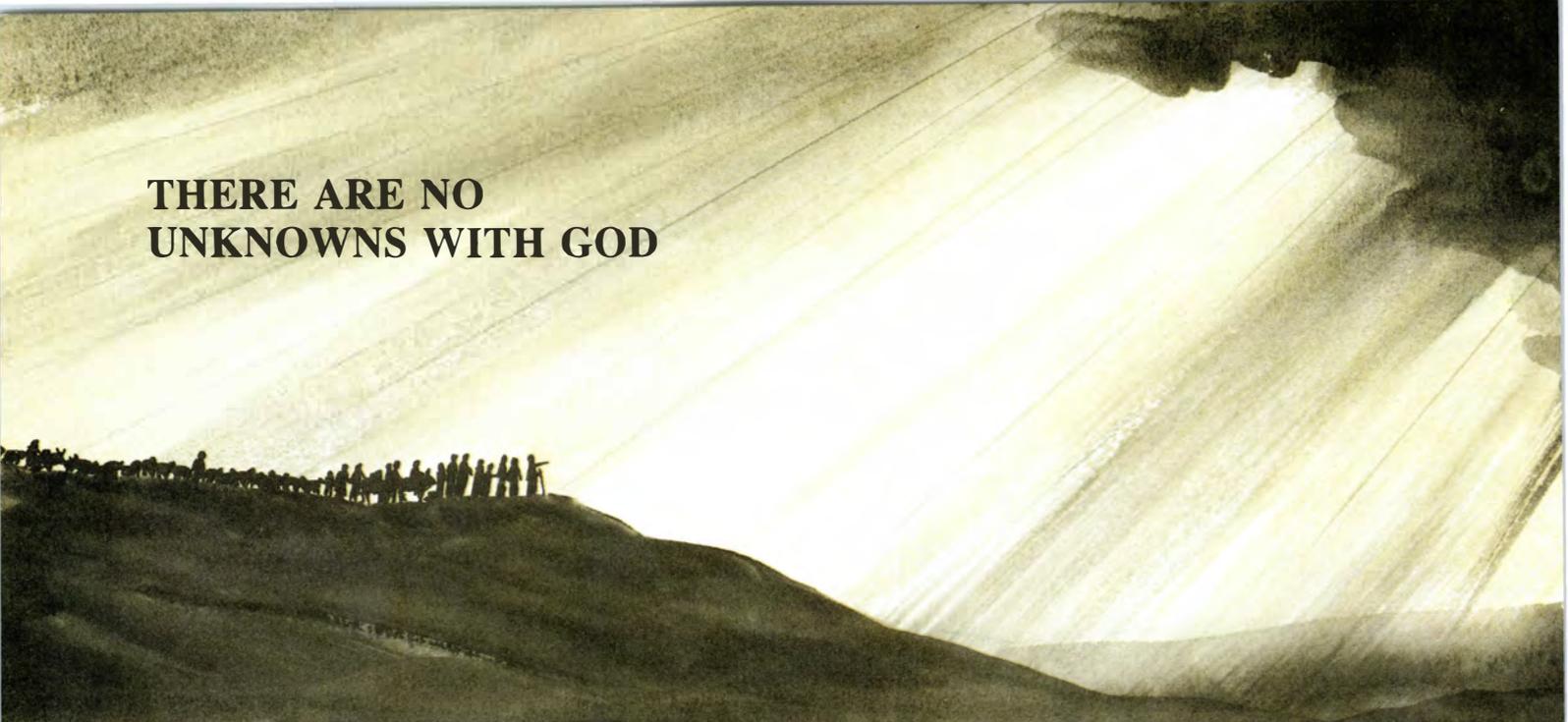
This same deliberate choice of the will is described in our third passage, Titus 2:12-14. "Denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

In this passage the purifying (I bring the word up from verse 14 as an apt description of the action of verse 12) leads to another consequence. Once we are living godly and separated lives, we don't really fit into worldly society anymore. We belong to another country. We serve another King. Having this attitude, we eagerly look for the appearance of that King.

### PURIFY———therefore LOOKING FOR HIM!

Now we have come full circle. We begin with the realization that Christ may come this year, and we start looking for that coming. We learn from Scripture that when He comes we shall be changed. The change will make us like Him. If we are going to be like Him we will start to purify ourselves even now. And the

*Continued on page 17*



# THERE ARE NO UNKNOWN WITH GOD

by John Williams, Vancouver, B.C.

**F**EW STORIES in Scripture are more wonderful than that of faithful Abraham, the friend of God. As we step forward into a New Year, let us consider the story of this great man, as summarized in Hebrews 11.

The author of Hebrews notes four steps in Abraham's journey of faith. He writes:

1. By faith Abraham obeyed and went—11:8
2. By faith he lived in tents—11:9
3. By faith he was enabled to become a father—11:11
4. By faith he offered Isaac—11:17

Let us examine these four steps and derive help from them, as we go forward in our journey of life.

## I. THE OBEDIENCE OF FAITH

We shall appreciate Abraham's first step of faith (Hebrews 11:8) if we remember that Haran, his adopted city, and Ur, his native home almost a thousand miles to the southeast, were great commercial and cultural centers. To leave Haran not only meant bidding farewell to family, friends and home, but apparently saying goodbye to security and material prosperity. However, we read that when God called him to leave, Abraham obeyed without hesitation.

At 75 years of age he could have cited commitments, contracts, and common sense. Instead, Abraham stepped out with God. His neighbors might have suggested it was insanity

to set off on a journey with no forwarding address, no prospects of a job, and no visible means of support. Their logic fell on deaf ears.

Abraham was tuned to another frequency. He had heard Jehovah's voice and his bags were packed. There was no promise of promotion, no subsidized company move, courtesy of Allied Van Lines; just a long, hot, dangerous desert trek. However, undeterred, Abraham moved off, his hand in God's (Genesis 11:31-12:4).

## II. THE DISCIPLINE OF FAITH

After the long arduous journey from Haran, Abraham and his company arrived at Shechem in Canaan. He might certainly be excused for thinking that now was the time to settle down and build a beautiful home (three bathrooms, recreation room, swimming pool, et al!). After all, he had come a long way, and God had rewarded his obedience with the promise of some rather extensive real estate. But this was not Abraham's style.

His first step was to build an altar to the Lord and celebrate His goodness. There were pagans all around him, and Abraham wanted it clearly understood "whose he is and whom he served."

Next he pitched his tent and let it be known that he was a pilgrim. For all the grandeur of Jehovah's promise, Abraham was content to be a resident alien in Canaan (Genesis 12:5-8).

Abraham had learned the discipline of faith (Hebrews 11:9). Certainly he would have enjoyed the luxuries of settled, community life, but he had other things in mind. His vision was not of *earthly* grandeur, but of the eternal city of God (v. 10).

It was not that Abraham failed to appreciate the material potential of Canaan, although neither he nor his immediate descendants would possess it (v. 13). It was rather that having tasted the richness of spiritual fellowship with the Lord, all these earthly things seemed so insipid and inconsequential. What if his only security lay in a few ropes and tent pegs? Ahead there were foundations laid by the Architect of the ages (vv. 14-16).

## III. THE FRUIT OF FAITH

At first sight Hebrews 11:11 appears to be talking about Sarah rather than Abraham. If we examine the text carefully, we shall probably agree that Abraham is still the subject. The New International Version gives us insight into the sense of the original.

By faith Abraham, even though he was past age—and Sarah herself was barren—was enabled to become a father because he considered Him faithful who had made the promise.

The difference in the Greek is simply an "iota subscript," which is even smaller in size than an English

# A FAITH for all tomorrows

comma. This means that we read the words "Sarah herself" in the dative rather than the nominative case, and this suggests the idea of accompaniment. That Abraham is in view rather than Sarah seems also to be demonstrated from the phrase "to conceive seed" (*katabolen spermatos*), literally the "deposition of seed," referring to the father's part in procreation rather than the mother's.

What our author is pointing to is the remarkable faith of Abraham. It remained undaunted by his own advanced age and the barrenness of Sarah's womb. God told Abraham he would have a son by Sarah, and against all odds Abraham believed it (Genesis 15:2-5; 17:15-22; 18:9-14).

In answer to such faith God not only gave Abraham his son, Isaac, but also a progeny as numerous as the stars and the sand (Genesis 22:17). As far as the writer of Hebrews is concerned, this is now demonstrable, historically.

#### IV. THE VISION OF FAITH

Abraham's fourth step of faith, noted in Hebrews 11:17-19, was really what we might call "a quantum leap." Here we are concerned with that amazing story of "the binding of Isaac," as our Jewish friends call it (Genesis 22:1-14).

Notice the various emphases in the text. First, reference is made to the testing of Abraham's faith ("when he was tried"—Heb. 11:17). Could

there ever have been a greater "proving" of faith? (Compare Genesis 22:1 and I Peter 1:7; James 1:2, 12). Abraham came through with flying colors.

Second, we are given the details of the test. Abraham took Isaac, his one and only son, and bound him upon the altar, knowing full well the boy was his only guarantee of a true posterity.

Third, we are told the secret of Abraham's calm faith in this seemingly impossible situation (Heb. 11:19). Although he had absolutely no precedent nor any possible way of explaining how it might happen, Abraham expected to witness the resurrection of Isaac from death.

Once again Abraham counted absolutely on God's word. Since Isaac was the promised seed and the human means by which God would implement His promise, Abraham had no doubt that he and the lad would return (Genesis 22:5). So real was Abraham's faith in this matter that in a sense ("in a parable") he did receive Isaac back from death!

We may ask, which of these four steps brought about Abraham's justification before God? In Romans 4:3, by quoting Genesis 15:5-6, Paul emphasizes Abraham's justification on the basis of his faith in the word of God. James (2:21-23) quotes the same passage but cites his offering of Isaac (Genesis 22). The writer of the Hebrews leaves it unspecified. For him, in a sense, Abraham's faith is all of one. What concerns him is to show

how faith became obvious throughout Abraham's life.

So let us accept the challenge of this story. Whether it is the faith

- that forsakes and follows, or
- that foresees the shining city of God, or
- that forgets the impediments of physical frailty, or
- that is willing to forfeit its best for God,

such is the faith we need! Remember, however unknown the path ahead, we can enjoy the truth that galvanized Abraham—there are no unknowns with God.

W. H. Bathurst (1796-1877) portrayed such faith in his well-known hymn:

Oh for a faith that will not shrink  
Though pressed by many a foe;  
That will not tremble on the brink  
Of poverty or woe.

A faith that shines more bright and  
clear

When tempests rage without;  
That when in danger knows no fear  
In darkness feels no doubt. ●

*The author, John Williams of Vancouver, British Columbia, is a frequent contributor to INTEREST. He serves the Lord in writing, conference and pastoral ministries, the latter especially with Sutherland Chapel in North Vancouver.*

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# DON'T TELL ME. SHOW ME.

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by W. G. McCartney

**SEVERAL INCIDENTS** from my early teenage years stand out prominently in my recollections. I well remember my father telling me he thought I could make some beehives. Being busy planting the crops, he was not able to give time to making them. He knew he must have new beehives made. Otherwise, when the bees hived off, they would go find a place of their own choosing, a place where we wouldn't be able to gather the honey.

Father secured the lumber and gave me access to all the tools I needed. His instructions were quite detailed. I had confidence I could do the job. However, I had not progressed very far until I ran into difficulty. I had cut up the good lumber into the required pieces, but they did not fit together at all.

My first beehive was altogether a failure. My father looked at it, but said nothing. It was never used.

A similar incident when I was a few years older also ended in failure. It was then that I realized there was a great difference between being "told" how to do something and being "shown" how to do it.

The same lesson may be applied in our day to the matter of pioneer evangelism and church planting in our own country and throughout the world. In my younger days most evangelists were pioneers. These older men found it their duty to take younger men with them to open up new fields with the Gospel. They felt responsible to "show them" in a practical way how it was done. Later on those younger men could teach others also (II Timothy 2:2).

Times have changed, have they not? Many evangelists and should-be-pioneers travel from assembly to assembly finding platforms made ready to their hand. In Bible Schools, in seminars and in other ways they tell younger men theoretically how things are to be done without the practical lesson of "showing" the way by doing it.

Sad to say, too many of our young men have been unable to do the pioneer work to which they were commended mainly because their education did not give them the answers they needed to solve the problems which occur in the beginning of a new work.

We need to pray that God will once again lead older evangelists to take young men with them into new and needy fields, and show them how New Testament churches are formed. This may help to fill the great need for pioneers to work in the many areas where no New Testament churches exist.

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# On

**The world always  
needs a Barnabas  
so that there can  
always be a Paul.  
One can't live  
without the other.**

*This article appears by permission from the Christian Leadership Letter, a publication of World Vision International. Though written primarily for an organizational context, it has obvious applications for local churches.*

# Being a Mentor

HOW TO BE A SERVANT IN A TRULY BIBLICAL SENSE



**T**HEY WERE DIFFERENT, two very different men. People who saw them together wondered why they stuck together as they did. They had been friends for a number of years. The older man had opened a lot of doors for the younger man. When others had thought the younger man a braggart and upstart, the older man had seen his depth and brilliance.

Others didn't, for he hadn't grown up in their company. His background was quite different from theirs. He had a reputation for really knowing his business. He was argumentative, and he usually won. He was disdainful of those who weren't willing to give their all for the company, and set standards that few could follow. He was a 24-hours-a-day, seven-days-a-week man.

The older man was from a different mold. Not much brilliance, but a great deal of warmth. A giving man. He too was a leader, but a different type.

There wasn't much doubt about who was the more outstanding. By education, dedication and capability the younger outstripped the older by far. People often wondered why the older man had asked for the younger to help him. Wouldn't he soon supplant him?

Their predictions were well founded. Soon the two were peers, and a few years later the older was working for the younger. Eventually their different approach to things brought such sharp differences of opinion that they could no longer work together. The stress was too much.

Those who knew them both shook their heads knowingly. They knew it would happen. Couldn't the older man see how it would turn out?

We suspect he did. We suspect also that when Barnabas took Paul and introduced him to the apostles, he saw in him a man with gifts far superior to his own (Acts 9:27). When he sought him out at Tarsus and brought him to Antioch, he did it because of those various gifts (11:25-26). What would have happened to the course of history without Barnabas' insight and his willingness to put another forward?

There are a good number of Pauls in this world who will never become effective for God because there are not enough mentors to go around. A mentor is someone

## Mentors have a way of seeing the potential in others

who is committed to the success of another. He or she is at once a coach, a door opener, a way shower, a corrector, an encourager, a guide.

It is a special role, and when it is understood as such, it can become a very rewarding one. We need to recognize the importance of mentors. Some of us need to become mentors, just as Paul eventually became a mentor for Timothy.

To be a mentor is to be a servant in a truly biblical sense. To be a mentor is to use one's higher position to help someone else move up—even if they "pass" the mentor. To be a mentor is to put the effectiveness of the body, the organization, the church, ahead of one's personal goals.

### WHERE TO BEGIN

There are two primary ways you can help others and build up the work of God at the same time—by bringing gifted people into the action and by helping someone already a part of the group.

Many organizations formalize this process by having personnel staffing or recruiting procedures and personnel development programs. What we are discussing here is much more personal and individual. The fact that you are acting as a mentor may be known only to you. In fact, it could be argued that the best mentor is unidentified by either the person being helped or the rest of the organization.

### RECOGNIZING GIFTED PEOPLE

Recognizing the gifted person who needs a guide is a gift in itself. Often he or she appears far from attractive. Specially-gifted people can be abrasive and seem quite unsocial. Because of their intellectual sharpness they see things that others don't see. Most of them don't recognize how far ahead of the crowd they are. They assume that if they can understand something, others can also. When their suggestions or arguments don't meet ready acceptance, they feel rejected and wonder why they are being treated this way.

Gifted people paint pictures of the future that can frighten those of us who may be gifted in another area. What to this gifted person may seem to be a logical consequence to others may seem like a

fantastic dream. And since the average person cannot make the intuitive leaps necessary to keep up, he fails to support the suggestion.

But people like that need to be recognized and moved into our groups. Without them we can easily become ingrown and unimaginative. These are the special people whom God has prepared to stimulate us, prod us, lead us, challenge us and generally move us out of the status quo (another word for the rut we are in).

### HOW TO DO IT

A mentor is a tutor, a guide, a coach, an encourager. But a mentor is also an interpreter to others and door opener to opportunity.

From the coaching side there are a number of things that young, gifted people usually need to appreciate, things that you can help them learn. From a Christian viewpoint **they first need to see themselves as part of the Body of Christ.** They are vitally needed, but they need others just as much as others need them. Their gifts may be quite outstanding, but outstanding gifts are usually accompanied by outstanding weaknesses. Their effectiveness is dependent upon others who are willing to fit into their gifts and needs.

This means that **the mentor should help such a person understand his or her gifts,** and also understand where those gifts need to be complemented. Exceptional people need to be reminded that in the Body of Christ ". . . those parts that we think aren't worth very much are the ones which we treat with greater care" (I Cor. 12:23 TEV).

**Help gifted people to discover how to understand others.** It is not enough to tell them that they "need to listen." They need to learn how to listen. Give them a book such as Thomas Gordon's *Leadership Effectiveness Training*, which has a lot of helps on "active listening."

**Help them to understand others' responses.** Because gifted people are so much quicker in their thought process, they often leave others in their dust with glazed looks on their faces. This can be particularly true if the person has been asked to head up a new program. The natural tendency for the gifted person is to believe that these people either don't want to listen or they have some other agenda.

Some good advice: "Everyone acts rationally." In other words, everyone acts rationally from *their own* viewpoint. People seldom do stupid things. They do what they think is sensible and best. If we assume that the other person is acting rationally, we can often discover where the communication failure lies.

**Teach them to be change-agents.**

Some dynamic people can lead by the sheer force of their personalities. The convictions are so strong that they just carry others along with them. But there are others with exceptional gifts who don't have this super-leader drive or desire. They need to convince people of the worthiness of their ideas by persuasion. They have to learn to become change-agents, which means that they have to learn that most people change their minds rather slowly.

It's easy to write a new computer program. It's difficult to write a new people program. Help them. Show them the way. Explain how it is done.

**Teach them about the organization,** how it works, how it came into being. Many young people have little knowledge of the sociology of organizational life. Every organization has its own way of getting things done. It's true that you may hope that this young Turk you are helping may bring about some change, but the way to do it most rapidly is to use the accepted mechanism that is already in place.

**Be an encourager.** Brilliant people can become discouraged easily. Being an encourager means assuring them of their own worth and also helping them to see the potential for the future. It requires a positive approach that measures how far we have come, rather than how many mistakes we have made.

### HELPING ON THE OUTSIDE

The other side of mentoring is "outside" influence. Often the mentor can explain to others in the organization what appears to be unsocial or egotistical behavior (just like Barnabas had to explain Paul to the disciples in Jerusalem). Usually the mentor's word is enough to give others pause before they write off some young Turk as too far out.

The mentor can open doors by introducing the younger gifted person to others who will both understand and appreciate his or her gifts. This may mean recommendation for a particular assignment with the appropriate leader. Or it may mean something as simple as bringing together two people with shared aspirations.

Look for situations where new insight can be gained, both about the person and the task. Sometimes this may mean giving the wise but difficult counsel that the person would do more for the Kingdom by being in another organization.

Finally, the mentor can make sure that the organization gives adequate recognition to the younger person. Recognition may mean salary or promotion or greater responsibility, or just an occasional word

## A HELPFUL CHALLENGE FOR THE NEW YEAR

# 3 words in 1

by Bee Shira

THROUGH THE SERIOUS CALL TO RENEWAL (November 1980) and subsequent responses to it, INTEREST readers have had opportunity to consider assembly problems and to recognize the need for spiritual restoration.

The call is to renewal, but what is renewal? A closer look at the word itself may help us to experience it. The dictionary defines it as the act or process of renewing. This tells us that renewal is a process, and that action is involved. To get the definition of that action we have to go to the verb form of the word:

**renew**—to begin or make new again; resume; recover; make new spiritually; restore to existence or to a former state

Even before we read the definitions we know from the prefix *re* that the word carries the idea of getting back something that was present before. The definitions confirm this in their use of such words as “again” and “restore.” This call to renewal, then, concerns Christians and Christian assemblies rather than the unsaved. It is addressed to people who at one time received new life in Christ, and who are now desiring to replace neglect and indifference with the action and concern that usually characterize a new Christian and a new work.

Such restoration is necessary, but is

it enough? In the middle of “renewal” is the root word *new*:

**new**—of recent origin; original; fresh; other than the former or old

Should we not be prepared to go beyond restoration into the new—to push out walls of timidity, of fear, or of man-made tradition? Should we not be willing to step into the new?

This may call for a new attitude or outlook, a new awareness of personal blindspots, an alertness to new opportunities. It may involve considering viewpoints that are new to us.

If we look at the word “renewal” even more closely, we see a short syllable on either side of “new.” Bring them together and they spell *real*. A coincidence, no doubt, yet rather suggestive:

**real**—not artificial, fraudulent, or counterfeit; occurring as fact; genuine; necessarily existent, fundamental, essential.

“Real,” then, reminds us that words and ideas are only an exercise if not implemented.

**Renew—New—Real**—three words in one to challenge us to action in the New Year.

*The writer, Bee Shira, is in fellowship in Bethany Chapel in Wheaton, Illinois. A homemaker, she is the mother of two daughters.*

or memo of encouragement from a respected leader.

### A REWARDING SERVICE

Who are the mentors? First, they are usually people with a gift of wisdom or insight. They are not always the most brilliant people, but they have a way of seeing the potential in others.

Second, they are people who themselves have learned the value of fitting in together as part of the Body of Christ. They understand that the work of Christ is not done by individuals, but by the Body.

Third, they are people who therefore are willing to be supportive even when the person they are helping is no longer their

“junior.”

Mentors tend to be older men (at this point in Western society). Studies have shown that most successful women executives and leaders in organizations have a male mentor somewhere.

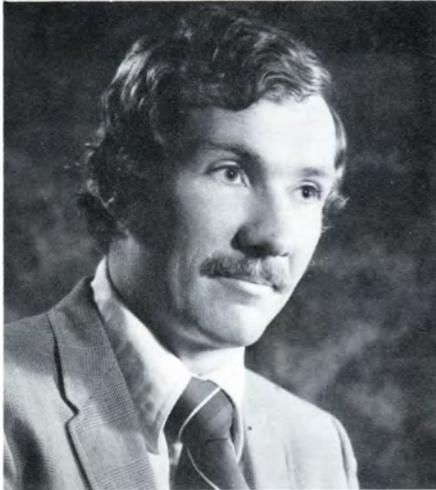
Mentors tend to be older, because one of the satisfactions that comes with “success” is the opportunity to help other younger people. It is rewarding because it is an investment in the future. What greater satisfaction can there be than saying to oneself, “I had a part in making that person the effective servant of God that he is today”?

Are you a mentor? ●

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# Bigotry in the Classroom?

by Gerald J. Stiles



Dr. Gerald J. Stiles is director of Aletheia Springs Christian Education Center in Ferrum, Virginia. An authority on the subject of Evangelicals and Public Schooling, he is an occasional speaker at national and regional conventions of educational organizations. He holds a Doctorate in Education from Virginia Polytechnic Institute and State University. He served as a public school teacher and principal and as a college instructor in western Virginia for nine years. In 1974 he was commended to full-time Christian service by Fleming Chapel in Roanoke, Va. It was at that time he began the Aletheia Springs ministry (INTEREST, May 1981, pp. 8-10).

The February 1975 issue of INTEREST featured Dr. Stiles' article, "Evangelicals and the Public School."

**IN THE FAMOUS** Scopes Trial of 1925, Clarence Darrow made the statement that it is "bigotry for public schools to teach only one theory of origins."

Darrow, of course, was speaking against the then prevalent practice of teaching only the biblical account of creation. The evolutionary theory was legally excluded. Today, the situation is reversed. Nevertheless, Darrow's statement is still true.

Because of this, many Christians feel that they are discriminated against in public education. It is the intent of this article to help Christians articulate their feelings

**Clarence Darrow:  
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theory of origins."**

and be able to speak intelligently for a two-model approach to origins. That is, to advocate this side-by-side teaching of both the evolutionary and creationist views.

At the outset, let us clarify that we have no right (in public education) to demand either the *removal* of the evolutionary model or to teach creationism as a religious tenet. Our demand must be for the *inclusion* in public school curriculum, when the subject of origins is treated, of a scientific theory to which the pupils are currently denied access (scientific creationism). We want to see the *cessation* of a religiously-biased practice which has elevated the presuppositions of one particular religious world-view (secular humanism) over any and all world-views having creationist presuppositions.

Our argument can be made on the basis of the fact that the practice of including evolution but excluding creation is (1) unwarranted, (2) unreasonable, (3) unscientific, and (4) contrary to demonstrated educational research.

## NOT A CLOSED DEBATE

We are often led to believe that the subject of origins is a closed debate among scientists and other thinking people, and that evolution must be considered established fact. Such is not the case, even among those who do believe in evolution. Ernst Mayr of Harvard has stated in reference to evolution: "The basic theory is in many instances hardly more than a postulate and its application raises numerous questions in almost every concrete case." The eminent George Gaylord Simpson says: "How evolution occurs is much more intricate, still incompletely known, debated in detail, and the subject

of most active investigation at present."

Norman Macbeth, a Harvard trained lawyer and *not* a creationist, did a thorough investigation of the factuality of the claim that evolution is an established fact. In his book, *Darwin Re-tried*, he makes reference to the biology community, in general, and states:

In their own circles they speak candidly, and express their misgivings freely. Only when they popularize do they become pompous and pontifical. Perhaps they are reluctant to confess error. Perhaps they feel that fundamentalists will gloat over their discomfiture. . . . I urge (them) to take the public into their confidence by a full disclosure. . . . Confession is good for the soul, and candor is always highly prized.

It is, in my judgment, this very request ("full disclosure") which we have to make of public education regarding the subject of origins—let students know that origins is not a closed debate, and evolution is not an established fact.

## THE NATURE OF EDUCATION

This leads us to what I consider to be a second major point we can make in asking for the inclusion of creation. That is, that the nature of public education argues against the presentation of any single theory of origins. For the state to sponsor or give favor to a single point of view, it must be demonstrated that it has a compelling interest in so doing.

No such interest can be shown in this regard. What often happens, however, is that certain educators (representatives of the state) have specific religious presuppositions which preclude them from even considering creationism to be a possibility. For example, they might presuppose that God does not exist. Or, if He does exist, that He's irrelevant. Or, that the Bible is not propositional truth. These essentially religious presuppositions not only rule out creation as a possibility, but also lead these educators to conclude that evolution, because it agrees with their presuppositions, must in fact be true.

When viewed from this perspective, the fallacy of their practice becomes apparent.

## RELIGIOUS AND SCIENTIFIC

It is a common mistake of public school people to conclude that creationism is religious and evolution is scientific. The truth of the matter is that both explanations of origins are religious *and* scientific.

Two prominent scientists who have noted the religious nature of evolution are Sir Julian Huxley and Edwin G. Conklin. Huxley called evolutionary naturalism the "basic hypothesis of the humanist." Conklin in his book, *Man, Real and Ideal*, stated:

The concept of organic evolution is very highly prized by biologists, for many of whom it is an object of genuinely religious devotion, because they regard it as a supreme integrative precept.

We must show that the *present* exclusion of creationism is not for the purpose of protecting the non-believer from the believer on the basis of First Amendment rights, but rather is a violation of that amendment by favoring one religious worldview over another.

## SOUND EDUCATIONAL PRACTICE

Finally, and here I speak as an educator, it can be argued that the exclusion of creationism is a clear violation of sound educational practice. Dr. Richard Bliss has conducted research in a large public school division that uses a "two-model approach" (teaching both theories side by side). His data shows that students studying the "two-model approach" were more highly motivated and had progressed farther in developing critical thinking skills. They ended up knowing not only the creationist view (something students in a one-model system are not exposed to), but they also knew the evolutionary model better than the control group studying only evolution.

It is this writer's conviction that argumentation based upon the above lines of reasoning will go far in persuading some educators to consider including creationism as part of a study of origins. At least it will put the responsibility on them as to whether public education can, in fact, be viewed as a forum where truth is objectively sought.

Failure to accede to this approach will conclusively demonstrate to Christian parents that public schools function to a large degree, not as institutions aiming at uncovering truth, but as institutions for indoctrinating students into a religious world-view, hostile to the evangelical outlook. ●

# readers' comments

## I LIKE . . . . .

- The variety of subjects and opinions expressed. Nova Scotia  
\* \* \*
- John Sweemer's artwork, which I fear is often overlooked. Florida  
\* \* \*
- The article on the Refugees. Praying that the Lord will allow our chapel to get involved. Illinois  
\* \* \*
- The new insights on the role of women. Quebec  
\* \* \*
- The Father and Son reports. Colorado  
\* \* \*
- The article on Goals. It has been a real blessing in my personal life and ministry. I used the Sunday School hour for use of the E.T.A. teacher training material, as suggested in one issue. Tennessee

## I WOULD LIKE TO SEE . . . . .

- More ministry on family (husband-wife) relationships and priorities in the home. North Carolina  
\* \* \*
- More reports from workers. Too many superfluous articles, and not nearly enough "INTEREST"-ing things. Why not leave out controversial issues? Florida  
\* \* \*
- More input regarding "reaching out" with the Gospel. British Columbia  
\* \* \*
- More articles on women and for women. Wisconsin  
\* \* \*
- Some articles for the single Christian. New York  
\* \* \*
- A series of articles addressing the moral issues of the day. Ontario  
\* \* \*
- Comments on the emerging right wing political action Christian groups, such as Moral Majority. Washington  
\* \* \*
- Some practical guidance for Christian parents relative to public schools vs. Christian schools. New Hampshire



Keith Heck



Beth and Mike Dixon with Laura Elizabeth

## NEW WORKERS

### MR. & MRS. BRAIN ATMORE, 1711 Meadowcrest, Duncanville, Texas 75137

The Christians at the Arlington (Texas) Bible Fellowship and Bethany Chapel, Salisbury, Zimbabwe, have commended Brian and Melodie Atmore to the work of the Lord in Texas and elsewhere as the Lord may lead. Brian is a gifted speaker and Bible teacher. Melodie is active in children's Bible clubs and in the assembly with ladies meetings.

The Atmores were originally commended by the Zimbabwe (Rhodesia) brethren in 1970. At that time they began a work in Sinoia, 80 miles from Salisbury, and labored there until 1977 when they came to the U.S. for Brian to study at Dallas Theological Seminary, a course he has now completed.

Brian and Melodie have three children, David 5, Jenni 4, and Andrew 2.

### THOMAS COWAN, 1516 Robinwood Cresc., Victoria, British Columbia V8N 5N8

Christians of the Lambrick Park Church in Victoria, British Columbia have commended Tom Cowan to full-time service with the local assembly and in other places as the Lord may lead. A service of dedication was held on September 27 with other assemblies in the vicinity participating.

Tom and Harriet have three children, Andrew 11, Peter 7, and Jennifer 4.

### MR. & MRS. MIKE DIXON, 118 Foxglove Lane, Columbus, South Carolina 29210

The believers of the Arlington Countryside Chapel in Arlington Heights, Illinois, have commended Mike and Beth Dixon to the work of the Lord. The Dixons have been in fellowship at Arlington Countryside for the past five years. They will now be working with the Believers Chapel in Columbia in a pastoral and evangelistic ministry. The Dixons have a nine-month-old daughter, Laura Elizabeth.

### MR. & MRS. CRAIG GLASS, 1044 Kenilworth Dr., Wheeling, Illinois 60090

Christians at the Arlington Countryside Chapel in Arlington Heights, Illinois, have reaffirmed the commendation of Craig and Beverly Glass to the work of the Lord. For the past four years the Glasses have been working in Europe with an International Crusades team. Craig will now serve as Director of Team Ministries for International Crusades.

### MR. & MRS. KEITH O. HECK, 355 South 43rd St., Boulder, Colorado 80303

Fairview Bible Chapel and Boulder Bible Chapel, both of Boulder, Colorado, have commended Keith and Carol Heck to full-time service for the Lord in the Boulder area. The Hecks served in a church-planting ministry in Thailand for four years. Then for six years Keith has been a program director and announcer for a Christian broadcasting station in Denver. He has resigned that position to engage in Bible teaching and Christian Counseling.

The Hecks are in fellowship at the Fairview Bible Chapel. They have a son Cary, 15, and daughter Renee, 12.

### MR. & MRS. CARL McKELVEY, R.R. #2, Magog, Quebec, J1X 8W3

The Christians of the Cherry River Gospel Chapel, Magog, Quebec, have commended Carl and Marilyn McKelvey to the Lord's work at Parkside Ranch and in the local assembly.

Carl grew up in Cherry River and was saved in his mid-twenties. Since graduation from Ontario Bible College, he has been working with the assembly and at the Ranch. Marilyn grew up in the Maritimes and worked in Montreal for several years with Global Outreach.

The McKelveys have two children: Seth, 2, and Rebecca, five months.

### RENEWAL OF COMMENDATION

In 1975 Christians of Bethel Gospel Chapel in Edmonton, Alberta, commended **John and Mary King** to the work of the Lord. John served as Manager and Director of Meadowlodge Bible Camp and as Business Manager of Mount Carmel Bible School. He was also heavily involved in teaching and pastoral care at the assembly.

Due to health problems, it is not possible for John to keep up the heavy load, so the elders have prayerfully decided to redirect his efforts to work more suited to his present circumstances. On behalf of the saints, they have unanimously commended John as Business Manager of Mount Carmel Bible School. John's participation in ministry at the assembly will also continue as his health permits.

### CHANGE OF STATUS

In May 1980 Christians at Southside Bible Chapel in Lafayette, Louisiana, commended **Paul and Sharalyn Nation** to the work at Sandy Creek Bible Camp. The Nations now believe the Lord is calling them to other service. They are still in happy fellowship, but since Paul is employed in secular work the assembly is withdrawing their commendation to full-time Christian service.

### WYCLIFFE BIBLE TRANSLATORS

The Christians at Arlington Countryside Chapel in Arlington Heights, Illinois, have commended **David and Linda Marcy** to the work of the Lord with Wycliffe Bible Translators. The Marcys will be working in the computer service to the field translators. David and Linda have been active in the Arlington Heights assembly in teaching in the Sunday School, musically, and Dave as a deacon.

### INTERNATIONAL CRUSADES

The Christians at Larchwood (Ontario) Bible Chapel have commended **Beverly and Robin Livingston** and **John Ruby** to the work of the Lord in connection with International Crusades. Both the Livingstons and John Ruby are in preparation for service overseas.

### FOREIGN MISSIONARIES

*Puerto Rico:* Christians of the Wallenstein (Ontario) Bible Chapel have commended **Anne Weber** to the work of the Lord with World Mission for the Deaf. Anne has been active in camp and Sunday School work and has demonstrated a desire to follow the guidance of the Lord in her life.

*Lebanon:* Christians at the Warrenville (Illinois) Bible Chapel have commended **Adib and Hala Daghfal** to the work of the Lord in Lebanon. The Daghfals are citizens of Lebanon and for the past fourteen years have been serving the Lord in Beirut. They presently operate a Christian school with 150 students. The Daghfals were in fellowship at the Warrenville assembly, for eight years while pursuing their education in this country.

*Ecuador:* Zion Christian Assembly in Sheboygan, Wisconsin, has extended the commendation of **Sam and Linda Felten** for an indefinite period.

## ADDRESS CHANGES

### WORKERS CHANGES

William F. Anderson, 10805 Deshore Place, Culver City, California 90045

Raymond M. Dell, 481 Twin View Terr., #A42, Redding, California 96003

Peter Gentry, 20 Godstone Rd., Apt. 1108, Willowdale, Ontario M2J 3C5

Mike Hamel, 3213 S.E. 73rd, Portland, Oregon 97206

### ASSEMBLY CHANGES

**PHOENIX, ARIZONA**, Palms Gospel Chapel, % William Brown, 5432 W. Townley Ave., Glendale 85302 (602/931-1919).

BB 9, FBH 10:15, SS 11:15, M 6, Wed. 7:30  
**TAMPA, FLORIDA**, 56th Street Gospel Chapel. BB 9:30, FBH 11, M 7, Wed. 7:45

**BOONE, IOWA**, Boone Bible Chapel, % Andy Crim, P.O. Box 475, 50036.

**CLINTON, MARYLAND**, Clinton Community Chapel, % Edward E. LeBeau, 5216 Lorraine Dr., Camp Spring 20748 (301/899-7285).

**WEST FARGO, NORTH DAKOTA**, Meadow Ridge Bible Chapel, 2198 2nd Ave. E. (Formerly: An Assembly of Christian Brethren in Fargo) % Mark Wagar, 632 3rd Ave. W., 58078 (701/282-2535) BB 9, SS 10:30, M 11:15, M 6:45, Wed. 7:30

**WAYNESBORO, PENNA.**, Gospel Chapel, % Leonard Snively, 9893 Amsterdam Rd. 17268 (717/762-6691) BB 9:30, SS 10:45, G 7, Wed. 7:30

**WESTON, ONTARIO**, Westmount Gospel Chapel, % Albert R. Cowan, 40 Panorama Ct. #901, Rexdale, M9V 4M1

### NEW LISTINGS

**HILLSBORO, NEW HAMPSHIRE**, Contoocook Valley Bible Chapel. Meets in the Hillsboro/Deering High School in Hillsboro Center, % Stan Farmer, Box 771, 03244 (603/464-5555). BB 10, FBH 11

Formerly known as Longhouse Bible Chapel, this assembly is an outgrowth of the ministry of His Mansion where it originally met. The Mansion (see INTEREST, April 1981) is high on the mountain in a location difficult to reach during the winter. With the growth of the assembly, and in order to reach the local community, they have moved to this more accessible location.

**MEXICO CITY, MEXICO**, Lomas Verdes Assembly. Mailing address: Apartado M-10244, 0600 Mexico, D.F., Mexico. BB 9:30, FBH 11. Various home Bible studies during the week. Meetings are conducted in Spanish but several believers speak English. Elders: Thomas Garcia (Tel. 572-5904), David Currie (562-1577), and Bill Conard (573-0470).

Commended worker Bill Conard invites visitors to Mexico City to attend the meetings. Call for directions.

## CONFERENCES

### JAN. 22-24—LOS ANGELES MISSIONARY CONFERENCE

Annual Los Angeles area missionary conference at Grace Bible Chapel, 1119 S. Lambert Dr., Fullerton. Theme: Look on the Fields. Speakers: Gordon Haresign, Joe Black and Michael Howell. Contact Bert Kramer, 131 S. Meadow Rd., West Covina, CA 91791.

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

## WITH THE LORD



Margaret Batstone (1975)

**RUTH B. ARMERDING**, 88, of Liberty Corner, New Jersey on September 26. She lived in Fanwood and was in fellowship at Woodside Chapel until 1977 when she and her husband Ludwig, who survives her, moved to the Fellowship Deaconry (Box 204, Liberty Corner, N.J. 07938).

**MARGARET BATSTONE**, 80, of Shrewsbury, Massachusetts, suddenly on September 29. Born in Cape Breton, Nova Scotia, she moved to Worcester, Mass., in 1946, then to Shrewsbury in 1953. She was in fellowship at Bethany Gospel Chapel, Worcester. Her husband Cecil resides at 17 Spring Terr., Shrewsbury, Mass. 01545.

**GEORGE T. INGALLS**, 84, of Whiting, New Jersey. He was in assembly fellowship in New England and New Jersey for more than 65 years. Three children are in full-time service for the Lord. His wife resides at 394-B Fairway Lane, Whiting, N.J. 08759.

**EDWIN H. KEGERIZE**, 95, of Reading, Pennsylvania on July 7. He was in active fellowship with believers of Bible Truth Chapel since he accepted the Lord and was baptized in 1910.

**NONA McAFEE**, 91, of Garnett, Kansas, on August 23, just seven weeks after the death of her husband Harry. She was in fellowship at Garnett Gospel Hall where she taught the primary Sunday School class for many years.

**HELENA PATTERSON**, 94, of Omaha, Nebraska, on October 14. She was in assembly fellowship in Kansas City until 1925 and since then in the Omaha assembly now known as Keystone Bible Chapel. Her husband Price died in 1976.

**SARAH ROCKHOLD**, 75, of Baldwin City, Kansas, on September 9. She and her husband Ed were life-long residents of the Baldwin Community and were in fellowship at the Baldwin Gospel Chapel. She was given to hospitality. Ed continues to enjoy the Lord's fellowship and the fellowship of saints in their home.

## NOTICES

**TOURISTS** who love God's Word and are passing through Hong Kong in a westerly direction, please contact me at your earliest convenience for the great commission. Literature and information without price. Missionary, P.O. Box 100, Shatin, Hong Kong. Telephone 0-916844.

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# QUOTES

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

## Quebec: Bethel programs on cable TV in Sherbrooke

## Florida: Bible studies reach into military community

## California: Spanish worker holds released-time classes

**JOSEPH BALSAN, 7319 Maple Dr., Urbandale, Iowa 50322**

I have just returned from sharing in a conference in Oklahoma City with **Rob Lindsted**, and then some refreshing times with the saints in Manvel and Waco, Texas. Earlier I had two weeks of meetings with a new assembly in Pelkie, Michigan. They meet in homes but got the town hall for the series on "Egypt to Canaan." The Lord gave definite fruit. In



Verna and Ron Millson

November I hope to be in Guthrie, Oklahoma for a series. I value prayer for God's blessing and enabling. *November 3*

**MRS. SHELDON BARD, CP 1600, Sherbrooke, Quebec J1H 5M4**

We praise the Lord for opening another door for our ministry in our recording studio Porte-Parole here on the campus of Bethel Bible School. We are now on the television cable which serves 80% of the homes in Sherbrooke. **Arnold Reynolds'** messages on divorce were broadcast three times a week in our half-hour program: "Que dit la Bible?" We have had four telephone calls in response this week. The longing of our hearts is to see souls saved.

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

The work here stays pretty much the same. Because of the transient nature of the base, we have new faces all the time, and people leaving from time to time. Opportunities come and go and we try to remain flexible and sensitive to the Spirit of God as to how best to make use of these times.

Right now, **Eunice** and I are teaching seven Bible classes between the two of us. None is large and this allows us to become more personal with those who come. Each of the classes reaches a different segment of the military community. We praise the Lord for the seriousness of purpose and eagerness with which the young ones, and the older ones higher in rank, are learning the Word of God.

All is well with our family. The Lord's people were so supportive through my mother's illness and homecall. We know people were praying because of the tremendous peace we had. We cannot thank them enough for all they have meant to us. The Lord knows and He will bless them accordingly. *November 5*

**IRENE GALLAGHER, 5415 Buchanan St., Los Angeles, California 90042**

The fall season has been busy with Bible classes for children from four elementary schools nearby. I am allowed to pick up children of the 4th, 5th and 6th grades whose par-

ents have given permission. I have classes four days a week. Already we have gained three new ones for the Sunday School through these contacts. Also, I am conducting a Spanish women's Bible study. Two of these ladies want to be baptized.

As a result of **Bill Bush's** special class for young adults, a young man was saved. He and a new young lady want to be baptized. She has been studying in **Ernestina's** English Bible study for young mothers.

How wonderfully the Lord works. As the work continues to grow, the Lord continues to supply workers to meet the need.

For two and a half hours the trick-or-treat children came to my door until there were 150. Each one received a Halloween tract, and a number of Spanish families received one of **Carlos Ostertag's Palabras Fieles** with the 1982 calendar. What an opportunity right at my door. *November 9*

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

I am presently ministering the Word among God's people in some of the out islands of the Bahamas.

After ministering at Parkway Chapel in Winston Salem during the month of December, we are joining hands with the believers in Faith Bible Chapel, Tequesta, Florida, to help them in their work during 1982. There are about ten families in the assembly who are very motivated to serve the Lord in their community. We will value prayer in this effort. *November 9*

**ROSS McCONKEY, % Park of the Palms, Keystone Heights, Florida 32656**

The Lord blessed His Word again as we spent the summer with the assemblies in the Ottawa Valley. We are getting ready now to leave for Park of the Palms for the winter and perhaps permanently. The air pollution affects both **Gladys'** and my health. The sulphur dioxide causes my vocal chords to swell and I lose my voice.

The Lord has opened several doors in Florida, so perhaps it is His will for us to settle there. We regret to leave this area where we



**Joe Giordano**

have so many children in the Lord.

*October 30*

**RONALD MILLSON, Box 127,  
Parkhill, Ontario N0M 2K0**

The past two and a half years I have been coordinating the construction of Light Haven Home, a Christian retirement home in Bruce Mines, Ontario. Our method has been somewhat of a departure from the usual as funding and labor have been provided by gifts and volunteers of God's people. During this time I was able to minister in various assemblies and share the needs and practical value of the home to Christians in the north. Finally, on September 1 of this year the doors were opened to the first few of a potential twenty-four residents.

As the project neared completion, Verna and I were looking to the Lord for further direction. Then, in March of this year, we were invited by the elders at Grace Bible Chapel in Parkhill to assist in the assembly by Bible teaching, counseling and visitation.

At the end of July I terminated my work at Light Haven and we moved to Parkhill. Since then we have been busy here and in other assemblies, sharing God's message. Our means of support continues the same, that of trusting the Lord for His supply. *October 27*

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

We recently suffered the loss of my father. He was saved just six years ago but since then has taken active part in the assembly. He lived with my wife and I for eleven years.

The Lord continues to give encouragement. A sister was recently received into fellowship. Last Lord's Day a brother was baptized. He and another brother have asked for assembly fellowship. This will bring to 25 the number in fellowship, including 12 brethren. *October 29*

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

Because of a heart attack last May, followed by a cerebral hemorrhage and acute sinusitis in July, I am unable at present to resume my ministry. Recovery is slow, but encouraging, and despite my age (80), I do not purpose retir-

ing. I praise the Lord for allowing me a measure of health and strength. *October 12*

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

By the time this is printed another year will have finished. Even though we have not been on the radio, we have been very busy. I wonder how I did a six-day-a-week broadcast, with the assistance of Tommy, Jr., of course, and still did all I am continuing to do. But it has been a wonderful year.

We have enjoyed being back in Raleigh. My dear wife had open-heart surgery in May and is now getting stronger day by day. I turned 75 on September 26, and the Lord has blessed our ministry. All praise and glory to Him.

Health permitting and the Lord tarrying, it appears we will have a busy 1982. We earnestly plead for your prayers. *November 9*

**GERALD STILES, Rt. 2, Box 220,  
Ferrum, Virginia 24088**

We've been encouraged of late. During a week of gospel meetings with Tommy Steele, Sr., a neighbor professed faith. On Sunday morning we had more people than any Sunday in the past several years. A family saved out of the J.W.'s (he had been an overseer of elders among them) came into fellowship.

We'll have a retreat here with about 30 inner city kids this weekend. Will also have a retreat here later this month and one in December. Judy and I shared in a retreat at Greenwood Hills with the assembly from Clinton, Maryland, recently.

In February I've been asked to make a presentation on Humanism at the Southeast Workers Conference. *November 5*

**DAVID WARD, 36 Watrous Ave.,  
Mystic, Connecticut 06355**

We have just finished an area-wide crusade involving about 30 evangelical churches. Ralph Bell, one of the Billy Graham Associates, was the speaker and brought powerful biblical messages. The Holy Spirit blessed the



**Eustace Godfrey at 107 years. He is in poor health and longs to go Home. The Godfrey's address is #518, 431 Winnipeg St., Penticton, British Columbia V2A 6P4.**

Word and there were over 400 inquirers for the eight-day crusade.

At the chapel we have direct responsibility for 60 who indicated the chapel as their church of contact. Most of these were brought to the crusade by friends, relatives and workmates. We will also be helping with the many who were touched by God and had no evangelical church contact. Pray for us as we take on the responsibility of follow-up.

We are looking forward now to our Bible conference (Nov. 22-29) with Bob Ramey whose theme will be Revive us Again. *November 12*

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# Japanese Anniversary Conference in Colorado

海谷村とプレッソン姉  
日本よりお迎へへ



**Above:** Conference participants (l to r): Grace Watson, Aiko Fukaya and Betty Presson. The Scripture texts are I John 2:5 and John 15:5 in Japanese, in keeping with the conference theme, "Abiding in Christ."

**Left:** A special interest center was the large bulletin board covered with pictures of class members of the last 25 years. Judy Claspell (left) was one of the first Korean ladies to trust the Lord. Akie Barnes (right) is one of the Japanese sisters.

**IN THE SPRING OF 1956** a chaplain at Fort Carson, Colorado, visited the Christians at Southside Bible Chapel in Colorado Springs, Colorado. He wanted to know if they would conduct classes for Japanese and Korean war brides, teaching them English and religion. Because they had something better than religion—Christ Himself—a number of people were interested and volunteered their services.

Home visitation was begun, with the chaplain supplying names and addresses. By August they were ready to start a Japanese Bible class in one of the Oriental ladies' homes. This class has continued

on for twenty-five years, with various teachers and in various homes, as well as at the Southside chapel from time to time.

None of the teachers has spoken Japanese. All have used easy English and illustrative material, while the ladies read from Japanese Bibles. The Lord has miraculously scaled language barriers to reach hearts and save souls. Through the wives, some of the husbands and children have been reached too.

Because husbands are military men, there has been a constant changing of assignments. Class members have scattered all over the world. Some have begun Bible classes in their new localities. Many return to Colorado Springs and to the Bible classes when the men retire from military service.





This past September a 25th anniversary reunion was held. It was a time of rejoicing over the Lord's blessings. **Aiko Fukaya** and **Betty Presson** came from Japan to participate in the conference. Betty and her husband Pat have been vitally associated with the classes for many years. Mrs. Fukaya, who speaks only Japanese, was the principal speaker. She came with a prepared heart, having prayed for months about coming to Colorado Springs.

Since the conference was to be a reunion, some 140 invitations were mailed out, far and wide. Another 100 addresses were unknown. Meetings were held at Southside Bible Chapel. Many shared in the preparations. One lady, daughter of an early convert, prepared special musical arrangements for the occasion. Others helped in meal planning and serving, transportation, program, decorations, accommodations, and numerous other details. It was a lot of work, but all agreed it was lots of fun and well worth it.

At the conference one lady trusted the Lord as Savior. She has since testified to her salvation, and her words were confirmed by the joy of the Lord in her face. Also as a result of the conference, seven new people are regularly attending the Bible classes.

Southside Bible Chapel also conducts a Korean Bible study. This has been carried on intermittently since 1958, and has seen the salvation of souls. It functions much like the Japanese class. The teachers use simple English and pictures, and the ladies read from Korean Bibles. **Doug**

**Nieswender**, home on furlough in 1971, taught the class for several months. This was the first time the ladies heard the message in their own language. While on furlough in 1981, Doug again taught the class for three months. At least one Korean wife and one Korean husband were saved.

Currently there are two Japanese and two Korean classes each week, all taught by **Grace Watson**. A commended worker, Grace has been involved in the oriental classes from their early days. Her present ministry also includes weekly Bible study in a nursing home, and another in a rural community 25 miles east of Colorado Springs.

The Saturday evening of the conference, a pot-luck dinner was attended by Christians from all four Colorado Springs assemblies, including a group from the Korean Bible Class. **Leslie Sandberg** of Pueblo, who used to be the speaker at the Japanese Christmas programs, spoke in English. There was much rejoicing over what the Lord has done during the past 25 years.

After the worship meeting on Sunday morning, Mrs. Fukaya spoke in Japanese to the conference ladies, Doug Nieswender to the Korean group, and **Ken Miller** to the English language Family Bible Hour.

Cassette recordings of conference messages are available from Yasu Leong, 2910 La Estrella Ct., Colorado Springs, CO 80917. The price is \$9.00 for the set of six tapes, postpaid. Mrs. Fukaya's messages are in the Japanese language. ●

## LOOKING FOR JESUS

*Continued from page 3*

more we purify ourselves, the more reason we have to look for His return.

All this arises out of the doctrine of imminency. Something that is imminent may happen at any moment. To say that Christ's coming is imminent means that it *may* (not necessarily will) happen right away. It speaks of the *possibility* (not the certainty) of His soon appearing. He may come in 1982. He may not.

The very possibility that He may come at any moment has a transforming effect on the Christian life. We keep *living* the life, and we keep *looking* for Him.

To put it in other words, we *serve* and we *wait*. We "turn to God from idols to serve the living and true God, and to wait for His son from heaven" (1 Thessalonians 1:9-10).

We serve by saying "Come" to the lost (Revelation 22:17), inviting "whosoever will to take the water of life freely." We wait by saying "Come" to the Savior (Rev. 22:20).

These are, in fact, almost the very last words of the Bible: "Even so, come Lord Jesus." ●

*In a forthcoming editorial we shall show that the Lord Jesus Himself introduced the doctrine of the imminency, and we will point out what an insurmountable dilemma this presents to those who teach that the rapture will not take place until after the Great Tribulation.*

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## FATHERS and SONS in the Work of the Lord

*This is the seventh in a series of reports featuring fathers and sons who are both serving the Lord in connection with U.S. and Canadian assemblies—not necessarily as a team, although some are, but as families whose sons have caught the vision and share their parents' concern for the spread of the gospel and the edifying of the body of Christ.*

### Robert and Leonard Lindsted



Leonard Lindsted has been in the Lord's work for many years. He was commended to full-time service in 1939 by the Fernwood Gospel Chapel in Chicago, and has devoted himself to a Bible teaching ministry ever since. His efforts have been concentrated in the midwest, building up the saints in small assemblies and planting new assemblies. He also conducts children's meetings. Many children have been won to the Lord through the exercise of his talents as a teacher and chalk artist.

Leonard's son Robert has a background in mechanical engineering. He worked in research and development, earned a Doctor of Philosophy degree. His main interest was in heat transfer of electronic devices. He became a university teacher, and did consulting work.

Spending evenings, weekends and summers in assembly work, camp and conference ministry, Rob became burdened about devoting full time to the Lord's work. In 1979 he left his teaching position at Wichita State University. The Wichita assembly commended him to full-time Christian service. Now, working together, Leonard and Rob are giving

special attention to the training of young men for the Lord's work. They have a training program set up in connection with the local assembly, combining classroom work with practical, on-the-job training.

Leonard says: "My exercise lies in the fulfillment of Ephesians 4:12-16, in seeing believers brought to a full, functioning spiritual maturity, and in II Timothy 2:2 in which communicated truth may be committed to faithful men, able to teach others also.

"My desire is not so much to reproduce myself, as to replace myself. I would like to see twenty-five younger men take my place before my ministry is fulfilled, and I am doing everything I can to bring this to reality.

"I have a great longing to see the assemblies in our midwest strengthened and built up. Right now, one of my main burdens is for leadership in the assemblies and helping these men practically in their work."

Robert and his wife Sharon are raising three children, ages 11, 8 and 5. Their burden is similar to that of Robert's dad: "One of our main areas of interest has been to work

with young people of high school and college age—both in presenting the gospel as well as in encouragement for discipleship. Much of this work has been done through summer camp programs and in a training program in the assembly here in Wichita, in accordance with II Tim. 2:2.

"In recent months we have been exercised to see young couples begin homes and raise children in such a way as to exalt Christ.

"Our goal is to see more of our young people and young couples give themselves to the Lord's work, especially with small and new assemblies. We also desire to see new assemblies raised up in this part of the United States."

**Leonard Lindsted  
927 S. Broadmoor  
Wichita, Kansas 67207**

**Robert Lindsted  
224 S. Crestway  
Wichita, Kansas 67218**

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# REPORTS

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Lester Wilson (right), receiving the plaque presented by C.R. (Dick) Andrews, an elder at Shannon Hills Chapel, at the 11 o'clock Family Bible Hour

### LESTER WILSON HONORED

Recently Lester Wilson, evangelist and Bible teacher of Albany, Georgia, visited Greensboro, North Carolina. During the

late 30's and early 40's Mr. Wilson was used of God to establish several assemblies in the Piedmont area—Winston Salem, Greensboro, Burlington, Siler City, Sanford, and Durham. The Christians of Shannon Hills Chapel, Greensboro, took the occasion to honor brother Wilson by presenting him with a beautiful wall plaque clock appropriately inscribed, attesting to their continued love and appreciation for his efforts in the gospel. A picnic was held on the grounds of the chapel house, next door to the main building.

### TRUST FUND CLOSED

Dr. Kenneth Dick, a medical missionary in Nigeria, died in 1970 in an accident that also took the lives of fellow missionaries Joan Rycroft and Ron Gross, as well as a local African.

Following her husband's death, Mrs. Dick returned to Canada and settled in Lantzville, British Columbia, a small community on Vancouver Island. She enjoys fellowship in the nearby Nanaimo assembly.

To help Mrs. Dick support herself and her seven children, a trust fund was established. During these past eleven years the trust has provided part of the support necessary to keep a large family. However, the trust has now been closed and the remaining funds turned over to Norma. Prayer is requested for her as she continues to look to the Lord for wisdom and strength for her continuing responsibilities. Three children are married and independent, but four boys are still living at home. Mrs. Dick's address is Box 95, Lantzville, British Columbia V0R 2H0.

An audited Statement of the trust is available for any interested assemblies.

John C. Russell, Chairman  
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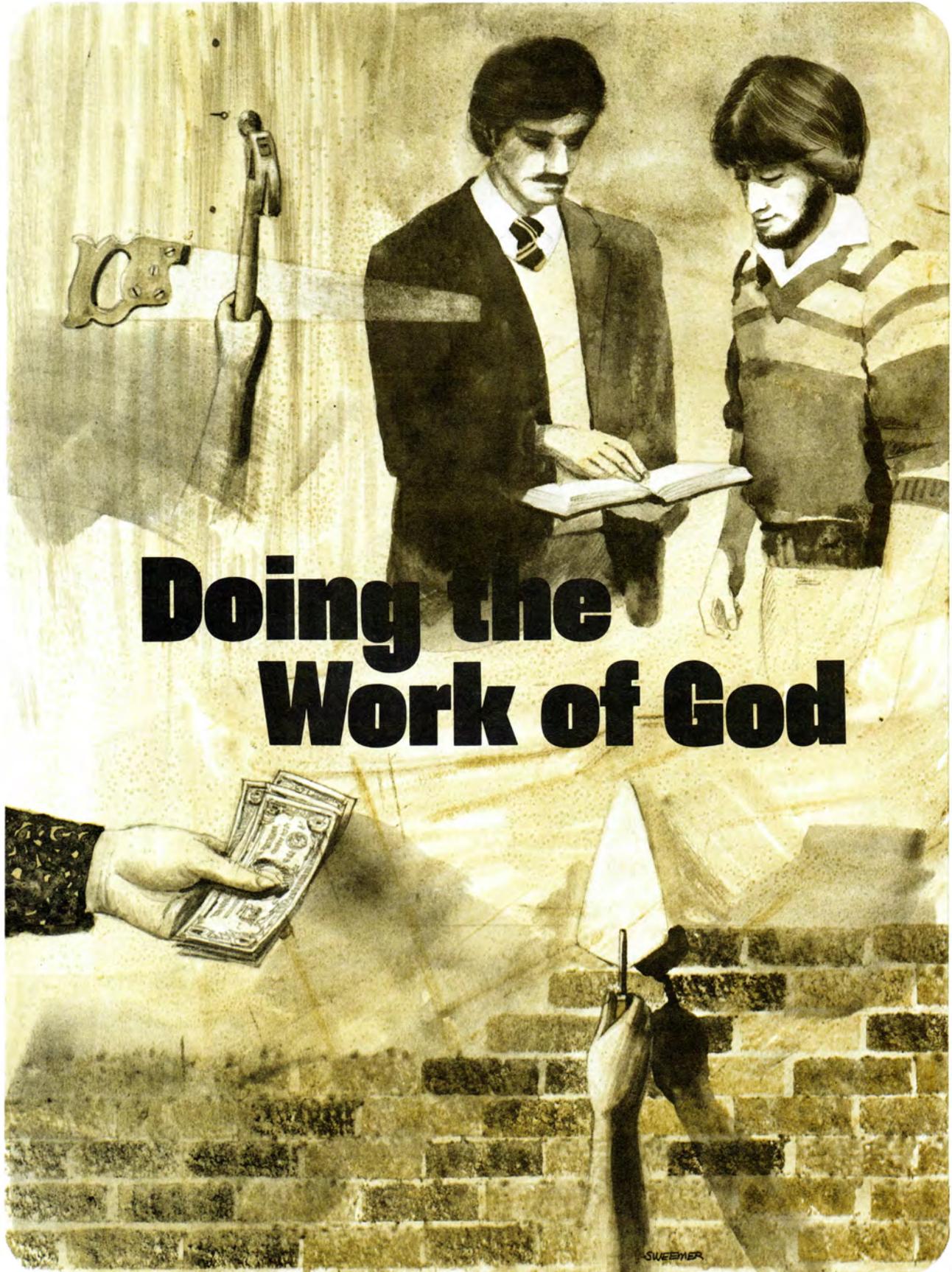


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# Doing the Work of God

SWEEMER



Evergreen Bible Chapel



Trinity Fellowship

# ...is every true believer's responsibility

**HAGGAI 1:3-8** "Then came the word of the Lord by Haggai the prophet, saying,

"Is it time for you, O ye, to dwell in your paneled houses, and this house lie waste?"

"Now therefore thus saith the Lord of Hosts; Consider your ways.

"Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.

"Thus saith the Lord of hosts; Consider your ways.

"Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord."

The prophet Haggai had to remind the people that they had misplaced their priorities. The work on the temple had ceased, the people were more concerned about upgrading and improving their own houses than the temple of God.

It is also possible today that we misplace our priorities. The Church is not complete. The disciples had been given a mandate. Matthew 28:19 "Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all that I have commanded you; and lo I am with you always, to the close of the age."

The work of God is the responsibility of every true believer. Haggai pleads with the people to "consider your ways." The Church is not completed. Let us consider our responsiveness to God in the building up and gathering in of those who will believe and be saved.

For many years now we have had the happy privilege of serving those who have a desire to reach out with the gospel. Buildings have been built and upgraded. Prop-

erties have been bought that could accommodate the body of believers desiring to set up a testimony for the Lord. This year again there were 37 loans approved, totaling \$1,845,250.

Those of you who have stood with us in this ministry have made all this possible. You are a part of the new and growing work that has been going on. There is still much to do. The inner city work should not be neglected. There is opportunity to minister to the refugees who are coming in from Cuba, Southeast Asia and countries that have repressed the gospel message.

Let us introduce some assemblies which have been helped through a loan from Stewards Foundation this year:

## **MARANATHA CHRISTIAN ASSEMBLY Norristown, Pennsylvania**

The work in Norristown began in 1979 as a result of concern for a testimony in the area. The meetings began in the homes of the believers and then moved into the YWCA. There was a gospel campaign with Sam Hart in the summer of 1980 and many contacts were made during the campaign.

A funeral home was put up for sale in an ideal location for the testimony and it was purchased in the Fall of 1980. Now the building is used for the living, giving promise and hope for eternal life.

## **THREE OAKS BIBLE CHAPEL Macon, Georgia**

This assembly began in the homes of the believers and in 1972 property was purchased to build a chapel. A nice functional building was built. Now they have added a Sunday School and fellowship wing, doubling the size of their building.



### TRINITY FELLOWSHIP Dallas, Texas

In the early summer of 1977, eight families committed themselves to be involved in a new work for God. They desired to see growth to maturity within the body of believers. Meetings were held at a rented community recreation center for 2½ years, with 150 people identified with the body of believers. Land was purchased and a good functional building was completed in the summer of 1981.

In looking to the future, leadership is in the process of selecting and training young men who have a heart and concern for new outreach. Trinity Fellowship has the desire to encourage new church efforts from within its body, giving birth and nurturing its growth.

### EVERGREEN BIBLE CHAPEL Federal Way, Washington

The Evergreen Bible Chapel began as a result of some foresight of believers meeting at the Des Moines Gospel Chapel when they purchased a lot in 1967. Some of the believers were living in this growing residential area and others were considering the possibility of moving there. Meetings began in 1970 in a rented school facility and it was soon apparent that a building should be built. In March of 1972 the assembly moved into its new building. Since then two portable buildings were added to accommodate the growing Sunday School and now they have completed a new expansion program that more than doubled the size of their building.

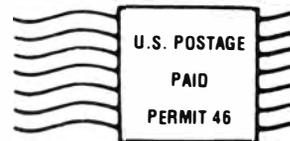
## Stewards Foundation Stewards Foundation (Ontario) Year Ended June 30, 1981



ASSETS	UNITED STATES (U. S. Dollars)		CANADA (Canadian Dollars)
	Hospitals	Total	
Cash	352,039	1,603,561	238,917
Accounts Receivable—Net	2,797,878	3,214,623	
Loans and Accrued Interest—Net		7,458,161	2,336,520
Notes Receivable	108,066	837,756	
Property Accounts—Net	6,629,362	6,770,000	53,000
Real Estate		36,201	
Plant Improvement Funds	1,767,377	1,767,377	
Marketable Securities—At Cost		285,099	
Inventories	529,956	529,956	
Other Assets	283,030	283,030	
<b>TOTAL ASSETS</b>	<b>12,467,708</b>	<b>22,785,764</b>	<b>2,628,437</b>
Deducted Inter-Division	—	732,894	—
<b>ACTUAL TOTAL ASSETS</b>	<b>12,467,708</b>	<b>22,052,870</b>	<b>2,628,437</b>
<b>LIABILITIES AND FUND BALANCES</b>			
Notes and Accounts Payable	1,800,744	2,195,049	97,565
Inter-Division Notes Payable	724,968	724,968	
Bonds Payable		7,067,250	2,240,400
Annuities		45,857	
Long-Term Indebtedness	3,794	3,794	
Fund Balances	9,938,202	12,748,846	290,472
<b>TOTAL LIABILITIES &amp; FUND BALANCES</b>	<b>12,467,708</b>	<b>22,785,764</b>	<b>2,628,437</b>
Deduct Inter-Division	—	732,894	—
<b>ACTUAL TOTAL LIABILITIES &amp; FUND BALANCES</b>	<b>12,467,708</b>	<b>22,052,870</b>	<b>2,628,437</b>
<b>REVENUE AND EXPENSE</b>			
<b>REVENUE</b>			
Hospital Patient Revenue	17,267,593	17,267,593	
Hospital Allowance and Free Service	(1,709,357)	(1,709,357)	
Interest Earned—Loans		685,266	232,349
Interest Earned—Other	291,903	520,000	32,140
Other Services		111,746	5,150
Other Income		59,695	
Gifts Received	5,779	80,373	
<b>GROSS REVENUE</b>	<b>15,855,918</b>	<b>17,015,316</b>	<b>269,639</b>
Deduct Inter-Division	—	89,403	—
<b>ACTUAL GROSS REVENUE</b>	<b>15,855,918</b>	<b>16,925,913</b>	<b>269,639</b>
<b>EXPENSE</b>			
Hospital Total Expense	14,460,592	14,460,592	
Interest Expense		514,938	198,533
Administrative Expense		225,585	28,212
Annuity Expense		5,705	
Other Deductions		222,680	
Gifts Made		91,827	2,619
Depreciation	458,742	462,270	
<b>TOTAL EXPENSES</b>	<b>14,919,334</b>	<b>15,983,597</b>	<b>229,364</b>
Deduct Inter-Division	—	89,403	—
<b>ACTUAL TOTAL EXPENSES</b>	<b>14,919,334</b>	<b>15,894,194</b>	<b>229,364</b>
<b>NET REVENUE</b>	<b>936,584</b>	<b>1,031,719</b>	<b>40,275</b>

# INTEREST

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Address Correction Requested



## HOSPITAL MINISTRY

Each day as the patients are ministered to physically, we also have the opportunity of providing a spiritual ministry. The Chaplains have had many opportunities to share the gospel with patients and their families.

The hospitals continue to provide medical care free of charge to the missionaries and home workers who have need of medical help.

## SCHOLARSHIPS

The Stewards Foundation hospitals have the privilege of contributing to medicine-related areas of study. Funds for scholarships for other fields of study are provided through gifts made to or through Stewards Foundation.

We want to encourage our young people who are sensitive to God's direction and who desire to serve Him as well equipped personalities. There were 63 scholarship awards made to students this past year.

## STEWARDSHIP MINISTRY

We desire to encourage you to obtain sound advice from qualified attorneys and accountants for planned giving through wills and trusts to conserve your estate. God has entrusted to each one of us resources that He expects us to utilize for His glory.

Pray and share with your assembly, missionaries, ministers of the gospel, the Bible schools and training

institutions that train our young people. Did you know that there are over 70 youth camps, 18 retirement centers, plus 7 service organizations that need your help and encouragement? If you would like to have additional information please contact:

John McCallum  
Box 294  
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312/653-6550

## ANNUAL STATEMENT

The financial information contained in the report confirms that Stewards Foundation continues to be in a sound condition. Your participation with us is appreciated. Continue to pray for us. There continue to be opportunities and needs that we should explore. Pray with us that we may be sensitive to the leading of our Lord and Savior Jesus Christ.

Sincerely in Christ,

Robert G. Dunlop  
Chairman of the Board of Trustees

J. Wilson McCracken  
President

# Stewards Foundation



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# INTEREST

FEBRUARY  
1982

## New Portuguese Outreach AN EXAMPLE OF ASSEMBLY TEAMWORK





## EDITOR'S PAGE

by James A. Stahr

# Teamwork Needed

INDEPENDENCY IS NO MORE SCRIPTURAL THAN DENOMINATIONALISM

In the spirit of non-denominationalism we often overlook the New Testament emphasis on cooperation and teamwork. We guard our autonomy so closely that we fail to emulate the biblical pattern of working together to spread the Gospel and plant new churches in other places.

The New Testament epistles are full of the spirit of teamwork. True, they yield no ground to the unbiblical practice of centralized control by means of denominational structures. But neither do they justify an independency where every church does its own thing. The Apostle Paul wrote of the common practices of churches everywhere (I Cor. 7:17; 11:16; 14:33). His letters often convey the greetings of churches in one area to those in other places (16:19), indicating a mutual recognition of and involvement with one another.

Letters of commendation sent between churches are another example of such recognition and involvement (Acts 18:27; II Cor. 3:1). The collections for needy saints demonstrate teamwork (I Cor. 16:1; II Cor. 9:1-5). So also does the guidance sent out from the Apostles and elders in Jerusalem resolving a major doctrinal issue (Acts 15:22-29).

New Testament church planting was usually done by what we would call evangelistic teams (Acts 15:39-40; 20:4). On the recommendation of local brethren, the Apostle added gifted men to his team from time to time (16:1-3). Paul was undoubtedly the leader, but direction and calling came to and belonged to the group (note the repetition of "they" and "them" in Acts 16:6-8, and the relationship of "he" and "we" in v. 10). Neither Paul nor the group could dictate to the individual participant (I Cor. 16:12).

All of this demonstrates an atmosphere of teamwork in contrast to a structured system of control. **SUCH COOPERATION IS ALSO IN CONTRAST TO THE INDEPENDENCY SO CHARACTERISTIC OF NON-DENOMINATIONAL CHURCHES TODAY.**

We do see a shining example of assembly teamwork in the cover story of this issue of INTEREST. The coming of Carlos Cerqueira to North America in 1976 involved some cooperation. Through him a Portuguese assembly came into being. The 1981 purchase of a building for that assembly was made possible by more extensive teamwork and planning on the part of several assemblies and leading men and women in those assemblies. This ought to be a common thing, rather than an unusual happening.

Other examples of teamwork are seen in the joining

together of assemblies to hold annual Bible conferences, and the monthly meetings of missionary study classes in some of our metropolitan areas. In Chicago, the Missionary Study Class has become the vehicle for providing hospitalization insurance for missionaries commended by Chicago area assemblies.

INTEREST Magazine itself came into being 48 years ago when brethren from various assemblies banded together to encourage evangelism and church planting in the United States and Canada. While some might interpret this as a form of denominationalism, I prefer to see it as an example of cooperation between churches that finds the biblical middle-path between the non-biblical extremes of denominationalism and independency.

### THE KEY TO CHURCH PLANTING

The great need today is to extend the concept of teamwork to the actual work of church planting. We've left that work to a dwindling handful of dedicated pioneers. Merely encouraging them and publicizing their ministry is not enough. We need to get local churches directly involved in the establishing of new assemblies.

Here's a suggestion as to how that might be done. Let us say there are a half dozen assemblies scattered through the suburbs on one side of a large city. Or perhaps they are in the city itself. Or, maybe spread out across a smaller metropolitan area. Any of these situations provides an ideal base for the launching of a new work.

The starting place is prayer. To know the mind of God is an essential requirement for success. Does He want to see a new work started? And if so, where should it be located?

The elders of each assembly, or other interested leaders of each assembly, might schedule a Saturday morning breakfast on a monthly basis. Oftentimes a small restaurant will be glad to serve breakfast in a private area on a Saturday morning. This will make it possible to have discussion and prayer after the meal. An alternative would be to meet for prayer in one of the assembly buildings, either before or after eating.

In the early months prayer should be directed to finding God's will. An area map can be spread on the table, or mounted on a wall or flannelgraph board. Pray for the various communities, town by town or section by section. This will give God an opportunity to lay a burden on the hearts of those who pray. In course of time you will find yourself driving through some of these communities, visualizing what might be done there and lifting your heart

to God that something might happen. In some areas you will discover that existing evangelical churches already fill the need. In others you will sense that both opportunity and need are greater than you had anticipated.

As the months pass you will want to start putting pins in the map (or placing Monopoly-game houses on it if it is table-spread) to identify assembly families already living in some of the target areas. This is the first step in tabulating the resources that are available. One assembly may be able to provide the nucleus of families for a new work. Another will have Bible class teachers or song leaders or youth workers to spare. Still another may have a lighter mortgage payment and be more able to contribute financially.

The men who meet on Saturday morning can't make these commitments for their assemblies. But they can keep the home folks posted on what's under way, and begin to share the vision with them. They can bring home the concept of working together with nearby assemblies to get something going for God.

They can also show that teamwork is no threat to the autonomy of the local church. Strict "independency" is not a scriptural pattern, but local autonomy (self-government) is biblical. Local churches can plan together and work together without surrendering autonomy, and such cooperation is the element that has been missing.

Don't hold back on starting a new work because you can't afford to give up a few families. God usually gives back more than we give to Him. Besides, there's nothing that will do more to build up your own assembly than the enthusiasm generated by new converts and new assemblies.

Don't shut the project off because "no money is available." It's surprising how money becomes available when there's a use for it. People tend to be project-oriented. They start giving when they can see what their giving will accomplish. That's why so much money gets diverted to organizations that publicize their needs.

As God's leading is sought, decisions will be made as to methods—whether to begin with Sunday School, home Bible studies, or preaching services; whether to meet in homes or rented facilities; whether to start with several families from the cooperating assemblies or start from scratch by means of door-to-door visitation and advertising.

Such matters are beyond the scope of this editorial. Sufficient to say God will guide as we make ourselves available to Him. He will guide and He will enable. What seems today an impossible dream can indeed become a blessed reality.

We need to realize that our resistance to denominationalism has moved us to an independency that brings expansion to a standstill. I speak in respect to evangelism and church planting in our own cities. We work well together when it comes to sending out and supporting foreign missionaries. But another generation will see the foreign missionary program emasculated if we don't start working together to plant new churches in the homeland. ●

# INTEREST

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**COVER PHOTO:** The dedication of Igreja Evangelica in Pawtucket. Tony Costa leads the congregation in the singing of Portuguese hymns. Behind him are Chairman Robert Campbell (left) and Portuguese evangelist Carlos Cerqueira. Open ceiling beams and a backdrop of beautiful woodwork give character to the 65-year-old building.

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# The Doctrine

**Keep the Gospel pure, but don't make it sterile!**

**I**T'S ALL OF GRACE," the preacher says. "No room for works here." A wave of "amens" rolls through the auditorium. "Preach it, brother," a stalwart saint shouts out.

That dastardly villain, Works, has been trounced again. Grace has triumphed, and all the Christians go home, satisfied that truth has prevailed.

Has it?

Does anyone linger behind to ask how these good friends have become inveterate enemies? If indeed they are enemies. The New Testament presents grace and works as two sides of the same truth. The Apostle Paul treated them as inseparable, not incompatible. What has happened?

It seems in many churches today that efforts to keep the gospel of grace pure are actually making it sterile. Sterile so that it produces a form of Christianity devoid of good works. Works are NOT a part of the gospel, but they ARE a very important part of the Christian life.

When the Lord walked among the churches (Revelation 2 and 3), He mentioned to each certain things He knew about them. To *five* of the churches He said, "I know your works." Or, as the New American Standard Bible translates it: "I know your DEEDS." As Head, Christ monitors the health of His Body by checking its vital signs—its outward evidences of life—its deeds!

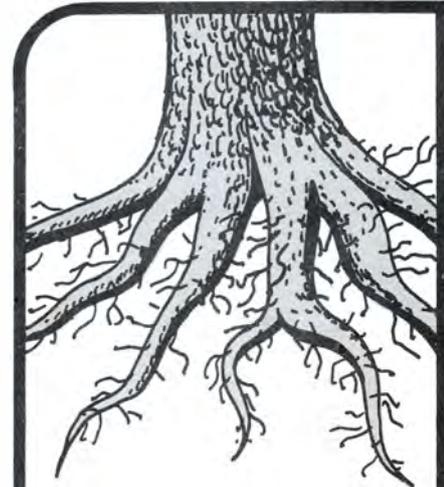
The amount of Spirit-directed activity in the Body reveals whether it is healthy, anemic, comatose or in need of an autopsy. What do *our* deeds tell the Lord about us?

## MEETING NEEDS

What exactly are good deeds any way? Very simply put, good deeds meet needs. Any word or action, large or small, that meets a need in another person's life is a good deed.

The New Testament says plenty about doing good deeds. The following salient points form the skeleton of the doctrine of deeds which the living church is to flesh out in each new generation:

*Works are the fruit, not the root of salvation. Men are not saved by good works, but*



## NOT THE ROOT:

**"By grace are you saved through faith . . . It is the gift of God. Not of works, lest any man should boast"**

Ephesians 2:8-9

*unto* good works (Ephesians 2:8-10). Outward actions demonstrate the inward reality of faith (James 2:14-26). Moody once said, "Faith without works, God never regards; works without faith, God never rewards."

*The Bible commands Christians to do good works* (Titus 3:8, 14). They're not optional, extra credit activities to be pursued at our leisure. Not to do good, when it is within our power to do so, is sin (James 4:17).

*Doing good starts within the household of faith, but is not to end there* (Galatians 6:10). The saints are to be the primary, but not exclusive recipients of our labors. Jesus did good to *all* who came to Him, not just to those

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

# of Deeds

by Mike Hamel

He knew would follow Him (Acts 10:38). We are to do likewise.

*Good works should minister to the whole man.* Man's greatest needs are spiritual, but these aren't his only needs. Creation and redemption encompass the body, soul and spirit. God deals with man as a whole, and so should we (I John 3:17; Luke 10:30-37).

*Christians must pay particular attention to the needs of widows, orphans, strangers and the poor* (not the lazy). In Scripture God charges Himself with the care of the needy. As His people on earth today, we need to express His love to them in tangible ways (James 1:27; I Timothy 5:3-10).

*Zeal and perseverance should characterize our works* (Titus 2:14). Stamina is required to do the kind of deeds that will merit the accolade, "Well done, good and faithful servant." Those who receive crowns will do so with calloused hands (Galatians 6:9).

*Doing good is a corporate as well as an individual responsibility* (Titus 3:14). We are to be constantly stimulating one another to love and good deeds (Hebrews 10:24). Remember the churches in Revelation 2 and 3.

## ANSWERING QUESTIONS

We have seen that the doctrine of deeds is part of the fabric of Scripture. It needs to be knit into the warp and woof of our lives in such a way as to adorn the gospel of Christ.

We must always resist the erroneous teaching that links works with salvation and the new birth. But have we overreacted to such errors by pushing good works out of the Christian life altogether? Answer the following questions and decide for yourself.

Do we treat good works as optional? The Bible treats them as essential because they manifest the reality of our faith.

Do our good works reach beyond the household of faith? Do we, like the Good Samaritan, help those who

### BUT THE FRUIT:

**"For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.**

Ephesians 2:10



are hurting along life's pathway?

Do we minister to the whole man? What better way to show the lost our concern for their spiritual welfare than by loving them in tangible ways. Not in place of, but in addition to sharing the gospel with them.

Do we have to choose between a social gospel and an unsocial one? To say the gospel has a social side doesn't deny or diminish the supremacy of the spiritual. We read of George Mueller's orphanages and marvel at his power with God, yet we are reticent to follow his example.

Do we focus on what we can comfortably give, or on what others desperately need? Is there more standing around than stamina in our churches when it comes to laboring?

Do your answers bother you?

Mine do. I'm troubled by the disparity between my deeds and my duty. But in studying the Bible I've found the remedy for this palsy sum-

med up in one word of counsel from the Great Physician . . .

REPENT!

This is Christ's command to those whose deeds are deficient. Change the way you think in such a way as to change the way you act. Start living out what you say you believe. Put hands and feet on your faith and reach out in love to those around you.

"For our Lord Jesus Christ's sake,  
Do all the good you can,  
To all the people you can,  
By all the means you can,  
In all the places you can,  
As long as ever you can."

(Anon.)

Let us continue to stand firmly with the Apostle Paul in affirming that salvation is "not of works, lest any man should boast" (Ephesians 2:9). But let us not leave Paul standing alone when in the very next breath he insists we are created (born again) "unto good works which God hath before ordained that we should walk in them" (v. 10).

"Not by works of righteousness which we have done, but according to his mercy he saved us," says Paul (Titus 3:5). We memorize and quote that, just as we memorize and quote Ephesians 2:9. Let us not yield an inch on that truth. But let us also memorize and practice the follow-up truth that Paul seems to feel is so much needed. For here in Titus, as in Ephesians, he immediately stresses the true importance of good works: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works" (Titus 3:8).

So let us, as individuals and assemblies, search out and walk in the good works God has prepared for us. We can't do everything, but we can do something. God help us if we do nothing.

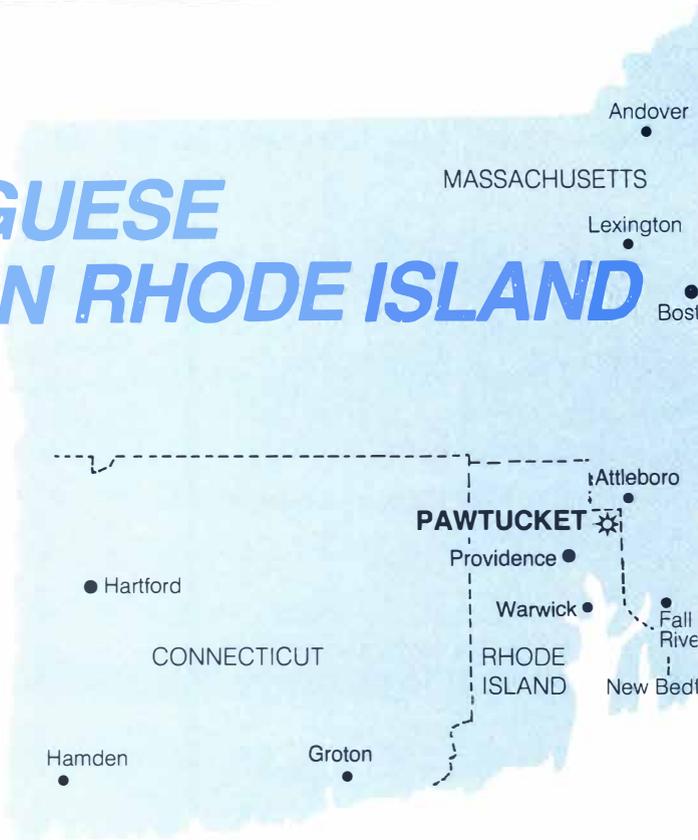
How do the words of the Lord Jesus in Revelation 3:15-16, 19, 22 (NASB) fit us? "I know your deeds, that you are neither cold nor hot; I would that you were cold or hot. So because you are lukewarm, and neither hot nor cold, I will spit you out of My mouth. . . . Those whom I love, I reprove and discipline; be zealous therefore, and repent. . . . He who has an ear, let him hear what the Spirit says to the churches." ●

# A NEW PORTUGUESE ASSEMBLY IN RHODE ISLAND

**O**NE OUT OF SEVEN is Portuguese! That's an unexpected statistic for any part of old New England. The east-central edge of Rhode Island and parts of adjacent Massachusetts, however, have seen a tremendous influx of immigrants over the last few years. They joined the many Portuguese already in the area, the children and grandchildren of hardy Portuguese fishermen, who settled in seaports like New Bedford and Fall River. As a result, today 130,000 of Rhode Island's 900,000 people (one in seven) and about 40% of Pawtucket's 80,000 people are Portuguese. Many of these people continue using the language of their homeland, and the newer ones often know little or no English.

The new Americans are immigrants, but not refugees. They come, for the most part, from the Azores, rather than from mainland Portugal. The Azores are a group of islands in the mid-Atlantic, politically a part of Portugal but separated from that European nation by a thousand miles of ocean.

In January 1976, **Carlos and Margarida Cerqueira** came from Angola by way of Portugal to evangelize these people, and if possible to plant a Christian testimony in



English speaking people from ten nearby assemblies joined with the Portuguese Christians in a service of praise and thanksgiving.





Formerly the Gospel Hall in Pawtucket, this well constructed building is now the home of a new assembly, Igreja Evangelica.

the Christians made a major reduction in the asking price, and then on top of that made a large contribution toward the purchase.

It was possible to avoid a great deal of legal work by transferring the legal corporation rather than the real estate title to the new assembly. After the dispersal of the purchase-price funds (the donations and mortgage money), a new group of trustees was installed, representing the Portuguese brethren. In addition, the three assemblies contributing purchase money were asked to provide one trustee each. These were Good News Chapel in Attleboro, Mass., Buttonwoods Chapel in Warwick, R.I., and Groton Bible Chapel in Connecticut. It is anticipated they will continue to be represented in the ownership of the property until the new assembly develops its own leadership.

Assemblies sharing in the renovation of the building included Andover Bible Chapel (Andover, Mass.), Countryside Bible Chapel (Lexington, Mass.), Prospect Gospel Chapel (Hartford, Conn.), West Woods Bible Chapel (Hamden, Conn.), and the Portuguese assembly in Harrison, New Jersey.

their midst (INTEREST, June 1976, p. 12). They came at the suggestion of former Angola missionary **T. Ernest Wilson**, and with the invitation of **John Farrell** and the Buttonwoods Gospel Chapel in Warwick, Rhode Island.

Carlos poured himself into Gospel meetings, home Bible studies, and door-to-door evangelism, all the while supporting his wife and three sons with a full-time factory job. Others came along to help as well, and by July 1980 they were able to hold a large baptism and begin the Lord's supper with the new converts.

The new assembly was composed of Portuguese-speaking people primarily from the Azores, but also from mainland Portugal and the Cape Verde Islands. Within a year the growing assembly was in desperate need of a building of its own. Meetings were being held on Sunday afternoons in the old Pawtucket Gospel Hall, but that building was about to be sold.

It was at this point that a remarkable example of assembly teamwork took place. It grew first out of the heart burden of several Christians who had a concern for the struggling new assembly. John Farrell was one of them. **John McCallum** of Stewards Foundation was another. Then there was **Robert and Barbara Campbell** of the Groton Bible Chapel in Connecticut. The Cerqueiras had been living in the home of Barbara's mother in Rhode Island.

Encouraged by these and other people, the brethren of several English-speaking assemblies met with the Portuguese Christians to see if a building could be obtained in Pawtucket. An obvious possibility was to try to buy the Hall that the Portuguese assembly had been using. It was 65 years old, and needed some remodeling, but it was well constructed, and located in the area where Portuguese immigrants were concentrated.

Three assemblies were prepared to donate \$5,000 each toward the purchase. Stewards Foundation was willing to provide

mortgage funds at an attractive rate of interest. Other assemblies would help with the remodeling costs. And the Portuguese assembly would take on monthly payments commensurate with their ability. But all of this together fell well short of the asking price of the building.

Now it was the turn for the old Pawtucket assembly to enter the picture. That meeting dated back to Central Falls, Rhode Island, in the late 1800's. The Pawtucket hall had been opened April 9, 1916. In recent years the assembly dwindled. It ceased functioning in mid-1981. The remaining Christians put the building up for sale, intending to disburse the proceeds in various aspects of missionary work.

Missions start at home! What better opportunity to serve the Lord than to play a major role in establishing a strong Portuguese testimony in Pawtucket itself. So



Some of the Portuguese Christians, all recently baptized, who are a part of the new assembly.

### PRAISE AND THANKSGIVING

On November 21, 1981, a service of praise and thanksgiving was held. Christians from ten assemblies in Connecticut, Massachusetts and Rhode Island joined with the Portuguese believers in dedicating (or rededicating) the building to the Lord's continuing glory. The entire service was bilingual. All the spoken parts were translated into English or Portuguese as needed. The singing was often simultaneous in both languages.

Robert Campbell was Master of Ceremonies. **David Ward** brought greetings from Groton Bible Chapel, **Arthur Stebbings** from Good News Chapel in Attleboro, and **Frank Pontes** from the new assembly, Igreja Evangelica. **Russ Hadley** of Groton and **Antonio Costa** of Igreja Evangelica provided musical leadership. Two Portuguese brothers gave personal testimonies.

Frank Pontes and Antonio Costa have been co-workers with Carlos and Margarida. Frank is an 81-year-old Portuguese brother who gives himself to visitation and is well received. Tony, a young man, is involved with Carlos in radio broadcasting, and helps with the young people and the music. Like Carlos, he is a refugee from Angola, but Tony came by way of Brazil instead of Portugal. (For more details on the development of the new testimony, and the background of the workers, see INTEREST, July/Aug. 1981, p. 22).

In the service of praise and thanksgiving, John Farrell gave a history of the Portuguese work. **James Stahr** of INTEREST magazine brought a message on the planting and growth of a new assem-



Carlos and Margarida Cerqueira, the Angolan refugees who have pioneered with the Gospel and planted the new Portuguese assembly in Pawtucket.

bly as seen in Acts 11:19-26. His message was translated by **Candido De Sousa**, an evangelist serving among the Portuguese of New York and New Jersey (INTEREST, Nov. 1976, p. 16; March 1978, p. 10).

At the conclusion of the meeting a first-time visitor trusted Christ as his Savior. Contemplating suicide, he had phoned earlier in the day, seeking help, and had been encouraged to come to the evening program.

During the last several years many others have phoned, seeking spiritual help. In fact the telephone answering machine, bearing a two-minute recorded message, changed every day, has proven the most effective method of evangelism among the Portuguese. It is difficult to make direct contact with immigrants from the Azores, who tend to be very religious,

but also very superstitious. A word from the priest can end a home Bible class. But the telephone message can be heard day after day—and often in the middle of the night. Then, when the individual is ready for a personal visit, he can record his own message on the answering machine.

Since it was installed in December 1979, this "dial-a-message" phone ministry has averaged 80 calls a day, and produced more than 150 follow-up contacts.

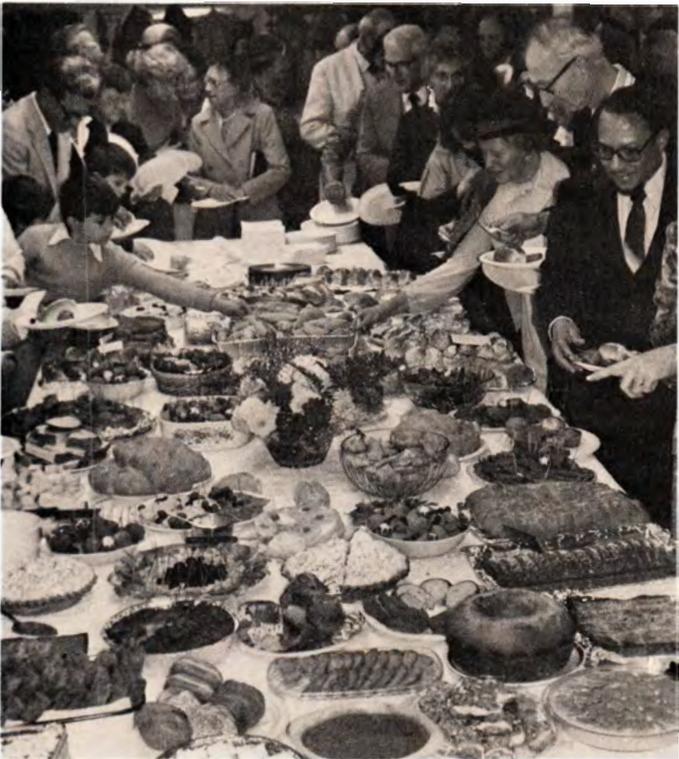
At Carlos' request, **Cravo Branco** was brought from Portugal in 1977 to help in the work. He had been a radio preacher and evangelist in Angola. His presence was especially important when Carlos was ill with tuberculosis for the first half of 1978. Cravo and his family are now in the Buttonwoods assembly, and minister-



**John Farrell (left) of Buttonwoods Gospel Chapel (Rhode Island) recounted the history of the Portuguese work. Carlos Cerqueira translated into Portuguese.**



**Dave Ward brought greetings from Groton Bible Chapel (Connecticut).**



**Hazel and Sam Sproul, representing the old Pawtucket assembly.**

**A table of Portuguese delicacies delighted the American visitors.**



**Mrs. Elizabeth Cobain, 88, attending the dedication service. She went to the Pawtucket assembly for 74 years, before moving to Attleboro eight years ago.**

ing to Portuguese people at home and abroad by radio. Carlos carries on the Pawtucket ministry, concentrating on door-to-door visitation, pastoral follow-up, and home Bible studies with individuals.

Carlos is still employed, and consequently has been much overloaded, as well as unable to devote the time needed in the growing ministry. Until recently he has been reluctant to step out in full-time work lest he become a "professional" in

the eyes of the Portuguese. He is anxious to see them appreciate the uniqueness of a New Testament assembly, and step into places of responsibility.

With limited time and health, and with opportunities on every hand to reach, help and hold people for Christ, his decision is not an easy one. He would no doubt appreciate the prayers of Christians for himself, as well as for the happy and growing Portuguese assembly in Pawtucket. ●

# Change Without Change

by Edwin Raymond Anderson

Hartford, Connecticut

“THE MOST DIFFICULT THING for me to grasp in the world is the actual rapidity of change.”

This late 20th Century observation was offered by the well-known biochemist, Isaac Asimov, who is familiar to many as a prolific writer of science fiction. His remarks were occasioned by a gathering of “think tank” experts in various fields of discipline. But the doctor is not alone in his difficulty. It is the dictum of nigh everyone living in these latter days.

An old-time prophet foretold these tumbling times when, “many shall run to and fro, and knowledge shall be increased” (Daniel 12:4). We are the children of change, and technology verily is our crib.

This rapidity is not only a source of achievement, but also of agony. Modern man increases in knowledge, but withal, there corresponds the decrease of wisdom. Speeding closer to the nirvanas of science, he, in the same velocity, departs from the acknowledgement of the Lord God. Seeing that all things mechanical are the works of his own hands, he blindly assumes that the spiritual is likewise under his touch. He shapes God after his own image, and fain would make the Almighty his servant, ascribing to Him those concepts which gender to the pleasures of the flesh.

The “actual rapidity of change” is the mark of these end-time scenes. The dreams of yesterday are the deeds of today, and the frontiers of mystery are continually driven back by science and invention. We would not denigrate the whole sum of these things, for, in truth, there are conveniences and operations which forbid the sigh for “the good old days.” Yesterday but revealed matters in the cruder, slower form, and quite apart from the higher morals and pleasantries of those halcyon times, we really, would not desire to return. Except in the realm of sweet memories.

But then, 'tis to be realized that this “actual rapidity” but touches the surface. It deals with the hustle and bustle of the exterior. The old-time prophet could gaze down the long corridors of the centuries, and, under inspiration, sense the accumulating mass of knowledge. But the Spirit would

bid him see the restlessness of the interior, and mark down the lack of a corresponding wisdom. Is it not significant that the larger portion of the gathered data and schematics and print-out are devoted to elements which are selfish, brutal, suspicious and proud? Would this not, perhaps, be the mind of the Spirit as He inspired the apostle to delineate these last days as times when “men shall be lovers of their own selves” (II Timothy 3:2). Self-lovers, as it were, cradling their egos in the basket of their personal pleasures, rocked by the lullaby of science and technology.

Change . . . change . . . the difficult conception of Dr. Asimov. Yet it is the thinking upon these six letters which swings the mind to the deeper, more serious realm of missionary thrust. There are those verities which know naught of change, but which continue, through the course of the long centuries, to know the inner, monotonous gnawing and frustration and guilt and disappointment. He who sits beside the computer is bloodkin to he who pulls the creaking cart on forested scenes. “By one man sin entered into the world” (Romans 5:12), and while it may assume many forms, it strikes all with equal sting. There are tears upon all climes.

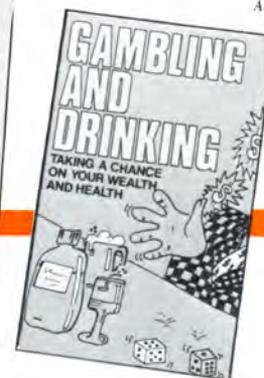
The missionary thrust recognizes this leveling. “All have sinned and come short of the glory of God” (3:23), which but underscores the necessity of going into all the world to preach the gospel to every creature (Mark 16:15). What is this but the clear designation of every blood-bought believer to engage in mission work?

There are large areas of this global scene which, with the creaking passage of time, have known next to nothing of change. The hands of the clock are frozen, as it were, and the crude past is locked into the present. There are other regions which are ablaze with the fires of advancement and achievement, and men would regard them as mechanical paradises. But, ah, the dwellers therein are bent and broken under the weight of iniquity, and, like those where change is still unknown, bear the equal necessity of hearing the good news of “repentance toward God and faith toward our Lord Jesus Christ” (Acts 20:21).

**Therefore! To the work!** ●

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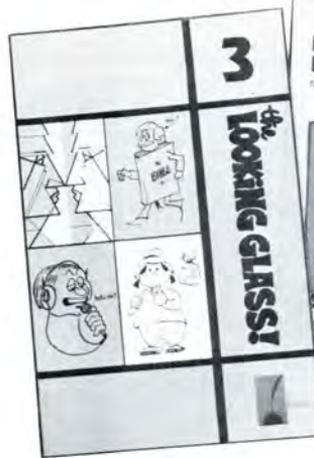
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# A Method of Discipling

by Floyd E. Schneider

**BEFORE THE PLANE** took off, the stewardess gave chewing gum to all the passengers. "This will help you keep your ears from popping when we attain high altitude," she told them.

After the plane had landed, a worried-looking man came over to the hostess. "This was my first flight," he said. "It was very nice, but now that it's over, could you tell me how to get the gum out of my ears?"

Telling someone to do something without showing them how can sometimes produce the wrong results.

Most believers are well aware of our Lord's command to "go and make disciples of all nations . . . teaching them to observe all that I commanded you" (Matthew 28:19-20). The Lord had been doing just that for three and one-half years. Making disciples of the very men to whom He first gave this command.

Paul repeats the command when he tells Timothy to "entrust to faithful men" the things Timothy had received from Paul (II Timothy 2:2). Timothy was only told to do with others what he had already experienced Paul doing in his own life. The command had been accompanied by demonstration.

Two things stand out from these commands, and from the lives of our Lord and Paul. They both developed deep relationships with faithful believers and taught them the Word of God.

The question remains, however, of how to do this. Because men are all made different, and given different gifts, this question of how to disciple can have an infinite number of answers. Within an assembly context, however, the key to this vital and often neglected ministry centers on the commitment of elders and other mature believers. Whatever method is used, these people must themselves actually be discipling.

The saints will follow whatever example is placed before them ("proving to be examples of the flock"—I Peter 5:3). Exhortations alone, and even telling others how to do it, will produce little results if not followed up with live examples.

If mature believers, whether they are in

positions of leadership or not, believe that Matthew 28:19-20 and II Timothy 2:2 apply to them, they will find a way, under the guidance of the Holy Spirit, to carry out these commands. If a believer, or even an elder, is not motivated to disciple, whatever the method used, he should not consider himself a leader in the assembly, and perhaps should think about stepping aside and allowing another man with a vision to take his place (Proverbs 29:18).

For the person who does not know how to disciple, this article presents one simple method, though not the only method. It will be described as an individual effort, although it can be effectively carried out by a group of mature believers together.

The method begins with the choosing of a disciple. The discipler (if a man) might list the younger men or newer Christians in the assembly whom he considers faithful (II Timothy 2:2). Then he will begin asking God to direct him to the right person. When he has chosen someone, he will approach him and ask if he would be willing to spend one hour a week together. The purposes of meeting would be (1) to become better acquainted with each other, and (2) to share a few Scriptures together.

A definite time limit should be set for the duration of such meetings (eight weeks, four months). During this time the discipler can formulate goals to be reached in this progressing relationship. Among them might be:

- (1) To improve attitudes and actions in all areas of life—husband, father, employer/employee, ministering to the saints, evangelism. This goal presupposes that the leader himself is teachable (Colossians 1:28; I Timothy 3:2).
- (2) To teach the younger man how to study the Scriptures (II Timothy 2:15).
- (3) To motivate him to begin discipling one other person the same way he is being disciplined. This goal is critical for the purpose of spreading the

*Continued next page*



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responsibility of shepherding to others (II Timothy 2:2).

These goals involve getting to know each other and discussing more than just a few Scripture verses. Openness, a little at a time, on the part of both, will be required. The leader may have to initiate this openness. ("Straightening people out" is not discipling).

At the end of the time period both will decide whether to continue or stop. If they continue, another time limit should be set.

No longer than a year will be needed to accomplish these three goals. Though this ministry will definitely produce close friendships between leaders and disciples, other men need to be developed, too. So before the end of one year, the disciple could begin to choose prayerfully his own man, and thus continue the process.

Are there drawbacks to this ministry? Some less important duties and problems may have to be put off. More openness may be required on the part of the discipler. But the main objection is usually,

"This is not my gift."

Shepherding and discipling are not found in any list of gifts. They are commands given by the Lord.

The important thing is that discipling is being done. All the programs carried out in an assembly may come to a halt if people are not being developed to lead the flock in the months and years to come.

The greatest benefit of such discipling will be the glory brought to our Lord by encouraging spiritual growth in others. Our greatest joy will come from seeing others, to whom we have given our lives, stand before the Lord Himself. "For what is our hope or joy or crown of exultation? Is it not even you, in the presence of our Lord Jesus at His coming? For you are our glory and joy" (I Thessalonians 2:19-20). ●

*Commended to the Lord's work by Eastgate Bible Chapel in Portland, Oregon, in 1977, Floyd Schneider worked with assemblies in the Portland area. Then in September 1979 he and his wife, Christine, and their two boys went to Europe as missionaries. They are doing evangelistic work in Austria.*

## Stewards Sells

On November 30th, John W. McCracken, President of Stewards Foundation and its affiliate hospitals, and Alan B. Miller, President of Universal Health Services, Inc., jointly announced that the boards of both organizations have approved the execution of agreements under which Universal Health would purchase five acute-care general hospitals with 598 beds operated by the Foundation and its affiliates. The transaction is subject to the satisfaction of certain conditions including appropriate government approvals. The closing is anticipated for the Spring of 1982, at which time Universal Health will assume ownership and operational control of the hospitals.

Two of the hospitals, Belmont Community Hospital and Bethesda Hospital, are located in Chicago. The other three are in the State of Washington: Riverton General Hospital in Seattle; Auburn General Hospital in Auburn; and Centralia General Hospital in Centralia.

Universal Health, a Philadelphia-based hospital management chain, made its initial public stock offering in July 1981. With this most recent acquisition, Universal Health will have 1,622 beds in operation or under development at 13 locations in 7 states.

In a letter to assemblies in the United States, Robert G. Dunlop, Chairman of the Stewards Foundation board of directors, explained the board's purpose in selling the five hospitals. He wrote:

"For the past twenty-eight years Stewards Foundation has been ministering to the needs of people by providing quality health care through the ownership and management of hospitals. This has been a very fruitful and rewarding ministry.

"The Stewards Foundation Board of Trustees has become increasingly con-

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# Foundation Hospitals

cerned with the complex and restrictive nature of regulations concerning hospital finance and management. The ever increasing need in hospital ownership and management for greater expertise and direction from the governing board has made it difficult to give adequate time to both the health care and the assembly related ministries of Stewards Foundation.

"In what we have come to see as the Lord's timing, Universal Health Services, Inc., a health-care organization operating in the private sector, has made an offer to purchase the Stewards Foundation hospitals. As part of their offer they have requested that we continue our spiritual ministries through our chaplaincy program, and they have further offered to continue free medical care for our commended workers.

"After much prayer and seeking direction from the Lord, the Board has decided to accept the offer from Universal Health Services to purchase the hospitals. We thank the Lord for His direction as we sought His will in this decision. Your prayer support is greatly appreciated as we desire to be Christ-honoring in the continuing ministry of Stewards Foundation to the assemblies."

## OTHER REPORTS

### F.B.H. RADIO CONFERENCE

The theme of the 22nd annual radio conference of the Family Bible Hour, held on October 24, was taken from Psalm 96:3, "Declare his glory among the nations." The conference was held at Rexdale Gospel Hall in Toronto with about 230 people attending the afternoon and evening sessions. The speakers were **Jack Baker** of the Philippines, **Joseph**

**Tremblay** of Quebec, **Arthur Murfin** of Trans World Radio, **Dr. B. Sam Hart**, evangelist, and **Arnot McIntee**, director of the program.

The Family Bible Hour was first heard on a Newfoundland station just 30 years ago. It is now heard in nine languages on 63 stations, including HCJB in Ecuador, and five T.W.R. stations. Sixty-six percent of the world's population is beyond the reach of conventional missionary activity, but all of this number are within reach of missionary radio. T.W.R. has a potential listening audience of 3 billion people who can hear the gospel of Jesus Christ in their own language on radio.

Any assembly or individual interested in learning more about the Family Bible Hour ministry is invited to write Arnot McIntee, 7 Strathmore Rd., St. Catharines, Ontario L2T 2C4.

*From Arthur F. Wilder,  
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### THE KING'S KIDS PUPPETS

The Lord has been blessing The King's Kids Puppets as we travel around presenting the gospel. In Waterloo, Iowa, seven children came to know the Lord. During a week of meetings at Southside Bible Chapel in St. Louis, a woman trusted Christ and a man was restored to the Lord. In an exciting week in Oskaloosa, Iowa, many unsaved adults and children attended our programs.

We are looking forward now to presenting the Gospel for three nights in a big shopping mall in St. Louis just before Christmas. Last year we had an audience of 200 every hour, three hours a night.

*From John Wagner, 1415  
Homecrest Dr., Sunset Hills,  
Missouri 63127 (December 8)*

### FAMILY LIFE SERVICES

After serving as Executive Director for more than four years, **Eldon Daniel** has resigned from his position at Family Life Services, and is looking to the Lord for direction about other work. For the present he is still doing some counseling. **Ron Bennet** has assumed the position of Acting Director of the Colorado organization. Darrell Valdois will be responsible for correspondence.

Mr. Bennett has been Director of Family Services. Mr. Valdois taught at the

Colorado Springs Christian School for nine years before joining the F.L.S. staff in July 1980. He is responsible for the educational aspects of the ministry. He conducts classes and coordinates material designed to increase the biblical knowledge of those with whom F.L.S. counsels.

The staff of Family Life Services requests prayer as they adjust to the staff changes. Pray too that they may discern the Lord's will for the person to replace Mr. Daniel.

*Family Life Services, 6 West  
Cheyenne Rd., Colorado Springs,  
Colo. 80906 (Nov. 27)*

### AN AIR OF REVIVAL

An air of revival is evident at Hollywood (Florida) Bible Chapel. Since publication of "The Serious Call to Renewal" (INTEREST, Nov. 1980), the elders have guided the assembly into the excitement of seeing new believers take their place in the fellowship. Also, some of the less-involved Christians have become more active.

Much has happened to bring the assembly to this place of blessing. An intense visitation program has borne fruit. Quite a number have trusted Christ as their Savior in the past two months. An "Evangelism Explosion" program has been instituted. This is an excellent system of gospel presentation. It shows the Christian how to make contacts and how to follow through. It also builds strong prayer partnerships. Prayer is the backbone of the program, and also the powerhouse of the assembly.

Evangelism is also carried over into the youth work. The youth group recently held a 5¢ car wash. The purpose was obviously not to make money, but to give the young people the opportunity to share the good news in word and in deed. As the cars were being washed the drivers were invited into the fellowship hall for refreshments and a gospel presentation. As a result there were three professions of faith in the Lord Jesus.

Prayer, leadership, and evangelism have become the keys to our recent growth. A smile, a handshake, and a kind word have brought many back every week to hear the Word of God.

*From E. A. McCartney, Hollywood  
Bible Chapel, 2300 Hollywood  
Blvd., Hollywood, Florida 33020*



Bruce and Janice Barbour with Daniel 4 and Lisa 2.

## NEW WORKERS

**MR. & MRS. BRUCE BARBOUR, 4484 Marshall Rd., Muskegon, Michigan 49441**

Christians at Groton Bible Chapel have commended Bruce and Janice Barbour to full-time Christian service. Bruce grew up in the assembly and came to know the Lord during his teen years. His interest in the Lord's service motivated him to further his education. While pursuing his studies he became aware of the possibilities of serving the Lord in the military. He anticipates serving as a chaplain in the U.S. Army.

**MR. & MRS. DENNIS STUTTE, Star Route 1, Box 92C, Vienna, Missouri 65582**

Christians of the South Side Bible Chapel in St. Louis, Missouri, have commended Dennis and Cathy Stutte to the work of the Lord at Turkey Hill Ranch Bible Camp. Their ministry at the ranch began on December 1.

**DEAN WINCHELL, % His Mansion, PO Box G, Hillsboro, New Hampshire 03244**

Christians at West Woods Bible Chapel in Hamden, Connecticut have commended Dean Winchell to the Lord's service.

Dean grew up in the assembly and was active in the boys' and youth work. He obtained experience in counseling while in college as he disciplined other students on campus. He now feels called of the Lord to ministry with troubled youth at His Mansion. His initial area of service will be the daily operation and training of residents in the skills needed as they work on the farm. The assembly has commended him to this ministry for a period of at least two years.

### RENEWAL OF COMMENDATION

Two years ago Christians at Hayward Bible Chapel in California commended **Jim and Connie Matthews** to the work of the Lord. During these two years the Matthews have served faithfully in the commending assembly. Jim has been an active member of the leadership staff and has been involved in preaching, teaching and visitation. Connie has been active in the women's ministries and teaching

in the Christian Education Program. The assembly is now extending its commendation of the Matthews for an indefinite period of time.

For the past three years **Mr. and Mrs. Robert Webb** have been in fellowship at Quilchena Chapel in Vancouver, British Columbia. Mr. Webb has exercised a teaching ministry in many assemblies and has been active in developing the spiritual gifts of the Quilchena young people.

The Clearbrook assembly in the Fraser Valley is one of those in which Mr. Webb has worked. The elders there have invited Robert to spend more time with their assembly. The Webbs recognize this as the Lord's leading and are stepping out in faith, with the renewed commendation of the Quilchena assembly.

### FOREIGN MISSIONARIES

**Zambia:** Christians of the Clearbrook (British Columbia) Gospel Chapel have commended **Jean Rosborough** to the work of the Lord in Zambia, particularly at Kalene Mission Hospital in Ikelenge. Jean has served at Kalene for two years, both in the school and hospital work, and letters from there express appreciation for her demonstration of loving concern in the work.

**St. Lucia:** The Westmount Bible Chapel in Peterborough, Ontario, has commended **Philip and Carol Baxter** to the work of the Lord on the Caribbean island of St. Lucia. The Baxters previously served with International Crusades and are now planning to return to the area to serve on a continuing basis. The Baxters have a son, Joshua.

**Bolivia:** The Christians at Warrenville (Illinois) Bible Chapel have commended **Merlyn and Marion Schultz** to the work of the Lord in eastern Bolivia. The Schultzes hope to do pioneer work in this fast-growing area where the jungle is being cleared and homesteaders are moving in. The Schultzes previously served in Bolivia with New Tribes Mission. They have three children: David, Kathy, and Jeff.

## ADDRESS CHANGES

### WORKERS CHANGES

Mrs. Irving (Margaret) Benton, 95 Fonthill Unit #10, Hamilton, Ontario L9C 6T1

Joseph Giordano, 91 Willow Rd., Apt. 205, Tequesta, Florida 33458

Victor Harrington, 377 Peter St. N., Orillia, Ontario L3V 5A6

David B. Long, 27 Vanguard Drive, Islington, Ontario M9B 5E7

Mrs. Stephen Mick, 4715 Sheboygan Ave., Madison, Wisconsin 53705

Henry Petersen, 486 Grinnell Dr., Claremont, California 91711

Fernand Saint-Louis, CP 15, Beloeil, Quebec J3G 4S8

Stuart C. Wilson, 325 E. Four Horses Circle, Tucson, Arizona 85704

### ASSEMBLY CHANGES

**COLORADO SPRINGS, COLORADO,** Southside Bible Chapel, Send correspondence to 1725 S. Wahsatch Ave. 80906

**OAK LAWN, ILLINOIS,** Oak Lawn Bible Chapel, % John McCallum, 10709 S. Kildare, 60453

**LOGANSPOUT, INDIANA,** Gospel Chapel, % David M. Housworth, 2610 E. Broadway, 46947 (219/722-4043). BB 9:30, FBH 10:30, G 11:15, Thurs. 7:30.

**HARMONY, PENNSYLVANIA,** Gospel Barn, % Peter Frankenstein, 523 S. Main St., Zelienople, PA 16063

**BRISTOL, RHODE ISLAND,** Hope Bible Chapel, 10 Leila Jean Drive (Formerly at 429 Wood St.). % Wesley M. Gardner, 4 Roosevelt Dr., 02809 (401/253-8104) BB 9:45, SS 11:15, M 7, Wed. 8

**MANVEL, TEXAS,** Manvel Bible Chapel, % D. A. Booth, Rt. 2, Box 230, 77578

**HAMILTON, ONTARIO,** Queensdale Gospel Hall, % Evans Booth, 64 Kingslea Dr., L8T 4A3

**MONTREAL, QUEBEC,** Grace Gospel Hall, (Formerly Montreal Gospel Hall), 519 Stanstead Ave., Town of Mount Royal. BB 9:30, Bible Study 11, G 7, P. Wed. 8

### NEW LISTINGS

**WICHITA, KANSAS,** Westside Bible Chapel, at Central Heights Mall, Central and Ridge Rd. % Phillip M. Jensen, 848 So. Millwood, 67213 (316/263-9440) SS 10, FBH 11, BB 6:30, P 7

The Christians have been meeting for Bible study and prayer, and have now begun meeting around the Lord's table. They welcome visitors and request prayer as they commence this new fellowship.

**TOMS RIVER, NEW JERSEY,** Community Bible Fellowship, meeting in a school. Call for directions (201/244-3888). % Bob Carver, 2222 North Rd., Point Pleasant 08742 (201/899-9079)

For the past ten years, this group of believers has been meeting each Sunday in the name of the Lord Jesus, following the pattern of Acts 2:42 in doctrine, fellowship, breaking of bread and prayer. About two years ago, as this body grew, they sent out a number of believers who now meet in Forked River, known as Lacey Bible Fellowship (Lanoka Harbor). A second group has now hived off to the east part of Toms River, calling itself Toms River Bible Church.

**TOMS RIVER, NEW JERSEY,** Toms River Bible Church, 2608 Rt. 37 East (201/929-1777). % Robert Dieckmann, 897 Tudor Dr. 08753 (929-0203). Ministry, Breaking of Bread and Prayer 9:30 to 12

### ASSEMBLIES DISCONTINUED

**PAWTUCKET, RHODE ISLAND,** Gospel Hall (See photo report, page 6)

**BRANTFORD, ONTARIO,** Faith Bible Chapel

## CONFERENCES

### FEB. 26-27—PORTLAND, OREGON

Annual Women's Conference at Eastgate Bible Chapel. Theme: Fashioned by His Hand. Speaker: Mary Malyon. Contact: Evelyn Tyler, 405 NE 66th, Portland, Oregon 97213

### MARCH 27—SOUTH FLORIDA

Annual South Florida Ladies Missionary Conference will be held at Ft. Lauderdale Bible Chapel, 141 N.W. 38th St. Morning and afternoon sessions. Contact: Miss Grace Crawford, 444 W. Palmetto Park Rd., Apt. D203, Boca Raton, Florida 33432 (305/392-0524)

### APRIL 2-4—PALOS HILLS, ILLINOIS

Palos Hills Christian Assembly will hold its 12th annual conference. Accommodations provided. More details next month. Contact: Tom Carrick, 5607 Laurel Ave., La Grange, Illinois 60525

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

## WITH THE LORD



Ethel Bowen (1975)

**ETHEL (MRS. CHARLES O.) BOWEN**, 90, of Langley, British Columbia, on October 17. She came from England in 1913 as the bride of Charles O. Bowen. Together they spent 66 years in the Lord's service. Charles preached in lumber camps, fishing villages and mining camps of British Columbia, Alberta and the Yukon. In recent years they lived quietly in Langley. Charles was called home in December 1979.

Ethel was the mother of three children. She was a founding member of Knight Road Chapel in Vancouver in 1928 (INTEREST, Dec. 1978, p. 14), and in later years considered Heather Chapel her home assembly.

**ROBERT GORDON**, 61, of Long Beach, California, on July 23. He was a founder of Dominguez Bible Chapel in 1961 and was a dedicated worker in the area for 30 years.



Steven Kennedy

**STEVEN M. KENNEDY**, 35, of San Leandro, California, on November 25 of brain cancer. A native of North Carolina, Steve and his wife moved to California in 1973 to attend the Discipleship Intern Training Program. After successfully completing the program, Steve worked as a technical writer until Fairhaven Bible Chapel invited him to become their director of adult ministries. For four years he served as an elder and full-time worker at Fairhaven.

Steve is best known as contributing writer/editor of a series of instructional manuals published by Walterick Publishing Company. He authored a series of Bible studies for small groups and an article published in INTEREST in May 1981, "Revitalizing the Mid-Week Meeting."

Steve is survived by his wife Wanda and three sons: Samuel, 6, Daniel, 5, and Michael, 1.

**ALBERT (WALLY) MULLIGAN**, 83, of Winnipeg, Manitoba, on November 1. Born in Peterborough, Ontario, he moved to Toronto and became associated with Maple Leaf Mills. In 1944 he moved to Winnipeg where he was Manager of Operations, a position he held until retirement in 1964.

Mr. Mulligan was in fellowship at St. James Gospel Chapel where he served as an elder. He was an active member of the Gideons for over 50 years, serving in various positions locally and nationally.

## NOTICES

**BOOKS WANTED:** Would like to borrow or buy the series of five volumes on the Titles of Jesus Christ by Charles J. Rolls, to complete a study on this subject. Please contact Jean O. Lavallée, 3875 Blvd. Lasalle, Verdun, Quebec, Canada H4G 1Z7.

**CAPE COD AREA FELLOWSHIP:** Do you live on Cape Cod or just off the Cape? If you are interested in New Testament fellowship, please drop us a note. Fellowship, Box 387, Sandwich, Mass. 02563.

**EMMAUS HOLY LAND TOUR:** Twelve-day tour of Israel for \$1695. Tour includes biblical sites not included in other package tours. Saturday, June 5, to Wednesday, June 16. Write to Dr. David Reid: Tour Host, Emmaus Bible School, 156 N. Oak Park Ave., Oak Park, Illinois 60301.

## SAVED AT 79; CALLED HOME AT 95

Four generations baptized simultaneously

**JANE MATTHEWS MAAS**, 95, of Fullerton, California went to be with the Lord in early December. She was born in Pennsylvania and lived in the east until she moved to California in 1950.

Mrs. Maas was a religious person and spent her life very involved in church activities. When she was in her 70's she realized that salvation is not by works of righteousness but a personal commitment to Jesus Christ. In 1965 she was baptized at Grace Bible Chapel in Fullerton, along with her son Howard Matthews, a granddaughter, Jane Burgess, and a great grandson Billie Burgess.

Mrs. Maas was in fellowship at Ladera Bible Chapel, Inglewood, for a number of years before becoming a guest at Western Assemblies Home in Claremont. Her last years were spent in rest homes in Fullerton.

**FLORIDA HOUSE FOR RENT:** Adjacent to Park of the Palms Conference and Retirement Center, Keystone Heights, Florida. Three bathrooms. Sleeps six. Lake access. Rental \$210/month, lease for less. Write Keystone House, General Delivery, Bedford, Massachusetts 01730.

**FOR SALE:** Two-bedroom house with mother-in-law apartment, in Park of the Palms Retirement Community. \$40,000. Convenient to pool, beach, dining room and chapel. M. Thomson, Rt. 2, Box 47, Keystone Heights, Florida 32656

**HOUSE FOR SALE:** Two-bedroom, one bath, granite fireplace, carport, large lot, fruit trees, garden area. Close to Park of the Palms. A-1 condition. Cement block construction. Bell, % Meyer, Rt. 2, Box 39-A, Keystone Heights, Fl. 32656 (904/473-7105).

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

**FREE BOOK:** *Not Me, Lord—I'm Too Young.* Young missionary recounts triumphs and struggles of earlier years in missionary service. Thought-provoking. Leads to greater awareness of current missionary life. Write: Geoff Tunnicliffe, Book Offer, P.O. Box 203, Prospect Heights, IL 60070.

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

# QUOTES

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

**Manitoba:**  
Indian homes open to the Gospel

**California:**  
Help needed in Spanish print shop

**Wisconsin:**  
Radio broadcast extended to full year

**Illinois:**  
Missionary leaders Dyer, Fleming and Fries encouraged by opportunities

**Quebec:**  
Prayer requested for English evangelism in this French province

**Pennsylvania:**  
Keen interest shown in Greek class



Jim and Heather Comte with (l. to r.) Judith (14), Terry (17), and Heather Lynn (12).

**CARL ARMERDING, 350 Berkeley Ave., Claremont, California 91711**

It was my great pleasure to make a trip to Phoenix for Thanksgiving and to minister the Word several times while there. An added joy was the gathering of 19 members of my family plus a visit with my son and his wife. Since returning to Claremont I have had to take it easy because the trip was quite tiring in spite of the fact it took only an hour by plane. At 92 I suppose I have to expect that.

The Lord's Days in January are promised to my home assembly and San Bernardino. Sometimes I am asked how I do it. My reply is that the joy of the Lord is my strength and His strength is made perfect in my weakness (II Cor. 12:9). *December 7*

**ROY BUTTERY, 95 d'Youville, Chicoutimi, Quebec C7H 2W4**

After four years of continuing growth in the assembly at Chicoutimi, there has been a pause. Some have left the group, under discipline, which has been a heart-breaking experience for us all. We feel, however, that it may be for the best as these brethren were unhappy in our midst, and we are again enjoying harmony and joy in the Lord.

There are new ones coming out, and we have a class of five studying baptism.

Please remember the testimony here as we continue our regular pastoral activities and our ministry at the "Ecole de Formation," and visits to other assemblies. *November 30*

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

I was in Cochrane in Northern Ontario for a week trying to encourage the small assembly

and visiting in the area. This week I am in Clarksburg (one hour drive from home) helping in a new work started here. Brother **Ewart Orr** and his wife have been responsible for this work, and have just purchased a three-room school building which they are converting to a chapel. We had a week of meetings with not too much interest. The area was well covered with invitations, newspaper articles and ads, but still little response. It will take time and door-to-door work to build it up.

I am looking forward to being at Kawartha Lakes Bible School in January.

The new addition to our chapel in Barrie is just about finished and our first Lord's Day will be on December 13 for the Sunday School program. In November we had **James Gunn** for the five Sundays. His ministry is always fresh and much appreciated. *December 4*

**ELSIE E. DAVEY, General Delivery, Swan River, Manitoba R0L 1Z0**

The Lord gives opportunities here in the classroom and in the Indian homes when they are open to me. I rejoice in the attitude of the children and their attention to His Word as I present it. Pray that they will trust in Christ as Savior and crown Him King in their lives. *December 9*

**PEDRO DILLION, 10353 Imperial Ave., Cupertino, California 95014**

The printing shop is busier than ever. We are now working on three new Spanish books and also reprinting 7,500 hymn books. Soon we will need to reprint most of our tracts as we are almost out of stock, and would like to print at least 20 new ones.

The Spanish Bible study is growing and doing very well. We now have one meeting on Sunday morning and five different studies during the week. Some other brothers and I are in charge and we are reaching more people this way than having only one study with the whole group. Altogether there are about 25 adults and 15 children.

Please pray that the Lord will provide someone to help in the printing shop to free me from some of my responsibilities in the preparation of material. Also pray for the Spanish believers that they will grow in the Lord and with the new believers that are being added to God's family almost every week. *December 7*

**JOHN A. DUCKHORN, 1125 W. Scott St., Milwaukee, Wisconsin 53204**

In December I'll be returning to Colombia for a month's visit and to speak at the two-week conference of Colombian elders and families. Lord willing, I hope to go inland as well and visit some of the assemblies.

I am very surprised at the response to our radio program here in Milwaukee. The station had asked me to try it for thirteen weeks and they now have put the program on their schedule for the next year.

I have been very burdened for the work here and am praying about staying here full-time for a year or so. We are in the talking stages of starting an adult Sunday School class and this would keep me here until they get rolling. *November 24*

**KEVIN DYER, 907 Sherwood Dr. Prospect Heights, Illinois 60070**

We are rejoicing in the way God is at work. We are tremendously encouraged by the many who are coming to know the Lord as Savior, by discipling, and new assemblies being established in different locations around the world.

We are also thrilled to be able to have a ministry of helping those who are deprived of many of the good things of life, such as the refugees and the Christians in Communist countries.

God is working in the lives of many in the United States and Canada. It is our desire to encourage and help young people in any way we can to become involved in the service of Jesus Christ. We want to help them learn the language and the culture of the country to which they are going. We want to teach them effective communications methods in order to present the gospel, and we want to enable them to establish New Testament churches. Ours is not strictly a teaching ministry, but also a practicing ministry, so that the young people will not only learn but do the work as well. *December 8*

**KEN FLEMING, 737 N. Kenilworth, Oak Park, Illinois 60302**

Life at Emmaus is full and interesting. The privilege of teaching the Word of God and the principles that emerge from it is a wonderful way to spend the days. I have a particular interest in the mission of the Church universal, in getting the Good News out to the rest of the



**David and Nancy Pavey**

world. Numbers of Emmaus students are serious in their commitment to world evangelism and it is a delight to teach them. This past year several former Emmaus students took their places in other parts of the world. Having watched these people develop in their witness and vision, it is wonderful to see them moving out. *December 8*

**EARLE FRIES, Box 203, Prospect Heights, Illinois 60070**

It is our privilege to work this year with approximately 60 young adults who are preparing to serve the Lord overseas. We are impressed with the quality of our missionary students and are convinced that, given adequate opportunity, they will prove effective servants of our Lord Jesus.

This is the sixth year of our involvement at International Crusades and we praise the Lord for the progress in the development of the School of World Missions. We feel that at the present time we have a tremendously effective training program to offer young people who want to become involved in missionary work.

Pray that God will continue to send us not only an adequate supply of new young missionary students but also a continuing high quality of people to be involved in our missionary teams. *December 8*

**WARD GASQUE, 2606 Dwight Way, Berkeley, California 04704**

Laurel and I will be at Urbana at the end of December, recruiting students for New College. The new campus ministry program which we have worked out with IVCF seems to meet a real need.

God is certainly alive and well on UCB (University of California at Berkeley) campus. The Devil is alive as well, but is being given a run for his money. The IVCF group is twice as big this year as last, and there are many signs of life. Several Berkeley churches are having a very powerful witness on the campus.

Regent College seems to be going well. We look forward to getting back to Vancouver in the fall of '82, but we will miss Berkeley. I will continue to serve on the Board, however. *December 7*

**JOSEPH GIORDANO, 91 Willow Rd., Apt. 205, Tequesta, Florida 33458**

After ministering in various places this past year, we are going to settle in for a one-year commitment to help the assembly in Jupiter, Florida. After the year I shall sit down with the brethren to review the work accomplished and try to discern the Lord's mind relative to continuing on for a longer period of time.

Our travels revealed a number of needy areas and we pray earnestly that others will see the needs and respond as the Spirit leads them. *December 9*

**JACK HESELTINE, Box 524, Cosmopolis, Washington, 98537**

Soon after the New Year we hope to be of some help in the re-establishing of a Bible study group in the Olympia area with a view to encouraging believers in a fellowship there. Also we expect to help with some special meetings in a very small assembly near Medford, Oregon, as well as in Redding California. Both groups have expressed interest in special gospel meetings, ministry to the saints and establishment of a children's work.

The assembly here at Cosmopolis is more encouraging lately with the real commitment of a few young couples in various responsibilities. It has been an encouragement to those who are older and an example to the young people. *December 9*

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

This past Sunday night we showed the last of the seven-film series, "Focus on the Family," by Dr. James Dobson. Attendance was very good. Several visited from other assemblies and the North 56th Street Gospel Chapel in Tampa closed its Sunday night services to join us for the film showings. We had the joy of leading a 10-year-old girl to Christ on the last Sunday night of the series.

We have had three new families come into fellowship during the past few months. Good interest continues for the Monday night teenage meetings, Tuesday night AWANA prog-

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ram for grades 3 through 8, Thursday ladies Bible studies, and Friday night Bible studies for young adults. Since we no longer have a full-time youth worker, much more is demanded from our Christians to carry on the various youth meetings and bus ministry. They are doing a fine job.

Plans are under way to host the Third Annual Tampa Bay Missionary Conference February 5-7 and the Southeastern Workers Conference, February 23-24. *November 14*

**DAVID PAVEY, 1522 North Kaspar, Arlington Heights, Illinois 60004**

Our years of missionary experience in France are proving valuable as we counsel and encourage young people who are open to car-

rying the gospel overseas. We enjoy serving the Lord in association with International Crusades.

In February I anticipate meetings in Vancouver, Seattle, Portland and the Bay area.

*December 9*

**LES PICARD, R.R. 5, Cookshire, Quebec J0B 1M0**

The Lord's work among the English continues here in the province of Quebec, though it goes unnoticed by outsiders because Quebec is regarded as a French mission field.

At the Huntingville Community Church the leadership recognizes the great need which exists right on our doorstep, namely that of Bishop's University and Champlain Regional

College. During the fall semester one of the other deacons and I operated a Christian book table on a weekly basis. Personal contacts made through this medium have been encouraging and the number of books sold greater than anticipated. A Bible college student who is in fellowship with the assembly has been spending about four hours per week on the same campus in personal evangelism and literature distribution.

Looking to future ministry among these students, we would like to commence a coffee house ministry. A committee has been formed but countless needs must be met before we can sign a lease on the needed location.

In mid-summer we began a new weekly home Bible study which is especially appealing to young couples who want to bring along their children. It has been very encouraging to see a couple of men within this group develop their gift of teaching. This same group is burdened to reach unsaved neighbors and friends. They planned their second outreach night for sometime during December.

We ask Christians everywhere to remember the English of our province who are finding fewer and fewer people willing to come here to serve Christ. *November 24*

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

Dr. Franklin D. Taylor of Sanford, North Carolina, conducted an evangelistic campaign here at Riverview Chapel, October 25-30. The

*Continued on back page*

# Park of the Palms

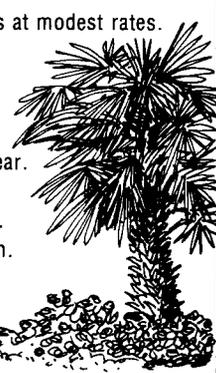
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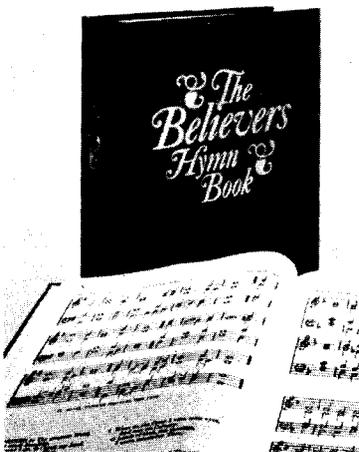
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## FATHERS and SONS in the Work of the Lord

*This is the eighth in a series of reports featuring fathers and sons serving with U.S. and Canadian assemblies.*

In 1950, **O.B. Batts** was the owner of a commercial refrigeration business, handling sales and servicing of supermarket equipment in Durham, North Carolina. One of his sales representatives, **Woody Murphy**, witnessed to him and his wife Edna, and invited them out to meetings in the Gospel Center. **Edna** was saved in March and began witnessing to her husband. He trusted Christ in June of that year.

In 1951, O.B. and Woody formed a partnership in the refrigeration business. By now, both men were active at the Gospel Center, as well as giving their time to many areas of the Lord's work in North Carolina. In 1954 Woody left the business to serve the Lord full time in Siler City. O.B. continued until 1962 when he too went into full-time service.

Sensing the Lord's leading, O.B., his wife Edna, and their two youngest daughters, moved to Grand Rapids, Michigan. There O.B. became maintenance man and general overseer of the Rest Haven Homes complex. They joined the assembly at Northwest Gospel Hall.

In recent years, failing eyesight and oncoming Parkinson's disease have hampered O.B.'s ability to function fully. He and Edna are praying about moving back to North Carolina to be closer to three of their children who live there. Besides their son Larry, a daughter, **Edna Earle Guikema**, is also in full-time service. She and her husband **Phil** are involved in a pioneer work in Apopka, Florida.



### O.B. and Larry Batts

**O.B.'s son Larry** was first introduced to the gospel in 1950 when he attended the Gospel Center with his mother. He was 12 years old. He soon saw how the Lord changed his parents. Although he himself walked down the aisle during some gospel meetings, there was no realization of what he had said or done.

After graduation from high school, Larry worked in his father's business for a couple of years. Then he got married and went to work for Sears-Roebuck as an appliance technician. He moved up the ladder in the next ten years, and in 1967 moved to Atlanta to cover thirteen states as a field engineer. On the weekends he attended an assembly in Atlanta, and again became aware of his need of Christ.

As Larry traveled during the week he was hounded by his sinful condition. Finally, in the spring of 1968, while on a business trip, he knelt by his bed at a motel and trusted Christ as Savior. His wife, **Barbara** who was saved as a teenager, rejoiced with him in his new-found faith. Together they decided to return to their home town of Durham and start life anew. Larry found employment at Duke University, and for five years they involved themselves in the

work at the Gospel Center.

Larry has a gift of teaching and pastoral ministry. The brethren at the assembly encouraged him in the development of this gift, and then in 1973 commended him to full-time service, wherever the Lord led.

Larry's ministry has covered several states as well as shepherding at the home assembly. He became involved in teen work and now directs two teen periods, and two college and career periods at the Mountain Top Youth Camp in North Carolina.

Since 1977, Larry has been working full-time with the assembly at Ireland Street Chapel in Burlington. He and Barbara have six children: Laura 21, Donna 20, Craig 17, Steven 15, Amy and April (twins) 7.

Larry credits the prayers of his father and mother, and their continued encouragement, as the main factors in his salvation and in his service for the Lord.

---

**O.B. and Edna Batts**  
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Address Correction Requested

**QUOTES  
FROM WORKERS***Continued from page 22***Daniel H. Smith**

attendance was the best we have seen in years. However, the most encouraging part was the way the Gospel seemed to lift the spirits of the saints. The "Two Roads" chart seemed most appropriate.

A large number of unsaved were present and some of these seem very near to salvation.

November 18

**GEORGE J. PIRIE, 17 Mill Court,  
Erial, New Jersey 08081**

Nancy and I are both keeping very much better in health and we give thanks to God for His goodness. While there are still problems, we are both able to be very active.

I had a recent visit to Great Britain. It was a joy to go back to scenes of past labors, especially places like Ely where twenty years ago the Lord used me to establish an assembly following tent work. In other places it was a thrill to meet those who were saved years ago and I only now heard about it.

Back home now, I continue to find an effective door of service in consecutive Bible teaching.

December 8

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

The assembly here in Conway recently enjoyed a week of helpful ministry from **Larry Batts** on the subject "The Home That Pleases

God." We were encouraged by the good interest, especially by a number of our younger couples. On the last night Larry answered questions that were submitted relating to this important subject. He also had good opportunities to counsel during the week, over the phone and in the homes. It was a good and profitable week.

The new Buck Creek assembly, about 25 miles north of here (near Loris, S.C.) continues to go along nicely. Please pray for the **Hortons** as they provide leadership and labor in this community.

November 30

**DANIEL H. SMITH, 121 S. Elmwood Ave.,  
Oak Park, Illinois 60302**

We have an unusually fine group of students at Emmaus this year. I am particularly encouraged by the attitude of respect that they show toward the faculty and staff, as well as a keen appetite toward the things of God. You can certainly go a long way with people when their attitude is right. I find it a real delight to minister to these young adults, and it is our prayer that the full potential of their lives may be challenged for the glory of our Lord Jesus Christ.

Many friends in various parts of the country tell us they pray regularly for the school. We are deeply grateful for this, for we are conscious that the ministry God has committed to us cannot be fulfilled through human energies alone.

December 10

**SAM STEWART, 501—931 Dunsmuir,  
Victoria, British Columbia V9A 5B9**

Mrs. Stewart writes: Three years ago Sam had a major stroke with brain damage. Since then he has had several strokes, each one does more damage. He is still able to get around with the help of a cane.

We have the Lord and each other, and our hearts are filled with love, peace and gratitude to Him.

December 1

**GERALD L. STOVER, 105 Church Rd.,  
Lansdale, Pennsylvania 19446**

I have just finished up a week of conference with the Curly Hill Gospel Chapel (Plumsteadville, Pa.), about 14 miles from here. That is a blessed work and I had a most unusual time in the Lord. My theme for the week was "Jesus Christ, The Same Yesterday, Today and Forever." I had the joy of doing Isaiah 52:13-53:12 almost word for word, and then I added some other areas of truth from other portions

of the Word. All of it was on the person of Christ. It was well received.

One night a week I am teaching in the Evening School of the Biblical Theological Seminary in Hattfield, Pa., three miles from here. This is where **Tom Taylor** is teaching full-time. Also, I am continuing to do the monthly "Sunday School Focus" for **John Williams** at Walterick Publishers.

I have a Greek class here for men in the local assemblies on Saturday mornings. We run from 10 a.m. to 1 or 2 p.m. The interest is positively keen. Some of the younger leaders desired to do some formal study in the subject, and we get in three or four hours a week this way. About the beginning of February, I hope to have them ready to start their translation work from the Word itself. They tell me that it is adding a new dimension to their Bible-study life.

Bermuda dates are set for March 7-20. The Christian Education Convention is the first week, then an island-wide Prophetic Bible Conference the second week. Both are sponsored by the island assemblies. November 30

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

This past summer my son **John** and I helped with a short-term missions team, Ireland Outreach, in practical and visitation work. Our team of about eighteen visited approximately 40,000 homes in four weeks. Eight people professed to be saved during the visits. Then we had nine nights of gospel films in an auditorium of the Royal Marine Hotel where twenty more professed salvation.

Since coming home I have continued to do the same work, part-time. I called on every home in the R.C. town of Maryhill with gospel tracts, books and Bible courses.

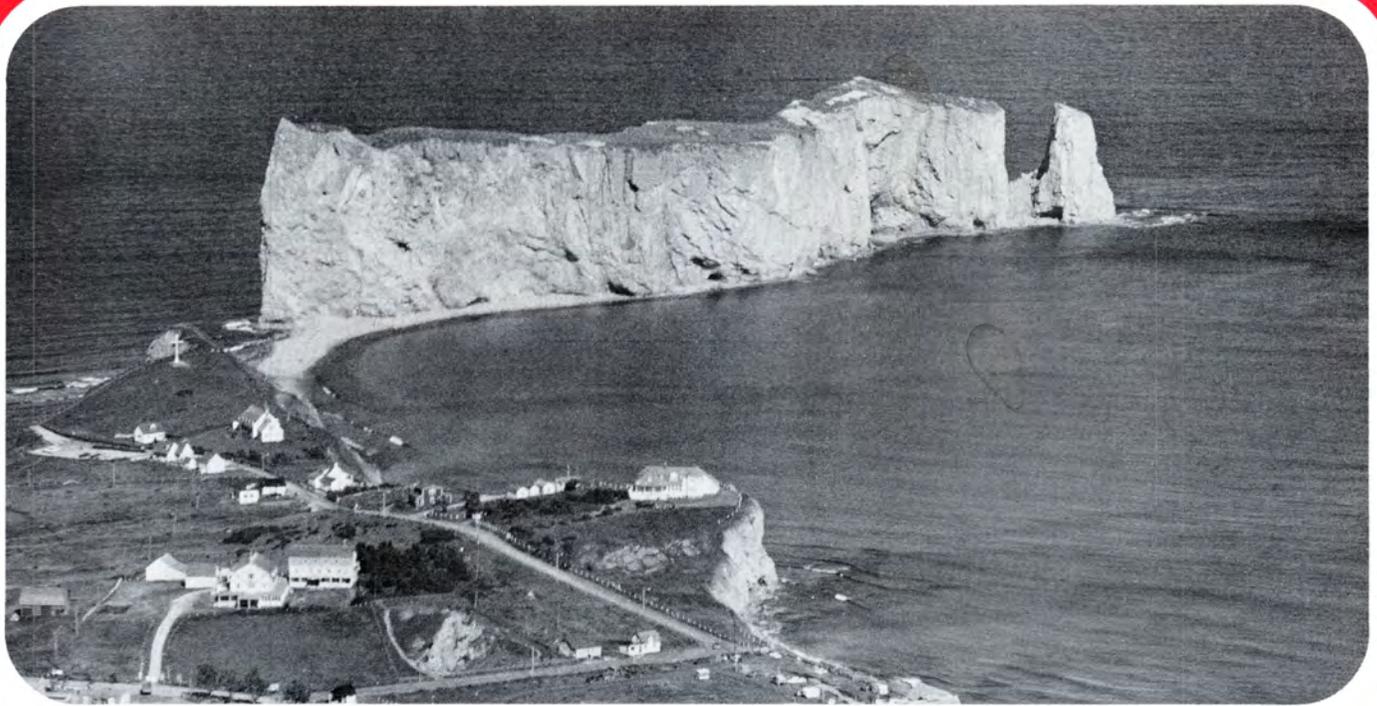
I asked the Lord to lead me to searching souls with whom I might start home Bible studies. One Christian lady was burdened about this, too, and had asked the Lord to send someone who would be willing to do this. Two hours later I was led of the Lord to her home.

This past Wednesday evening **Joyce** and I held our first Bible study in the home of this lovely Christian couple. Nine were in attendance. We started with the Emmaus course "What the Bible Teaches," and there was real interest. Others in the village want to come, too, as they find time. Please pray for this wonderful opportunity.

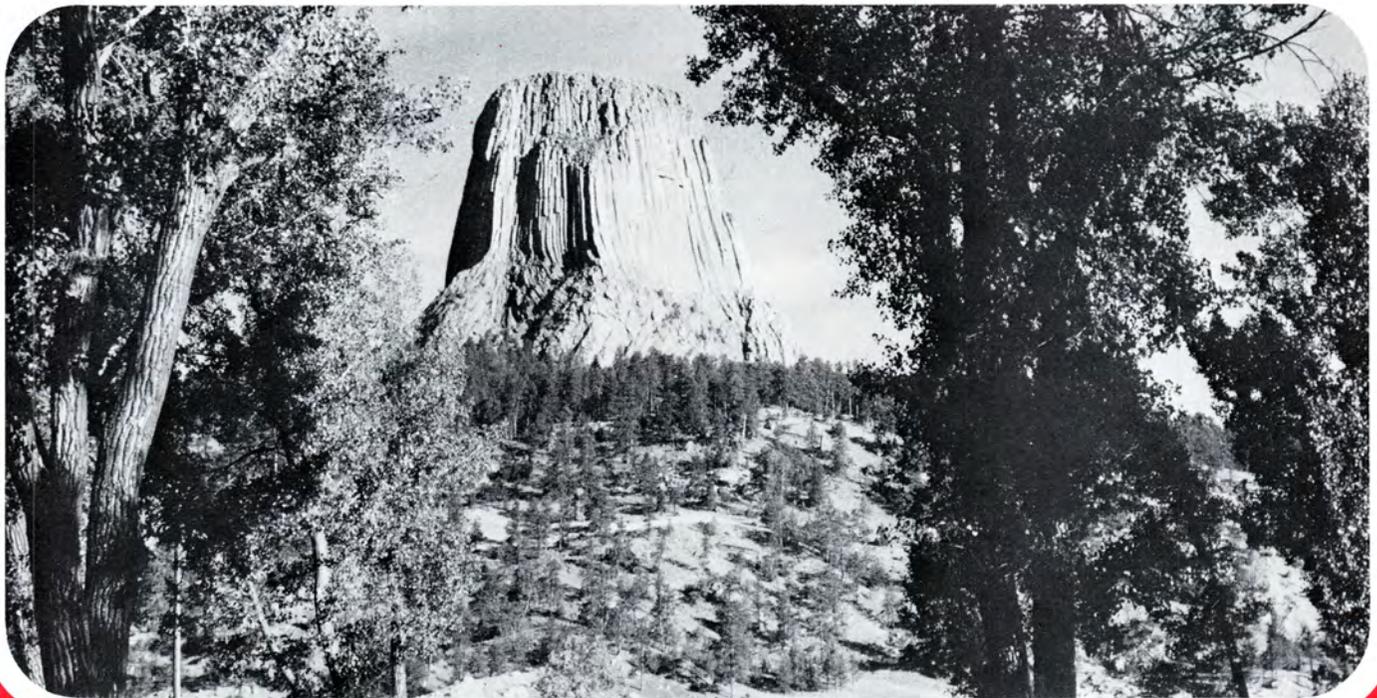
November 9

# INTEREST

MARCH 1982



*He only is my rock and my salvation. He is my defense. I shall not be moved.* Psalm 62:6





## EDITOR'S PAGE

by James A. Stahr

# B.J.U. & the I.R.S.

A CRITICAL NATIONAL ISSUE—AND A BIG BLACK EYE

Bob Jones III, the third president of Bob Jones University, has had a wonderful opportunity to publicize the position of fundamental Christianity. In mid-January he appeared on national television four times in quick succession, on ABC's *Nightline* and *Good Morning America*, on CBS's *Donahue* show, and finally on PBS's *MacNeill/Lehrer Report*.

He had a full hour with Phil Donahue! Donahue quizzed him at length on what it means to be born again. Far from the common media smugness toward Christianity, Donahue was on the defensive and seemed embarrassed. He described himself as of Roman Catholic background, but was unsure how his Church would feel about him now. He wasn't born again. He said so. He wanted to know if people who weren't born again would end up in hell.

Bob Jones III assured him they would—and that he, Phil Donahue, would be there, too, unless he became born-again. This evoked considerable hostility from people in the audience. Jones held his ground, though not with any sign of tenderness or compassion. He was very clear in his affirmation that only those who find salvation in Jesus Christ will be in heaven.

A sympathetic section of the audience was composed of B.J.U. graduates. Donahue interviewed several of them, and they did a fine job of commending their University and their faith in Christ. Both by film clips of the University and in these audience interviews, Donahue made it very clear that Bob Jones University has a highly credible academic and cultural program, a large and dedicated student body, and graduates who are devoting their lives in ministry to young people, troubled families, and needy people.

A Roman Catholic woman in another part of the audience said her daughter had chosen to attend B.J.U., and that she was thankful for her daughter's choice. In a head-to-head debate with a rather antagonistic woman sitting next to her, this mother compared the high moral level of that University's campus with the drugs and violence that had threatened her daughter's safety in a Chicago area secular high school.

Hearing the *Donahue* show on January 19, one couldn't help but be impressed with Bob Jones University, and sympathetic regarding its tax problems. But the trouble is that Bob Jones University has also given America's evangelicals a big black eye. Six or seven years ago the University had its tax exempt status withdrawn because its admission policies discriminated against blacks. Today minority groups are being admitted, and the Uni-

versity President says "everyone is welcome." But the University continues its strict rule against interracial dating.

The whole furor erupted on January 8th when the Reagan administration announced that the Internal Revenue Service was reinstating the tax exemptions of racially segregated private schools. That was a public relations disaster. The reaction from civil rights leaders was intense. Four days later President Reagan said he was submitting legislation to Congress that would bar tax-free status to schools practicing discrimination. Later, in a January 19th press conference, he feebly explained that his administration had been trying to make a *procedural* change, not a *policy* change. I.R.S. should not dictate social practices in the United States. That's the job of Congress.

The uproar didn't moderate very much. Attention focussed on the two institutions that had gone to court to recover their tax exempt status. They were B.J.U. in Greenville, South Carolina, and the segregated Goldsboro Christian Schools in Goldsboro, North Carolina. The case had gone through the courts and was awaiting final resolution by the U.S. Supreme Court. At that point the next highest court had already ruled in favor of the two institutions.

The administration's flip-flop signals serious mismanagement. The behavior of B.J.U. and Goldsboro Christian Schools gives a black eye to evangelical Christianity.

Why a black eye? Because these two schools identify born-again Christianity with an outdated racial attitude that is now abhorrent to the great majority of evangelicals. They stereotype the Christian school movement as segregated, despite the fact that leaders in the movement have been claiming for years that issues of academics, discipline and secular humanism, but not race, have been the impetus of the movement. And Bob Jones embarrasses all the other Christian colleges and Bible schools, the great majority of which have long ago abandoned racist policies.

Bob Jones III had plenty of opportunity to show a little humility about his school's former exclusion of blacks. He could have conceded that B.J.U. has come a long way in integration, even though considerably behind the rest of the South. His attitude on this point gave no hint of anything but a superficial acceptance of blacks. Although film clips used on *Nightline* showed one or two blacks among the students, Jones couldn't or wouldn't answer the question as to how many were enrolled. On *Donahue*, he said he

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**FRONT COVER:** Percé Rock at the tip of Quebec's Gaspé Peninsula and Devil's Tower in the northeastern corner of Wyoming. Photos by J. A. Stahr.

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didn't know if the University had any minorities on the faculty, and he didn't care. Now that's not very credible in a University President.

There was only one thing Bob Jones III wanted to talk about, and on this point he was dead right. Religious freedom is the central, vital issue in all this controversy. "If they can do that to us they can do that to any religious group in this country," he said on *Good Morning America*.

A January 15th editorial in the *Wall Street Journal* agreed: "The granting or withholding of tax-exempt status should not be determined by the whims of an administrative agency, especially not by its interpretations of what constitutes 'federal public policy.' Suppose an IRS commissioner thinks it's national policy to eliminate sex discrimination; does that mean he should deny tax-exempt status to the Catholic Church, which ordains only male priests, or to Orthodox Jewish congregations, which require men and women to sit in different parts of the synagogue?"

So sensitive on this point was the National Jewish Commission on Law and Public Affairs that it filed a "friend of the court" brief on behalf of B.J.U.

There are a few other things that neither Jones nor the *Journal* mentioned. If government social planners decide that discrimination based on marital status (or lack of it) is illegal, then Christian colleges will lose their tax exemptions if their rule books say unmarried men and women, whether faculty members or students, may not live together. If sexual preference cannot be an issue in employment, then practicing homosexuals will have to be hired. One California church has already been taken to court for dismissing a gay organist.

Under the Carter administration, attempts were being made to set quotas, telling the colleges how many blacks they had to have in order to become tax-exempt.

Quite naturally, government agencies pick on relatively small, independent universities. We didn't really expect I.R.S. to take on the College of Cardinals, did we? But that makes the matter all the more dangerous. Once national policy is changed, it will give government a precedent for the control of all religious groups.

Ronald Reagan is to be commended for ending the tyranny of the I.R.S. in such matters. Putting the matter in the hands of Congress doesn't change the issue, but it is certainly preferable to leaving policy in the hands of non-elected officials. The Internal Revenue Service should confine itself to collecting taxes. It should not be the tool for forcing on America whatever social viewpoint is currently in vogue.

Why do moderate evangelicals get caught in the middle by such controversies? We abhor government intrusion into religious affairs, but we also detest the racist policies of the two schools in question.

It is claimed that B.J.U.'s dating regulations are not discriminatory, since they apply equally to all students. The same claim was made in the old South for separate drinking fountains and segregated seating in public places. History has shown these things to be effective methods of keeping blacks "in their place."

It is claimed that B.J.U.'s regulations are based on religious convictions, but religion here seems to be a cloak for old fashioned racism. The University believes that God ordained the separation of races. When asked by Donahue for biblical evi-

*Continued on page 17*

# Paul's Seven Visions

by David Clifford

## “Your young men shall see visions,”

wrote the prophet Joel, “Your old men shall dream dreams” (2:28).

Joel was foretelling the coming of the Spirit of God in that new role of the One who resides within. It was to be the indwelling Spirit's work to open the Christian's eyes in a spiritual dimension, to give him the inspiration and guidance he would surely need.

Centuries later, in responding to King Agrippa's challenge, the apostle Paul tells of his experience of seeing the Lord (Acts 26:2-18). Then he added, significantly, “I was not disobedient to the heavenly vision” (v. 19).

Paul was referring to the first of seven visions given to him. Each one was a revelation of the Risen Christ, of God's guidance, or an administration of God's grace at a time when His servant needed it most. At the conclusion of each such experience, Paul was seen to be obedient to the vision.

Perhaps that is why he was given so many visions. Had not his Master and Lord earlier said “He that willeth to

do His will shall know. . . .” (John 7:17)?

In writing to the Corinthians, Paul brought up the subject again. “I will come to visions and revelations of the Lord” (II Cor. 12:1). He implies that they were abundant, and even speaks of being caught up to the third heaven (vv. 2-4). This is probably a reference to himself, but when and where it happened is not known.

From such passages as these we conclude that the one essential prerequisite to know the will of God in any circumstance is to be fully surrendered to that will, before it is even known.

**The first of Paul's seven visions** brought about his conversion, as recorded in Acts 9:3-7. The Risen Christ appeared to Saul, as he was then called, on the Damascus Road. At once Saul acknowledged Christ as Lord.

A life of outstanding usefulness to the Lord must commence with an encounter with the Risen Christ. To effectively preach Christ, there must be first of all a real experience of Him.

**The second vision** is also recorded in Acts 9. The Lord sent Ananias to baptize Saul, telling him that Saul “has seen a vision” of you coming to

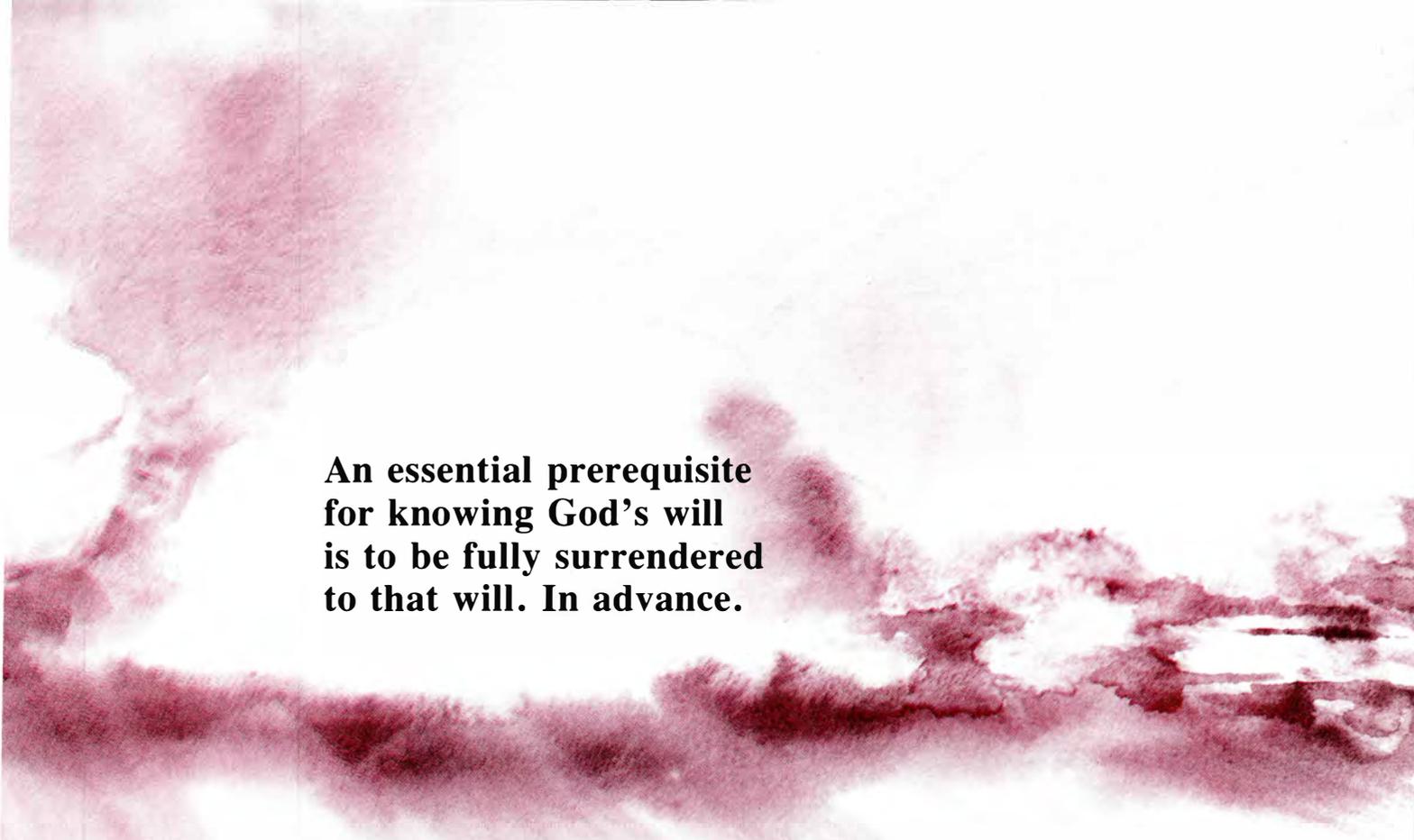
him (v. 12). This vision indicated Saul's commission. The Lord told him through Ananias that he was chosen to be a missionary to the Gentiles, and to kings, and also to Israel (v. 15). And he was to share Christ's sufferings (v. 16).

To fulfill such a commission, Saul would need three things. These were brought to him at this visit (vv. 17-18): (1) physical sight, (2) an outward act of identification with Christ by believer's baptism, and (3) the fullness of the Holy Spirit (which was not his portion at his conversion).

The apostle's call to Europe was indicated by **the third vision** given to him (Acts 16:9). He and his Gospel team were forbidden by the Spirit both to preach further into Asia Minor, or to go on with their message to Bythnia (vv. 6-7). As they waited both on and for God, the vision soon came. “Come over into Macedonia and help us.”

They were not disobedient to this heavenly vision. Macedonia became the first part of Europe to hear the Word, for the “help” they were called to give was nothing less or more than the preaching of the Gospel (v. 10).

Whether it was to go or to stay, Paul always obeyed the vision. **The**



**An essential prerequisite  
for knowing God's will  
is to be fully surrendered  
to that will. In advance.**

**fourth vision**, unlike the third, called for a continuation, a further stay at Corinth (Acts 18:9-10). Having the spirit of an evangelist, the apostle had the desire to move on to other parts. He had been serving at Corinth for some time. In this vision the Lord explained that there were many more to be saved in Corinth. Paul's willingness to do the Lord's will is seen in the fact that he stayed on, "teaching the Word of God among them" for a year and six months (v. 11).

Comfort and counsel were needed by God's servant. Both were given in **Paul's fifth vision**. It came at the time of Paul's imprisonment at Jerusalem. After making his defense before a frenzied mob which almost lynched him, Paul was rescued and taken into the castle (Acts 22). The next day he was brought before the Sanhedrin, where again he was almost torn apart (23:10). That night the vision came (v. 11). "The Lord stood by him, and said, 'Be of good cheer, Paul.' "

That was enough for his comfort. But the Lord added, "As you have testified for Me at Jerusalem, so must you do at Rome."

In obedience to this vision he was soon asking for a free ticket to the Empire's capital city. "I appeal to

Caesar," he said to his judges. And his judges replied, "To Caesar (i.e. Rome) you shall go" (25:11-12). After some further delay at Caesarea, Paul and his guards set sail for Rome.

On the stormy sea things became very trying. In fact, after passing Crete, all hope of salvation for the ship and its passengers was abandoned (Acts 27:20). No doubt Paul wondered if he had misunderstood the guidance to go to Rome.

It was in this impossible situation that **the sixth vision** was given. Paul recounted it to the crew: "There stood by me this night an angel of God, whose I am and whom I serve, saying, 'Fear not, Paul, thou must be brought before Caesar. And lo, God hath given thee all them that sail with thee' " (27:23-24).

With such a promise, Paul could reassure the crew: "Wherefore, sirs, be of good cheer, for I believe God that it shall be even as it was told me" (v. 25).

At first all hope was gone. Then, "I believe God." Finally all were safely landed ashore. Some swam. The rest were washed ashore on boards or broken pieces of the ship (vv. 44-45). "And so it came to pass that they all escaped safely to land."

Perhaps the apostle's **seventh and**

**last** experience of God's grace and guidance was not as clear-cut a vision as the others. But a vision of His Lord it certainly was. In writing to Timothy, almost at the end of life's race, Paul described his appearance before Nero (II Timothy 4:16). None of his brethren and friends had stood with him to speak in his defense. "Notwithstanding," Paul writes, "the Lord stood with me and strengthened me" (v. 17).

How real the presence and grace of Christ must have been to him in that lonely hour as the end drew near. The Psalmist of old knew the same experience: "Yea, though I walk through the valley of the shadow of death . . . , Thou art with me."

The principle is this: "if the vision is real, then the grace is sufficient."•

*Dr. David Clifford has spent 50 years in full-time Christian ministry. He founded Moorlands Bible College in England and was its principal for 19 years. He spent several years in an evangelistic and church planting ministry in Great Britain, and later founded Commonwealth Bible College in the Bahamas. His present ministry is that of conferences and Bible teaching in Great Britain and North America.*

*Dr. Clifford was commended to Christian work by an assembly in Birmingham, England, in 1931, and more recently by Pinehurst Road Chapel in West Moors, Dorset.*

TEACHERS=  
Please Note!

# Making Your

**Your Sunday School class can come alive. But the lesson must bless you before it will become exciting to the children.**

As we approach the task of teaching our Sunday School classes, we must keep in mind that our purpose is not only to teach the content of the Word of God, but to make it applicable to the lives of our students. Facts are important, and we should do our best to teach them accurately, and in such a way that our pupils will remember them. But facts can be cold and useless things that make no difference in life, if our pupils see in them no relationship to their own needs. We must prayerfully seek to make the Word relevant to their needs.



## UNDERSTANDING NEEDS

In order to do this, we must know what their needs are. This means we must learn what the general and characteristic needs are in the age group we are teaching. The needs of a primary class will be quite different from those of a Junior High group. The development problems, pressures and temptations of the two departments vary greatly. Then, too, the needs of the individuals within the groups will differ according to their backgrounds and personalities. To do a really effective job, the teacher

needs to learn as much as possible about each individual pupil. This requires time and patient effort.

Keeping these needs in mind, prepare your lessons happily and expectantly. The Word of God is alive and vital. It will do its work—God has promised (Isaiah 55:11). It is a shame for a teacher to present it in a dull and boring fashion. Study and pray until you are blessed in your own soul and then your enthusiasm and blessing will spill over.



## CAPTURING ATTENTION

Plan the opening of your lesson carefully. It is of the utmost importance to obtain the attention of the class at the start. Don't say, "Now class, what was the lesson about last week?" They couldn't care less what the lesson was about last week, as a rule. If there is a reason to make a connection with last week's lesson, do it in an interesting and lively way. If you open with a question, make it a thought-provoking, probing question—not one that can be answered "Yes" or "No."

Whatever sort of an attention-getter you choose, make sure you have it well in mind—don't have your nose in a quarterly or even your Bible. Make sure you maintain eye contact with your pupils as you begin. Focus their minds on your opener—it may be an appropriate anecdote, a visual aid of some sort, a skillfully devised question, a provocative dilemma to be considered, a challenging statement from the Word. Whatever it is, make sure it will serve the purpose of opening up a window to the truth you are about to present.

# Lesson Live

by Nellie E. Stover



## PREPARING THOROUGHLY

Thorough preparation of the lesson and capturing interest at the outset are good insurance against discipline problems. If your pupils are truly interested, they will forget to be naughty. Older ones will resent distractions.

Make teaching your Sunday School lesson the most challenging thing you do all week.

If you were asked to make a speech at the P.T.A., you would do your best to do a good job, wouldn't you? You would work hard and prepare carefully. Do as much for your Sunday School class.

When we are teaching about people in the Bible, we should seek to get underneath the bare facts of the stories to the individuals involved. Our pupils sometimes look upon Bible characters as a breed apart—totally unlike themselves. It is our happy task to help them see that often the chief difference between themselves and a Bible hero is the faith, submission and dedication that characterized the hero. We must show them that God is no respecter of persons and that He will act in behalf of all those who are willing to place their lives in His hands.

Do research, when possible, on your story. Read articles on archaeology so you have some idea of what things were like in Bible times. *The National Geographic* has run many articles on the beauty and grandeur of Babylon that would give physical background to add to the interest of Daniel's experiences and the stories of the three Hebrew children. (Back issues of the *Geographic* can be gotten very reasonably at flea markets and garage sales.)

Get as familiar as possible with the settings of the stories so that you can mentally transport your pupils to the scene. Someone said of a person telling of a fire, "He described the scene so vividly, we almost smelled the smoke." That should be your aim in telling a Bible story—to make it real and vivid.

## IDENTIFYING EFFECTIVELY

Don't be afraid to use your sanctified imagination.

An excellent Bible teacher had come to speak to the Sunday School in a special service. He cast aside his usual dignity as he ran across the platform, calling out, "I'm ready to go, Mother. Is my lunch ready?" It didn't take us long to realize that we were about to join the little boy whose lunch Jesus miraculously multiplied.

I, as an adult, enjoyed that little trip back to Bible times as much as any of the children, and though it was many years ago, I have never forgotten it. I doubt if the children have forgotten it either. He used his sanctified imagination in his pretended conversations and description of the events of the day.

Children also will profit by acting out the Bible story you have told. Putting themselves in the place of the Bible persons, requires thinking and emotional involvement and helps them to identify with the Bible characters.

Children and young people readily identify with those they admire. Think of the popularity of Sesame Street Muppets, Star Wars characters, and sports figures. We have the inestimable privilege of encouraging our pupils to relate to Bible heroes and then to emulate them.

Isn't that worth the effort it takes to make our lessons live?

*For many years Nellie Stover has been a writer and conference speaker in the field of Christian education. She has conducted workshops in many Sunday School conventions in the eastern states, handling topics like Parents and Children, the Christian Life, and the Sunday School. She and her husband Gerald reside in Lansdale, Pennsylvania. He has been a frequent contributor to INTEREST.*



## Emmaus Celebrates

**Homecoming weekend, October 23-25,** celebrated the fortieth anniversary of Emmaus Bible School. Close to 400 alumni came to Oak Park, where they were joined by faculty, staff and friends of the school, to honor what was actually a double anniversary—the 35th anniversary of the day school and the 40th of the beginning of Emmaus operations.

Thirty-five years ago, in the basement of the old Central Gospel Hall in Toronto, 50 students met to study the Word of God. The majority were men, many of them veterans recently returned from World War II. But there was also a sprinkling of women.

In 1941, five years earlier, evening school classes had been started. The following year the correspondence school was inaugurated. Thus was born the Emmaus Bible School.

The school was the result of a burden on the heart of R. E. Harlow, while he was a young missionary in the Belgian Congo. He saw the need for a school in North America where young people could gather for intensive Bible study, where the principles of New Testament Christianity could be taught without compromise, and where the whole counsel of God could be declared.

When Dr. Harlow was led to leave his mission station in Africa and return to Toronto, he collaborated with his two friends, John Smart and C. Ernest Tatham, to organize first an evening Bible school, then the correspondence work, and finally the day classes. By the second year of the day school, with enrollment climbing, it was obvious that larger facilities were needed. Emmaus bought an old church building that had been converted into a bingo hall. The facilities were reconverted, and the school moved into its



*Opposite page: Don Dunkerton, Reunion Chairman (top picture), and founder Edward Harlow addressing participants at the 40th Anniversary Banquet.*

*Right: Donald Cole speaking in the Emmaus auditorium; Ontario alumnus Allan Weber, '45, and his wife Joyce.*



# its Fortieth

81 Harcourt Ave. location.

Continually mounting enrollment soon led to the establishment of a one-year program in Chicago at 6902 South Normal Blvd. Chicago students transferred to Toronto for their second and third years. In 1949 the senior division was added to the Chicago school, and the same subjects were offered in both cities. Identical academic standards were maintained.

In December 1953, Emmaus purchased spacious quarters at 156 N. Oak Park Ave., Oak Park, Illinois. At the close of the academic year, the two divisions were merged at this new location, where Emmaus has continued ever since.

Since that time, the lot directly north of the building was purchased, and a faculty office addition was erected. Later, an apartment building was purchased which is now used as a men's dormitory and for staff housing.

"Run with Endurance" was the theme of the Fortieth Reunion. C. Donald Cole was the speaker at the Friday evening program. Alumni President Charles Howard and School President Dan Smith brought greetings.

On Saturday, alumni had a choice of seminars to attend. These were led by faculty or alumni. Topics included Contemporary Christian Issues, Prophecy, and the Christian Woman.

Saturday afternoon the alumni defeated the current students in games of volleyball and basketball. On Saturday evening the highlight of the weekend took place. Some 375 people attended a banquet at nearby Concordia College. Music, testimonies and a message by Don Cole were supplemented by the first showing of an audio-visual presentation of the school's history.

On the Lord's Day, alumni visited local assemblies, then returned to the school for lunch before heading home. •



*Above: Don Dunkerton, Emmaus Development Director, with Svend Christensen from the first graduating class, 1945.*

*Left: Maryen Baisley, class of '47, missionary to Zaire.*



## LETTERS to the editor

After reading the last few issues of INTEREST, I wanted to let you know how much I enjoyed their helpful, contemporary articles which touch REAL LIFE, where we all live and need to relate. The article in the September issue on refugees, and the one by Donald Cole in the November issue on TV tycoons were so informative in this regard.

Believers in assemblies need to know that it is all right and even very important to be informed on these areas of life. These concerns affect the non-Christian and the believer alike, and we should be able to have a common ground for conversation in areas such as these. The gospel meets all kinds of needs. Thank you for your part in preparing the believer to be effective in his sphere of ministry.

H. Susann Pile  
Opa Locka, Florida

Many people (and not only Christians) agree that the content of TV programming is responsible for an increase of crime and immorality, especially among juveniles. Any effort to improve this situation should, in principle, be welcomed. From the believer's standpoint, however, Donald Cole's proposed approach is backwards ["Jerry Falwell and the Television Tycoons," Nov. 1981, p. 10]. Through political influence, he wants to raise the moral content of TV entertainment so as to bring it more into line with "Christian" standards. But is this goal realistic? Even at its best, TV entertainment reflects the values and aspirations of a world hostile to God. A compromise is not possible (James 4:4).

Moreover, it appears that the abuse of TV watching is one root cause of the ills besetting the assemblies at present. Doesn't the failure lie within the TV-watching Christian and not so much in the evil world? Instead of looking to the institutions and powers of man for solutions, should we not rather follow John Phelan's prescription (in the same issue of INTEREST, p. 23) and look to the Lord for guidance, in personal and family Bible study and prayer?

Turning off the TV set for this purpose will most effectively take care of the need for improved programming. It may also better our chances to exert a lasting (indeed everlasting) influence on the moral and mental health of those around us and to more effectively serve our Savior.

Gerardo Wolfgang Gross  
Socorro, New Mexico

Surely the brethren that are concerned with assembly renewal are sincere and genuinely exercised about the state of affairs in assembly work in many parts of North America. Others who do not share their points of view as to the causes and possible solutions are equally concerned, of course. It would seem that a careful study of the strengths of the assembly movement in its earlier history might reveal that those strengths were rooted in a deep love and study of the Word exemplified by the lives and ministry of the elders. The elders would seek out promising youth and develop them in the study and ministry of the Word within the context of the local assembly. This is the renewal the assemblies of the Lord's people can most profit from.

Bruce Lemmon,  
Merced, California

I am writing to let you know how deeply touched and encouraged I was to read the article "The Leadership of Elders" by Harold G. Mackay in the November 1981 issue of INTEREST. It was certainly refreshing to read his heartfelt words of appreciation for the labor of love of many elders on behalf of our Lord Jesus Christ.

This was the first article I can remember which has focused on the many "little things" that elders are called upon to perform—and that their wives and families are called upon to back up and support—such as Sunday School oversight, note-taking at meetings, numerous evenings away from the family, visiting the sick, aged, and discouraged, and taking time to answer the concerns of inquisitive brethren.

Perhaps these are little things in the sight of some, but I am thankful for the broader perspective of the Bible: "He that is faithful in that which is least is faithful also in much" (Luke 16:10).

I agree that elders are often far from perfect, and have allowed their vision to fall significantly short of God's standards. There is most definitely a time for and a profit in reproof and correction (Eccl. 3:1; II Tim. 3:16). . . . But I can personally attest to the truth and reality of the "two-fold detrimental effect" that was predicted in the article if the negative criticism concerning elders' failures is not balanced by an equal amount of positive appreciation concerning the Christ-like giving of many of them. . . .

Two other articles in the same issue, "Jerry Falwell and the Television Ty-

coons" and John Fischer's "Sharing Israel's Messiah," were very informative and helpful.

William L. Ewen,  
New Haven, Connecticut

I understand what brother John Fischer is seeking to do in his Jewish work, but he does not seem to really understand the position of the believer. Granted that Peter, James, possibly John, and Paul to a degree, were quite "Messianic" throughout the time of Acts—but when Paul began to write, the Mystery had no such tinge.

Miles J. Stanford,  
Lakewood, Colorado

Some of the thoughts expressed by John Fischer I find difficult to reconcile with the scriptures. Why stress that the Jews keep their "Jewishness?" I thought that in Christ there was neither Jew nor Gentile, but that we were all one in Christ Jesus. In keeping with the Epistle to the Hebrews, I thought that in Christ everything is far better even than "Jewishness."

By his reasoning, a Gentile should keep his "Gentileness." Should we of Roman Catholic background try to keep our Roman Catholic culture and hold onto some traditions? I'm confused at his suggestions to gather Jewish believers into Messianic congregations or synagogues just to retain their Jewish identity. Shall we now separate the body of Christ into various congregations by race, color or culture so that we can all retain our identity, or shall we lose our identity in Christ? . . .

I appreciate his concern to reach his people with the Gospel and some of his suggestions are most helpful in witnessing to Jews.

Michael Rannelli,  
Maplewood, New Jersey

### HOW TO TURN THE TIDE

Of special interest to me in the January issue of INTEREST was "Don't Tell Me. Show Me" by Bill McCartney (p. 6). I believe more now than ever before that if the assemblies do not get back to soul-winning, and developing evangelists to do pioneer work, going into a city where there is no assembly to simply start with a committee of one, the Brethren, as we know them, will be a dying breed.

"On Being a Mentor" (p. 7) was of equal value to me. This is the other side—older evangelists who are pioneer and

church planters, encouraging younger men who are potentials to follow them and actually see the work done, and actually begin doing the work themselves.

I am more convinced than ever that the assemblies must—and I do mean MUST—cease thinking that the only way a work can be started is via the “hive off” principle. Every denomination I know of recognizes at least two ways to start a work. One is “hiving off,” and the other is “pioneering.” One of the reasons, it seems to me, for lack of “pioneering” is that some of our Bible schools seem to have gone away from the emphasis upon evangelism and evangelists, and more toward the Calvinistic doctrine, thus cooling down the flames of soul-winning and pioneering.

For instance, if you wanted to have an evangelist come to your assembly and have a series of evangelistic meetings, you would have two problems. First, who would you get that has the reputation of getting souls saved? There are not many around any more who are actually getting the job done. Second, would the flock actually come out for a week or two of meetings? Many are simply living too fast to take a week of time out of their schedules.

Well, what is the solution? And this is why I am writing to you. I believe that we must turn the tide back toward evangelism. One way to encourage this trend is for INTEREST not only to publish a larger number of articles on the subject, but also to publish good evangelistic, gospel sermons which have a real grip to them.

I take a number of other good Christian magazines, including *Decision* and *The Sword of the Lord*. Without exception, everyone of them has at least one good full-sized gospel sermon that younger brethren could use in their meetings. And then, most every month, they emphasize the need and give instructions in pioneering new works.

My letter isn't meant in any way to be a rebuke, or anything like that. But it has often occurred to me that INTEREST could become a valuable tool in turning the tide toward evangelism and pioneer work. Think about it.

Robert Bruton,  
Fremont, California

*Readers, let us know if you would like to see some Gospel sermons in INTEREST. Preachers, how about writing some evangelistic articles.* The Editor

# LAST NIGHT'S VISIT

by Rich Bishop

## Some would call it a divine encounter. It illustrates both the joy and the importance of visitation in building up the work of the Lord.

*Richard Bishop is a pioneer church planter, serving the Lord in western Colorado, in a lightly populated area where the mountains meet the desert. The story he tells here took place in the closing days of 1981. It encouraged him to renew his efforts in visitation.*

IT BEGAN LIKE many other evening efforts. I go out often to call on and care for those who visit or regularly attend our chapel.

I tried several times to phone the family, but always got the busy signal. Finally I decided to drive the eight miles without making advance contact.

Like many other evenings, I had doubts and fears as I drove to my destination. I thought of leaving my wife and five children on this cold winter night. I thought of the countless times I had done so before, only to find people not at home, or cold and indifferent to a pastoral call. As I talked with the Lord about these things, I also remembered that once in a while a happy visit makes all the bad nights worthwhile.

As I drove up, the light in the window and the car in the driveway told me I had found the family at home. Still communing with the Lord, I prayed, “Father, I’ve only met this fellow once. I don’t know his needs and I really don’t know what to say. It’s up to You.”

A rough-looking, middle-aged man opened the door. “Hi, Rich. Come in! I’ve been hoping you would stop by. Ever since you mentioned you might, three weeks ago when my wife and I visited the chapel.”

We sat down together and over a cup of coffee he began to tell me a simple yet touching story.

Six weeks earlier he had agreed to

attend a Bible Chapel in the city where he and his wife were spending the Thanksgiving weekend. His wife knew about the chapel and was anxious to visit. As the morning Bible class began, an observant lady noticed they were without Bibles. She sat down beside them.

“Here, share my Bible with me.” My host commented that no one had made that gesture in any church he had ever attended before.

Later that morning, as the Word of God was being ministered in the Family Bible Hour, God simply gave this man light. What happened can best be described by reading Paul’s conversion in Acts 9:1-9. Forty-some years old, twenty years in law enforcement, proud, hard-hearted, foul-mouthed, indifferent about the things of God, and bitter and vindictive toward those who had crossed him, this man found himself fighting back tears. They were tears he didn’t think he had anymore.

I spent three hours with that man. It seemed that God was letting me see something few have had a chance to observe. I saw that God had taken the hardest of men and made his heart tender. I had no other part in it, except that the Lord had taken me out on a cold winter night to encourage my heart and minister to me by what He had done through some of His faithful servants in another city.

As I left his home, this dear man told me, “If you had come here before six weeks ago, I would have kicked you out.”

Then, obviously overcome by the joy of his new-found faith, he added, “Why didn’t you come sooner?”

Today is another day. Tonight is another night. I wonder what lies ahead for you and me if we will leave our comfortable homes and go out into the night, looking for lost sheep? ●

## CONFERENCES

### MARCH 19-20— CHICAGO SUNDAY SCHOOL

The 43rd Annual Chicagoland Sunday School Convention at McCormick Place, Chicago. Registration fee: \$9.00. Greater Chicago Sunday School Assoc., 202 Chicago Ave., Oak Park, Illinois 60302.

### MARCH 27-28—KINGSTON, ONTARIO

Union Street Gospel Chapel Annual Conference. Meetings on Saturday at 3 and 7 p.m., Sunday at 11, 2 and 7. Speakers: James Boswell, David Long and Murray Macleod. Contact: J. B. Earl, 62 Norman Rogers Dr., K7M 2P9.

### MARCH 29—NORTHEAST WORKERS

Twice yearly full-time workers from the Northeast meet for discussion and prayer, 9 a.m. to 3 p.m. Prospect Gospel Chapel, 576 Prospect Ave., Hartford, Connecticut. Contact Jim Mayer, 2073 Mapleview Court, Westfield, NJ 2090.

### APRIL 2-4—PALOS HILLS, ILLINOIS

Twelfth Annual Conference at Palos Hills Christian Assembly. Speakers: Joe Balsan, Neil Dougal, David Adams and Walter Liefeld. Accommodations provided. Services for children. Contact Tom Carrick, 5607 Laurel Ave., La Grange, Illinois, 60525.

### APRIL 9-11—TORONTO, ONT.

Annual Toronto Easter Conference at Cedarbrae Collegiate, Markham Rd. and Lawrence Ave. E. Speakers: Arthur Dixon, J. B. Nicholson, Jr., Keith Price and Brian Tatford. Contact Alex Brock, 19 Orchard Park Ave., West Hill, Ont. M1E 3T6.

### APRIL 16-17—

### IOWA WOMEN'S RETREAT

Iowa Women's Retreat to be held at Willowbrook Bible Camp in Des Moines. Speaker: Winnie Christensen. Contact Debbie Clarkson, 5660 NW 86th St., Grimes, Iowa 50111.

### APRIL 24-25—WASHINGTON, D.C.

Annual Washington Area Spring Conference at Cherrydale Bible Chapel, 1905 N. Monroe St., Arlington, Virginia, beginning Saturday at 3 p.m. Speakers: Ken Fleming and T. Michael Flowers. Contact: Excell Duncan, 5400 Blacksburg Rd., Springfield, VA 22151.

### APRIL 24-25—LIMON, COLORADO

Annual Conference of Limon Bible Chapel beginning Saturday at 10 a.m. Speakers: John Harper, Vernon Schlieff and Ben Parmer. Accommodations and meals provided. Write: Limon Bible Chapel, Box 291, 80828 (303/775-9788 or 346-8547).

### MAY 1—CHICAGO AREA LADIES

The Chicago area sisters' missionary conference will be held at Gloria Dei Lutheran Church, Downers Grove. Sessions at 10 and 1:30. Contact Mrs. Charles Haley, 515 W. Harrison, Wheaton, Ill. 60187 (312/462-0197).

*Conference announcements for the June issue should arrive at INTEREST by April 10. No charge for first announcement: \$20 prepaid for each additional appearance.*

## NEW WORKERS

### MR. & MRS. STUART MITCHELL, % Verdugo Pines Bible Camp, Box 198, Wrightwood, California 92397

Christians at Claremont (California) Bible Chapel have commended Stuart and Linda Mitchell to the work of the Lord at Verdugo Pines Bible Camp. The Mitchells have managed the camp for the past two years with success and blessing. Prior to that they served the Lord as missionaries in Korea, commended by assemblies in California and Ontario. The assembly asks prayer for the Mitchells as they continue their ministry of dealing with the needs of young people.

### RICK SIMMONS, % Bible Truth Gospel Chapel, 7206 Lake Otis Parkway, Anchorage, Alaska 99507

Rick Simmons first went to Alaska with a summer team from Emmaus Bible School in Oak Park, Illinois. After a brief visit to his home in Greensboro, North Carolina, he returned to Alaska at the invitation of the elders at Bible Truth Gospel Chapel in Anchorage. Since then Rick has become actively involved in starting a youth program at the chapel and has assumed much of the pulpit ministry. He has joined the faculty of Anchorage School of Bible Doctrine and will teach several courses as well as assist in the counseling ministry.

Because of the fervor with which Rick has undertaken his responsibilities, and because of the spirituality he has demonstrated, the Christians of Bible Truth Gospel Chapel commend him to the Lord's work in Alaska.

### REAFFIRMATION OF COMMENDATION

The elders of St. Clair Bible Chapel in Pittsburgh, Pennsylvania, have commended **John and Mary Ann Bell** to the work of the Lord on a full-time basis. John and his family have been active in the local prison ministry for the past four years, while John continued with part-time secular employment. They were originally commended to this work in July 1979 by the St. Clair assembly.

The jail ministry has been greatly blessed and has expanded to the point where it is now desirable for John to devote his full time to it. A group of local brethren continues to act as advisers to the Bells in this outreach, which is expected to expand into a tri-state area.

## WITH THE LORD

**JAMES M. KAY**, 83, of Zion, Illinois, on December 24. He was in fellowship for many years at the North Shore Bible Chapel in Zion, where he was an encourager to the saints and a true servant of God. He and Mrs. Kay had recently moved to Rest Haven Home in Grand Rapids, Michigan.

**GLADYS MAY KING**, 82, of Grand Rapids, Michigan, on December 24. She was in fellowship at Pembroke Chapel in Detroit until 1976 and since then at Forest Hills Bible Chapel in Grand Rapids. She was given to hospitality and an avid correspondent with missionaries. Her husband, J. Alex King, predeceased her in 1979.

**MARY H. MOFFAT**, 89, of Hollywood, Florida and Oak Park, Illinois, on November 16. She and her late husband, Henry, attended Woodside Bible Chapel for many years. She was one of the original members of the Chicago Missionary Study Class and her husband was a chaplain at Bethesda Hospital.

**HAROLD WILDISH**, 78, of Kingston, Jamaica, on December 24. Brother Wildish had a rich and fruitful ministry among assemblies as well as among a wide cross-section of other groups in the evangelical community in some 30 countries. In the earliest years of his 56-year full-time ministry he worked among the tribal Indians of Guyana (then British Guyana). However, serious illness caused him to move to English-speaking territories of the Caribbean area, particularly Jamaica, where he labored since 1932.

Mr. Wildish has been regarded as the one individual most responsible for the growth of the assembly movement in Jamaica, where there are now 78 established assemblies with over 6,000 believers in fellowship. In addition, he has been at the forefront of significant evangelical efforts such as the Kingston Keswick Convention which he co-founded and, over the past two decades, has been highly regarded as a Bible teacher and counselor.

His wife and faithful co-worker over these years, Marion, resides at 3 Ravinia Terrace, Kingston 6, Jamaica, West Indies, and will appreciate the prayers of the Lord's people.

## ADDRESS CHANGES

### WORKERS CHANGES

Stephen Allan, Star Rte. 1, Box 92B,  
Vienna, Missouri 65582

Tom G. Kirkpatrick, Ste. 203, 3614 30th  
Ave., Vernon, British Columbia V1T 2E4

Augusta Center for Biblical Study,  
PO Box 5312, Augusta, Georgia 30906

### ASSEMBLY CHANGES

ARLINGTON, VIRGINIA, Cherrydale Bible  
Chapel (formerly Cherrydale Community  
Chapel), 1905 N. Monroe St., 22207.

### NEW LISTING

WASAGA BEACH, ONTARIO, Wasaga  
Christian Fellowship. Meets in Oxbow Public  
School, 40th St., near Mosley. % Harry Mor-  
rison, 15 Treeline Dr., R.R. # 2, Washago,  
Ont. L0K 2B0. (See letter in Quotes from  
Workers.) BB 9:45, M 10:30, Thurs. 7:30

## NOTICES

**FLORIDA HOUSE FOR RENT:** Adjacent to  
Park of the Palms Conference and Retirement  
Center. Keystone Heights, Florida. Three  
bathrooms. Sleeps six. Lake access. Rental  
\$210/month, lease for less. Write Keystone  
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setts 01730.

**FOR SALE:** Attractive, well-kept, land-  
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mortgage. Rt. 2, Box 39, Keystone Heights,  
Florida 32656.

**TOURIST ACCOMMODATION:** Christian  
visitors, 2½-room furnished apartment with  
kitchenette, close to all amenities, daily or  
weekly. Mrs. B. Grant, 7747 Juliette St.,  
Montreal, Quebec H8N 1W4.

**CHRISTIANS VISITING** or moving to the  
White Mountains area of New Hampshire will  
be welcome to fellowship with new assembly  
group meeting in homes for the present. Please  
contact Norman G. Farquhar, RD # 2, Little-  
ton, New Hampshire, 03561 (603/838-6206).

**HELP WANTED—CAMP OPERATIONS:**  
Mature Christian couple to live year round on  
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as Operations Manager. Previous property  
management preferred. Food management an  
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(416/622-4802).

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

# Harmony

Your life is a song, that plays  
In the hearts  
Of all those who really know You.  
But when they try to sing it  
They go off-key;  
No one can sing your  
Melody.

As your song has played, over and over  
In my heart  
These past few years,  
I haven't been able to learn  
Your part of the song either;  
But I've learned to sing  
Harmony.

By Christopher Grant,  
Wheaton, Illinois

## Park of the Palms

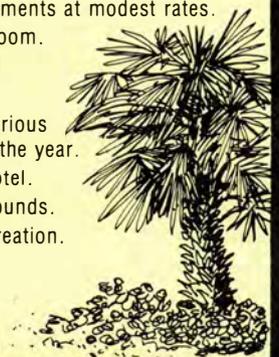
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# REPORTS



Mr. and Mrs. Leslie Knight, Administrators



Light Haven Home, Bruce Mines, Ontario

## Light Haven Dedicated

TO GOD BE THE GLORY! That expressed the emotions of the 200 people who gathered on Saturday, November 28, for the formal opening and dedication of Light Haven Home.

Light Haven is a retirement home located in Bruce Mines, Ontario, 60 km (40 miles) east of Sault Ste. Marie. At the time of the dedication six people were making it their home. It will eventually accommodate up to 24 ambulatory patients in double rooms. Provision is made in the plans for an additional wing if the need arises.

Initial exercise for the development of Light Haven was sparked by **Evelyn Miller** of Bruce Mines. In 1975 incorporation papers were obtained from the province of Ontario, and a group of concerned individuals agreed to act as a Board of Trustees. A downturn in the economy ruled out the possibility of government aid, provincial or national, although the building site was donated by the community of Bruce Mines.

After marking time for a couple of years, the board decided to press ahead if a specified sum were available by the end of April 1979. The Lord rewarded their faith. On May 6, 1979, groundbreaking ceremonies were held after a lunch at a

nearby community hall where details of the project were presented to interested friends from the area.

Most of the work was done by volunteers from near and far. Local Christians contributed greatly by entertaining those who came from a distance. Commended worker **Ron Millson** coordinated the building project and did much of the actual construction work. Typical of many other trustees and friends, **Arnold Spears** of Larchwood, Ontario, worked many months on the beautiful stone facing of the fireplace in the entrance lobby.

**Les Knight** is the Administrator of the home. He comes to this task well qualified by experience in hospitals in southern Ontario. **Chester Donaldson**, a commended worker from South Porcupine, Ontario, is Chairman of the Board of Trustees. He brought the dedicatory address. **Aubrey Dellandrea**, an esteemed servant of the Lord from North Bay, closed the ceremony in prayer.

Application forms or information may be obtained from Mr. Leslie Knight, Box 87, Bruce Mines, Ontario P0R 1C0.

*Report and photos by V. Paul Flint, Emmaus Bible School, 156 N. Oak Park Ave., Oak Park, Illinois 60301*

## OTHER REPORTS

### SUICIDE AVERTED

One of our neighbors had reached the point of suicide. She was unknown to us at Hillendale Bible Chapel in Baltimore. Overwhelmed with loneliness and despair, she decided she couldn't continue any longer.

She made her plans carefully. She wrote to her parents in Germany. Then she chose a day when her husband would get home early enough so the baby would not be left alone too long.

On that very day the *Hillendale Messenger* arrived in her mailbox.

For about seven months Hillendale has been purchasing the services of the Gospel Publishing Association of Birmingham, Alabama, to send customized newspapers to more than 5,000 homes in our community. They do mass mailings to delivery routes chosen by subscribing congregations. Articles in the paper are selected from Christian magazines or written by their own editor. Page 1 carries the name of the paper (chosen by the subscribing congregation) and a photo of the chapel, along with the address and phone number. Pages 5 and 8 are dedicated to



The entrance lobby of Light Haven Home

local news and advertising, provided by the subscribing congregation.

On that particular autumn day, our desperate neighbor's attention was drawn by the Spirit of God to an article on depression. She abandoned her plans for suicide and called the special number listed in the Messenger. It reaches the home of one of our spiritually alert and dedicated families. Soon a concerned team from our Evangelism Explosion class was in touch with her. The Christians invited her to lunch and visited in her home. She came to the chapel for Sunday services and for the Thursday Ladies' Bible Study. Then last Friday, several weeks after the Hillendale Messenger arrived, she decided to receive Jesus Christ as her Savior and Lord. What a joy radiated from her face as she told us of her decision the following Sunday.

Clearly, where God's blessing is evident, Satan gets busy. He has attempted to stir up opposition in the assembly, but the overwhelming sense of joy in the victories of God continues to predominate. **Dr. Will Miller** of Washington Bible College has given us some outstanding ministry that builds up, strengthens and encourages. He also serves as one of our elders, providing wise counsel and godly wisdom.

We rejoice in what God is doing, while at the same time we are being driven to our knees by the wiles of the accuser of the brethren. We solicit the prayers of IN-

TEREST readers for God's continuing blessing on His work here.

*From Jim Dunkerton, 220 Purlington Rd., Timonium, MD 21093 (Oct. 31)*

### SHEPHERDS RENEWAL— ONTARIO

Lakeshore Bible Chapel in Waterloo hosted a Shepherds Renewal Seminar on October 30 and 31. Two hundred men attended, representing present and potential leadership in 40 assemblies. Brethren from Fairhaven Bible Chapel, San Leandro, California, ministered. **Jean Gibson** and **Mark Porter** gave key messages on Spiritual Leadership. They were joined by **Jack Davies** and **Bill Greenaway** in presenting intensive training workshops on Pastoral Visitation, Pastoral Counseling, Small Group Fellowships and Personal Discipleship.

Manuals and tapes of the ministry were taken home to various assemblies. Reports of follow-up work using the material continue to come in. It was a thrill to see so much potential leadership together, enjoying each other's fellowship, and intent on finding ways to make the testimony for the Lord in their own assemblies even stronger

*From Allan Poyntz, 186 Pine Grove Cresc., Waterloo, Ontario N2L 4V1 (Jan. 6)*

## 1981 DIRECTORY OF U.S. AND CANADIAN HOME FIELD ACTIVITIES

(with supplement)

still available  
for \$2.00 each  
or 3 for \$5.00

1982-83 Directory will  
be published in October

Workers Together  
Box 481, Wheaton Il 60187

or  
Workers Together  
255 N. Franklin St.  
Zeeland, Mich. 49464

## HELP WANTED

We have a few openings in the following categories for qualified Christians to serve the Lord in a non-profit Christian retirement community:

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# BOOK REVIEWS

**A CHRISTIAN MANIFESTO**, by Dr. Francis A. Schaeffer, 1981, Crossway Books, a division of Good News Publishers. 157 pages, \$5.25.

Francis Schaeffer has done it again. Certainly one of the most seminal writers in the evangelical world, he has given us what is sure to be one of the major books of 1981. It will be discussed and debated in both the evangelical and secular camps, and its effects will reach well into the 1980's. Unlike his two most recent works, *How Should We Then Live?* and *Whatever Happened to the Human Race?* (with Dr. C. Everett Koop), Schaeffer's *Manifesto* is intended more for popular consumption.

Already it is being extensively read and circulated on Capitol Hill and elsewhere in Washington, D.C., among our elected and appointed leaders.

In many ways *Manifesto* is a culmination of a response drawn from all Schaeffer's other books. It is primarily a "call to action," whereas many of the others have been analytical and explanatory of the cultural drift in Western Civilization from its Judeo-Christian base. Until now the evangelical community has been largely on the sidelines, mere observers of the great socio-political events of the last two decades. Saying this in no way denigrates the great missionary expansion and church-building of the post war eras, in many ways the real "unsung" glory of America during this period. But while evangelicals have been busy on the foreign shore, the enemy has crept into our nation's institutional life and stolen our schools, our government and our churches.

Schaeffer traces the drift away from the Judeo-Christian base in chapters 1-3. Much of the material in these chapters will not be new to those who have read Dr. Schaeffer's other works. In chapter 4 he identifies the foe as Humanist Religion. In a chapter entitled "An Open Window" he discusses the some several hundred church and state cases now in court in the U.S.A.

Many evangelicals are not aware of the extent of the secular humanist onslaught against the Christian community in the court system. It is all done in the name of "separation of church and state," a term which may well become a humanist shibboleth for the destruction of the Chris-

## A Concordance for the New International Version

**THE NIV COMPLETE CONCORDANCE**, Edward W. Goodrick and John R. Kohlenberger III, Zondervan, 1981. Hardbound, 1044 pages, \$19.95.

New versions of the Bible are increasingly popular. Until recently, the lack of concordances for these versions has put the thorough Bible student at a serious disadvantage when using them. Therefore, everyone can welcome the 1981 publication of a concordance for the New International Version.

Goodrick and Kohlenberger are faculty members at Multnomah School of the Bible, an outstanding Bible College in the Pacific Northwest (Portland, Oregon). This publication is the first of five computer-aided publications they are composing. By feeding the NIV text into a computer they were able to assemble and typeset the quarter million entry concordance in less than two years. It took Alexander Cruden 25 years to compose the corresponding commentary for the King James Version.

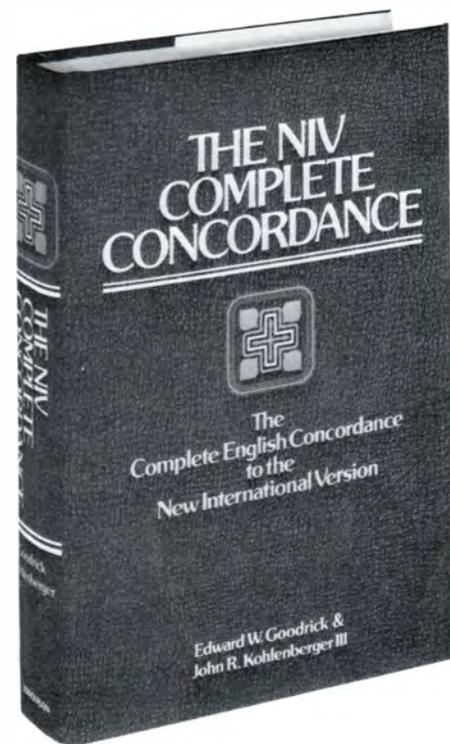
Like Cruden's famous concordance of the KJV, the new NIV publication is strictly a listing of the English words as they appear in the English text. It gives no indication of what Greek or Hebrew words are being translated. In order to

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tian's legal rights in society.

But no doubt *Christian Manifesto* is tame until one reaches the final four chapters. There Schaeffer discusses the option of civil disobedience for the Christian in chapters titled "The Limits of Civil Obedience," "The Use of Civil Disobedience," "The Use of Force," and, finally, "By Teaching, By Life, By Action." These four chapters will generate searching discussions among Christian leaders and in the Christian community in general as we seek to develop an aggressive, wise and biblical response to the unique challenge of the 1980's.

Reviewed by E. Ray Moore, Jr.,  
W. Lafayette, Indiana



sort out the root words, or to find all the appearances of any Greek or Hebrew word, the Bible student will have to double back to Young's or Strong's KJV concordances.

In a concordance, you find an alphabetical listing of words, as in a dictionary. Instead of definitions, each word is followed by a complete (or abridged, depending on the size of the concordance) listing of the appearances of the word in the Bible. There is a line for each appearance, giving the reference and then quoting six or eight consecutive words from the passage, including the listed word. The listings begin with Genesis, or wherever the word first appears, and run consecutively.

Thus the concordance becomes even more important for Bible study than the commentary. You do your own work. You can see at a glance how often a word is used, and in what connection. You can trace Bible themes. You can prepare sermon outlines by picking out the principal usages of a word or subject. You can locate specific passages when all you can remember is a phrase or two.

Exhaustive concordances list every word in the Bible. They are huge volumes. There are more than a million

words in the NIV. It would serve no useful purpose to list all the appearances of *a, an, the, he, she, it, by, for, in, is, if, and* and *or*. The compilers concluded it would serve little useful purpose to include most adverbs (abundantly, courageously, daily, etc.). There is an appendix listing all omitted words, and a glance at the list shows there are times when an exhaustive concordance would be desirable. For instance, on occasion words like *answer, daughter, daughter-in-law, man, or women* will be sought by the student, but in vain, for they are omitted. So also are the larger numbers: *thirteen, twenty, fifty-five, etc.*

So the new concordance is a compromise between completeness and convenience of size. It is called "complete" because when it does include a word, it includes every occurrence of that word. There are twelve exceptions to this, all cited in the preface. The exceptions illustrate the complex questions the compilers had to face. For instance, the word *still* is indexed in "the still small voice," but omitted in "He is still here."

In addition to speed and accuracy, the computer offers another interesting advantage over earlier methods of compiling concordances. By measuring letter width instead of just counting letters, it is able to waste less line space and include an additional word of context in many descriptive lines.

In all there are 12,500 words indexed, with a total of 250,000 entries.

Undoubtedly this will be a very useful volume.

*Reviewed by the editor.*

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## THE CULT EXPLOSION, by David Hunt, Harvest House Publishers, Irvine, California. 270 pages.

Are there certain basic similarities in the cults? Are many of the cult doctrines similar even though the external garb differs? If this is so, does it point to a common mastermind behind all these varied groups?

Dave Hunt believes there are too many similarities to be accidental. In *The Cult Explosion* he lays bare the distinctive doctrines of Mormonism, Jehovah's Witnesses, the Church of Tomorrow, Christian Science, Eastern religions and others.

They have common ground. All are intent on dethroning the Bible from its authority and Christ from His position of deity. The appeal of Satan's lie to Eve is often found repeated: "Man can become God."

Hunt sees the increasing cult activity as the result of frenetic, demonic deception. This is preparing the way for Satan's final great delusion, the Antichrist.

The book is a bit repetitious but full of information and well documented. Too many evangelicals are unaware of what is happening today.

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

## B.J.U. AND THE I.R.S.

*Continued from page 3*

dence, Jones cited, among other things, the story of Babel, where God deliberately confused the languages to keep the nations from uniting.

If we think this through we will see both the inconsistency and the inherent racism of this doctrine. If language was God's tool for maintaining racial purity, why should the University have a department of foreign languages? And why shouldn't students of English background be forbidden to date those of French descent? Or German boys be kept away from Italian girls?

America prides itself on being the great "melting pot," the haven of oppressed people everywhere. Is America itself a huge violation of a divine purpose to maintain the separation of the races?

Whatever God had in mind in passages like Acts 17:26, the Bible never suggests that skin color concerned Him. Yet that is the only criterion at schools like Bob Jones. The white European races are all one big happy family. The black, brown and yellow peoples must not intermingle

## Scholarships Available

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with them. And this is not only inconsistent, but blatantly racist.

If we would do more yelling and screaming about racist practices in our own evangelical ranks, the civil rights people wouldn't be so tempted to turn to Congress or the I.R.S. to right the wrongs in American society. ●

# Combat Zone

by Donald L. Norbie

## **Destruction and depression are the enemy's weapons. Prayer and Scripture protect God's leaders.**

**IN THE DAYS** of the Viet Nam War, the term "R and R" entered the American vocabulary. It stood for "rest and recreation." Battle weary troops were flown to Hong Kong or Hawaii for a few days of complete relaxation, far away from the combat zone.

Today many Christians live as if God had assigned them to some sort of permanent R and R. Zeal for pleasure and half-heartedness for God characterize much of Christendom. Announce a picnic and a crowd will show up. Have a prayer meeting and only the faithful few will turn out.

The truth is that we are in a combat zone. The army of the Lord is under constant, merciless attack. The Bible says, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world" (Ephesians 6:12). The Devil's goal is to cripple and destroy, both physically and spiritually. He is relentless in his attacks.

Christian workers and local elders feel the brunt of Satan's attacks. All Christians experience his fury, but leaders are his special target. Wound a leader and his followers fall into disarray and confusion. David killed Goliath, "and when the Philistines saw their champion was dead, they fled" (I Samuel 17:51).

In view of this, what should be the attitude of the flock toward its leaders? Paul

wrote, "Know them who labor among you, and are over you in the Lord, and admonish you. Esteem them very highly in love for their work's sake. And be at peace among yourselves" (I Thessalonians 5:12-13).

Recognition and appreciation of their labor will encourage your leaders. Your love and loyalty will hearten them. Peace and harmony among you will present a united front against the Evil One. But leadership is vulnerable if there is dissension in the ranks. And prayer for leadership should be made daily by the assembly (v. 17). Prayer has foiled many an assault.

What are areas where those in leadership know special attacks? First of all, Satan delights to destroy character and reputation. Personal righteousness, "the breastplate of righteousness" (Eph. 6:14), is vital for God's leader. If there is a moral fall, the report of it will follow him to his dying day, greatly limiting his usefulness. If there is an improper use of church funds, Satan has a victory. If a leader ceases to guard his thought life, allowing his eyes to feast on erotic pictures and his mind to welcome sexual fantasies, he is near to ruin. And if he is sexually involved outside of marriage, he has known a mortal wound.

No wonder Paul warned Timothy, "Take heed unto thyself and unto the doctrine" (I Timothy 4:16). So pray for your leaders that they may be holy men.

Secondly, Satan will attack the family of a leader. There may be criticism because of a wife, as was the case with Moses (Numbers 12:1). A wife's character and life will reflect on her husband, either for good or for harm. And there will be attacks on his children. So believers need to pray especially for the wives and children of their leaders. The days in which we live are especially hard on families.

Third, discouragement is another of Satan's favorite strategies. A sense of weakness and failure, deep depression, can sweep over the soul of a leader. He may feel utterly worthless and desperately want to quit. For some this is only a passing wave. For others these thoughts will settle over their souls like a dank, heavy fog.

There are many reasons for depression. Extreme physical weariness is one. This may follow a great spiritual victory. Elijah's triumph on Mt. Carmel left him physically and spiritually drained. Then depression hit him and he wished to die (I Kings 19:4). The Lord fed him and let him sleep. This is still the best remedy for physical exhaustion!

There may be discouragement from the work in which he labors. Christians may be half-hearted, loving pleasure more

than God. A compromising spirit may come in, and sin may be tolerated. Men and women into whom he has poured his life may fall by the wayside. Christ knew that pain. Remember how often He spoke of Judas' betrayal?

An assembly in which a man labors may die out, and he grieves. The weight of the lost world may lie heavy on his heart, and most Christians are apathetic. He experiences a sense of failure. Perhaps God has never called him to this work. Has it all been a mistake? And so the Accuser hurls his charges.

What is the remedy for spiritual depression? What will lift one from the Slough of Despond?

A person must break out of his own tortured thinking and read the Word of God afresh. He must realize that all men of God have known discouragement, and that his, too, will pass. The gloom will lift from his heart as he turns to the Scriptures. They were "written for our learning, that we through patience and comfort of the Scriptures might have hope" (Romans 15:4). As we cry out to God we find He is "the God of patience" (v. 5) and the "God of all comfort" (II Corinthians 1:3). He can lift the heart and cause one to sing again.

Discouraged leaders, you need to realize anew that your work is *God's* work. The burden may become unbearable if you feel that you alone are responsible for blessing. Did not the sower plant the seed, then go to sleep and allow the God of life to work? He had done his part; now God must work. Germination and growth require Divine working. Place God's work in His own hands and sleep well at night.

Do you doubt God's call for you to shepherd His flock? Go back and review your history. Remember the day you were saved. Remember the years of spiritual growth. Remind yourself of the growing conviction that God had a work for you to do. Paul did this when his call and apostleship were questioned. "It pleased God, who separated me from my mother's womb and called me by his grace, to reveal his Son in me, that I might preach him among the heathen" (Galatians 1:15-16). Yes, God had called him; he could not deny it.

Following this, you can renew your commitment, your dedication to God and His work. Once again stand by the doorstep of heaven and remember the day your ear was pierced by the Master (Exodus 21:6). You promised to serve Him forever. Renew that vow and never turn back.

Whom do you serve anyway? All that matters is to hear Him say, "Well done, thou good and faithful servant" (Matthew 25:21). Perhaps sooner than we think we shall see His face. ●

# Readers' Comments

1981 was another good year of encouraging, stimulating and informative articles. May the strength, grace and wisdom of the Lord continue.

Oregon

The articles on assembly renewal were well received in our home. Keep them coming. Maybe some day they will get the attention of our elders.

Pennsylvania

Assembly young people have long desired to have a part in renewal. Please help us with guidance on how we can participate.

Illinois

Surely there is a new wind—the wind of the Holy Spirit—blowing amongst us. Under God your ministry has been very much part of the blessings.

Nova Scotia

The Call to Renewal has addressed a very real problem, but I wonder if anyone is listening.

Alabama

I suggest you review the brethren movement in America from the earliest days. There are books on the British Isles but not on the USA and Canada.

Ohio

We had an interesting study on "History of the Brethren" in our assembly in Edmonton. It included teaching about exclusive, closed and open meetings. As an 8-year-old Christian, I found it lifted heavy doubts and confusions, as well as fears in the minds of our family. This helped us to be able to give an answer to every man for our manner of assembling.

Alberta

I was especially pleased by editor James Stahr's response on church buildings in the August 7th *Christianity Today*. I also am helped and edified by his editorials in *INTEREST*.

Minnesota

Please continue to help us examine our traditions and habits to sort out the biblical from the extra-biblical. I appreciate your willingness to tackle controversial subjects. I also

appreciate the practical suggestions for assembly growth and fellowship.

Massachusetts

Would like the magazine to include articles on the Middle East and prophecy as it applies to current times.

Pennsylvania

A page or half page devoted to current events—worldwide news as it affects every Christian—would be great.

Oregon

You have a good old-fashioned conservative magazine. How about more articles on the second coming?

New York

I feel you are getting a liberal bent to some articles.

Iowa

As a new subscriber, I appreciate your efforts to grapple with contemporary issues in the light of God's Word.

West Virginia

I read every issue with real enthusiasm. Keep on with your housecleaning articles.

Ontario

With a few exceptions, most of *INTEREST*'s articles lack punch! The general dull, harmless, trite sermonizing characterizing most assemblies is almost perfectly reflected in *INTEREST*. Reform! Break with tradition! Be appreciated.

Pennsylvania

*INTEREST* gets better every year! I am very grateful for the convictions, the courage, the foresight and the commitment of the editor. *INTEREST* is an excellent service to the readership which, I am finding out, is much broader than our assembly readers. *INTEREST* sparkles.

Michigan

The reason I kept ordering *INTEREST* was that our minister liked it so well, but he's gone now.

Kansas

The movement in which we are involved is parallel to yours in many ways. Your concerns speak to many symptoms we see in our fellowship.

Ontario

I think the magazine is very helpful to those in the assemblies. I wish the elders in our local church would pay attention to some of the articles and would put into practice the wisdom given therein. We need to get off dead center.

Ohio

More articles of interest to women, please.

Montana

I would be interested in seeing some input on the need for single female members being included in the social life of the assembly. They are included in the work of the assembly.

British Columbia

I always enjoy Albert Horton's articles and Don Cole's special insight.

Florida

I appreciate the articles that develop a particular passage.

Quebec

We don't need divisive articles and I am glad I haven't seen any lately.

Colorado

We particularly enjoy the Fathers and Sons series. Many of these men we know and their sons too.

Ontario

Enjoyed the articles by the editor on the biblical priesthood.

Michigan

We enjoy *INTEREST* but finances are low. If yours are also low, stop our magazine any time.

Ontario

Am crowding 80 years and deeply sorry I cannot subscribe to your wonderful magazine which is such a blessing to me.

British Columbia

*INTEREST* continues to be a great help to me as I seek to serve God as a commended worker.

California

The whole magazine is obviously dedicated to God's glory and I know He will continue to bless all your work and efforts on His behalf.

Ontario

I like the magazine a lot! It can make a bad day a good one.

Kansas

# QUOTES

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

**Missouri:** Counselors needed for children's camps

**Michigan:** Twelve baptized in inner city

**North Carolina:** Greensboro assembly hives off into Virginia

**Ontario:** New assembly at Wasaga Beach

**Quebec:** Cable TV brings results



Karen and Steve Allan with Shayne 10, Kerri 7, Tracie 4, and Jimmy 16 months.

**STEPHEN ALLAN, % Turkey Hill Ranch Bible Camp, Star Rt. 1, Box 91E, Vienna, Missouri 65882**

Karen and I have now been in the Lord's service for ten years. The camp ministry has been very rewarding. Many young and old have come to know Christ as their Savior. We try to keep in touch with those who accept Christ during the summer, but so many come from broken and messed-up homes it is really hard to do. We continue to work at the camp, trying to improve and repair buildings and facilities.

Karen has started a girls' club during the week and she is very busy preparing crafts, messages and refreshments. Some of the ladies nearby help out.

We are looking forward to the new year. We have need for personnel in all areas of camp. Counselors for boys and girls are the greatest need, and then the general helping hands.

*December 14*

**J. LLOYD BONE, 2215 Albert Ave., Saskatoon, Saskatchewan S7J 1K1**

We are not going to India this winter so are spending most of the time here in our home assembly. From time to time we visit some of the smaller assemblies on the prairies. They need our prayers, help and encouragement.

Recent news from Ambala, India, is encouraging. A number professed to be saved during a recent gospel tent campaign. On the last day six people were baptized, four of them from a family we visited weekly when we were there early this year. There are no foreign workers at Ambala now so it is good to see the believers going ahead.

*December 22*

**NORMAN R. BUCHANAN, Box 1600, Sherbrooke, Quebec, J1H 5M4**

My ministry has changed radically in the past few years. Directing a Bible School is entirely different from operating a printing shop. And yet it really isn't all that different. It involves helping competent people to work together to a common end. It involves personnel and finances. It involves the planning of buildings and facilities to accomplish specific purposes, and doing it as economically as possible. I suppose management of Christian enterprises is pretty much the same everywhere. I am finding it fascinating, but could do with about twice as many hours to devote to it.

On weekends I am frequently away to help in an assembly in another corner of the province. It is thrilling to see the growth, both in numbers and in spiritual maturity, in many parts of the province. The Lord has been doing wonderful things here.

At the end of each school session we have the joy of seeing several students leave us for Christian service either in Quebec or in some other French-speaking mission field.

*January 11*

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

Each time I write I want to give good news of what the Lord is doing here in the inner city of Detroit. He is still honoring His Word and precious souls are being saved. Last Sunday one of our assemblies united with us for a baptismal service. There were twelve who were baptized. One was a man to whom I have been witnessing for 30 years. This was a real source of encouragement.

*December 24*

**DON C. CROOK, 29621 45th Place South,  
Auburn, Washington 98002**

I would appreciate prayer as I commence this new (to me and the assembly) ministry of full-time elder. Here at Des Moines Gospel Chapel, in Seattle's south end, we are moving into 1982 with a week of prayer. We are particularly burdened for the people who will house the 46-condo complex being constructed right across the street from us, one of many nearby apartment houses that are inaccessible to visitation. Hopefully we can reach the people by mail and other means.

Along with developing an improved visitation program, we are planning to initiate monthly evangelistic film nights. Our deacons are launching a remodeling and addition program to better accommodate the growing numbers and youth ministries.

*December 14*

**LEWIS DAWES, Box 8,  
Duncan, British Columbia V9L 3X1**

We are most thankful for restoration to health after almost a year. We are now preparing Camp Imadene for another busy year and trust that the Lord will send many young people and families to us.

Here are the dates for 1982 Family Camps so that Christians traveling in this area may include them in their holidays: June 25 to July 3, August 8 to 14, August 29 to September 3, and Adults without children, Sept. 10 to 17. So many have expressed appreciation of the spiritual and physical refreshment derived at these camps.

*January 8*

**JOSEPH DOUCET, 2465 St. Anne St.,  
St. Hyacinthe, Quebec J2S 5J1**

Many souls have been saved in this part of Quebec. We started here about nine years ago with twenty persons, after we did much visitation and had Bible studies in homes. We now meet on Sundays with as many as 60 to 75. Besides that, many have moved away. If they were all here we would be about 150. I still do much visitation in homes.

*December 21*

**JOHN KING, 10719 - 36 St.  
Edmonton, Alberta T5W 2A5**

Mary writes: We both continue to be involved in the work at Bethel Gospel Chapel. John has had to cut back on most of his activities on account of the progress of multiple sclerosis, but I continue as ever with visitation and a ladies' Bible study. John does a fair amount of preaching at Bethel and in the surrounding assemblies.

We are making some alterations of the house to make some areas more accessible to John's wheel chair.

Mount Carmel Bible School continues to occupy John as business manager and he also teaches Church History. We have been involved with this school since its inception and enjoy working with the students, seeing the Word of God become a vital force in most of their lives.

*December 28*

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

After I had experienced some great tests, the Lord gave me a good woman as a partner in His service. **Antoinette** is the mother of **Fernand St. Louis**. She and her husband had been a great help to my wife and me in our first year of Christian life. She accompanies me in visitation work and is a help to the young women in our assembly.

In December eight newly saved were baptized and our chapel was full. **Leslie Muirhead** was speaker for the occasion.

I am still responsible for the French Billy Graham films and correspondence courses. Several young Christians from our assembly take part in the work and it is a great help in my ministry. We receive some nice letters from our Code-O-Phone.

Pray for my brother **Gerard** who has cancer. He has been a great help to me.

*December 21*

**WILLIAM LEAROYD, 8051 Garnier,  
Montreal, Quebec H2E 2A9**

Here at Maranatha we celebrated our 25th anniversary last month. We were overjoyed at the large number of former members who came to celebrate with us. In the greater Montreal area and a little beyond, we know of at least 50 former members now helping in 20 other churches since moving away from the center of the city. The majority of these did not exist 25 years ago. What they are doing now is laying the groundwork for the future work of the Lord.

**Nadine** has more work than ever. She serves as secretary for **Fernand St. Louis'** cable TV program.

Pray that our boys may choose God's life plan, that we may be faithful in all God has called us to do, that the Lord may provide new workers, and for the increase of the French churches in size, holiness, the knowledge of Christ and in unity.

*December 22*

**ROBERT LINDSTED, 224 S. Crestway,  
Wichita, Kansas 67218**

During the next month we hope to continue a visitation program which will include each family and young adult in the assembly. So far the visits have proven helpful to the individuals as well as to the whole assembly. We are also looking forward to beginning an outreach program among students at the university here in Wichita this spring.

We have meetings and conferences scheduled in several assemblies this spring, primarily in the midwest. Later we have planned another Sunflower Seminar, a conference aimed at encouraging the practice of scriptural principles of gathering.

The past several months we have really enjoyed working with a small class of young couples on the topic of "Functioning in the Local Assembly."

*January 8*



**Roland and Antoinette Lacombe**

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

My wife's heart condition and my own health have made it necessary to slow down in our activities, but we find much to occupy us, especially in a written ministry.

The Greensboro assembly continues to bear a fruitful testimony here and farther afield. We have five missionaries on the field now. Thirty Christians from Danville, Virginia, who have met with us regularly for several years have now established a testimony in the city. It is 40 miles north of Greensboro. We miss them but the Lord is filling the gap.

*January 4*

**DICK MATTHEWS, 25088 Vista Greens  
Court, Hayward, California 94541**

My counseling ministry has been blessed by God in 1981 beyond all our expectations. We look forward to another fruitful year in 1982 as we wait for His appearing. The total ministry at Hayward Bible Chapel is growing steadily for which we truly praise the Lord.

*December 28*

**HARRY MORRISON, 15 Treeline Dr.,  
R.R. 2, Washago, Ontario L0K 2B0**

After meeting for approximately a year for home Bible studies, a new work was commenced in Wasaga Beach, Ontario. A school was rented and on May 10, 1981, ten of us sat down to remember the Lord. Two of these included our two daughters, our son-in-law and Jean and myself. The rest came from entirely different backgrounds. The Lord has added five and there are three other families who have requested fellowship. Because of illness this has been delayed, but we look forward with anticipation to their coming. Sunday mornings we average from 40 to 50. Many

*Continued on page 23*

## FATHERS and SONS in the Work of the Lord

*This is the ninth in a series of reports featuring fathers and sons serving with U.S. and Canadian assemblies*

### David and Patrick Long



"Nearly 13 years ago Eleanor and I were forced from Angola, after 34 years of service there. We took up what we thought might be temporary residence in Toronto. I soon found a crying need for expository Bible teaching and the practical application of such teaching to the Christians, both individually and collectively."

So writes David Boyd Long, now of 27 Vanguard Dr., Islington, Ontario M9B 5E7. He continues: "This sort of thing had been my main burden for the work among the Chokwe people of Angola, going from assembly to assembly and also gathering the spiritual leaders to our centre for intensive, consecutive teaching. In the years of strife and terrorism in Angola, we saw the value of this. At one time there were over 300 assemblies in Chokweland. During the troubles upwards of one third of these disappeared. Hundreds of Christians lost their lives and others fled into the forests or across the borders to Zambia and Zaire.

"But we also saw that when things cooled in any area, the people reappeared and started all over again. Younger men took leadership where older ones had died or been forced to leave. Most of these younger men were among those we had taught, and the value of the teaching was evident.

"Despite the troubles, the people kept regrouping, so that seven years later, when some were able to revisit Angola, they found 50% more

assemblies than had existed before. When I was able to visit Zambia to look for some of our refugees from Angola, I found that they were in about 45 assemblies in Zambia, having started most of them. Five such started in a large refugee camp! In Zaire the same was true.

"Convinced in this way of the value of serious Bible teaching, I determined before God to devote the remainder of my life to that work. My only hope and dream is to continue to 'teach faithful men who shall be able to teach others also'; to strengthen the things that remain, believing as I do that all revival and restoration flows from a return to the Word of God and obedience to it.

"To this end I have traveled over most of Canada and the U.S., though the majority of my work is in Ontario. I have made visits to South America, Northern Ireland (my homeland), Portugal and India, always with the same goal in view. I am also on the teaching staff of Kawartha Lakes Bible School in Peterborough, where I teach for three months of each year."

David Long's ministry to the African believers did not stop when he left Angola. He writes and translates Bible teaching books for use in the hundreds of Chokwe assemblies in Angola, Zambia, and Zaire. He makes cassette tapes of expository teaching and sends them to Chokwe people scattered through those countries. His aim is to give them a run-

ning commentary on the whole New Testament for strengthening and guidance in their difficult conditions. In many cases, this is the only ministry in their own tongue that these scattered and suffering people receive.

Besides his teaching ministry, David says: "I could have no greater joy than to have my oldest son, Patrick, born and brought up in Angola, see the need and devoting himself to much the same goals in North America."

Patrick B. Long went to school in various places in Central Africa, including Sakeji. He came to Canada in 1956 and took a degree in Mining Engineering, graduating in 1960. For the next seven years he worked first in Sudbury, Ontario, as a mining engineer and then as a high school teacher.

In 1967 Patrick and his wife Gael were commended to the Lord's work in Colombia, South America. There they were heavily involved in the Emmaus Correspondence School work. When they returned to Canada after seven years, they took up the same work in the Ontario regional office.

In addition to ministering the Word in Southern Ontario assemblies, Patrick has been on the non-resident faculty of Kawartha Lakes Bible School ever since that school began in 1977. He teaches courses in Missions, Old Testament Survey, and the Pastoral Epistles. 

**QUOTES FROM WORKERS**

*Continued from page 21*

come to see what we are doing and others come because they are finding food for their souls.

We put a float in the local Santa Claus parade, a manger scene with all the Sunday School kids dressed up as shepherds and wise men, on a straw-filled wagon. On each side were huge signs advertising Wasaga Christian Fellowship. Three or four adults were huge paper mache animal heads and walked along beside the float. We gave out our Christmas bulletin and balloons to all the kids. We wound up at the Community Centre for hot chocolate and donuts and met a lot of people from the area.

Jean and I are waiting on the Lord for guidance as to moving closer to the work. We drive the 100-mile round trip from Washago (Severn Bridge) to Wasaga Beach several times a week, plus the extra driving for visitation.

*January 8*

**ALBERT OLTON, 1149 E. 23rd Ave., Vancouver, British Columbia V5V 1Y8**

At 88 we are not able to do the work that was so dear to our hearts, as for many years my wife and I pioneered in the gospel in many out-of-the-way places of British Columbia, Alberta and Saskatchewan. But the Lord opens

**FATHERS and SONS**

*Continued from page 22*

Occasionally his time at Kawartha Lakes overlaps his father's sessions. Patrick says, "One of the joys is to be able to be with Dad when he and I happen to be teaching at the same time."

Like his father, Patrick combines homeland ministry with overseas involvement. He serves as secretary to the three-year-old Toronto and Area Missionary Interest Committee, which sets up missionary weekends, breakfasts and conferences to stir missionary concern and awareness.

Patrick and Gael reside at 163 Colborne St. E., Oshawa, Ontario L1G 1M3. Regarding the future, Patrick says: "I am confident that I am where the Lord wants me to be, and doing what He wants me to be doing, and expect to continue until He shows me otherwise."

doors to proclaim the message of salvation. In the fall I had the joy of preaching in the same assembly where I shared a gospel meeting 61 years ago on the same date. We wait on the Lord day by day for His guidance as to our pathway. He knoweth the way we take.

*December 28*

**DONALD PAQUIN, 427 Victoria Ave., Timmins, Ontario P4N 4S1**

It is six months since our arrival in Timmins. Our ministry is meant to relieve **Bob Hanks** and his family with the work among the French Canadians. We are happy and grateful to God as this is being done according to the New Testament pattern.

Many new groups in isolated areas are being strengthened and established in the knowledge of the Word of God. Please pray for the Hanks family and ourselves.

*December 28*

**MATTHEW POLLOCK, 3339 East 44th Ave., Vancouver, British Columbia V5R 3B3**

We have a daily schedule of hospital visitation in thirty institutions comprising acute, intermediary and extended care facilities. Most of those we visit are more or less permanently disabled. We also have a ministry among the blind. Add to that service in various local assemblies and some Bible camp work, and we keep fairly busy.

During the last war I was in charge of the sick bay at a local land base for the Navy. Now, some 40 years later, I have opportunities with some of the men I cared for as they show up in the veterans' hospital.

We also find ourselves involved in many funerals, in view of the very nature of this ministry.

*December 28*

**RAY ROUTLEY, 520 E. 29th Place, Davenport, Iowa 52803**

After meeting in a child care center in Rock Island, Illinois, for three years, we located a corner lot with a restaurant building in nearby Milan. On November 2 we purchased the building and were directed to a church that was selling their pews. After purchasing both the building and the pews, we were informed by the child care center that we should find a new meeting place. How we praised God for His perfect timing. We have named the new building Oak Ridge Bible Chapel.

From our door-to-door work God has sent some families from the neighborhood. Please pray for a harvest of souls and for a strong assembly that will be a glory to God.

I will have some meetings in Iowa, Illinois and Wisconsin in the next few months, but will help out in Milan most of the time.

*December 31*

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

The small assembly here in Belemois (half hour drive from Montreal) has almost doubled



**Harry and Jean Morrison**

in the last year. We are meeting in a school auditorium with some 50 adults and 25 children. **Leslie R. Russell** and his wife and three deacons are co-workers with us here.

Recently the results of an evangelistic rally caused us much hope for the future of the work in this area. TV and radio have proven to be very effective. No other series has resulted in so many good inquiries and people are coming to the Lord.

Lord willing, on February 5 we will begin another Cable-TV series: *Toute La Bible en Parle*, which will be seen throughout greater Montreal, Chicoutimi, Granby and Sorel.

If there was ever a time when we needed earnest prayer it is now.

*December 28*

**HUGO J. SANTUCCI, 10796 Deshore Pl., Culver City, California 90230**

I have recently completed the academic requirements to become a marriage and family therapist and have been accepted for membership in the American Association of Marriage

*Continued on back page*

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## QUOTES FROM WORKERS

*Continued from page 23*

and Family Therapists. I trust that this training will help me to be of greater help to the many hurting people, especially those in the Christian community.

*December 18*

### **HURON SHEPPARD, 830 Trunk Rd., Duncan, British Columbia V9L 2R7**

My service has been greatly reduced due to health problems. I still do hospital and house-to-house visitation as much as I can manage. I also take a women's coffee hour twice monthly and a Bible hour as I can manage it. I recently took the funeral of a woman I visited weekly for six months and had the joy of seeing her lose her fear of death and an unknown future.

*December 28*

### **DANIEL SMITH, 2803 W. 14th Ave., Vancouver, British Columbia V6K 2K3**

I have just returned from a week in Missoula, Montana, and Spokane, Washington. One of the highlights in Spokane was a visit to the jail with **Ken Farmer** whose ministry is wholly given to prison work. A number professed conversion and eleven others asked for further counsel. I have seldom addressed a more attentive company.

*December 28*

### **NATE SMITH, 10780 Deshire Place, Culver City, California 90230**

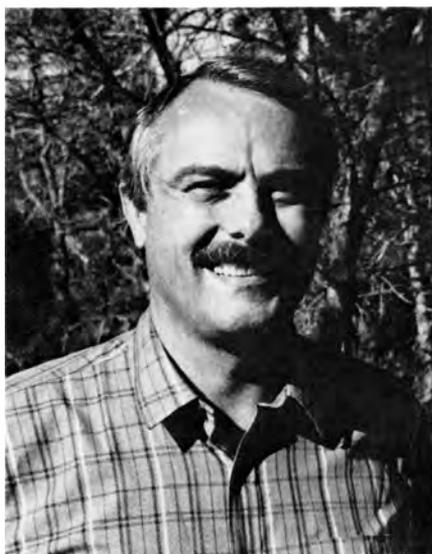
The work at California Center for Biblical Studies continues to be very challenging. Our mission, with God's help, is to promote an intelligent, obedient love for Jesus Christ. To do this we need to train students to know, interpret and apply the Scriptures. My particular responsibility this quarter is to teach the life of Christ and the Prison Epistles.

*December 14*

### **HUBERT SMITH, 426 Woodlawn Rd., Charlotte, North Carolina 28209**

I have just returned from the Bahamas where we had the joy of seeing four souls saved and baptized in the sea, along with three others who were already saved. This was the result of much sowing on the part of many others. So we all had a part in the work of our Lord, but God gave the increase.

*December 30*



**Hugo Santucci**

### **ROBERT THRALL, 7263-22nd Ave. Montreal, Quebec H2A 2H5**

Much of our work is centered in teaching and preaching. We direct six Bible studies each week, preach in two French assemblies regularly, give some help in an English assembly and counsel with individual families.

From January to May we will be conducting a Friday night gym program for boys and girls, 7 to 11 years of age. We expect to reach out to French, English and Italian children. The two young men with whom we will be working speak all three languages.

Pray for this gospel effort and for our work with the St. Hyacinthe, Rosemont and Ebenezzer assemblies.

*January 4*

### **GLENDALL TONEY, 801 W. Sycamore, Carbondale, Illinois 62901**

This fall we implemented Shepherd Groups, the basic idea and guidelines for which we borrowed from **Dave Ward** at Groton Bible Chapel. The need for this type of ministry became increasingly clear as the elders began to see weaknesses in the relationship between the students, being so transient, and the permanent couples and families. The benefits of these four separate home meetings, centered around

prayer and real fellowship, have far exceeded my expectations. Nothing but positive feedback has been expressed, especially by the students. It's exciting to see the body as a whole so deeply blessed by the love and commitment these groups have helped to develop.

*December 22*

### **WILLIAM WOLITARSKY, 20 d'Orly, Laval des Rapides, Quebec H7N 4W9**

The Lord is blessing in the five churches, four of which have a direct relationship to the work that began in our home almost twelve years ago. The assembly in Laval des Rapides meets in a building that was donated to the Lord's work a year and a half ago. We live upstairs and all the meetings are held downstairs. We are all so thankful for God's provision of this building as there are accommodations for children's classes as well as for outreach. Several have come to know the Lord recently.

There has been some opposition in the neighborhood to our meetings, which has brought us into contact with the city officials. Although we have not yet received the permit necessary, we have permission to continue our normal church activities, and we have been assured that our zoning is commercial.

There is exciting news from the Big House (La Grande Maison) in Duvernay where **Tom and Sylvia Paul** are ministering. Several families drive in some distance from a northern suburb and they desire to form a new assembly in their community. Pray for them as they make important decisions.

*January 6*

### **ROBERT B. YOUNG, 8300 Curbaril Ave., Atascadero, California 93422**

The majority of my time is spent with the local assembly. Ever since I was commended in 1947 my interest has been in ministering with the local aspect of the work. My manner of service is to be available as the Lord lays it on the hearts of elders to invite me to minister among the believers. Such invitations have included evangelism and teaching requests, and I have always found freedom of spirit when fulfilling such opportunities. By serving primarily in the local assembly there is more opportunity to build on systematic teaching that will edify the believers. This does not deny the fact that some have a gift of ministering in a more itinerant form.

*December 28*

# INTEREST

APRIL 1982



神愛世人

Is there an ethnic mission field in your own back yard?

A CHICAGO REPORT

PAGE 6



## EDITOR'S PAGE

by James A. Stahr

# Folly in Israel!

WHY IS AMERICA MISSING FROM THE BIBLICAL, PROPHETIC PICTURE?

Pay close attention to what's going on in Israel. Especially if you are interested in the fulfillment of Bible prophecy.

Some strange things have been happening. When President Reagan came to office it appeared that the man in the White House was even more committed to Israel than any of his predecessors. By the end of 1981, the friendship between Israel and the United States was strained beyond expectation. And it was not America that was turning its back on Israel, despite the economic advantages of wooing the Arab world. It was the government of Israel that seemed to be recklessly and deliberately alienating the only powerful friend that could still be counted on.

The potential significance of this has gone unnoticed by most of those who expound to us the prophetic importance of everything else that happens. In their haste to find anti-christ in the product coding coming into use in supermarkets, and to discover the number 666 on taxicab doors and credit card invoices, they might be missing something much more ominous.

Strictly speaking, prophecy is not being fulfilled today. The prophetic clock is standing still. The curtain has not yet gone up on the future. The next event on the prophetic calendar is the catching up of the church (John 14:2-3; I Thessalonians 4:16-17). After that the future will begin to unfold in exact fulfillment of scores of Bible prophecies.

What we are seeing today is the setting of the stage, the arranging of the scenery, so that everything will be in place when the curtain does go up. The restoration of Israel to the promised land has been a part of that stage-setting, just as the return to Jerusalem in Ezra's day set the stage for the first coming of Christ. You must have Jews in the land in order to enact the prophesied events.

Israel's alienation of America (let's hope it's only temporary) came about in five steps. The first was a devastating air raid that destroyed an almost-completed nuclear power plant in Iraq. Washington was embarrassed, but it was an open question whether that plant was going to produce power or bombs. So the crisis passed without resolution.

Then Israel struck Lebanon, once again using American-made jets. This time 300 civilians died in a Beirut apartment complex, a more ruthless act of terrorism than any

market or bus bombing by the P.L.O. in Israel.

Later, Prime Minister Begin came to America to visit the President, but he spent his time lobbying the Congress about the sale of AWACS planes to Saudi Arabia. President Reagan was gracious; he couldn't help but be offended. Such lobbying against the President by the head of state of any other country would have been considered highly unethical.

The fourth event, the December annexation of the Golan Heights, was the worst affront of all to American peace efforts. It was especially provocative because it was done at the height of the Polish crisis, inevitably bringing back memories of Israel's 1956 attack on Egypt, timed to coincide with the ruthless crushing of the Hungarian Revolution by the Russian army. In both situations Israel took some of the heat off Russia, making it appear that America was also linked up with an aggressor.

Finally, Mr. Begin followed up the annexation by a severe tongue-lashing of the American ambassador to Israel. By this time he was qualified to write a book, "How to Lose Friends and Alienate Presidents."

Bible students are often over-anxious to see prophecy fulfilled. We like to think that everything is ready for the prophetic clock to begin moving. Russia is in place. Western Europe is in place. Israel is in place.

But we fail to ask ourselves, how can Jerusalem be yet trodden down of the Gentiles for that final three and a half years (Revelation 11:2) when she has America on her side? Nobody is going to risk nuclear war to do that.

Is it possible that Israel will turn against America, or so offend America that we will back away from helping the way we have backed away from Viet Nam and Cambodia?

All of this opens a new possibility in explaining the biggest riddle of Bible prophecy. Where is America in the biblical, prophetic scene?

Prophetic writers go into ecstasy about Russia and the end times, culling endless details from Ezekiel 38 and 39. They count and recount the ten toes of the great image (Daniel 2), assuming (probably incorrectly) that the nations of the European Economic Community are one and the same as Daniel's ten kingdoms. The possibility of Greece pulling out of the E.E.C. threatens to topple their carefully constructed theories.

# INTEREST

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But where in the world is the U.S.A.? I should say, where in the Book is the U.S.A.? How can we be on the threshold of the Great Tribulation when the industrial power most involved in Middle East affairs can't be located in the biblical prophecies?

The common explanation of forty years ago seems superficial today. North America was made up of former British colonies, so we could safely assume it was to be some sort of subsidiary of the revived Roman Empire. That theory was O.K. when America twice followed the European nations into world conflict. Today England, Germany and France debate whether they should follow America's lead.

My preferred explanation of America's absence from prophecy has been both humiliating and terrifying. Supposing we had a third world war, a nuclear war, that knocked out the great industrial powers of both east and west. It's possible! Assuming the refinement of nuclear bombs to reduce radiation and fallout, the population masses of Russia and the far east could survive, and still fill their prophetic roles in later invasions of the Holy Land. They would come on foot or on horseback, carrying handmade wooden weapons (in a *literal* fulfillment of prophecy inconceivable with today's methods of warfare).

The population of North America might also survive the holocaust, but the destruction of its industry and its military machine would leave it isolated behind the great oceans, irrelevant to the prophetic events of the last days.

Such a theory is possible, but it postpones the last days until *after* World War III, something no self-respecting expert on prophecy would care to do. Especially if he wants to sell books!

And so the mystery lingers. The people who tell us that Armageddon will begin at 9 o'clock tomorrow morning continue to skirt around the half-century-old problem of the U.S.A. How can Russia, or anyone else for that matter, attempt to wipe out the tiny nation of the Jews when the greatest power of all time is willing to press the atomic button rather than let Israel be destroyed?

I don't suppose many of us have ever considered the possibility that Israel's own behavior might so offend its big friend as to destroy that friendship.

It's one thing to be the protector of a suffering, persecuted people, the survivors of Auschwitz, Treblinka and Belsen. It's another thing altogether to risk nuclear war for a country that seems hostile to your own best interests.

We are yet a long way from the point where America and Israel are totally alienated. The whole thing may blow over and be forgotten. But if it doesn't, watch closely. Israel's recent treatment of its most powerful friend could be the most significant prophetic development since the establishment of that nation in 1948.

The time grows even shorter. The Lord is at hand! ●

# The Finished

**F**EW SLOGANS better epitomize our evangelical faith than these words: "the finished work of Christ." Here is forgiveness for yesterday, strength for today and hope for tomorrow. In short, here is the ground of everything.

What do these words really mean? Do we understand the full degree of their importance? In order to find out, let us return in thought to Calvary and pick up the story there.

It is three o'clock in the afternoon on that fateful "Good Friday." At this hour the evening sacrifice is being offered on the Temple grounds. Just outside the city wall, Jesus Christ hangs on a cross. He is close to death. Cruel men have done their worst and heaped their derision on Him. And now, as He hangs on that cross, almost choked by His swollen tongue, He speaks.

"I thirst."

They bring Him vinegar. Then, after moistening His parched lips, He cries out again, this time in a loud voice.

"It is finished."

And then He bows His head, and dies (John 19:28-30).

In this last word from the Cross lies the origin of our slogan. We say "word" because in the original language of our New Testament, "it is finished" is a single word, *tetelestai*. There is a ring of finality about it. It suggests that nothing can be added; nothing else is needed. Salvation is a *fait accompli*.

Just how complete Christ's work is can best be understood by observing the things that happened as He bowed His head and died. Matthew's Gospel tells us part of the story: "When Jesus had cried out again in a loud voice He gave up His spirit. At that moment the curtain of the temple was torn in two from top to bottom. The earth shook and the rocks split. The tombs broke open and the bodies of many holy people who had died were raised to life" (27:50-52).

## THE WAY TO GOD IS OPEN

Until Calvary the great curtain known as the "veil of the Temple" had shut men out from the Holy of

## A MEDITATION FOR GOOD FRIDAY BY JOHN WILLIAMS

Holies. Only one man, on only one day of the year, and only if he followed the proper procedures, was allowed beyond that curtain. That was the Jewish High Priest.

When Jesus uttered His final shout, that veil was torn apart. It was parted from top to bottom, as by the mighty hand of God. Some might say it was a coincidental effect of an earthquake, but that is certainly not the way the story is told in the Bible.

Surely there is beautiful symbolism here. Until this moment, sin has excluded men from God, and, although rivers of animal blood have flowed on Jewish altars, all has been unavailing. Now things have changed. The Lord Jesus has offered His "once for all" sacrifice for sin. He has absorbed the awful wrath of God against sin. He has destroyed the alienation that shut men out from God's presence (cf. Hebrews 10:4-12, Eph. 2:14-18, Col. 2:15).

Such is the efficacy of His saving death that the curtain must fall. The old order is past. A new and living way has been opened for us "through the curtain, that is, his body" (Heb. 10:19-20).

To measure the impact of what happened, let us try to imagine the scene in the Temple that day. The priest approaches to tend the menora. Suddenly, we see him covering his eyes and fleeing in terror as the great veil tears open before him. Little does he realize there is no longer any need to fear and run. He and all who will believe



can now come boldly into God's presence (Heb. 4:16). Jew and Gentile alike have access by the Holy Spirit because of the blood of Jesus (Eph. 2:18).

'Tis finished! here our souls can rest,

His work can never fail.

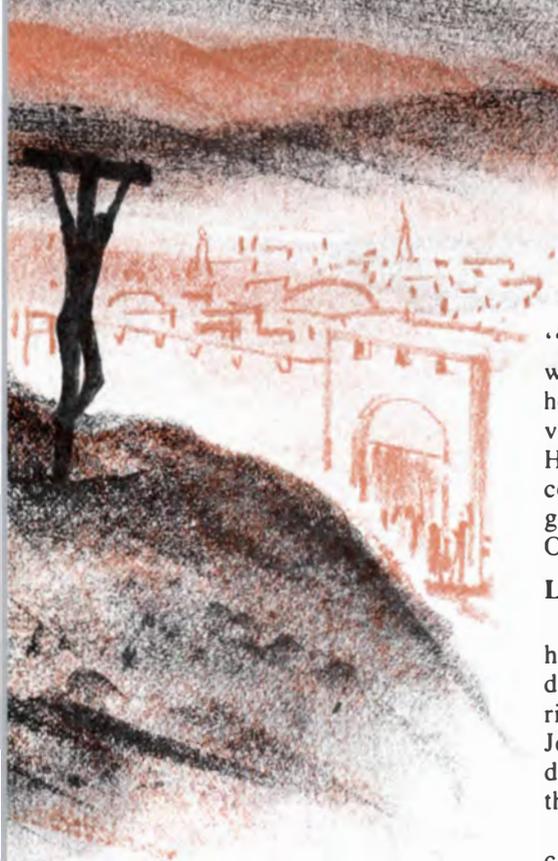
By Him, our Sacrifice and Priest,  
We enter through the veil.

## DEATH IS DETHRONED

Not only was the veil rent, but so were the rocks and graves. Then, subsequent to Christ's resurrection, "saints" rose from the opened graves and appeared in Jerusalem. Presumably, they were Jewish believers who had fallen asleep, having faith in the coming Messiah. Their appearance

# Work of Christ

IT IS THREE O'CLOCK IN THE AFTERNOON.  
STRANGE THINGS ARE TAKING PLACE.  
MARVELLOUS CHANGES LIE AHEAD.



In any case let us remember that "He who descended is the very one who ascended higher than all the heavens in order to fill the whole universe" (Eph. 4:10). It was because His work was complete that Christ could strip death of its power and guarantee eternal life to all His own. Our resurrection is as sure as His.

## LIFE IS OFFERED TO ALL

Mark gives us further detail of what happened at the moment of Jesus' death. He writes: "When the centurion, who stood there in front of Jesus, heard His cry and saw how He died, he said, 'Surely this man was the Son of God!'" (15:39).

As Jesus died this Roman soldier came to believe in Him. Remember that this centurion is a representative of the mighty power of Gentile Rome. And here he is reverently confessing Christ to be the Son of God. Is Mark telling us that the veil was rent not only so that the ordinary Jew may enter God's presence, but also that the way of approach should be opened even to sinners of the Gentiles?

Whether this is his intent or not, it is certainly true that because "the work that saves is done," all men of all nations may now enjoy the fullness of eternal life. There is no respect of persons with God. Just as all have sinned, so all can be saved through simple faith in Christ's finished work.

## GOD'S SUN IS SHINING

Again it is Mark who writes: "At the sixth hour darkness came over the

whole land until the ninth hour" (15:33). The same hand that tore the temple curtain also drew a veil across the sun. As God's beloved Son hung on the cross being "made sin for us" (II Cor. 5:21), darkness screened off that scene from the prurient gaze of sinful men.

Well might the sun in darkness  
hide  
And shut His glories in  
When Christ the mighty maker  
died  
For man, His creature's sin.

The darkness lasted from noon to three in the afternoon ("the ninth hour"). Mark's account continues: "At the ninth hour Jesus cried out in a loud voice, 'My God, my God, why have you forsaken me?'" (15:34).

Even as our Lord uttered that cry of dereliction and offered His soul in death, the sun was ready to shine upon the earth again. It was like a message from God Himself, telling men now that "the mighty deed was done, that shook the earth and veiled the sun," He could now shine forth in grace toward sinners. Men need no longer walk in darkness, but may instead enjoy the light of life" (John 8:12).

## COWARDS CAN FIND COURAGE

Luke's account of the crucifixion introduces us to Joseph of Arimathea (23:50-54). Joseph was evidently a wealthy member of the Jewish Sanhedrin. For one reason or another he has become a secret disciple of Jesus. Now he has been to the skull-shaped hill close by a garden tomb he owns. He has witnessed the awful sacrifice and sensed the bitterness of man's hatred against Jesus.

Joseph's heart is melted. What a coward he has been. Despite an earlier disagreement with his fellow counsellors about Jesus (v. 51), he has failed the Lord. But that is now a thing of the past. He has seen Jesus die after hearing Him cry "It is finished." His courage has returned.

First Joseph obtains permission from Pilate to have the body of Jesus. Then he lavishes on that battered form all the treasures of his spicery. True,

*Continued on page 13.*

was a tacit testimonial to the impact and efficacy of the finished work of Christ.

The resurrection of these saints was temporary, and an event quite distinct from that moment when death shall be "swallowed up in victory" (I Cor. 15:54). It was nevertheless a symbolic statement, telling us that death, the King of terrors, had been dethroned. When Jesus finished the work God gave Him to do, "He death by dying slew."

That these saints died again in no way invalidates the completeness of Christ's work. Neither does the physical death of Christians today. They all, like us, await the manifestation of redemption when the Lord returns (Rom. 8:22-23).



Don Dunkerton of Emmaus (center) interviewed James Yuan (left) and Bong Soo Rhee regarding the Chinese and Korean ministries in Chicagoland.

# ETHNIC MINISTRIES IN CHICAGO

## MIDWINTER TOPIC OF THE CHICAGO MISSIONARY STUDY CLASS

IT WAS MORE than 20° below zero. Before morning, nearby O'Hare Airport would register minus 26 degrees, the lowest temperature ever recorded in Chicago, where records have been kept for more than a hundred years.

Nevertheless, the auditorium of the Arlington Countryside Chapel was full on Saturday afternoon and evening, January 9, for the regular monthly meeting of the Chicago Missionary Study Class. People were in attendance from many of the thirty assemblies spread over the large metropolitan area.

Most class sessions deal with foreign missions. There are 65 to 70 mis-

sionaries commended by Chicago-area assemblies, and these workers have opportunity to present their ministries when home on furlough. Other missionaries visiting in the Chicago area are among the variety of speakers that participate month-by-month. But on this particular night, the entire program focused on ethnic ministries taking place in Chicagoland through the local assemblies.

### KOREANS AND CHINESE

The first speaker in the afternoon session was **Bong Soo Rhee**. Born in Korea he was saved in 1969 while doing Emmaus Correspondence

Courses supplied by missionaries Bill Roller and Warren Dunham. Encouraged to enroll in Emmaus Bible School (Oak Park, Illinois), Bong Soo is now in his third year of study. He and his wife **Sung Ho** are in fellowship in Norwood Gospel Chapel on Chicago's northwest side.

Bong Soo's main outreach is through the distribution of Korean language Emmaus Correspondence Courses, primarily in the Chicago area. He works out of his home, mailing courses and correcting the lessons that are returned. He has about 200 current students.

There are 60,000 Koreans in

## This article gives a new insight into the influence and ministry of Emmaus, both locally and overseas

Chicagoland, with about 100 Korean churches of various denominations. A church that met in Lakeview Bible Truth Assembly for several years now has its own building. Another Korean fellowship meets in Norwood Gospel Chapel on Saturday evenings and Sunday afternoons. It is an outgrowth of a Bible study class in Bong Soo Rhee's home.

Next came **James Yuan**, who was born in China and served among Chinese people in Sao Paulo, Brazil. In 1971 he came to Emmaus Bible School for a year of study. Then in 1973 he and his wife **Margaret** came back to Chicago to preach the gospel in the Chinese community.

At that time there were 20,000 Chinese in the Chicago area, most of them in Chinatown. Now, ten years later, there are 40,000 to 50,000 Chinese people, more spread out than before. There are twenty-two Chinese churches, using several different Chinese languages. The denominational affiliations of these churches takes second place to the ethnic and cultural ties that bind them together.

James and Margaret are in fellowship at River Forest Bible Chapel, and lead the Chinese church that meets in the chapel each Sunday afternoon. They have seen much blessing. Many Chinese have been won to Christ, and have followed the Lord in baptism.

The Chinese people in the area tend to be well educated. Many of them come to this country as university or graduate students.



Dorothy and Fabio Abreu

## HISPANIC OUTREACH

**Fabio Abreu** was the first speaker in the evening session. Only one week earlier, Fabio had been commended to full-time Christian service by the Lakeview assembly in Chicago's inner city.

Fabio's primary sphere of service will be as a chaplain in the Cook County Jail, working under the auspices of the Lightbearers Association. This hundred-year-old organization represents Chicago-area evangelical churches and schools in order to place chaplains in public institutions like jails and hospitals. Fabio will minister to Spanish-speaking prisoners, who comprise 20% of the 5,000 inmates in the Cook County Jail.

Fabio will also be working with the Capillo Biblica de Lakeview, a Spanish assembly in the process of relocating. It has been meeting in the facilities of the Lakeview Bible Truth Assembly, but is now obtaining its own building, which will also serve as a rehabilitation center for Spanish-speaking convicts.

There are 422,000 Spanish-speaking people in the city of Chicago, plus additional thousands in the suburbs.

Fabio and his wife Dorothy have five children, ages 6 through 15.

## CABRINI-GREEN

The final two speakers at the Missionary Study Class work with Chicago's black population. Robert Boelter is involved in a youth ministry, and Steven Thompson is a chaplain in the Cook County Jail.

**Robert Boelter** is Youth Director of Sunshine Gospel Ministries. Known for many years as Sunshine Gospel Mission, this was a traditional rescue mission on Chicago's near northside. In 1974 the decision was made to transform it into a youth ministry. Located on the edge of the huge Cabrini-Green housing develop-



Emmaus students Sonya Smith (left) and Anita Smith singing "Rejoice in the Lord"



John Nieboer (left), Supt. of Sunshine Ministries, with recently commended Youth Director Robert Boelter.

## Here is another chapter in a continuing story. The mission field is coming to us.



Felecia and Steve Thomson, with daughter Erin, 1½.

ment, Sunshine has 14,000 people within a three-block radius. Boelter says you can go into one of the Cabrini-Green buildings and walk up the stairs, twenty stories, and see the poverty.

It is a dangerous area. Chicago's mayor, Jane Byrne, made dramatic political headlines when she moved into a Cabrini-Green apartment, then

beefed up the police force to halt the sequence of stairway rapes and sniper killings from highrise windows.

Robert Boelter is a stocky fellow. He says, "The Lord is my shield. I have to depend on Him, because I'm a big target."

Bob was raised a Roman Catholic, but before he was 18 he was hooked on alcohol and taking speed. Saved at 18, he attended Moody Bible Institute, where he was challenged for work in the inner city. "Because I'm not black," he said, "I had to find other common ground to work with the fellows in Cabrini-Green." He held up a basketball. "This is my common ground. It's an instrument that I use for giving out the gospel."

Robert and his wife **Chris** were recently commended to the Lord's work by the Lakeview Bible Truth Assembly (INTEREST, September 1981, p. 15). They have three children, Alan 12, Sarah 5 and Nicolette 4.

Mission Superintendent John Nieboer is in fellowship in Arlington Countryside Chapel in the northern suburbs. When introducing Robert Boelter, John explained that Sunshine, like most rescue missions, is an interdenominational ministry, but at the present time the entire full-time staff come from Chicago-area assemblies.

## THE COOK COUNTY JAIL

By contrast with Robert Boelter, **Steven Thompson** didn't need to seek common ground with Chicago's blacks. He grew up in the Robert Taylor Homes, a southside complex similar to Cabrini-Green. "As a boy," he said, "I despised the men that came in there and murdered people. But I came to that myself, and one day I found myself in prison facing a charge for a murder I had committed. I discovered my need, and through assembly missionaries in Japan [where he was imprisoned] I came to Christ." Those missionaries were Adrian Presson and Alex Farrel (from Ireland), who were holding services for prisoners, and following-up converts with Emmaus Correspondence Courses.

After serving his sentence, Steve came back to Chicago. At Laflin Street Gospel Chapel he met his lovely wife Felecia. At Emmaus Bible School he met a student who got him involved in jail work.

When Steve graduated from Emmaus in 1978, he was commended by the Laflin Street assembly to the Lord's work. He has been a full-time jail chaplain ever since. He works with Good News Mission, an organization that has chaplains in prisons in many parts of the United States. Felecia has a degree in sociology and is able to work with Steve in visiting families of inmates.

## OUR OWN BACK YARD

Bong Soo Rhee, James Yuan, Robert Boelter and Steven Thompson accompanied their talks with audio visual presentations. The pictures set forth the need in a way that would be hard to do with words alone.

"How many full-time missionaries do we send to these multitudes in our own cities?" asked Fabio Abreu. "We send missionaries to Ecuador, to Spain, to Mexico. Why don't we have the vision to reach those in our own backyard?"

He continued: "The Lord will ask you, when you stand before Him, 'What did you do to send the gospel to those in your own home town?'" •

# Readers' Comments

Thanks for the hard work and for supplying us with field information that keeps needs fresh. To pray and to praise is our part in the ball park. We are glad you are on the mound. Keep pitching.

California

As a worker in a small assembly, INTEREST really encourages me. It also keeps us informed of assembly activities in other places.

Rhode Island

I really enjoy the editorials. INTEREST has a good balance of material and is informative on current events. I prefer Bible centered articles dealing with Scriptural principles, doctrine and patterns.

Missouri

The article in June on "Roots" was very much appreciated. The concept of unity in the body of Christ is transforming my view of other Christians.

Colorado

I was pleased to read about reaching the Jews. Ever since I've been among the Brethren I've wondered why we don't show more interest in them.

Washington

We appreciate your paper but wonder about the radical changes in format. We believe in moderation in these days of excess.

Alberta

You are making some of your printing too small. I can't read it. I have taken INTEREST since its beginning and would like to continue. I do wear suitable glasses.

Ontario

I hope INTEREST magazine prints more articles against immoral TV shows. It simply is not right to have the American people see all the filth on TV.

Wisconsin

Too many articles. Not enough news from Christian workers.

Indiana

I would like to see more printing of letters, quotes, reports, etc. from assemblies, even if this involves eliminating some articles. It seems to me this would be more in line with the purpose of INTEREST.

Florida

I appreciate a magazine that thinks provocatively about major issues and addresses them, not from a position of party interpretation but from an

honest and sincere confrontation with the Word of God. Though I may not always cross my "t" at the same place, I like being challenged.

Missouri

The articles on elders have opened up new thoughts and I can see the ever increasing need of real shepherds.

Texas

Harold Mackay's article, "The Leadership of Elders," from the November issue is excellent. What a tremendous need exists today for men of this caliber to lead our assemblies.

Ontario

Our assembly fell apart three years ago from lack of loving, caring kind of shepherding. Our elders ruled and that was all.

Colorado

You could have more articles for young people and young adults who need to know how to get into the Lord's work officially. What does it mean to be commended and how does one accomplish it?

Illinois

Eventually it would be nice to have sections for the whole family to read and have good solid material for teens.

North Carolina

Our family has been encouraged to see the interest in "The Call to Renewal."

South Carolina

I read with keen interest many of the articles and news items. I feel there is an increasing amount of emphasis on things and methods. The Lord Jesus Christ should be given the preeminence.

Pennsylvania

We cancelled one time, but missed your helpful articles so much that we asked to be added to the mailing list again.

Tennessee

I would like to see a few articles on pioneer work. What has happened to those men who would give themselves to a new work until it is established?

Wyoming

Recently I have found a good number of articles addressing very urgent problems; such as the condition in our assemblies and in North Amer-

ican evangelical churches in general. The article by Harold Mackay was very good.

Ontario

INTEREST continues to slip further into the mold of those publications which conform themselves to the marketing and content notions of today's man.

Massachusetts

Let's have more on-target Scriptural teaching as the October issue on missionaries.

Washington

I am glad to see that you are beginning to speak out on pertinent issues and the urge to renewal is very timely.

Pennsylvania

I don't believe INTEREST ever has been more vital and current or needed by God's people than it is now.

New York

I especially appreciate the articles concerning current event topics such as the November article on T.V. programming.

Ontario

As a Bible teacher in a local assembly, I am becoming alarmed at how much energy, time and financial support is being drained from the local church by para-church organizations. I wonder if INTEREST could be a forum for interaction on this problem?

Pennsylvania

We have been concerned about some of the articles and writers in the last few years. Some are not from the assemblies and some are letting the world influence their ministry.

Oklahoma

I appreciate the index of the year's articles included in the last issue of the year, or shortly thereafter.

Mississippi

Been so busy lately, and because of literature stacking up, I am cutting down on my subscriptions. But INTEREST is not one of them.

Pennsylvania

I am an invalid but INTEREST keeps me on my toes in prayer.

New Jersey

You are part of our family. God bless.

British Columbia



Beryl and Derrick Bourne

## NEW WORKERS

### MR. & MRS. DERRICK BOURNE

A letter from Community Gospel Center in Roxbury, Massachusetts, informs us that Derrick and Beryl Bourne have joined them in the work of the Lord, having been commended in 1958 by three assemblies in Jamaica. The Bournes have been a blessing to the believers as well as being used in the salvation of souls. Brother Bourne also engages in ministry to other assemblies and in Bible conferences.

### LARRY WALLMAN, 108 S. Maple Ave., Sturgis, Michigan 49091

Christians at the Sturgis (Michigan) Bible Chapel have commended Larry Wallman to serve with the local assembly on a full-time basis.

Larry was saved during evangelistic services at the chapel when he was 18. Since then he has been active in Sunday School teaching and youth activities. He directed the AWANA youth clubs for 17 years and has been an elder for the past nine years. His ministry will be pastoral counseling, visitation and directing the high school youth group.

Larry and Judy have two children, Holly 17 and Mark 15.

## ADDRESS CHANGES

### WORKERS CHANGES

William F. Anderson, 10805 Deshore Place, Culver City, California 90230

Robert McLaren, 1287 Brentwood Rd., Kelowna, British Columbia V1Z 2Z7

E. Bruce Toye, 85 Hickory St. W., Waterloo, Ontario N2L 3J6

### ASSEMBLY CHANGES

**TEQUESTA (JUPITER), FLORIDA**, Faith Bible Chapel, 4390 County Line Rd., % Furman Martin, Box 3144, Tequesta 33458

**SUMMERFIELD, TENN.**, Cumberland Bible Chapel, % Everett Pickett, Rt. 1, Box 143D, Tracy City 37387 (615/592-6541) SS 10:30, BB 6, Thur. 7

### ASSEMBLY DISCONTINUED

**BRIDGEPORT, CONN.**, Gospel Hall

## WITH THE LORD

**CORA HORSLEY GUNTHER**, 82, of Newport News, Virginia, after years of physical infirmities. Saved more than 45 years, after being awakened at tent meetings conducted by Fred Nugent. Both she and her husband, Henry, have been in happy fellowship in the Bethany Gospel Chapel ever since.

## CONFERENCES

### APRIL 16-17—FANWOOD, N.J.

Conference for elders and potential elders at Woodside Chapel, Morse Ave. Speakers: Dan Smith (Emmaus) and Ed Gray. Topics: Counseling and other aspects of pastoral ministry in the local assembly. Write to James Mayer, 2073 Maple View Court, Westfield, N.J. 07090.

### APRIL 17-18—BALDWIN CITY, KANSAS

Bible Conference at the Gospel Chapel, Third and Chapel Streets. Meetings on Saturday at 2:30 and 6:30, Sunday at 10, 11, and 2:30. Contact Dr. Ray M. Jones, Jr., Box 45, Baldwin City, KS 66006.

### APRIL 24—ELGIN, ILLINOIS

Annual Bible Conference of Park Manor Bible Chapel, 725 E. Columbia Ave., celebrating 100th anniversary of the assembly. Meetings at 2:30 and 6:30. Speakers: Donald Cole, Ray Routley and James Stahr. Contact William E. Murray, 655 Clearview Ct., Algonquin, IL 60102.

### APRIL 24-25—LIMON, COLORADO

Annual Conference of Limon Bible Chapel beginning Saturday at 10 a.m. Speakers: John Harper, Vernon Schlieff and Ben Parmer. Accommodations and meals provided. Write: Limon Bible Chapel, Box 291, 80828 (303/775-9788 or 346-8547).

### MAY 1—PITTSBURGH LADIES MISSIONARY

Ladies Missionary Conference at St. Clair Bible Chapel, Rt. 19 south of Pittsburgh, starting at 9 a.m. Contact Mrs. J. R. Leonard, 314 W. College St., Canonsburg, PA 15317.

### MAY 1—WINDSOR LADIES MISSIONARY

Windsor Ladies Missionary Conference at Oakwood Chapel, Betts and Cabana Sts. Reg-

istration at 2 p.m. Evening session at 6:15. Speakers: Margaret Van Ryn and Helen Palmer. Contact Mrs. Margaret Pitman (519) 256-0062.

### MAY 1—S.F. BAY AREA LADIES MISSIONARY

Thirty-third Annual Ladies Missionary Conference at Fairhaven Bible Chapel, 401 MacArthur Blvd., San Leandro, 10 a.m. through 3:30. Theme: The Mission Field Comes to California. Speakers: Mary Deans and Miriam Luster. For accommodations contact Wendy Foskett, PO Box 257, Mt. Hermon, California 95041.

### MAY 22—ST. LOUIS, MISSOURI

St. Louis area assemblies conference at Kirkwood Community Center, 111 S. Geyer Ave., Kirkwood, beginning at 10 a.m. Theme: Looking Forward. Speakers: Rob Lindsted and Art Billups, plus workshops and seminars. Contact Donovan Case (314/327-5387) or Jim Rankin (314/843-2189).

### MAY 22-23—DES MOINES, IOWA

Annual Conference at Central Gospel Chapel, 3200 Lincoln Ave., beginning with prayer on Friday evening. Speakers: Ray Routley and James Stahr. Contact: Lew Clarkson, 5668 NW 86th St., Route 2, Grimes, Iowa 50111.

### JUNE 18-19—SHEPHERDS RENEWAL SEMINAR

A Shepherds Renewal Seminar at Greenwood Hills Conference Grounds in Pennsylvania. Open to elders, active young men and women. Speakers: Jean and June Gibson, Mark and Carol Porter, Bill Greenaway, and Jack Davies. Fee: \$50. Contact Bruce Yorgey, 126 Bomberger Rd., Akron, PA 17501 (717/859-1423).

### AUG. 1-7—MID-SOUTH BIBLE CONF.

Mid-South Annual Bible Conference at Montgomery Bell State Park, near Nashville, Tenn. Speakers: Ernie Woodhouse and Rick Bovey. A family conference with a program for all ages. Contact: John Phelan, Director, Box 90051, Nashville, Tenn. 37209.

### OCT. 5-7—WORKERS and ELDERS

National Conference of Workers and Elders at Gracemount Gospel Chapel, Cleveland, Ohio. More information to come.

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

## NOTICES

**EMMAUS HOLY LAND TOUR:** Twelve-day tour of Israel for \$1695. Tour includes biblical sites not included in other package tours. Saturday, June 5, to Wednesday, June 16. Write to Dr. David Reid: Tour Host, Emmaus Bible School, 156 N. Oak Park Ave., Oak Park, Illinois 60301.

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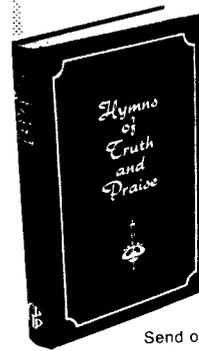
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# Darby

by Edwin Fesche

**His view of the church was radical. His writing was prolific. He is a relatively unknown man who made a surprisingly large impact on evangelical Christianity.**

**T**HE MONTH OF APRIL, 1982, marks the 100th anniversary of the home call of John Nelson Darby. True to the epitaph on the monument that marks his modest grave, "As unknown and well known," this spiritual giant of the last century has not been given the attention he deserves in the annals of recent church history.

Right or wrong, Darby became so imbued with "the heavenly calling" that this present world became to him, in his own words, "a wilderness wide." One who knew him well gave this description, "He was one of the most unworldly men who ever lived."

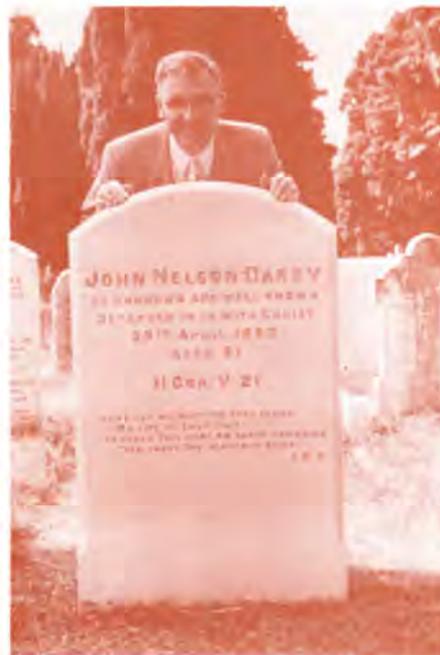
Outside of the evangelical world Darby is little known or considered. Yet what Calvin was to the Reformed Churches and Wesley to Methodism, Darby was to the so-called "brethren movement." Though not the originator of the movement, he was in it from its earliest days, and was the formulator of much of its theology. Others before Darby, and since, have laid out their schemes of prophecy. Pre-millennialism did not originate with him, but he certainly synthesized that teaching and faced up to the problems and questions it engendered. William Kelly credits Darby as the first to call attention to and apply the "rapture" as now understood by most dispensationalists.

Darby also gave substance to a system of church truth more radical than anything since the days of the Apostles. To him the church was not a continuation and enlargement of Judaism. All members were brethren, and those called to preach and teach were brothers among their brethren. A specified ministry was considered a hindrance to the operation of the local assembly, which was to function as a "body" motivated by the free agency of the Holy Spirit.

When in Berlin, J. N. D. (Darby's preferred identity) met the Halle University theologian, Dr. Tholuck. Darby explained his views on church polity to Dr. Tholuck, who agreed that such was the apostolic practice but doubted its practicality at this late date. Darby succinctly replied, "Have you ever tried it?"

Darby was a man with a finely honed intellect. Born in London in 1800, he was raised in Ireland. He graduated from Dublin University with scholastic honors. His mastery of the original languages enabled him to translate the entire Bible into French, German and English. His English translation was published fourteen years before the English Revised Version (1885) and reveals an acquaintance with the manuscripts that had come to light since the King James Version of 1611.

Darby was a prolific writer, defending his ecclesiastical position (so novel to many) and dealing with profound questions of doctrine. His written ministry has been collected and catalogued



**Author Edwin Fesche at the grave of J.N.D. in Bournemouth, Hampshire, England (in 1955). A commended worker in Maryland, Fesche has long been a student of early brethren history and literature. His articles appear frequently in Christian magazines.**

by William Kelly into a 34-volume set of *The Collected Writings of J. N. Darby*. This is still in print, along with an index volume. There are also seven volumes of *Notes and Comments on Scripture* and three volumes of *Letters of J.N.D.*

Best known of all is his five-volume *Synopsis of the Bible*. This was first written in French for a large following in France and Switzerland. To many of his adherents the Synopsis has been a sort of creed and authority to settle controversies peculiar to brethren. The last thing Darby desired was such a veneration of his writings.

As to his oral ministry, Darby probably was instrumental in forming more assemblies on the continent of Europe than in the British Isles. He was a born leader, possessing all the gifts necessary to gain the respect of men of discernment in Christendom. This came in spite of his strict separation from anything that savored of human organization in spiritual matters. He coined the dictum, "God's principle of unity is separation from evil." He admitted that his position was one of weakness and certainly not a logical one to many.

To Darby, the churches of Christendom were a caricature of that exhibited in the New Testament. In the view of some of his critics, he was highly sensitive to anything he considered error. When he dealt with blatant departures from the faith, he was superb. His keen insight into the unwarranted assumptions of the Mass needs a new airing today (*Collected Writings*, Vol. 31).

Then there is his book, *The Irrationalism of Infidelity*. It is a rebuttal to Francis Newman's *Phases of Faith* and is a polemic that displays a vast acquaintance with the objections of unbelief.

Darby's view of church discipline led him, and especially his sympathizers, to bring drastic action on offenses where Scripture is not all that clear. An example of such drastic action was his clash with George Muller which put them on opposite sides of the exclusive-open division.

The little band that first met in Dublin in 1826 and set afoot the brethren movement is little known by name today, with the exception of John Nelson Darby. In numbers and property the resultant assemblies have been relatively small. However, their influence has been like Jacob's description of his son: "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall" (Gen. 49:22). Especially influential has been their legacy of written ministry, perhaps their best contribution to the Church at large.



## The Hope of Day

And is it so, I shall be like Thy Son,  
Is this the grace which He for me has won?  
Father of glory! Thought beyond all thought,  
In glory to His own blest likeness brought!

O Jesus, Lord, who loved me like to Thee?  
Fruit of Thy work! With Thee, too, there to see  
Thy glory, Lord, while endless ages roll,  
Myself the prize and travail of Thy soul.

Yet it must be! Thy love had not its rest  
Were Thy redeemed not with Thee fully blest—  
That love that gives not as the world, but shares  
All it possesses with its loved co-heirs!

Nor I alone; Thy loved ones all, complete,  
In glory around Thee with joy shall meet;  
All like Thee, for Thy glory like Thee, Lord!  
Object supreme of all, by all adored!

And yet it must be so! A perfect state,  
To meet Christ's perfect love—what we await;  
The Spirit's hopes, desires, in us inwrought,  
Our present joy—with living blessings fraught.

The heart is satisfied, can ask no more;  
All thought of self is now for ever o'er;  
Christ, its unmingled Object, fills the heart  
In blest adoring love—its endless part.

Father of mercies, in Thy presence bright  
All this shall be unfolded in the light;  
Thy children, all, with joy Thy counsels know  
Fulfilled; patient in hope while here below.

**John Nelson Darby (1872)**

### THE FINISHED WORK OF CHRIST

*Continued from page 5.*

Joseph "brought the flowers too late," but at least he was there when he was needed. Who is to say that Joseph was not among the five hundred to whom Jesus later appeared in resurrection?

"Ah," as John Bunyan might have said, "What a word is this!" It is glorious indeed—"It is finished." Spoken not as a dying moan, but shouted in victorious triumph! By it the Savior has forever paid the account that was written up against us, "having canceled the written code, with its regulations, that was against us and that stood opposed to us. He took it away, nailing it to the cross" (Col. 2:14).

"It is finished," yes indeed;  
Finished every jot!  
Sinner this is all you need,  
Tell me, is it not? ●

Bible quotations are from the New International Version (NIV).

The author, John Williams of Vancouver, British Columbia, is a frequent contributor to INTEREST. He serves the Lord in writing, conference and pastoral ministries, the latter especially with Sutherland Chapel in North Vancouver.

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# QUOTES

**DEADLINE:** Letters for the July/August issue should reach INTEREST by May 10.

**KEN ASHTON, 1408 Gulf Rd., Lot 11, Point Roberts, Washington 98281**

We expect to return to North America in April. We have enjoyed our service on the small island of Bonaire. The time has been profitable as we ministered amongst the Trans World Radio staff and also to some Island people, but we feel the time has come to return to the homeland.

Hopefully we will eventually get back into British Columbia, which is really our home base. I have invitations to several chapels in Vancouver for the summer months.

January 26

**BRIAN AGGETT, 413 North 57th Ave., Yakima, Washington 98908**

We have been encouraged at having some new families join the fellowship, but recognize the need to see more people saved through the witness of the body, and brought into the fellowship. I feel we have lost some of our evangelistic zeal, or perhaps I should say that I have a need for more direct witnessing. I do this in my nursing home ministry, but need to extend it.

This Sunday we have what we call a Super Sunday Schedule. We incorporate the Lord's Supper into the Family Bible Hour and then have dinner together at the chapel. Michael Howell will be with us to minister the Word and give a missionary address. These Super Sundays have been appreciated as a change of pace two or three times a year.

In the Monday night visitation program, I have been going out with my wife and am convinced that a husband/wife team is the best combination for visitation work. Several women have expressed that they were more comfortable with another woman present, rather than having two fellows.

One of our prayers is that the Lord will add at least two more elders to the assembly this year. We believe specific goals are pleasing to the Lord. Please join us in prayer for this important leadership area of church life.

January 18

**ROBERT BILLINGS, 38650 Gainsborough, Mt. Clemens, Michigan 48044**

I have spent a couple of weeks visiting some contacts from last summer. One couple has grown a lot spiritually. Although they are reading their Bibles more, I am not sure if they have committed their lives to the Lord or not. But their center of spiritual interest is definitely changing.

The past two weeks I have passed out about



Judy and George Byrum with John and Joanna

200 fliers for the film *Hudson Taylor*. It is too cold to do survey evangelism, but it is warm enough to briefly invite people to the film. Two people have invited me into their homes to discuss spiritual questions, and one woman came to the Family Bible Hour last Sunday. Film evangelism is a good way to draw people into the chapel to hear the gospel.

In February I will work with the brethren at Hillside Bible Chapel, Farmington Hills, three days a week. On Sunday mornings I will speak on the opening chapters of Acts, and in the afternoons the topic will be neighborhood evangelism. During the week I will go door-to-door with fliers for *Cult Explosion*, a film they are showing on February 28.

January 29

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

Many new faces are in the Grand Junction assembly now. Several older believers have moved out of the area, and the Lord has raised up new young believers to fill the gap. Even a few unsaved have slipped in thinking they were unnoticed. So we have our hands full. We will have several small group Bible studies and hope to see much light dawn on these needy souls.

The new atmosphere and youthful zeal has attracted other young singles and couples who feel right at home attending the 11 o'clock Sunday morning ministry meeting, yet are not at all clear concerning their salvation. All of these are anxious to put a shoulder to help with the proposed addition of an auditorium to the house we now meet in. Of course we want to see them saved before they get too involved. So pray for the new converts and for others who seem close to salvation.

In cases like this I think we can be doubly thankful for the ordinance of baptism. It helps separate the sheep from the goats and brings an awakening to the reality of salvation to both the participant and the observer.

The new nucleus in Montrose, Colorado, some sixty miles from here, is struggling but surviving. They've lost two couples but gained one new convert. I plan a third visit to see them next Friday. We are very hopeful that the Lord is going to establish this new effort as a healthy assembly.

January 4



Gloria and Ron Edgecombe, with David 13, Daniel 10, Joel 6, and Leanne 4

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

In the fall I had another seven weeks on Vancouver Island. The young assembly at Campbell River is developing very well and has outgrown its homes. They are looking for a building. The Lord is adding to them.

Courtenay is really alive and they are seeing some most remarkable conversions as a result of believing prayer and personal contact. The Friday before I arrived they had a prayer meeting starting at 7 p.m., and going through until midnight. There were many confessions, tears, and families united, resulting in much joy and praise. This overflowed to the young people who went home to burn their rock music tapes, smash all their records and yield their lives to Christ as Lord.

A young couple from Campbell River felt constrained of the Lord to take the Gospel to Hornby Island, off Vancouver, a place of witchcraft and demon worship. God has given them victory. Some have been saved, baptized and are in fellowship at Courtenay until the Lord plants an assembly on their island. I spent two days with them. The weather was terrible, strong gales and the ferries stopped sailing. But the Lord gave us most encouraging meetings. We need a few more people like Joe and Lana Bodenham.

December 15

**CHAPLAIN GEORGE BYRUM, 930 Catskill Court, Virginia Beach, Virginia 23451**

Last August 7 I checked aboard the *USS John F. Kennedy* as junior chaplain, having been commended to the chaplaincy ministry by Hollywood (Florida) Gospel Chapel, Meadowbrook East Bible Chapel in Fort Worth, Texas, and Hillview Bible Chapel, Cupertino, California. The months since then have been exciting ones as I have had the privilege of leading many to the Lord. I recently baptized seven new believers in St. Thomas, and it is wonderful to see how the Word of God changes lives.

The *USS John F. Kennedy* is the largest conventional aircraft carrier in the Navy's fleet, with over 5,000 men assigned to the ship. There are endless opportunities for ministry and I am grateful for the freedom I have to minister as the Lord leads. I am working with two other chaplains aboard the JFK and my

orders indicate that I will be assigned to the ship until February 1984.

The JFK is on a six-and-a-half-month deployment. I leave behind my wife, *Judy*, daughter *Joanna* and son *John*. Pray for us as these separations are not easy, but we are confident that His grace is sufficient.

January 12

**DONALD COX, 415 Boul. Mauricien,  
Trois-Rivieres Ouest, Quebec G9B 1G1**

Last year was a rather strenuous year for us. This was due primarily to our move from an isolated pioneer ministry in the Gaspé to a more complicated ministry in a large assembly in a metropolitan area. There was adaptation to be made to another house, new schools and a new assembly. We sometimes had doubts about our decision to move, but after a year and a half, we feel more settled.

We are able to give a little help to the assembly in Ste-Anne and a few nearby assemblies, but our main ministry is in Cap-de-la-Madeleine. Along with two elders, we are attempting to build up the saints through teaching and visiting. Many are responding and gradually becoming more involved in the spiritual life and leadership of the local church. The Lord has graciously saved precious souls in the past months through the witness of the believers and an evangelistic campaign. Some have asked to follow the Lord in baptism.

January 12

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

I had four days of ministry at the Clinton Street Chapel's New Years Retreat at Eagle Fern Camp near Portland. One teenage man was saved during the conference and many of the saints expressed appreciation for the chalk talks and messages.

Invitations are coming in for summer camp ministry, and it looks like another busy year.

January 12

**DOUGLAS CRABB, Box 1267,  
Helena, Montana 59601**

We had a youth retreat here over the Christmas holidays. *Alvin Shawver* took the responsibility of organization. *Richard Mitchell* and *Paul Gross* were the speakers. The ministry, music and fellowship were excellent.

The Lord has provided a 12-passenger van which has been put to work here. It comes in handy for youth work and will this summer as well. We hope to have it in the vigilante parade in May—advertising the youth work and camping ministries, and a voice for God in general.

I have a contact with the local newspaper to run a three-inch column ad on our ministry this year, in the section of the paper that caters to amusements.

January 20

**WILLIAM M. DAWES, 231 McKinstry,  
Suite 108, Duncan, British Columbia  
V9L 3L3**

Since moving to Duncan we have been busy in ministry at various assemblies on Vancouver Island. It is also my responsibility to do much of the visitation, radio ministry and hospital chaplaincy. We also conduct an extra Bi-

ble study on Saturday evenings in homes, which is well attended.

Lord willing I am to have a corneal transplant very soon.

January 21

**RONALD EDGEcombe, 3739 Spruce St.,  
Burnaby, British Columbia V5G 1X8**

We continue very busy at Cascade Gospel Chapel. More and more time is spent in counseling and in just being available. We have recommenced our home Bible studies and are pleased at the numbers.

I keep busy with Christian Service Brigade and the young people. I am also teaching a young teens Sunday School class this session. *Gloria* helps with Pioneer Girls and a ladies Bible study, and enjoys involvement in the musical ministry. I speak fairly often at other chapels in and around Vancouver and enjoy the opportunity to share God's Word.

We attended a marriage enrichment seminar recently and hope to be more involved in pre-marital and marital counseling, something that has become a necessary part of our society. We believe, of course, that the answer is to be found in a God-centered home.

January 26

**MICHAEL HANSINGER, 618 Evergreen,  
West Lafayette, Indiana 47906**

We are physically fine and spiritually alert to the opportunities before us here at Purdue University. This past fall Dr. Henry Morris debated Dr. Craig Nelson from Indiana University on the subject: Evolution vs. Creation. Some eight or nine hundred students attended. The result was some three hundred to follow up, some wanting Dr. Morris' tapes and others periodicals and journals on Scientific Creationism.

Earlier in the year we had a brother come with his ministry of Bible distribution. In two days we passed out 10,000 NIV New Testaments. That is one to every three students. As I have visited the dormitory rooms, I have seen many of these. Of course the real task is getting students to read them.

God has raised up two elders, *Ray Moore* and *Ken Wooten*, along with five deacons and their wives to lead the campus work and church here. Our goals have been to affect positively the entire campus with the gospel, by perpetuating a discipleship in II Timothy 2:2 style, with specific influence on the campus newspaper staff as well as the student government association. By putting Christians into these responsible positions we can visualize an entire campus effect.

January 18

**STANLEY KING, 4904 - 104A Ave.,  
Edmonton, Alberta T6A 0Z7**

We are very encouraged in the work here in Edmonton, especially in our involvement at Bethel Chapel. We are experiencing growth in both numbers and enthusiasm. Several have been saved and others, still not committed, attend regularly. We have just conducted a class for young Christians interested in baptism. About twenty are interested and fourteen have confirmed their desire to follow the Lord.

In March *Ted McKellar* and I will be con-

ducting a special church growth seminar based on INTEREST's "A Call to Renewal." Classes go well at Mount Carmel. This is an interesting and rewarding year at the school.

January 26

**ROBERT McLAREN, 1287 Brentwood Rd.,  
Kelowna, British Columbia V1Z 2Z7**

In the fall I had a week of meetings in Westlock, Alberta. It was good to renew friendships of former days. I was also glad for the privilege of speaking at Mount Carmel Bible School.

I have been devoting time to Penticton and Kelowna. God has greatly encouraged our hearts in seeing some young couples come to Christ. In February I am looking forward to a week with the saints in Salmon Arm and then with the Vernon assembly in March.

January 11

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

We have seen a few souls come to Christ and a number have been added to the fellowship at Bethany Chapel here in Augusta. A few months ago we started an AWANA club for boys and girls, and have seen some fruit in this ministry.

I had a week of gospel meetings at the Sanford (North Carolina) Chapel. We saw at least one trust Christ as Savior and a number of others were concerned as they heard the Word of God. It was a time of blessing for me.

We are trusting Christ for a fruitful year in 1982. Please pray for my family and myself as we seek to make Him known to others as well as feed the sheep.

January 12

**NAZAR NAZARIAN, 120 Pine Ave.,  
New Milford, New Jersey 07646**

With the help of some friends, and especially Valley Bible Chapel, we were able to send 221 boxes of good clothes to the needy in Greece and India, paying \$14.00 postage for each parcel. The need is so great, especially in India.

An Indian sister asked us to please send clothes for the children because, having no clothes to wear, flies and mosquitos are biting them, and they are full of wounds. We are glad to help such families.

Also, we rejoice to hear that the tracts and booklets we enclose in each parcel are being used by the Holy Spirit for the salvation of sinners and edification of many believers. Please pray for us and our work.

January 27

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

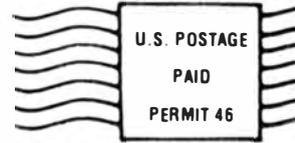
At Auburn Bible Chapel we have been trying to purchase some adjoining land for several years, in order to enlarge the chapel. We finally got the opportunity, provided we would take ten acres. This encouraged the idea of building a senior citizen apartment complex, something that would be financed 100% by a government agency. The four chapels in Peterborough formed a committee to seek approval, and approval for sixty apartments has now been granted. Construction is expected to begin on May 1.

Forty have come into fellowship at Auburn

# INTEREST

BOX 294  
WHEATON, ILL. 60187

Non-Profit Organization



Address Correction Requested

## QUOTES

### FROM WORKERS

in the last two years. Visitation has been a key to this growth. Seven were baptized on January 10, and two couples were received into fellowship on the 17th.

With the chapel now full at the 11 a.m. Family Hour, we are seriously praying about erecting a new building.

*January 18*

**P. WILLIAM SHATFORD, 151 N. Kelly St., Prince George, B. C. V2M 3E3**

We thank the Lord for the many privileges He has given us in serving Him. We have a part in assembly activities at Kelly Road Gospel Chapel in Prince George, gospel film and literature ministry, home and hospital visitation, outreach to out-of-the-way places, counseling and Bible teaching in other assemblies.

It has been a privilege to visit two of the more westerly assemblies in Canada recently. Though they are not large groups, it is good to see the vibrant faith and Christ-like love of the saints. They are Kitimat (aluminum city of Canada) and Masset (the largest town on the Queen Charlotte Islands).

Here at Kelly Road Gospel Chapel we have been encouraged to see the Lord at work in the hearts and lives of men and women, and boys and girls. There have been trials, but God has taught us many lessons through them. The spirit of love and unity which now exists gives us much joy. We would value prayer that more of our Christian young people would obey the Lord in baptism and that we would be more effective in reaching our immediate neighbors for Christ.

*January 13*

**ROBERT STALEY, Immanuel Mission, Box 218, Teec Nos Pos, Arizona 86514**

Looking over the past semester, we can see many things to be thankful for. The Lord has given us a good enrollment. We have 72 from grades one through 9, which is an increase from last year, and our schoolrooms are full.

Our ninth grade is very small, but we are thankful for the start and feel that the high school grades will be accepted in the community and grow over the next few years. We'd



Joyce and Bill Shatford

like prayer for this group especially, that they might have a real desire to please the Lord in their lives.

We need prayer also for several teachers for next year. It seems difficult to find young people who are willing to come to an isolated community as ours. There is a need at almost every teaching level. Anyone interested can contact me at the above address.

*January 11*

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

It is three and a half years since we first came to Bloomfield. We have had the joy of seeing several profess faith in Christ and two baptized. One Sunday recently, after the gospel meeting in our portable hall, we had the joy of hearing of another soul who had trusted Christ.

Looking forward to the summer, we anticipate six or eight will obey the Lord in baptism. It is our prayer that shortly after that we may see a testimony established as a light along this shore.

My wife Jean carries on with correspondence courses, sending out over 1,000 each quarter. Presently I am covering the locality, giving out gospel calendars and tracts.

*January 11*



Jessie and Joe Tremblay

**JOSEPH TREMBLAY, C.P. 665, 17 rue Anseville, Rivière-du-Loup, Quebec G5R 3Z3**

The assembly at Rivière-du-Loup, now in its sixth year, is growing. Not fast, but steadily. Half of the believers live 45 miles away. They come to Rivière-du-Loup for the Sunday meetings; we travel to their area for a weekly Bible study. A special training meeting is held for the men of the assembly to provide opportunity of studying Scripture, Homiletics and Practical Assembly Principles.

A project for this year is a cemetery for the believers. Those in existence are R.C. and the church has refused us access to them, except in an emergency. We need prayer for this problem.

Radio work is going on well. "Words from Above" is presenting messages in three different areas in the Gaspé Peninsula, offering free cassette copies to listeners. Although the radio equipment, given to us by Glad Tidings, is getting old and would require costly maintenance work, it nevertheless produces quite clear messages that people appreciate.

In April a Gospel Campaign will be held in our area, Lord willing, and at the same time reaching two other localities: Montmagny and La Pocatière.

*January 22*

# INTEREST

MAY 1982



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**THAT FORTIETH DAY!** Robert Ramey, p. 4

**HOW TO HAVE A DAY OF PRAYER.**

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## EDITOR'S PAGE

by James A. Stahr

# Learning to Compromise

CONVICTION AND COMMITMENT are the building blocks of effective testimony. Compromise is generally viewed with disfavor.

Conviction is the inner assurance of truth. Without it the trumpet gives an uncertain sound. With it the message has a convincing ring. It was said of the Lord Jesus that He taught the people "as one that had authority, and not as the scribes." He spoke with certainty, and His listeners were astonished (Mark 1:22).

Commitment arises from conviction. It is total dedication to the Lord and to the proclamation of His truth. "Who are you?" asked Paul when the Lord first appeared to him. When he got his answer he made a total commitment. "Lord, what do you want me to do?" (Acts 9:5-6).

From that moment Paul set forth to serve the risen Lord. Through the rest of his life he never wavered. He urged the same commitment on those to whom he wrote letters. "Be strong in the Lord. . . . Put on the whole armor of God. . . . Stand therefore!" (Eph. 5:10-14).

These ideals have been set before us from our youth. We in turn have taught them to our offspring. "Be like Daniel and the three Hebrew children," we tell them. "Never compromise! Never give in! Even if it means the fiery furnace or the lions' den."

Unfortunately, we carry these battlefield values into our church life, and it's not much wonder that evangelical, fundamental churches have squabbles and splits. The truth must be defended at any cost. The doctrines are more important than the people. The latter are expendable, the former are not.

Liberal churches and formal churches have fewer fights. Religion is a sideline for their people. It's not worth arguing about. But for Bible-believing, born-again Christians, religion is first priority. We live for our Lord. We serve Him. Everything else—employment, recreation, and sometimes even family—must take second place.

Consequently, it doesn't come easy for us to realize that the Bible teaches the value of compromise, as well as the virtue of conviction and commitment.

Not compromise with Satan! Never! Not compromise over the great truths of salvation, or the trinity, or the deity of Christ, or the resurrection! In all such areas we must "earnestly contend for the faith" (Jude 3). But we must learn to bring a different attitude into our daily relationships with fellow Christians.

The Apostle expressed it this way when writing to the church in Corinth: "I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought" (1 Cor. 1:10 NIV). That requires compromise. If the word "compromise" offends, let me call it "give-and-take."

We have all met men and women who have no give-and-take. They are so absolutely sure of themselves (conviction) that they have no

humility. They are so determined that things will be done their way (commitment) that they domineer over the flock. They are totally unwilling to compromise. They must have their own way.

Nothing can be more devastating to the assembly of God. People are driven away to other churches. For those who remain, the joy and brightness disappears from Christianity.

The Bible teaches compromise by teaching us that we are brothers and sisters, and that the local church is a family (John 13:33-34). Surely we all know that compromise is at the heart of family living. Pity the home where the father always has to have his way! Or, the mother! Or, the children!

Pity the girl who marries a man who won't change his lifestyle one iota. Pity the man who marries a girl who isn't prepared to yield a bit on how the family should function. No marriage can be successful without some giving of ground. No family can function without some give-and-take.

The assembly is a family. Like any other family, people won't always agree on everything. Inevitably there will be areas where things are not done the way we would like to see them done, where we have to yield ground and go along with the group.

So, when you get frustrated about things, particularly if your church isn't going in the direction you would like it to go, don't let yourself get too discouraged. It is God's assembly, and it is God's problem if it starts to drift from what He wants for it. Pray about things, but don't demand your way, even if you are right.

In some assemblies, this lesson will fall most painfully on the elders. Many a godly elder sees the younger people as drifting slowly away from precious truths. Worldliness and carnality creep in among the people of God, just as they did in Israel of old, and in churches started by the Apostle Paul himself. Elders can pray and plead. They can lead but they can not force. They must remember that the assembly does not belong to them, but to the Lord, and to the people who comprise it.

They will understand the grief that God knew when Israel demanded a king (1 Samuel 8:4-7). If God could compromise, so can they (8:9; 10:19; 12:1).

I know what it means to be grieved over things that seem right to others but wrong to me. But I also know that domineering is not the answer. The shepherd does not drive the sheep. He leads them, and they follow voluntarily. So where I can lead I will, and where I can't, I must yield.

The only alternatives to the give-and-take of compromise are dictatorship and divorce. Both of these destroy a home. In the church dictatorship means domineering. It is the spirit of Diotrephes (Ill John 9). Divorce in the assembly means breaking it up, dividing the family. Surely this is not the will of God in any but the gravest of matters. •



W. G. McCartney at his desk in Waynesboro (1974)

## FIRST EDITOR CALLED HOME

On Monday, March 15, the founder and first editor of INTEREST Magazine, went to be with the Lord. He died of cancer, discovered only one week earlier. He was 81.

Born in Ireland, William McCartney came to the United States as a teenager. In his early years he worked as a salesman for Marshall Field and Company, a Chicago department store. Later he established his own furniture business.

Mr. McCartney was a man of vision. During the depression years he was burdened by the poverty and loneliness of some of the church-planting pioneer evangelists. In July 1934 he published the first issue of what he called **Letters of Interest from the Home Field**. The purpose of the paper was "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."

Eleven years later, Bill McCartney and four other brethren chartered Stewards Foundation, an organization that sold bonds to the Lord's people, then used the funds to finance the construction of chapels, camps, and other assembly related projects. Mr. McCartney was also one of the founders of Bethany Chapel in Wheaton, Illinois.

A breakdown of health forced his withdrawal from the leadership of Letters of Interest and Stewards Foundation. In 1961, he retired to the southland, but his service to the Lord was not over. Three years later, with health restored, he established Christian Missions Press in Waynesboro, Georgia. From this press, Christian literature has gone out all over the world.

Pray for Mary McCartney. She was a co-worker with her husband from the early days when they edited the new magazine in their home to the years they shared the administration of Christian Missions Press. She has been in poor health. She lives at 401 Burkeland Rd., Waynesboro, Georgia 30830.

# INTEREST

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### 10 How to Have a Day of Prayer

*Is the spiritual vitality of your assembly at a low ebb? This proposal may turn things around.*

### 18 A Constructive Look at Christian Camping

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*What about that rowdy little neighbor kid?*

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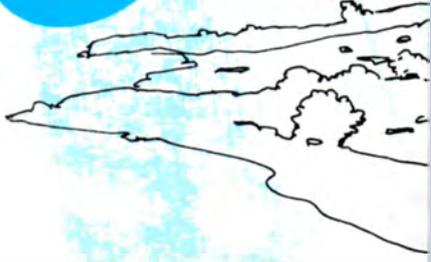
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# THAT 40<sup>th</sup>



by Robert F. Ramey

Mission accomplished—the Victor returns to His home in triumph. But is it not selfish for us to honor those accomplishments that mean so much to us—Bethlehem, Calvary and the empty tomb—and then to ignore the journey that meant so much to Him?

**T**HERE WAS a time when the British House of Commons did not meet on Ascension Day. That day was set aside as a religious holiday much like Christmas and Easter.

The famous British preacher, W. E. Sangster, lamented the change that took place. "The time came when they decided to work on this festival and gave themselves a holiday, instead, on Derby Day."

Richard DeHaan of the Radio Bible Class comments on the modern failure to commemorate Christ's departure for heaven. "In many circles great emphasis is placed on Christmas, Good Friday, and Easter, but little attention is given to Ascension Day. We are the losers, however, if we fail to recognize this as an historical event and overlook the significant truths which relate to it."

Most Christians give hearty assent to the witness of the Apostles' Creed, "He ascended into heaven." However, we must concede that among conservative Christians, mention of the Ascension Day is regarded with curiosity or suspicion. It is viewed as something "too Catholic" for

evangelical blood, a liturgical hangover from the Middle Ages!

Similarly, we search in vain for an "Ascension" section in many of our hymnals. Churches that resound with Christmas carols or Easter anthems are usually locked and silent on Ascension Day.

It is my contention that we should pay more attention to the ascension in our preaching, our prayers, our hymns, and our Bible study. We should do this throughout the year. And, if we take special note of Christmas and Easter, it would not be inconsistent to give some recognition to that fortieth day after Easter. Such recognition might take place on the Sunday before Ascension Day, with appropriate hymns and a suitable message. Or perhaps a special evening service could be held on the day itself.

In our home we have family devotions early on Ascension Day. Our worship together on this day centers on our Lord's ascent into heaven. This has been our practice for many years, and much blessing has been experienced.

Since the risen Lord appeared to His disciples "over a period of forty days" (Acts 1:3), Ascension Day follows Easter by a like period of time. In 1982 it comes on May 20th. Since Easter is always on a Sunday, Ascension Day is always on a Thursday.

Let me show you now why more evangelical emphasis

---

*The author, Robert Ramey, lives with his wife and children in Lombard, Illinois. He is an instructor at Emmaus Bible School and a frequent conference speaker.*

**DAY!**



# An Ascension Day is reasonable. Ascension doctrine is meaningful. Ascension devotion is enriching.

---

on the event and doctrine of the ascension is reasonable, and can be meaningful and enriching.

## I. ASCENSION DAY

The recognition of Ascension Day is reasonable. The historical event itself is recorded in Mark 16:19; Luke 20:50-53 and Acts 1:6-12. Therefore, Christians who joyfully celebrate Christ's birth, death and resurrection on an annual basis, should consider the logic of commemorating this historical event as well. It makes sense from a chronological, a theological, and an evangelistic standpoint.

First, it makes *chronological* sense. To recall annually the highlights of our Savior's earthly life without including the ascension is to tell the greatest of all stories without its God-ordained ending. Isn't there something awfully selfish about celebrating the incarnation, crucifixion, and resurrection, the events which seem most important to us, without remembering at all the grand climax which was most glorious to Him?

Second, it makes *theological* sense. Easter is incomplete, Pentecost is impeded, and the Second Coming is impossible without the ascension. To speak of a risen Christ and not of an ascended Christ invites the skeptic's rightful response. "Where is he now, that I may see him and believe?"

To bypass Ascension Day is to forfeit the Day of Pentecost, for "the Holy Spirit was not yet given, because Jesus was not yet glorified" (John 7:39). Furthermore, if Christ's first coming was not terminated by going away, then it is manifestly impossible for a second coming to transpire. These are some of the doctrinal interrelationships involving the meaning and message of Ascension Day.

Third, it makes *evangelistic* sense. Anniversaries of all kinds prompt the memory, focus the attention, and provide further understanding. So it is with Ascension Day. It ensures that at least once a year, God's people will enter afresh into the truths of the ascension, and teach them to their children and preach them to the world.

Some Christians are averse to "keeping days." No amount of reasoning will convince them to the contrary. Such scriptures as Colossians 2:16 and Galatians 4:10-11 certainly warn everyone about the pitfalls of observing religious days. On the other hand, Romans 14:5-6 states that the Christian has liberty in this matter. But if observing Ascension Day disturbs you, then concentrate on ascension truth (and be consistent by omitting Christmas and Easter observances as well).

If observing Ascension Day helps you, celebrate it from the heart out of love for Christ, refusing to bring yourself or anyone else under bondage to it.

## II. ASCENSION DOCTRINE

Ascension doctrine is rich in meaning. Seven new ideas became realities when Jesus was taken up into heaven.

**1. For God the Father, there was a new companion** (Mark 16:19; John 20:17; Eph. 1:20). The Father and the Son had enjoyed uninterrupted fellowship throughout eternity past. They had been in continual communion during the Son's "earthly years," except of course, for the judgment at Calvary (Matt. 27:46). But never before had the Son, incarnate and made perfect through suffering, been seated at the Father's right hand! What mysterious gladness must have characterized the "reunion" of the divine persons.

**2. For God the Son, there was a new glory** (I Tim. 3:16; Phil. 2:9-11). When Christ ascended, the majestic glory He had once enjoyed, which He had laid aside at His incarnation, which had been momentarily displayed at His transfiguration, was restored to Him in full (Phil. 2:7; Matt. 17:2; II Peter 1:17; John 17:5). Beyond that, the Savior was honored by God, angels and saints because of His perfect obedience even unto death for the blessing of others and the glory of the Father.

**3. For God the Spirit, there was a new ministry** (John 16:7-15; Acts 1:4-9). Before the Holy Spirit could "come" or be "sent," the Lord Jesus had to ascend (John 7:39; 16:7). The many unique aspects of the Spirit's work which began at Pentecost awaited the ascension of Christ.

**4. For Satan, demons, and the world, there was a new dread** (Heb. 10:12-13; I Pet. 3:22). By Christ's ascension, all His enemies have been served notice that their doom is certain. The One they humiliated and hurt now controls their destiny forever.

**5. For the Jews, there was a new proof** (Acts 2:32-36; 5:31-33). The Jews had already been given many evidences of Jesus' messianic identity—Old Testament prophetic fulfillment, miracles, life-changing teachings, resurrection, etc. Now the climactic proof was Jesus' exaltation to the Father's right hand, a position of highest honor in heaven.

**6. For departed saints, there was a new location** (Eph. 4:8). He took with Him to glory the souls of believers who had died through the centuries.

Of course, the idea being offered here is a minority viewpoint. Many commentators would interpret Ephesians 4:8 to refer to the defeat and doom of Satan, as mentioned in an earlier point. For me, however, Homer Kent, Jr., argues convincingly that the "captives" whom Jesus led in His victorious ascension were Old Testament saints who had been in hades: "That which is led captive is taken to heav-

en. This is not true of Satan, sin, death, or the curse. . . . This harmonizes with the apparent change in location of paradise, which in the New Testament era is stated as being above, and equated with heaven (II Cor. 12:2-4).” Compare Luke 16:22-23, 26; 23:43.

**7. For living saints, there was a new strength.** Of all the meanings of the ascension, this is certainly the most personal and relevant for most Christians. It is also the most developed aspect of ascension doctrine in the Bible. The Scriptures speak of at least six ascension-related means whereby the faithful believer gains new strength for service and warfare.

*First*, the ascended Savior has sent the Holy Spirit to empower saints (John 16:7; Acts 1:8; 2:33). *Second*, at His ascension Jesus gave spiritual gifts to enable Christians to serve God (Eph. 4:8-12; Psalm 68:18). *Third*, the exalted Lord strengthens His people by His intercession and advocacy (I Tim. 2:5; Heb. 4:14; 7:25-26; I John 2:1-2). *Fourth*, the ascended Christ revitalizes His disciples with the blessed hope of His return (John 14:2-3; Acts 1:9-11). *Fifth*, the ascension guarantees the battle-weary Church ultimate triumph through the victory of her Head in heaven (Eph. 1:20-22; Heb. 10:12-13).

On this point, Alexander Maclaren comments: “A calm steady hope fixed upon the enthroned Christ, our fore-runner, will make us steadfast in all our sorrows, burdens, changes, and temptations.”

*Sixth*, our ascended Savior who will some day take us to heaven in person, has already taken us to heaven in position (Eph. 2:4-6; Col. 3:1-3). This identification with our transcendent Lord is a powerful incentive to practical holiness.

Christopher Wordsworth wrote of this a century ago:

He has raised our human nature  
On the clouds to God’s right hand;  
There we sit in heavenly places,  
There with him in glory stand.  
Jesus reigns, adored by angels;  
Man with God is on the throne;  
Mighty Lord, in Thine Ascension  
We by faith behold our own.

### III. ASCENSION DEVOTION

An Ascension Day is reasonable. Ascension doctrine is meaningful. Ascension devotion is enriching.

All biblical doctrine is intended to move the heart in obedience and devotion to God. The truth of the ascension is no exception. Meditation on this event and its meaning fills the soul with music. We can almost hear the bells, trumpets and choirs of heaven sounding the triumph and glory of God’s Son. Returning from the appalling humiliation and suffering of earth, “henceforth He is at the heart of all worlds” (F. Warburton Lewis). “The joy that was set before Him” has now become fully His (Hebrews 12:2).

To adapt Ecclesiastes 7:1, “Better is the day of His ascension than the day of His birth!”

Anticipating His ascension, the Lord Jesus said, “You heard that I said to you, ‘I go away . . . . If you loved Me, you would have rejoiced that I am going to the Father’ ” (John 14:28).

Commenting on this text, William Hendriksen says, “This departure of the Lord was, after all, for Him a going

home to the Father. . . . In their thoughts and meditations the disciples had been concentrating too much on themselves. Had they loved Him sufficiently, they would have realized that this departure would bring glory to Him! Seeing this, they would have rejoiced.”

How like the self-centered disciples we all are if we fail to understand the brief, earthly life of the Lord in the light of His ascension!

W. H. Griffith Thomas writes: “It is a great spiritual loss that the ascension is not made more prominent by us than it is, for if it occupied as prominent a place in our thought and life as do the death and resurrection of Christ, great spiritual benefit and blessing would accrue to us.”

Happily, however, all have not forgotten. Theologians like Luther, Calvin, Chafer and Berkouwer joyfully expound the ascension. Artists like Rembrandt, Van der Werff, Aubert and Biermann portray that fortieth day. Composers like Beethoven, Handel, Mason and Williams exult in their ascended Savior. Some liturgical denominations still crowd their sanctuaries on Ascension Day to celebrate the Lord’s praises.

Perhaps it is the poetry of the Church, more than sermons, paintings or oratorios, that most often stirs the mind and emotions to ascension devotion. Whether read or sung, whether in congregation or in solitude, whether in sound or in silence, these expressions frame the very impulses of worshipping hearts.

Frances R. Havergal wrote:

Golden harps are sounding, Angel voices ring,  
Pearly gates are opened, Opened for the King;  
Christ, the King of glory, Jesus, King of love,  
Is gone up in triumph To His throne above.  
All His work is ended, Joyfully we sing;  
Jesus hath ascended: Glory to our King!

Charles Wesley has given us these words:

Hail the day that sees Him rise,  
To His throne above the skies;  
Christ, the Lamb for sinners given,  
Enters now the highest heaven.  
Alleluia!

Thomas Kelly shows us the ascended Christ:

Look, ye saints! The sight is glorious:  
See the Man of Sorrows now  
From the fight returned victorious,  
Every knee to Him shall bow!  
Crown Him! Crown Him! Crown Him! Crown Him!  
Crowns become the Victor’s brow.

Finally, a hymn by R. Holden lifts the heart in worship:

Lord of glory, we adore Thee,  
Christ of God, ascended high!  
Heart and soul we bow before Thee,  
Glorious now beyond the sky!  
Thee we worship, Thee we praise,  
Excellent in all Thy ways.

The salutation lettered on the exit of the neighborhood McDonald’s is startlingly appropriate as an ascension prayer. Relive that long-ago moment by faith. And as you watch your Lord mount up on high, whisper to Him:

“Thank you. Come again.”

Amen!

# Tampa: The Southeastern Workers Conference

One hundred fifty-eight men registered for the Southeastern Workers Conference, held February 23-25 in Central Gospel Chapel, Tampa, Florida. In addition to many elders and younger men from assemblies throughout the southeast, 65 full-time Christian workers were in attendance.

This is probably the largest attendance of full-time workers in the 31 years of



A panel on contemporary issues. Left to right: Dr. Gerald Stiles, director of Aletheia Springs Christian Education Center (Virginia); Robert Mojonier, administrator of Park of the Palms Retirement Community (Florida), and T. Michael Flowers, evangelist and church planter (Georgia).

conference history. Sixteen of them came from North Carolina, 13 from Florida, six from Illinois, five each from South Carolina and Georgia, and three each from Virginia and West Virginia. Other workers came from Alabama, Louisiana, Missouri, Tennessee and Ontario. There were six preachers from the Bahamas. Because of their proximity to Florida, the Bahamas have been well represented in recent conferences.

Contemporary issues like abortion, divorce, humanism and materialism received attention in daytime sessions on Tuesday and Thursday. Workshops on

Wednesday dealt with assembly finances, church planting, the Paul/Timothy concept and one doctrinal issue. T. S. Morgan of Augusta and Ray Schuster of Roanoke addressed evening sessions open to the public.

In the conference's only business session, participants accepted an offer from the Gospel Center in Durham, N.C., to host the next conference, scheduled for February 22-23, 1983. Workers and elders wishing to receive 1983 conference information, when it becomes available, should send their address to the Secretary, David Rickert, 3310 Longwood Lane, Conway, South Carolina 29526.



Commended workers Woody and Ima Murphy, conference hosts on behalf of Central Gospel Chapel. Woody was also the local representative in the conference planning committee, which included North Carolina workers Frank Taylor and Bill King, Joe Giordano from Jupiter, Florida, and Secretary Dave Rickert from Conway, South Carolina.



Six of the nine men in attendance from the Bahamas. Left to right: Lewton Neilly, Tom Roberts, Scott Weatherford, Marcel Lightbourne, Alec Pinder and David Cartwright.

# FATHERS and SONS in the Work of the Lord

*This is the tenth in a series of reports featuring fathers and sons serving with U.S. and Canadian assemblies.*

## Wesley and Fred Kosin

Fred and Jenny Kosin live in Darlington, a suburb of Florence, South Carolina. For the past eight years they have concentrated their ministry with Community Bible Fellowship, an assembly they helped to found.

Wesley and Gladys Kosin, Fred's parents, live within a few miles of Fred and Jenny. It has only been that way for a year and a half. During most of the years the younger family lived in South Carolina, the elder Kosins were serving the Lord two thousand miles away on a remote Indian reservation in central Wyoming.

Wesley Kosin was born in Chicago in 1909. As a child he went to a Methodist Sunday School, until his parents converted to the Christian Science religion. When he was 17, Wesley was led to the Lord by a young woman who had graduated from Moody Bible Institute. Wesley himself graduated from Wheaton College in 1933. That same year he married Gladys Puckey, the college nurse who had cared for him during an illness while he was a student.

Wesley went on to seminary and was ordained as a Presbyterian minister. Disturbed by increasing apostasy in the denomination, he left to become a Bible Church pastor in 1941, interrupting that ministry to serve as an army chaplain with the American troops advancing through Europe during the Second World War.

In 1951, Wesley gave up the pastorate to join the staff of Pacific Garden Mission in Chicago, and then to become a Lightbearer chaplain at Cook County Jail. During this period, he and Gladys came into fel-



lowship at Bethany Chapel in Wheaton, Illinois. That assembly commended him to the chaplaincy ministry in 1953.

At first, the doors were wide open for gospel ministry in the jail. In course of time, opposition from religious leaders ended all meetings and forced Wesley and John Erwin, his student helper from Emmaus, to counsel with prisoners only through glass windows as outside visitors.

Wesley plodded on faithfully, leading eventually to the present situation that sees four assembly chaplains in the Cook County Jail, along with a number of other evangelicals.

Wesley was a natural linguist. By 1957 he and Gladys were both on the summer staff of the Summer Institute of Linguistics in North Dakota. He was an instructor and Gladys was in charge of the health program. They continued in this summer ministry for fourteen years, and as a result of it moved from the jail chaplaincy to Indian work in Wyoming. When they settled on the Indian reservation in 1959, Mary, the youngest of their four children, was 20 years old.

Their second child, Beatrice, had been born in 1937. Her mother describes her as one who "lived to serve others at the expense of her health and of her education." After attending Emmaus, Beatrice went to Laos as a missionary. In November

1972 she was murdered and burned by North Vietnamese soldiers. Her body was brought back to Bethany Chapel for burial.

Fred, a year younger than Beatrice, married Jenny Mayer from Fanwood, New Jersey. Both are graduates of Emmaus Bible School, and Jenny is a registered nurse. In 1966 they were commended to the work of the Lord by Bethany Gospel Chapel in Oakland, California. In 1974, Woodside Chapel, Fanwood, New Jersey, added its commendation.

Fred and Jenny are the parents of three sons, Wesley 18, Daniel 17, and Roy 15. The family served for two years in Gainesville, Florida, before moving to Florence, South Carolina.

Fred describes his present ministry as "involving a great deal of time in visitation and counseling, in addition to preparation for messages and Bible studies and administration in connection with the church." He has been a speaker and director at Mountain Top Youth Camp in North Carolina for six years. He also speaks frequently at other camps and conferences. His goal for the work in Florence is "to see maturity among the leadership in the local church, and the development of dedicated men who will assume more and more of the responsibility of guiding the church." He strives "to provide the kind of atmosphere where young men and women can grow and learn principles for stimulating spiritual growth in others."

After twenty-one years on the Shoshone Reservation in Wyoming, Fred's parents retired to Darlington in 1980. Gladys has been in poor health, and much of her husband's time is required to care for her. He corresponds with missionaries throughout the world, many of whom were his students at the linguistic institute. He is no longer able to do the radio, translation and literature work of earlier days.

**Wesley's address is 243 Ebenezer Rd., Darlington, South Carolina 29532. Fred and Jenny live at 103 Bennett Dr., Tifton, Darlington.**

# How to Have a Day

IF YOU DO IT ONCE, YOU WILL WANT TO DO IT AGAIN!



**E**VERY YEAR, after our annual Day of Prayer, someone in our assembly is sure to remark, "We ought to do this more often!"

Certainly we need to pray more often as a body of believers. A New Testament church should be known, not only for continuing steadfastly in the apostles' doctrine, fellowship and breaking of bread (Acts 2:42), but also for steadfast, fervent prayer. Prayer was where the action was in the early church. And it is still so today!

That church group which fails to have prayer as a number one priority is walking on a treadmill. There may be lots of activity, but it leads nowhere!

Is prayer a priority in your assembly? Is it a main focus, or is it tacked onto a "Wednesday night prayer meeting" which could more appropriately be called a preaching service?

An assembly should be a house of prayer. We need to obey Joel's admonition (1:14 NASB).

Consecrate a fast.  
Proclaim a solemn assembly.  
Gather the elders  
And all the inhabitants of the land  
To the house of the Lord, your God,  
And cry out to the Lord.

Our churches need revival! Our individual lives need revival! It will happen only as we "humble ourselves and pray and seek His face, and turn from our wicked ways" (II Chronicles 7:14).

Is the spiritual life-blood of your

assembly at a low ebb? Is your vision limited? Are people being added to your church only rarely instead of daily?

Do you need to get on your knees before God, seeking a new vision of His face, confessing your sins and claiming His cleansing blood? That is your part. If you do your part, God will do His part in forgiving sins and healing the assemblies.

How does an assembly conduct a day of prayer? How can we get on with the task? How do we get it started? If you are not a part of the church leadership, you can certainly pray that the elders will be moved to call for a day of consecrated prayer and fasting. You can suggest that such a day be set aside. If you are in a position of leadership you can invite others to join with you in praying and planning a day of prayer.

Let me tell you how we conduct our annual day of prayer in Fairhaven Bible Chapel in San Leandro, California. Over a period of years we have learned that certain ingredients are necessary to make a day of prayer effective. First, the people need to be challenged from the pulpit. A spirit-filled message on why God's people should attend can inspire folk to come who would not ordinarily be present. Another ingredient needed is a well-planned schedule of events. A schedule is best arranged by one or two people with administrative ability as well as experience in the practice of prayer.

Our day of prayer actually takes place on a Sunday afternoon. Because the people also attend our regular Sunday morning and evening services, it works out to a very full day.

## THE SUNDAY MORNING SERVICE

The Sunday morning preaching service provides the keynote for the day of prayer. The sermon topic, for instance, might be "A Call to Prayer," based on Joel 1:14 and Acts 1:14; 2:1-3, 42. The message can cover such questions as why we should pray, how should we pray, and who should pray.

After our morning service a 45-minute break allows folks to take children home and make any other necessary arrangements. Some may grab a sandwich; many will fast.



## SESSION I—CONFESSION

The first of our five prayer sessions began at 1 p.m. with the showing of a film about confession, "You Have Not Because You Ask Not." We divided into small groups. Discussion questions were passed out and then discussed briefly. The remainder of the time was spent in prayers of confession, both silent and audible. There was a short break before the second session.\*



## SESSION II—PRAISE

At 2:00 the full group reassembled for a film on praise, followed by discussion and singing. This left a half-hour for praising God, individually and spontaneously. Occasionally prayer was interspersed with singing. Hearts were warmed as the Spirit of God filled the people.

On our most recent day of prayer, one lady thanked God for the lessons she had learned through the death of her parents. A man who may have a terminal disease thanked God for knowing that if he died, he would be in heaven. Another thanked God for having lost his job, which had at first devastated him yet turned out to be in

\*The films and discussion questions used in these sessions are produced by and available from Campus Crusade for Christ.

# of Prayer

by Dean Gossett

his best interests. It was a deeply moving time!

## SESSION III—INTERCESSION

The film shown at 3 o'clock was titled "Intercessory Prayer." Dividing into five groups, each with a discussion leader, some time was given for application of the principles presented in the film. Then the group leader read the prayer requests he had assembled for his group.

Each prayer group concentrated on one of five prayer topics. One group prayed for assembly missionaries, one for the sick, by name. One prayed for those in authority—local, state and national leaders. Another prayed for the persecuted, the suffering and the backslidden. Group 5 prayed for the youth and youth leaders of the assembly.

The advance preparation of prayer requests is an important aspect of the advance planning needed to have a profitable day of prayer. Group leaders do this work.

This year, one zealous leader interviewed the local mayor and other officials in our community. He wanted to find out firsthand what they would like us to pray about. The mayor was very cordial and talked to him for 20 minutes. He ended by saying "We need spiritual help."



## SESSION IV—SENTENCE PRAYERS

The fourth afternoon session began at 4:15 with ten minutes instruction on how to pray using scripture. The leader chose Psalm 123 and showed how to apply it to prayer, verse by verse. Others in the group were then called upon to pray the Psalm spontaneously back to God.

After that, brief sentence prayers were offered in response to equally brief requests. Folks were asked to keep their requests to a few seconds, and to one specific thing. Each request was followed by a quick sentence prayer by someone else in

the group. About fifty items were prayed for in less than 15 minutes by fifty different people.

The leader was careful to instruct the group on the difference between sentence prayers and long, elaborate prayers. This kept the people from rambling through the whole world and the whole Bible.

Another 15 minutes was spent in spontaneous prayer, allowing the people to pray for anything that might have been forgotten. Prayer ascended rapidly. When it was over, a short talk was given on the need for constant, instant prayer at work, on the highway and in every other place.

Some indicated that they did not pray regularly with anyone. Each person then contacted another in the group whom they did not know well. They exchanged names, addresses and telephone numbers. They agreed to pray for one another for a week, and to call each other on the telephone within seven days. During that time each would pray for the other to have a more intimate walk with God, and when they called, they would pray for one another on the telephone.

During this fourth session, all were encouraged to start prayer meetings in their homes. They were encouraged to find two or more like-minded people, set a day and time, and pray together regularly. One such prayer meeting resulting from last year's day of prayer, has been going on for over a year, resulting in changed lives and joyous answers from God.

One person shared how last year's day of prayer had encouraged him to start a prayer list, which he was still using a year later. The list includes specific requests, the date asked, and the date answered. Such a record becomes a powerful testimony to God's faithfulness.

To conclude Session IV, a short plan for private prayer was recommended. Using the acrostic **FACTS**, people were encouraged to approach prayer with Faith . . . Adoration . . . Confession . . . Thanksgiving . . . and Supplication.

Session IV lasted from 4:15 to 5:15. Shortly after that we began our fifth session, somewhat shorter than the others.

## SESSION V—PRIVATE PRAYER

The fifth session was a time of private prayer. People scattered throughout the building, and everyone spent time applying the **FACTS** of prayer silently.



The variety in format through the five sessions gives people occasional changes of setting and opportunities to move about. This is helpful in making a day of prayer effective rather than tedious. Our plan of action is modified from year to year, but generally speaking we alternate between prayer times in small groups and prayer times when the whole assembly is together. Even group sizes can be varied, from clusters of 3 or 4 scattered around the main auditorium to larger groups moving off into fair-sized Sunday School rooms. To complete the variety, our fifth session had people moving off by themselves to pray alone.

## THE LORD'S SUPPER

At 6 o'clock we reassembled for a joyful time of worship and breaking of bread. I haven't listed this as one of the special prayer sessions because it is our regularly scheduled Lord's Day remembrance meeting. Members of the assembly who didn't participate in the day of prayer joined with us for this service.

On the day following our day of prayer, one participant told me that he had been enthused all day at work. He felt spiritually refreshed. I told him that I felt a great sense of peace, rest and satisfaction.

It is our prayer that all across America God's people will consecrate a day of prayer and fasting. Let it be a time of seeking God's face, God's rest, God's renewal and God's revival. It is His will that we humble ourselves and pray! ●

*The author, Dean Gossett, is one of the leaders at Fairhaven Bible Chapel in San Leandro, California. He has organized that assembly's annual day of prayer for the last three or four years. He will be glad to respond to questions from INTEREST readers seeking to organize a day of prayer. He may be contacted at 8753 Longford Way, Dublin, Calif. 94566 (415/828-1623).*



Janet and Lon Gregg with JoAnna and Elizabeth



Steve and Alice Herzig, with Shayna 3, and Samuel 8 months.



Joel Clark



Jean and Douglas Price

## NEW WORKERS

**MR. & MRS. BRUCE DAVIS, 5000 Jane St., Apt. 1110, Downsview, Ontario M3N 2W5**

Christians at Bethany Chapel, Yorkdale, Ontario, have commended Bruce and Janet Davis to the work of the Lord.

Bruce is a teacher and has had a profitable ministry at Bethany Chapel both in the gospel and in ministry to the believers. Janet is also a teacher and has assisted in various ministries at the chapel. They both have a keen desire to serve the Lord on the foreign field. Until they have clear direction as to where the Lord would have them go, they wish to continue in service in the home field.

**MR. & MRS. STAN FARMER, % His Mansion, Box G, Hillsboro, New Hampshire 03244**

Stan and Joan Farmer are serving the Lord at His Mansion, a ministry dedicated to the healing of troubled youth. Stan was a co-founder of this work and serves as its director. Through the years the ministry has prospered and many young people's lives have been turned around and have become productive for the Lord.

The Farmers came to know the Lord while Stan was serving in the U.S. Navy. As a young Christian, Stan became interested in minister-

ing to troubled youth and, with others, formed the work originally known as Christians Helping Rehabilitate Individuals through Scriptural Therapy, Inc. (C.H.R.I.S.T.). (See INTEREST, April 1981, p. 18). Stan also serves as one of the elders of Contoocook Bible Chapel where he and Joan are in fellowship.

Having witnessed Stan and Joan's lives and ministry over the years, the Christians at Groton (Connecticut) Bible Chapel joyfully commend them to the work of the Lord.

**MR. & MRS. LON GREGG, 7195 W. 61st Ave., Arvada, Colorado 80003**

Since 1979, Lon and Janet Gregg have been serving the Lord at Fellowship Bible Chapel in Denver, Colorado. Lon is on the oversight and is engaged in a teaching and pastoral ministry. The Greggs are burdened to spend as much time as possible in this ministry, and the Christians heartily commend them to it. They invite prayer for the assembly and its impact in the Denver area.

**MR. & MRS. STEVE HERZIG, 5 Villa Verde Dr., Apt. 101, Buffalo Grove, Illinois 60090**

Christians at Arlington Countryside Chapel in Arlington Heights, Illinois, and two Con-

necticut assemblies West Woods Bible Chapel, Hamden and Branford Bible Chapel, have joined in commending Steve and Alice Herzig to the work of the Lord. The Herzigs are working specifically among Jewish people in the Chicago area, as well as participating in ministries in the local churches and university campuses.

Alice was first commended from West Woods Bible Chapel in 1979. This full-time ministry became a joint effort after their marriage and Steve's graduation from Bible college. Their faithfulness, their relationship to the above assemblies, and their spiritual maturity have encouraged the Christians toward the extension of the commendation.

**HAL MOORE, % His Mansion, Box G, Hillsboro, New Hampshire 03244**

Christians at Groton (Connecticut) Bible Chapel have commended Hal and Mary Moore to the work of the Lord. Hal and Mary came to know the Lord while Hal was stationed in Groton during his naval career. Hal was interested in ministry to troubled youth and joined Stan Farmer in the formation of His Mansion. Upon retirement from the navy, Hal went for further schooling but has returned to join the staff of His Mansion where he is engaged in counseling, teaching and the educational programs.

The Moores also assist in the work at Contoocook Bible Chapel where Hal is one of the elders.

**MR. & MRS. DOUGLAS PRICE, 69 St. Laurent Place, Elliot Lake, Ontario P5A 2V9**

Christians at the Elliot Lake (Ontario) Bible Chapel have commended Douglas and Jean Price to the work of the Lord, in Elliot Lake and the surrounding area.

The Prices lived in Elliot Lake from 1959 to 1972 when Doug's employment took them to Toronto and then to Oshawa. For the past six years Doug and Jean have been involved in the Lord's work in Oshawa and Bowmanville, trusting Him for guidance and provision. They were active in assembly life as well as in children's work, parole and probation work and chaplaincy ministry in jails and hospitals. The Christians ask for prayer that the Prices will be used in the salvation of many souls in their community as they return to Elliot Lake.

**RANDY ROEBUCK, % Camp Mini-Yo-We 45 Crendon Dr., Etobicoke, Ontario M9C 3G8**

Christians at Westmount Gospel Chapel in Weston, Ontario, have commended Randy Roebuck to the work of the Lord in connection with Camp Mini-Yo-We. Randy works at the camp during the summer months, and is engaged in follow-up work during the winter.

### FOREIGN MISSIONARIES

*Peru:* Christians at Bible Truth Chapel, Hialeah Gospel Chapel and Boulevard Bible Chapel in Miami, Florida, have commended Joel Clark to the Lord's work in Peru. Joel was raised in Peru when his parents were mis-

sionaries there, and has spent the past seven years in the south Florida assemblies.

**Wycliffe:** Christians at Turner Road Chapel in Windsor, Ontario, have commended **Jerry and Joanne Potma** to the work of the Lord for a two-year period with Wycliffe Bible Translators. Jerry is teaching in the mission school and Joanne is working in the office.

**International Crusades:** Christians at Woodside Bible Fellowship in Elmira, Ontario, have commended **Christine Wynja** to the work of the Lord in France for a period of two years. Her association with the assembly since its inception in 1975 has demonstrated spiritual qualities and personality characteristics which should make her an asset to the Lord's work.

## ADDRESS CHANGES

### WORKERS CHANGES

Douglas Howard, 1985 Woodway Pl., #301, No. Burnaby, British Columbia V5B 4T4

Mrs. David Kirk, 4302 Shoreacres Place, Burlington, Ontario L7L 5N1

Carl McKelvey, Box 386, Magog, Quebec J1X 3W9

Raymond Moore, 400 W. Stadium, W. Lafayette, Indiana 47906

George Morsche, Rt. 2, Baldwin City, Kansas 66006

Lawrence Rae, 2583 William St., Vancouver, British Columbia V5K 2Y3

Wesley Shelman, PO Box 1142, Desert Hot Springs, California 92240

### ASSEMBLY CHANGES

**DENVER, COLORADO,** Fellowship Bible Chapel, 2875 Hawk. % Stephen Bennett, 5940 W. 108th Circle, Broomfield 80020 (466-8633). BB 9:30, FBH 11, Thurs. 7:30 (homes)

**WATERTOWN, MASS.,** Mount Auburn Gospel Center, 226 Mount Auburn St. BB 10:30, G 7, Wed. 7:45

**CLIFTON PARK, NEW YORK,** Northway Bible Chapel. BB 9:30, FBH 11, G 6:30, Thurs. 7

**HAUPPAUGE, NEW YORK,** Village Lane Bible Chapel, % Patrick E. Warner, 38 Arbor Ridge Lane, South Setauket, NY 11720 (516/698-2639).

**KERNERSVILLE, NORTH CAROLINA,** Sedge Garden Chapel, % W. J. Parrish, 1003 Phineas Dr. 27284

**DAYTON, OHIO,** Believers' Assembly, Box 296, 45402 (513/278-6064 or 879-5715). SS 9:30, M 11, BB 6, Wed. 7

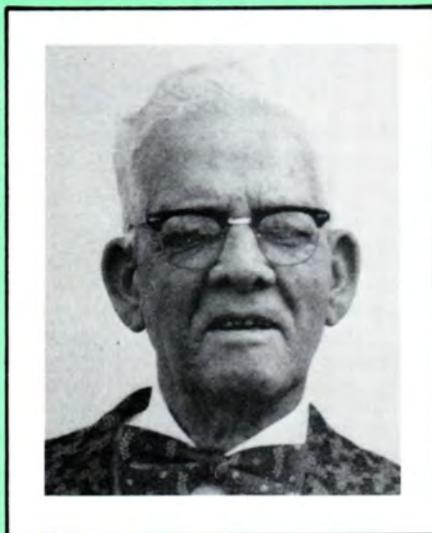
**BRANTFORD, ONTARIO,** Bethel-Park Bible Chapel, 252 North Park St. % G.A. Cooper, 17 Irongate Pl. N3R 5V6 (519/759-6710). BB 9:30, FBH 11, G 7, Tues. 7:30

**MISSISSAUGA, ONTARIO,** Malton Bible Chapel, % Ron Adams, 20 Friendly Dr. Islington, ON M9B 1S8. BB 9:30, FBH 11, M 6, Tues. 7:30.

### NEW LISTING

**SAULT STE MARIE, ONTARIO,** Maple Ridge Bible Chapel, 1126 Goulais Ave. Correspondent: John Bachmann (254-1335). BB 9:15, FBH 11, Wed. 7:30 (homes)

## WITH THE LORD



August Van Ryn

**WILLARD THOMAS CARMEAN,** 81, of Greenville, South Carolina on January 23. He was in fellowship at Overbrook Gospel Chapel. He served as custodian at Grace Gospel Chapel in St. Petersburg, Florida for ten years, and was a charter member at the River-view Chapel in Hinton, West Virginia.

**HARVEY MILLER,** 90, of Fairview, Pennsylvania on January 15, following a heart attack.

**AUGUST VAN RYN,** 91, of Frostproof and Hialeah, Florida, on February 24, after more than 66 years in full-time service for the Lord.

Born in Haarlem, the Netherlands, August did not become a Christian until he was 20. He had come to the United States at 17, partly to escape the influence of a Christian home. In 1910 he was convicted of his sins and, after deep exercise of soul, trusted the Lord Jesus as his Savior.

After his salvation, August and a number of other young men became active in open-air meetings and preaching in small country churches. A preacher from the Bahamas, R. S. Stratton, invited August to join him there in the preaching of the gospel. On January 1, 1917, August landed in Nassau, intending to stay for only a few weeks. However, in Nassau he met Persis Roberts, whom he married a year after his arrival, and then stayed on for another 13 years, preaching and teaching throughout the islands. Five children were born to the Van

Ryns during this time, one of whom died in a tidal wave that struck the Bahamas in 1926 (see *INTEREST*, May 1981, p. 11).

In 1930 the Van Ryns returned to the U.S. and eventually settled in Miami. Since that time August has been engaged in gospel preaching and Bible teaching all across the U.S. and Canada, as well as in Europe. He taught for three years at Emmaus Bible School in Toronto, and also had a prolific writing ministry.

Mrs. Van Ryn died in 1974. Since then August has made his home with his daughter, Lorraine Thompson. A few years ago they moved from Miami to Shepherd Retirement Community in Frostproof, a facility managed by his son Carroll. Another son, Elliot, is in full-time service and a daughter, Belle Parker, lives in Miami.

## CONFERENCES

### MAY 22-23—WORCESTER, MASS.

The 29th annual conference at Bethany Gospel Chapel, 242 Clark St. Speakers expected are Rod Sharp and Joseph Sherlock. Contact Royal L. Shaw, 339 Maple St., W. Boylston, MA 01583.

### MAY 28-31—NORTHERN CALIFORNIA

Northern California Bible Camp is sponsoring a weekend retreat for families and Christians of all ages at Springs of Living Water, Richardson Springs, Calif. Contact Dairus Eason, 5820 Craig St., Loomis, Ca 95650 (916/652-6923).

### MAY 28-31—WEST FARGO, N.D.

Meadow Ridge Bible Chapel, 2198 2nd Ave. E., will hold its first conference. Speakers: William MacDonald and J. B. Nicholson, Jr. Contact Gary Clark, 826 Oak St., West Fargo, ND 58078 (701/282-2937).

### MAY 28-30—TOCCOA, GEORGIA

United Bible Conference, sponsored by nine assemblies serving the black communities on the east coast, to be held at Georgia Baptist Assembly. Speakers: Paul Lewis and Rex Major. Fee: Ages 13-18, \$30.00; 19 and up, \$40.00. Contact: Mrs. Barbara Walton, 835 Kennedy St., Atlanta, GA 30318 (404/525-7187).

### MAY 29-30—PHILADELPHIA, PA.

Annual Memorial Day Conference at Olney Gospel Hall, 314 W. Chew St., preceded by prayer on Friday evening. Write H. W. Wiegand, 321 Asbury Ave., Philadelphia, PA 19126.

### JUNE 12-13—BARRYVILLE, N.Y.

Annual conference at Hillside Gospel Chapel. Saturday at 7 p.m. Sunday at 11 and 3. Contact: Peter Van Elswyk, Sr., R.D. 3, Box 455, Sussex, NJ 07461 (201/875-4430).

*Conference announcements for the September issue should arrive at INTEREST by July 10. No charge for first announcement: \$20 prepaid for each additional appearance.*

# QUOTES

**DEADLINE:** Letters for the September issue should reach INTEREST by July 10.



Carl Armerding, 92, and his nephew Carl Edwin Armerding

## Growing assemblies in Quebec City and Vancouver consider building or sub-dividing

## Spanish-language Gospel literature being printed in California

## South Carolina couple emphasizes hospitality and spending time with people

**ALAN ADAMS, Box 1122, Forest, Ontario N0N 1J0**

The Lord has given me a ministry with the Forest assembly. As we preach and teach, publicly and from house to house, we pray for a genuine awakening—a fresh work of God in this area so richly blessed in the past. *March 8*

**ELMER C. ANDERSON, Rt. 1, Box 151, Pinnacle, North Carolina 27043**

Since coming to Mountain Top Youth Camp six years ago as caretakers, we have seen the facilities improved and beautified, as the Lord has provided the means and with the help of many Christians. Other projects are planned as funds are available.

The camp was used from mid-April to mid-October. Each year this has been expanded, until this year when it was used every month. To continue winter activities will require additional weatherproofing.

Almost 900 attended camps and retreats conducted by Mountain Top Youth Camp in 1981. At least 100 professed to be saved and many more sought spiritual counsel. A staff of 20 to 25 is required each week.

We anticipate another profitable and fruitful summer and value prayer on our behalf. *March 8*

**CARL ARMERDING, 350 Berkeley Ave., Claremont, California 91711**

I am greatly encouraged in my visits to San Bernardino, and the Lord's people are very hospitable. I find the same at Colton, another small assembly. I am glad that I can still minister in spite of my physical weakness.

The elders in my home assembly have invited several of us to preach on "The Christian and His Family." We hope to attract some from outside as well. *February 8*

**CARL E. ARMERDING, 3861 W. 39th Ave., Vancouver, British Columbia V6N 3A8**

The work at Regent College and Marineview Chapel continues to experience growth and blessing. At Regent we are encouraged with response to what is probably the first seminary course offered in North America on Brethren worship and polity. **George Mallone** and **Paul Stephens**, both commended from our assembly, are teaching the course, with registrants from many churches as well as assemblies.

At the chapel, I have been sharing preaching and eldership duties for a congregation which has now grown past the 500 mark. With **Janet Porcino** now having joined the staff, we are undertaking new outreaches in evangelism and ministry with women, which the Lord seems to be blessing. Please pray with us as we contemplate breaking up the assembly into two or three congregations, the better to address the task of pastoral concern.

My own schedule of ministry has included preaching in local assemblies, plus recent visits to Los Angeles, where I serve on the board of California Center for Biblical Studies, and to Phoenix. In March I shall be speaking at a variety of meetings in Southern Ontario assemblies, as well as giving the Staley Lectures at Ontario Bible College and Seminary. *February 13*

**JEAN-PAUL BERNEY, 707 Maskinonge Ave., Ste-Foy, Quebec G1X 2N5**

One of the encouraging aspects of the work in Ste-Foy (suburb of Quebec City) is that several men are developing a gift in preaching and teaching the Word. We are now able to help other assemblies which depend on outside speakers. Several younger men and women are also exercised to make their lives useful for the Lord.

The building which was erected in 1974 in Ste-Foy has become too small, particularly for Sunday School facilities. We are not sure if we should enlarge. Some of the brethren feel it



Mike Dixon



Robert Hanks

would be better to start a new assembly in another district where several families live.

We would appreciate the prayers of our friends abroad, so that we shall clearly see the Lord's leading in this matter. It is so easy to act in haste and thus be ahead of the Lord's time, or, on the other hand, to be slow to discern His will.

February 1

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

God has been very gracious to us in our ministry since coming to the Guelph Bible Chapel. We have enjoyed the opportunities to minister here and been excited in the growth evident among God's people.

Not only has there been numerical growth within the assembly, but the interest and involvement of the people has been stimulated, and this shows spiritual growth in the individual believers.

One of the greatest sources of encouragement has been our Wednesday evening Family Night, combining the Awana and Bible Institute programs and the prayer time. We have seen the numbers for the Bible Institute remain constantly between 75 and 90 every Wednesday, and with those involved in other areas of the program, there are approximately 150 people out each week. For this we are very thankful and praise God for His faithfulness.

March 5

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

Through the years we have been serving the Lord with literature, we have always seen His hand guiding. Lately we have seen some changes in our work and we believe God is preparing us to begin a new stage.

For a long time we have done printing for several Christian organizations to raise funds for the Spanish literature. This has taken much of our time and effort with the result that the ministry went a lot slower than we had hoped.

The last few months the Lord has laid it on our hearts, and on the board of directors', to start focusing more on the printing and distribution of Spanish literature. The Lord has already started to answer our prayers. The jobs have been decreasing and we find ourselves with very few outside jobs.

Please pray for the Lord's wisdom to go ahead. Also for confidence and faith that He will provide along the way as we serve Him with all our strength.

February 9

**MIKE DIXON, 118 Foxglove Lane, Columbia, South Carolina 29210**

Beth and I praise God for allowing us the privilege of working with the Christians at Believers Chapel. The Lord has used various individuals in the conversion of four persons since we came here in October, and we rejoice at how these friends are now growing in the Lord. Beth's loving hospitality has helped a lot in this ministry, and we have sensed God's special help as we have sought to equip the saints to do the work of service (Ephesians 4:11-12).

I enjoy ministering God's Word, yet I praise the Lord that we have a number of men who help in this and thus free me up to spend twenty hours or more per week with people. Please pray for the elders and myself as we seek to both minister to and equip the saints. Praise God for the six new families that have joined our fellowship.

February 9

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

We occasionally return to locations where we worked our gospel tent back in the '30s. Most of this was in rural Virginia. There remain some encouraging contacts that have their roots, in some measure, to those endeavors in the depression years. Now, most of our ministry is in and near Baltimore, Maryland.

February 11

**HOWARD FORBES, Box 1481 Jonquière, Quebec G7S 4L1**

We continue to be encouraged in the Lord's work in the Saguenay region. On February 21st the Kénogami assembly is to have a baptism when a married couple are to be baptized.

Tomorrow I go to Longueuil for the funeral of Gérard Lacombe who died of cancer. He was an elder in the Kénogami assembly, and a brother to Roland Lacombe of Sorel.

January 27

**ROBERT HANKS, Box 773, Timmins, Ontario P4N 7G2**

The Lord is answering the prayers of many years as we see assemblies of French-speaking Christians being formed in various cities and towns throughout the northland. Since the arrival of the Paquins to help in the work in Timmins, the Lord has opened up several areas to regular monthly visits.

I just returned from two weekends in Sudbury where, besides ministering in one of the

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assemblies, I met with a small group of French-speaking believers and their friends. **Gaston Jolin** and I plan to visit Sudbury again, he in March and I in April, to give further help and encouragement to these brethren. Lord willing, I will be ministering in Cochrane and Chapleau in March and in Hearst in April. The field is white unto harvest. Pray.  
*March 5*

**EDWIN P. MESCHKAT, 3223 19th St.  
Lubbock, Texas 79410**

Our numbers are down just now, but we are thankful there is a core group of mostly young couples to carry on. Two couples came to the Lord last summer and are progressing spiritually.

The work continues to be confining, but if the Lord wills I hope to be away later for ministry in a couple of places that are on our hearts.  
*February 9*

**RAY MORRIS, 1223 W. 3rd St.,  
PO Box 246, Winslow, Arizona 86047**

We are coming to the close of the several months in New Zealand among assemblies and friends of long ago. We have been given a real rest and feel ready to return to service among the Indian people. The **Poolhecos**, who have been caring for things in our absence, have not written much. They warned us of this before we left by saying, "Indians don't write." However, they did say they have changed some things and added others to meet current needs. This shows they are taking care, rather

than caretaking. This may be a crucial experience for them in regard to their long-term ministry among their own people. We may return to a different phase of service for us. We trust so.

We leave here March 23 and get back to Winslow on the 24th. We are anxious to see **Mrs. Warris** and to encourage her after these long days of pain and healing.  
*March 8*

**GEORGE J. PIRIE, 17 Mill Court,  
Erial, New Jersey 08081**

The Lord continues to encourage us, especially here at our home assembly in Ashland. There is a wonderful spirit of love and unity with each member taking an active part in the work of the Lord. I believe a monthly men's prayer breakfast is part of this as it has brought the men closer together. The Lord is also blessing consecutive Bible teaching to the building up of His people.  
*February 9*

**LAWRENCE RAE, 2583 WILLIAM St.,  
Vancouver, British Columbia V5K 2Y3**

Since September 1981 we have been involved in a different aspect of the Lord's work. We are now serving prisoners and their families in the Lower Mainland areas, families in need of personal counseling and small assemblies.

The highlight of our prison work has been a Bible study in Mission Medium Security Prison. Over the last two years we have had the privilege of ministering to both saved and unsaved, in an on-going study of the book of Mark. Using a lecture-discussion format, we cover many aspects of salvation and Christian growth. Some have come to know the Lord and others are finding great comfort and strength for a very difficult lifestyle within a federal prison.

Our assembly work has a slightly different direction. Our main burden is to see the assemblies of the Lower Mainland return to the vital organisms of thirty years ago.

Some of the assemblies in the Vancouver area have taken the "Call to Renewal" very seriously and are seeing good results because of the changes that have been made. Our hope is to begin a forum of open communication between the leadership of the various meetings in Vancouver to try and expedite a larger, more sweeping change that could bring renewal to our general area.

Please pray for us as we work among these two important groups, saints and sinners.  
*March 8*

**WESLEY SHELMAN, PO Box 1142,  
Desert Hot Springs, California 92240**

A few years ago, after working and fellowshipping with one assembly for a long period, my wife and I began a traveling ministry. Our purpose is to visit some of the smaller assemblies and encourage and help in different ways for brief periods of time. Our motorhome has been our home as we have parked it on church property.

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**Ruddy Walters**

Individual needs and problems of others become our concerns. Ruby spends much time in counseling. Generally, we try to be available.

We have been blessed and encouraged with the faithfulness of the Lord's people in sometimes discouraging circumstances. Also, we are impressed with young men and young couples who are dedicated to the Lord and the local work. It has been a joy to spend time with several assemblies where this is the case.

We are grateful for the opportunity to serve the Savior. By faith we look to Him for guidance.

*February 1*

**CARL SIMMONS, P.O. Box 1845,  
Hamilton 5-24, Bermuda**

Eloise and I are much encouraged as we serve the Lord here and overseas in various capacities. Our hands are full with the radio work, women's prison, Bible clubs, visitation, and various other assembly ministries, but we praise the Lord for the joy of being able to serve Him.

As usual, part of this year will be spent overseas. Lord willing, I should be in the Bahamas for about three weeks of meetings and a conference and then further in the Caribbean for meetings in Tobago, Barbados, the Leeward Islands, and the U.S. Virgin Islands before returning to Bermuda.

*March 1*

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

We have come through some trials lately but God has been answering prayer too. It has finally been determined that my thyroid gland was destroyed by the radiation treatments I had in 1978. This accounts for some of the health problems of the past few years, finally leading me to withdraw from all activity for rest. I am now taking artificial thyroid which requires about six months adjustment period. It is hard to be out of circulation, but a good time to seek God's guidance for future involvement and a good test of leadership in the young assemblies.

The growth that continues both in ministry and leadership has been a real encouragement. We value prayer for wisdom and guidance during this time.

*March 10*

**ROBERT I. THOMPSON, PO Box 27,  
South Houston, Texas 77587**

Have been severely handicapped the past six months due to my wife's physical condition. She fell and broke a bone and as a result has had complete loss of memory, and soon will be incapable of taking care of herself. Her greatest concern is that she is unable to have the children's meetings on Monday afternoon, which she has carried on since our arrival here.

I have been able to make two visits to San Antonio and Austin, but now must stay at home.

*March 1*

**RUDDY WALTERS, 2835 Thompson Circle,  
Decatur, Georgia 30034**

We continue to serve the Lord among the believers at Northwoods Chapel in the Atlanta area, helping the elders with administrative and ministry activities. In conjunction with a fresh, new evangelical thrust, we recently had **Bill King, Liddon Sheridan and Ernie Woodhouse** for special meetings. The aim was to revive the saints to do the work of the ministry.

Now in progress are special series on witnessing and leadership. In late summer we plan to have Vacation Bible School with **Bill King** and later two weeks of gospel crusade. Do pray for God's guidance and blessing on these efforts.

*March 10*

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

On December 15th I had a total left knee replacement and we praise the Lord for answering the prayers of so many. I was able to return home after four weeks—three in the hospital and one in an orthopedic rehabilitation center. There has been progress and there have also been setbacks. The surgeon told me that it will be six months before the knee will be fully functional. After that a second surgery is planned to replace the right knee.

Next month the **Morrisises** return to Arizona. Their time in New Zealand has been a profitable one.

*February 11*

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# A CONSTRUCTIVE LOOK

by Craig Copland

Costs escalate, competitive programs appear, and parents become sophisticated consumers. . . .

Poorly-organized "shoe-string" camps are less and less viable as times change.

We must move toward a more professional approach to the responsibility God has entrusted to us.

**T**HERE ARE 15 assembly-operated camps in Ontario and Quebec. Together they serve over 5,000 children and youth. Each year several hundred campers commit their lives to Jesus Christ while at camp. Many young people who serve on staff take great strides in their walk with the Lord and in their growth as Christian leaders. It is truly a very exciting and rewarding aspect of the Lord's work.

Representatives from seven of these camps met in Toronto on November 20 and 21, 1981. They discussed many of the issues, concerns, strategies, frustrations and joys of camping. Regardless of the problems encountered, they concluded that the camping ministry continues to be by far the most effective evangelistic outreach of the assemblies in their area. Also, the Holy Spirit is continuing to bless the work and to use the vehicle of camping to draw boys, girls and young people to the Savior.

The conference was hosted by Camp Mini-Yo-We and co-chaired by Bruce Dunning, the Director of Camp Medeba and Craig Copland, General Program Director, Camp Mini-Yo-We. Those who attended represented Camp Brochet and Frontier Lodge in Quebec; and Camp Medeba, Joy Bible Camp, Wildwood Bible Camp, Camp Mini-Yo-We and Graphite Bible Camp in Ontario.

The opening presentation at the conference was made by Professor John Wilkinson of Ontario Bible College. Professor Wilkinson grew up with close connection to assembly camps. His father, George, directed Mini-Yo-We during the 1950's. He himself has directed several large inter-denominational camps and is currently



responsible for the Christian camping major at O.B.C.

Mr. Wilkinson said the crucial need for the future is for *strong administrative leadership*. In the past we have stressed the development of camp sites, or programs, or ministry, all of which are important. We have often neglected the development of administration. Far too many Christian camps have been run as a sideline interest in our spare time. All too often we are content to "get by" as an organization, shrugging off our lack of professionalism with, "Well, it's just a camp."

Cost of developing and operating camps continue to rise. At the same time, college costs escalate, making volunteer staffing by college students increasingly

difficult. The economic squeeze makes disposable income for a child's summer less abundant. A host of alternative summer programs emerge and compete with camps. Parents become ever more sophisticated as consumers, shopping for quality in the camping market.

With all these developments, it becomes less acceptable and less viable to continue to operate poorly organized "shoe-string" camps. We must move towards a more serious, more professional approach to the responsibility with which God has entrusted us.

## TEN AREAS OF NEED

Professor Wilkinson then went on to share extensive research which had come from a survey of Ontario camps he had

# AT CHRISTIAN CAMPING

conducted for the provincial government. The information covered aspects of site, leadership, program, budget, fees, philosophy, location, size clientele and other pertinent topics. (Copies of the research report are available through the Ontario Camping Association, 1806 Avenue Rd., Toronto M5M 3Z1).

As a result of his research, Professor Wilkinson suggested ten areas of need in the Christian Camping movement:

1. We need to examine why we exist. Can we clearly articulate why we're



doing what we're doing, and why whatever we do can be done best at our camps rather than equally well elsewhere? We need to clarify our mandate.

2. We need to broaden our base beyond just boys and girls. As school age population continues to drop we need to consider ministering to other groups as well—seniors, families, singles, special populations.
3. We need a broader program base. Many of the traditional camp activities can now be sought and done better and cheaper elsewhere. Camps need to develop some specialized activities to respond to the special interests of today's children.

4. We need more effective promotion and public relations.
5. We need boards and board members who are more knowledgeable about the camping ministry, sufficiently skilled in some appropriate area so as to be able to assist the camp, and personally committed to putting in the time, energy and prayer necessary.
6. We need each other. Camping people must meet together to share their experience and to build up one another through fellowship.
7. We, and the rest of the local church must come to realize that camps are not merely an unrelated activity pursued by some members during the summer, but rather that the camping ministry is an integral part of the day to day life of the church throughout the year.
8. We need to develop five to ten-year master plans.
9. We need to be actively involved in camping associations. Christian camping as a movement will grow and improve through the work of groups like Christian Camping International. We should be committed to supporting and participating in CCI. And since it is our provincial and national camping associations which speak on behalf of camping to the public and the government, we need to have Christians closely involved in these groups as well, so that the concerns of church camps are accurately expressed and well represented.
10. Finally, we need to dream. We need to pray to God for a vision for Christian camping and for our own individual camps. And we need to communicate that vision to the staff and volunteers with whom we work.

## RELATING TO THE CAMP BOARD

Camp Boards and Committees are really important. But how do we work cooperatively with a board of directors to maximize the effectiveness of the entire camp ministry and operation? The delegates to the Toronto conference addressed this issue by detailing several areas of concern in the relationship of camp staff to camp boards. They included the following:

1. How do we get our boards to give

clear, specific direction to us?

2. How can we increase the level of ability and commitment of our present board members?
3. What can be done to enhance effective communication between staff and boards?
4. How do we recruit new board members who are going to give significant input to the camp?

After expressing these concerns, the delegates developed a variety of strategies for the relationship between a camp staff and its board of directors:

1. Job descriptions should be prepared for prospective board members. They should indicate the minimum time commitment required, list the meetings and events to be attended, and state the tasks which a board member would be expected to undertake. (As it was, no camp present had any type of job description for its board members, and only one provided job descriptions for the full-time staff people.)
2. Staff members sometimes "have not because we ask not." The onus is on the staff to identify those areas where clarification of direction is required from the board, and to ask specifically for it.
3. Staff people need to present "honest reports" to their boards, rather than the rosy, sugar-coated accounts so often given. They should openly admit areas of difficulty and ask for direct help in these areas.
4. Social contact with board members and their families has been very helpful in developing a friendship-based relationship between the staff and the board, rather than an employer-employee relationship. Getting together for coffee or for meals either at camp or in homes goes a long way.
5. There is an excellent source of new board members who are both committed to the camp and knowledgeable concerning it. It is our former summer staff who have grown up and gone on to marriage, families, careers and responsible leadership in their local assemblies.
6. Minutes of all staff meetings should be sent promptly to board members.
7. If board members are to make a

strong contribution they must be given "real jobs with real responsibility and real authority." Don't pawn off on them the details of administrivia which staff doesn't like doing and are happy to be rid of. Staff may find it necessary to hand over some of the favorite aspects of their work, and then learn to be enthusiastic about the way the board member carries out the task, even if it's not the way the staff would have done it.

## MINISTERING TO THE HANDICAPPED

How can camps meet the needs of the special person? Noel Churchman, the Executive Director of Christian Horizons, gave a moving presentation on working with the handicapped. Mr. Churchman is in fellowship at Lakeshore Bible Chapel in Waterloo, Ontario. A former school principal, he left the school system five years ago to work full time in a Christian organization which operates camps and homes for the mentally retarded and physically handicapped.

There is a great need for Christian participation in work with the handicapped. Mr. Churchman addressed the potential Christian camps have for ministry to the 6% of our population who are considered to be mentally, physically or emotionally handicapped. It is not necessary to build extensive new facilities or engage in expensive retrofitting in order to run a camp program for the handicapped, though future facilities should be built "barrier free." Many individuals with a variety of different handicaps (blind, deaf, cerebral palsy, mentally retarded, learning disabled, and others) have taken part in camping programs on traditional camp sites. What is needed is minimal adapting of the program to fit the needs of the group, and, most important, a very low staff to camper ratio. Christian Horizons

## Camping is the most effective method of evangelism and leadership development being utilized today by many assemblies.

uses a 1:1 to 1:3 ratio.

Christian Horizons is more than willing to assist camps that wish to develop special programs for the handicapped, or that want guidance in "mainstreaming" small numbers of handicapped individuals into a general camp program.

### LOCAL CHURCH SPONSORSHIP

Where do camps fit in the ministry of a local assembly? Howard Hunt, an elder in Doncaster Bible Chapel, Thornhill, Ontario, and chairman of the board of Camp Medeba, led a discussion on this question.

Over the years Mr. Hunt has witnessed the profound impact of camp experience on the lives of many young people. The leadership experience and the intense spiritual involvement they had at camp have obviously contributed to the role many of them are now taking in their own assemblies or on the mission field. Nevertheless, many assemblies pay lip service to the importance of camp and its contribution to the life of the entire assembly, but do not come through with solid encouragement and support.

The most effective method of children's evangelism available to many assemblies is the sponsoring of non-Christian children to camp. Boys and girls who come to know the Savior can then be brought into the church and disciplined. Through them, contact can be made with their families. To some assemblies this is a familiar and exciting process. To others, it is simply unknown.

Sponsorship does not have to be limited to families who are destitute. There are many children from middle and working class homes who can not go to a Christian camp because their parents choose not to spend money on that type of activity, but who would be able to go if sponsored or partially sponsored by an assembly, Sunday School or individual.

There is another type of sponsorship. That is the financial support of university students who wish to serve the Lord at camp. Support can be offered to those who need it from the "summer missions" funds of the assembly. Again, assemblies

that have done this have reaped a bountiful harvest from their "investment," since these young people return home with deepened spiritual commitment and leadership skills acquired during a summer at camp.

One of the most effective forms of staff sponsorship has been the provision of summer jobs. Students have been permitted to work part of the summer, volunteer at camp for a few weeks, and then return to work. Such arrangements are difficult to secure from most employers, but there are Christian businessmen who see the value of job arrangements like this.

One of the most damaging and discouraging attitudes to camp staff development is the portrayal of camp as a holiday rather than work. All too often we hear of Christian parents telling their sons and daughters, "This summer you'll have to get a real job and work and earn money. You've been playing at camp long enough." No doubt there may be financial needs in the family, but such statements also come from affluent families whose children do not need the money. And anybody who has ever served at camp will tell you very readily that it is no holiday. It is a lot more demanding than most summer jobs.

### THE CAMP SERVES THE CHURCH

A concern expressed by some camps, and common to many Christian organizations, is the frustration with Christian people who expect that something has to be cheap in price if it is to be "Christian." Many parents will spend considerable money on clothes, recreation, education, toys and music lessons for their children, but complain bitterly if the fees for camp increase with the level of inflation.

Many Christian camps, and assembly camps among them, offer excellent camping programs which would cost two to three times as much at a comparable private camp. Their ability to offer low fees is largely the result of minimal labor costs. Men and women volunteer to cook or help on maintenance. Students volunteer to counsel. This is an appropriate process if the money saved permits lower camp fees and allows families who otherwise could not afford it to send their children to camp. But it is another matter if rich Christians are getting a bargain vacation for their children. In such situations students who are volunteering their summers should not have to scrape by financially or work part-time through the school year to make up for lost wages.

No solution was offered to this concern, but it is worth thinking over.

If local churches have a responsibility to camps, the reverse is also true. Camps can easily become their own little king-

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doms, operating in relative independence from the church and occasionally in competition with it. Camps need to see themselves as *servants* of the local church. Information on campers and staff should be passed on to the elders. Follow-up work should be directed towards involving campers in an assembly or Sunday School. Camp dates and events should be scheduled to complement not compete with assembly dates and events.

Young people who are disciplined at camp need to be developed so that they can contribute to the Christian witness in their schools and to the work of the church, not merely the camp program.

Participating camps did express a great sense of gratitude and excitement concerning the integration of camp ministry with the local assembly. They also agreed to meet together again from time to time for fellowship and mutual assistance, but felt there was no need to set up an ongoing association of assembly camps.

Consequently a gathering was planned for the evening of Thursday, April 22, 1982, prior to the two-day Christian Camping International session in Toronto. Joy Bible Camp will host a meeting on Friday and Saturday, October 29 and 30, 1982, possibly at the camp. Camp Mini-Yo-We will organize an event in conjunction with the International Camp Congress scheduled for Toronto, January 25-29, 1983.

Participation in coming events is open to anyone who has an active interest in the assembly camping ministry. Inquiries may be directed to Assembly Camp Conference, % Camp Mini-Yo-We, 45 Crenndon Dr., Etobicoke, Ontario M9C 3G6 (416/622-4802).

*The author of this report, Craig Copland, is a full-time Christian worker, commended by Hilltop Chapel in Toronto. He serves as General Program Director of Camp Mini-Yo-We, a large Ontario camp (featured in the May 1974 issue of INTEREST).*

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# Enough?

by John W. Rodgers

It took a lot of courage.  
The Lord called it faith!

*After many years on the board of directors of what is now Sandy Creek Bible Camp, John Rodgers left secular employment to become Camp Manager in 1980. The camp is located in Washington, Texas.*

*The story that follows comes from Mark's Gospel, chapter 2.*

### WHAT ARE THEY DOING?

The people crowded into the house were getting excited. And worried too! Somebody on the top of the house was dismantling the roof above their heads. First there had been the noise, then some of the roof tiles had disappeared, leaving a small hole, then a bigger hole. Finally, through the opening they saw some men.

What are they up to? It looks like four men. No, there are five! The fifth man is on a makeshift bed and the four men around him are doing something with some ropes!

This whole thing was distracting the crowd from the Teacher they had come to hear. But then, He was watching, too!

All of a sudden the bed comes down through the roof, held by the corners with ropes, and the four men letting the ropes down with their hands. In the next moment, the man in the homemade bed is lying on the floor in their midst, directly in front of the Teacher.

How rude, they think, to disturb this Rabbi. What will He do? Will He resent this blatant intrusion? Will He upbraid them and throw them out, as he had done with the moneychangers in the temple?

No! Listen! He is not angry. Rather, He is impressed with the faith of the four men.

Now He is looking at the man in the bed on the floor. Poor man! Obviously he has palsy. See him shake. Quiet! The Rabbi is looking at the sick man. What is He saying?

"Son, thy sins be forgiven thee."

He is saying something else, too, but it is hard to hear.

He speaks again. "Arise. Take up thy bed and go thy way into thine house."

Look! The man is getting up! He's walking. This is amazing! We never saw anything like this before.

It took a lot of courage—the Lord saw it as "faith"—to disrupt a public meeting and do what the four men had done. The question arises, why did they do it? Obviously, because they loved or cared for the sick man more than they cared for their pride, their social standing, and what they thought their neighbors might think.

They were putting "first things first." They cared enough!

We can apply this to our everyday lives, can't we? Since we are thinking about Christian Camping, let me apply it to that for a moment.

"We love those rowdy little neighbor kids down the block," you say. "Sometimes they're a nuisance but we sure would like to see them saved."

How much do you want to see them saved? Enough? Enough to go down and invite them to camp and give them a camp registration? Enough to pay their way, or part of their way, to camp? Enough to put that expensive gas in the car and take them to camp? And then go get them a week or two later?

Do you care enough to go out and help the camp so the kids can go? Do you love those children enough to cook at camp? Or paint porches? Or mow grass? Or counsel? Or wash dishes?

What is enough? The four men cared enough! As a result their friend left the presence of Jesus with his body healed and his sins forgiven.

# SUMMER OF 1982

# CAMPS &



## CANADA

### **CROWNEST LAKE BIBLE CAMP**

**Coleman, Alberta**  
Children's camps, Youth, College and Career, Mountaineering and out-trips  
Registrar: Elvin Thiessen, Box 250, Coleman, AB T0K 0M0

### **MEADOW LODGE BIBLE CAMP**

**Edmonton, Alberta**  
Boys, Girls, Youth and Family Camps  
Write to: Sidney Tordoff, 976 Alder Ave., Sherwood Park, AB T8A 1V6

### **CAMP OKOTOKS**

**Okotoks, Alberta**  
Children's, Teens and Family Camps  
Registrar: Mrs. Dorothy Ballard, 135 Canterbury Drive SW, Calgary, AB T2W 1H3

### **BETHEL BIBLE CAMP**

**Westlock, Alberta**  
Children's and Youth Camps  
Registrar: Mrs. Bill Lyons, R.R. 1, Westlock, AB T0G 2L0

### **DAYBREAK POINT BIBLE CAMP**

**Anvil Island, British Columbia**  
Girls, Boys, Youth, College and Career  
Write to: Daybreak Point Bible Camp, P.O. Box 34014, Station D, Vancouver, BC V6J 4M1

### **CAMP IMADENE**

**Duncan, British Columbia**  
Girls, Boys, Youth, Teen and Twenty, and Family Camps  
Registrar: Lewis Dawes, Box 8, Duncan, BC V9L 3X1

### **MORNING STAR BIBLE CAMP**

**Westbank, British Columbia**  
Girls, Boys, Teen and Family Camps  
Write to: J. E. Salmon, Box 956, Westbank, BC V0H 2A0

### **PACIFIC NORTHWEST BIBLE CAMP**

**Clayburn, British Columbia**  
Family Camp  
Registrar: Mun Hope, Box 41, Aldergrove, BC V0X 1A0

### **PRETTY VALLEY BIBLE CAMP**

**Swan River, Manitoba**  
Girls and Boys Camps  
Registrar: Miss E. E. Davey, Gen. Del., Swan River, MB R0L 1Z0

### **FAITH BIBLE CAMP**

**Victoria Beach, Manitoba**  
Children's, Youth, Junior & Senior High, Senior Citizens and Family Camps  
Secretary: Bruce G. Beatty, 14 Callum Cresc., Winnipeg, MB R2G 2C8

### **MALAGASH BIBLE CAMP**

**Cumberland County, Nova Scotia**  
Boys and Girls, Youth, College and Career, Family Camps and year-round retreats  
Registrar: Mrs. Parker Wells, 16 Crescent Ave., Moncton, NB E1A 3J3

### **JOY BIBLE CAMP**

**Bancroft, Ontario**  
Girls, Boys, Youth and Family Camps  
Registrar: Gary Pickell, PO Box 1480, Bancroft, ON K0L 1C0

### **WILDWOOD BIBLE CAMP**

**Chapleau, Ontario**  
Girls, Boys, Youth and Family Camps  
Administrator: Douglas N. Barnes, Box 877, Chapleau, ON P0M 1K0

### **FOREST CLIFF CAMPS**

**Forest, Ontario**  
Boys and Girls Camps  
Write to: Mrs. Barbara Gardner, 50 Pawnee Cresc. St., London, ON N5V 2T3

### **GUELPH BIBLE CONFERENCE GROUNDS,**

**Guelph, Ontario**  
Children's, Youth and Family Camps  
Write to: Guelph Bible Conference, 485 Waterloo Ave., Guelph, ON N1H 3K4

### **CAMP GALILEE**

**Haley Station, Ontario**  
Girls, Boys, Youth and Family Camps  
Write to: Camp Galilee, 143 Pleasant Park Rd., Ottawa, ON K1H 5M4

### **GRAPHITE BIBLE CAMP**

**Maynooth, Ontario**  
Children's Day and Youth Camps and Year-round retreats  
Write to: Garry Robinson, R.R. 1, Maynooth, ON K0L 2S0

### **CONESTOGA BIBLE CAMP**

**Moorefield, Ontario**  
Children's Day, Youth and Family Camps  
Winter and off-season retreats  
Registrars: Rob and Sheri Wynja, 15 Meadowlark Rd., Elmira, ON N3B 1T7

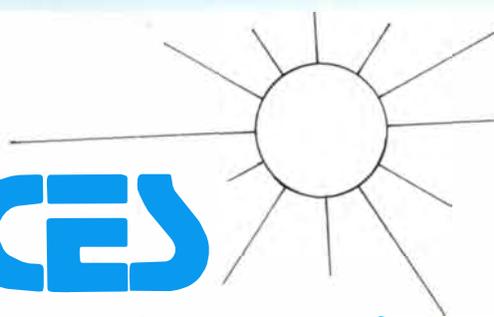
### **CAMP MINI-YO-WE**

**Port Sydney, Ontario**  
Girls, Boys, Youth, and College & Career  
Outtripping during Girls and Boys weeks  
Registrar: Mrs. E. Schulze, 45 Crendon Dr., Etobicoke, ON M9C 3G6

**Note: Camps are listed alphabetically by province and state.**

The list includes only those camps from which we have received 1982 address confirmation.

# CONFERENCES



## UNITED STATES

### **NORTHLAND BIBLE CAMP**

**Ramore, Ontario**  
Children's, Youth and Family Camps  
Registrar: Chester Donaldson, Box 1499,  
South Porcupine, ON P0N 1H0

### **CAMP MEDEBA**

**West Guilford, Ontario**  
Children's, Youth, and Adult Camps  
Wilderness canoe trips, and year-round  
retreats  
Write to: Camp Medeba, 69 Glen Cameron  
Rd., #201, Thornhill, ON  
L3T 1P4

### **CAMP BROCHET**

**Chicoutimi, Quebec**  
Children's, College & Career and Family  
Camps. All in French language.  
Registrar: Mde. Evelyne Landry, 120  
Regina, Arvida, PQ G7S 3B9

### **PARKSIDE RANCH CAMP**

**Magog, Quebec**  
French and English Ranch Camps for  
Children and Youth. Year-round retreats.  
Registrar: Fred Warnholtz, Box 386,  
R.R. 2, Magog, PQ J1X 3W9

### **CAMP JOIE DE VIVRE**

**Mont St.-Pierre, Gaspé, Quebec**  
Children's and Youth Camps  
Registrar: Dr. Donald Cox, 415 Boul.  
Mauricien Trois Rivières, Ouest,  
PQ G9B 1G1

### **FAIR HAVEN BIBLE CAMP**

**New Carlisle, Quebec**  
Little Campers, Boys, Girls, Teens, Day  
Camp and Adult retreats  
Write to: Jim Mitchell, PO Box 825, New  
Carlisle, PQ G0C 1Z0

### **CAMP JOLI-B**

**Rollet, Quebec**  
Children's and Youth camps, French and  
English Family camps  
Registrar: Gaston Jolin, CP 100, Rollet,  
PQ J0Z 3J0

### **FRONTIER LODGE**

**St. Hermengilde, Quebec**  
Junior and Senior Boys and Girls Camps  
and Youth  
Registrar: Mrs. Margaret Gentry, Box 95,  
Beaconsfield, PQ H9W 5T6

### **STRASBOURG BIBLE CAMP**

**Strasbourg, Saskatchewan**  
Children's, Youth and Family Camps  
Manager: Edwin H. Seed, 1208 Horace  
St., Regina, SK S4T 5L4

### **CAMP ELIM**

**Woodland Park, Colorado**  
Men's and Ladies' Conference, Retreats,  
Girls, Boys, Teen, Family and Trail camps  
Director: Paul B. Sapp, 2561 Elvin Ave.,  
Colorado Springs, CO 80909

### **CAMP HORIZON**

**Leesburg, Florida**  
Girls, Boys, Youth, College & Career,  
Couples and Family camps  
Registrar: MaryAnn Conlon,  
PO Box 1552,  
Leesburg, FL 32748

### **CAMP HOPE**

**(Christian Youth Camps Inc.)  
Dahlonega, Georgia**  
Children's, Youth, College and Adult  
camps  
Write to: Ed Myers, PO Box 3581,  
Augusta, Ga 30904

### **CAMP SUNRISE**

**Fairmount, Georgia**  
Girls, Boys and Youth Camps  
Registrar: Jack E. Wagner, Rt. 1,  
Box 289, Fairmount, GA 30139

### **WILLOWBROOK BIBLE CAMP**

**Des Moines, Iowa**  
Girls, Boys and Teen Camps  
Write to: Greg Arganbright, 4375 NE 38th  
St., Des Moines, IA 50317

### **IOWA BIBLE CAMP**

**Twin Lakes, Iowa**  
Children's and Youth Camps  
Registrar: Steven Swanson, 3301 Terrace  
Dr., Des Moines, IA 50312

### **CIRCLE Y RANCH**

**Bangor, Michigan**  
Children's Camps  
Registrar: Lessie Farmer, 10525 S.  
Peoria, Chicago, IL 60643

### **BAIR LAKE BIBLE CAMP**

**Jones, Michigan**  
Girls, Boys, Youth and Family Camps  
Write to: Bair Lake Bible Camp, 12500  
Prang St., Jones, MI 49061

### **UPPER PENINSULA BIBLE CAMP**

**Little Lake, Michigan**  
Girls, Boys, Youth and Family Camps  
Write to: Registrar, U.P. Bible Camp,  
Little Lake, MI 49833

### **STORY BOOK LODGE**

**Biwabik, Minnesota**  
Children's, Youth, College & Career and  
Family camps  
Write to: Story Book Lodge,  
535 Vermilion Trail,  
Gilbert, MN 55741

### **MIDWEST BIBLE CAMP**

**Paynesville, Minnesota**  
Children's, Youth, College & Career and  
Family Camps  
Registrar: Daniel J. Leverentz,  
4557 Oregon Ave. N.,  
Minneapolis, MN 55428

### **OZARK FAMILY CAMP**

**Freeburg, Missouri**  
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# INTEREST

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Address Correction Requested

## CAMPS & CONFERENCES

### TURKEY HILL RANCH BIBLE CAMP Vienna, Missouri

Children's, Youth, College & Career,  
Family and Wilderness camping  
Registrar: Steve Allan, Star Rt. 1,  
Box 91E, Vienna, MO 65582

### MASOKOBI BIBLE CAMP Ironton, Missouri

Girls, Boys, Teens and Canoe Wilderness  
camps  
Registrar: Ruth Salamun, 535 Forder Rd.,  
St. Louis, MO 63129

### HIGH TRAILS EXPEDITIONS Helena, Montana

Winter and Summer Trail Wilderness  
camping  
Registrar: Doug Crabb, Box 1267,  
Helena, MT 59601

### FRONTIER BIBLE CAMP Salmon Lake, Montana

Children's and Youth camps  
Registrar: Kenneth McGann, 741 Hwy.  
200 W., Plains, MT 59859

### CAMP BERIA Bristol, New Hampshire

Children's, Youth, College & Career,  
Family camps, conferences and retreats  
Write to: Camp Bera, Bristol, NH 03222

### CAMP GLENEDEN Glenwood, New Mexico

Children's, Youth, College & Career,  
Family and Trail Camps  
Write to: Jim Hunt, 7717 Springwood Dr.  
El Paso, TX 79925

### PINE BUSH BIBLE CAMP Bloomingburg, New York

Children's and Youth camps  
Registrar: Mrs. Debbie Ackerman,  
R. D. 7, Box 220, Middletown,  
NY 10940

### CAMP LI-LO-LI Salamanca, New York

Children's, Youth, Family camps, Canoe  
and Backpack Trips  
Write to: Camp Li-Lo-Li, Box 70,  
Salamanca, NY 14779



### SKYLAND BIBLE CONFERENCE Asheville, North Carolina

Family camp for all ages  
Registrar: Mrs. Welcome Detweiler, 252  
Hester Rd., Durham, NC 27703

### MOUNTAIN TOP YOUTH CAMP Pinnacle, North Carolina

Girls, Boys and Teen Camps  
Registrar: Charles W. Baker,  
PO Box 4086,  
Winston Salem, NC 27105

### WHITWATER BIBLE CAMP Fort Ancient, Ohio

Children's camps  
Registrar: James Slay, 202 Etta Ave.,  
Harrison, OH 45030

### EAGLE FERN YOUTH CAMP Portland, Oregon

Girls, Boys, Youth, Family and  
Wilderness camps  
Registrar: Mrs. Joyce McElmurry,  
335 NE 63,  
Portland, OR 97213

### GREENWOOD HILLS BIBLE CONFERENCE AND CAMP

Fayetteville, Pennsylvania  
Girls, Boys, Youth and Family camps  
Wilderness camping  
Manager: Ronald Moeller, 7062 Lincoln  
Way East, Fayetteville, PA 17222

### CAMP IROQUOINA Hallstead, Pennsylvania

Girls, Boys, Soccer and Family camps  
Registrar: Mrs. John Mason,  
2986 Highland Ave.,  
Broomall, PA 19008

### GRACE BIBLE CAMP

Frogmore, South Carolina  
Boys, Girls and Youth Camps  
Registrar: Julius S. Dennis, Rt. 4,  
Box 460, Johns Island, SC 29455

### MIO-SOUTH BIBLE CAMP Burns, Tennessee

Family Conference  
Registrar: John E. Phelan, Box 90051,  
Nashville, TN 37209

### HORTON HAVEN CHRISTIAN CAMP Chapel Hill, Tennessee

Children's and Youth Camps  
Registrar: John E. Phelan, Box 90051,  
Nashville, TN 37209

### SANDY CREEK BIBLE CAMP Washington, Texas

Girls, Boys, Youth, College & Career,  
Senior Citizens, and Family camps, and  
weekend retreats  
Registrar: John Rodgers, Rt. 1, Box 803,  
Washington, TX 77880

### ALETHEIA SPRINGS CHRISTIAN EDUCATION CENTER Ferrum, Virginia

Youth, College and Career, Adult  
sessions  
Registrar: Gerald J. Stiles, Rt. 2,  
Box 220, Ferrum, VA 24088

### LAKESIDE BIBLE CAMP Clinton, Washington

Girls, Boys, Youth, Family and Trail  
camps  
Registrar: Marlene Olmsted,  
12319 35th Ave. NE., Apt. B,  
Seattle, WA 98125

### SHILOH BIBLE CAMP Cosmopolis, Washington

Boys, Girls, Youth and Family camps  
Registrar: Jack W. Heseltine, Box 524,  
Cosmopolis, WA 98537

### LOST CREEK BIBLE CAMP Yakima, Washington

Children's and Youth Camps  
Sponsored by: Tieton Drive Bible Chapel,  
4305 Tieton Dr.,  
Yakima, WA 98908

### JUNIOR CRUSADE CAMP Hinton, West Virginia

Boys and Girls camps  
Registrar: Harry Pilkington, Box 999,  
Hinton, WV 25951

### WEST VIRGINIA BIBLE CONFERENCE Hinton, West Virginia

Youth and Family Camps  
Registrar: Harry Pilkington, Box 999,  
Hinton, WV 25951

### LAKE GENEVA YOUTH CAMP Lake Geneva, Wisconsin

Children's, Jr. & Sr. High, College &  
Career, Family and C.I.T. camps  
Write to: Lake Geneva Youth Camp,  
650 South St.,  
Lake Geneva, WI 53147

# INTEREST

JUNE 1982

## Can I Really Know the Will of God?

Gerald Stover on page 6

ALSO IN THIS ISSUE:

### THE POTTER AND THE CLAY

Donald Norbie on page 4

### SUBMITTING TO THE WILL OF GOD

Rick Knox tells the story of Alan Mostert on page 10





## EDITOR'S PAGE

by James A. Stahr

# The Voice of the People

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WHAT DO THE FALKLAND ISLANDS AND NORTHERN IRELAND HAVE IN COMMON?

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At the time of this writing (May 6) England and Argentina are locked in a bitter air and sea struggle over a cluster of islands in the South Atlantic Ocean. The Falkland Islands, known in Latin America as the Malvinas, are 250 miles from the tip of Tierra del Fuego and 750 miles from Antarctica's most northerly point. They have a land area of 4,600 square miles, slightly smaller than Connecticut, but a population of only 1,800, mostly sheep raisers of Scottish ancestry.

By the time this editorial reaches my readers, some formula of compromise may have brought a truce. Or, instead, a land battle for control of the islands may have begun. Already several hundred sailors have died, and the eventual loss of life may well exceed the total population of the islands.

There has never been more than a scattered population on the Falklands. The Republic of Buenos Aires planted a small colony there in 1829, claiming to have inherited rights to the island from Spain. In those days the newly independent regions of southern South America were jockeying for power. It was yet another 30 years before a full-fledged nation emerged, calling itself Argentina.

That colony on the Falklands lasted only briefly. When it seized three American sealing vessels, the U.S. government sent a corvette, the *Lexington*, which "laid waste the Settlement and proclaimed the islands free of all governance." Then in 1833 the British came back, reestablishing earlier settlements which have since continued for 149 years.

In proclaiming their rights to the islands, Argentina's leaders speak indignantly of their expulsion in 1831, but find it convenient to forget that their forebears threw the English out 60 years before that. British claims go back to the original discovery by John Davis in 1592. Captain John Strong sailed through the central passageway in 1690 and named the islands after Viscount Falkland, then Treasurer of the Navy. The French explorer and colonizer Louis de Bougainville established the first colony in 1764.

In 1765, Capt. John Byron planted a small settlement at Port Egmont and claimed the islands for Great Britain. Spain was putting the pressure on. The French withdrew in 1766 and in 1770 the British were ejected, bringing Spain and England to the brink of war. Port Egmont was restored to England in 1771, but

abandoned three years later. The Spaniards gave up their settlement, Soledad, in 1811. It was this settlement that Argentinians reestablished in the 1820's.

To whom do these islands really belong? The case from history is certainly debatable, whether made by Britain or Argentina, but Britain has the additional argument of a century and a half of continual occupancy. And unlike Argentina, Britain's real concern is not so much with history as with living people. The residents want to be British—pure and simple. They have democracy. They have virtual self-government. They don't want to go under a military dictatorship, even if it offers them the benefits of local television and air service to the mainland.

Argentina doesn't dare propose a plebiscite to let the inhabitants decide. Even letting the United Nations take over is risky for Argentina. Third-world dominated as the U.N. is, it would be hard pressed to abandon the principle of self-determination just to favor a third-world nation that is out to do its own colonizing.

But pity the British. They don't want the Falklands. It's the Falklanders that want them.

The situation is strikingly similar to the Irish problem, though far less complex. Why should young English soldiers die in either Ulster or the Malvinas? Who really cares back home about either place? But in both the South Atlantic and the North of Ireland, the voice of the people has been London's call to action. In neither place is colonialism or imperialism the British motivation.

Great Britain, once the world's greatest colonial power, has inherited the dubious privilege of being the world's foremost defender of a people's right to determine their own destiny.

Now consider, should it really matter to the people of Ireland if one corner of their island chooses to stay with Britain? When we Americans revolted, half of our continent chose to stay with the king. If the U.S.A. had the mentality of the I.R.A., we would still be trying to conquer Canada.

Should it really matter to the people of Argentina if a couple thousand people on some windswept islands want to go it alone (and need Britain to protect their right to do so)?

Do not both Ireland and the Falklands represent the age-old problem that always causes war? Men who aspire for leadership look for ways to increase their power. They care little for the

wishes of the people whose territory they are out to grab.

Apart from military force, I can think of three basic ways to determine the sovereignty of an area. The first is GEOGRAPHICAL, the second HISTORICAL, and the third is SELF-DETERMINATION, or what I call "the voice of the people" who live there.

The geographical argument works like this: if the Malvinas are off the coast of Argentina they ought to belong to Argentina.

That sounds plausible, but is it valid? The same argument could be used by the United States to claim the Bahamas, only 65 miles from the Florida coast. Or, by Canada to seize the islands of St. Pierre and Miquelon, a French colony only twelve miles from the south coast of Newfoundland.

The second argument is historical. This is the primary one Argentina is using, neglecting, of course, the first part of the history. This argument, if it succeeds, will prove hazardous for many countries. Spain might seize Gibraltar from Britain, and Morocco might seize Ceuta, the Spanish enclave across the strait from Gibraltar. The Philippines might lay claim to Guam, citing their common roots in the Spanish empire.

Surely Mexico is not strong enough to take back Texas from the United States. California was formerly surrendered to the U.S. by Mexico in 1848, seventeen years after Argentina's expulsion from the Falklands. But if we really believe that the claims of 150 years ago supercede the wishes of today's inhabitants, maybe we should just give both Texas and California back to Mexico.

So from our standpoint here in America, the principle of self-determination takes precedence over both historical and geographical arguments. Therefore we have little choice but to admire the courage of Great Britain in the Falkland crisis.

In any dispute over sovereignty the issues are complex. All three factors have to be considered. Britain seems willing to do this. Argentina is not. But for all of us it is hard to be consistent. We use whichever argument best suits our own objectives.

Evangelical Christians are particularly vulnerable to inconsistency. Many of our number cheer every time Israel grabs another hunk of Arab territory. It all belongs to Israel, we say, because God gave it to them 4,000 years ago. So what if they were kicked out 2,500 years ago (the Argentinians only go back 150 years to make their case).

We uphold the rights of the Falkland islanders who have herded their sheep on those rugged islands for only 150 years. Then why shouldn't we respect the rights of Arabs who grazed their flocks on hills of Palestine for centuries before Israel came back?

Don't think I am making a case for the Palestine Liberation Organization. It represents terrorism that we should utterly repudiate. I'm talking about the Palestinian people, many of whom are evangelical Christians. Driven from their homes or subjugated by Israel, held in refugee ghettos as pawns by the Arab governments, and ignored by evangelical Christians as if they were the enemy, these unfortunate people have no champions except the P.L.O. And that organization systematically assassinates any of them who dare speak out for reconciliation with their Jewish neighbors.

The tragedy of the holocaust breeds an emotional involvement with the Jews that makes it easy to ignore the tragedy of the Palestinians. Our sympathy with the Falkland islanders helps us see how hypocritical our attitude toward the Palestinian Arabs can be.

# INTEREST

JUNE 1982 Volume 47 No. 6

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# The Potter and the

**T**HE POTTER has power over the clay, says Romans 9:21. He takes it in his hands, puts it on his potter's wheel, then molds it with his fingers as the wheel turns.

From any given lump of clay he might shape a "vessel unto honor"—usable, attractive, valuable. Or, if he so wishes, he might mold that lump of clay into a pot fit only for the carrying of scraps—cheap, common, a "vessel unto dishonor."

He can do what he wants with the clay. The choice is entirely his. The clay has no voice in the matter.

This powerful figure is often used to emphasize the sovereignty of God. Man is nothing but clay in the potter's hands. The Creator forms him physically. The behavior and habits of his parents may contribute good or ill to the infant's development, but the individual himself has no choice over whether he will be born healthy or handicapped, normal, deformed or retarded.

Some go beyond this to moral choices and life decisions. These, they say, were decreed in eternity past. All the choices, all the events of a man's life, were pre-programmed. Just as the fall of Satan was decreed and planned, so also was the fall of man. Likewise the evil most men do was predetermined as well as the repentance and salvation of the few.

Even for these few, free will is an illusion. Their salvation begins with the new birth, and that not by choice of their own. Subsequent to the new birth God gives faith and repentance.

Faith itself is a gift, they say, not just the salvation faith brings. No one can believe without first being born again. Can a dead man make choices or do anything of himself?

For all this line of reasoning, the figure of the potter and the clay seems convincing. Does the clay choose? Can clay do anything? Is it not passive and dead, useless until the potter's hand forms it?

One must beware of pressing a figure too far. The same is true of the

parables of Jesus and the striking scenes of Revelation. These things are intended to illustrate truth, but not to formulate and force doctrine that goes beyond what is taught in a straightforward manner.

In the case of the potter and the clay, we must ask ourselves if other Scriptures limit or temper the teaching that might be forced from the illustration. Do they help us find balance?

To answer this, it is wise to go back to Jeremiah 18, where the figure of the potter and the clay is first used by the prophet. How did Jeremiah interpret and apply the imagery to Israel?

As Jeremiah watches the potter spinning his wheel, the clay pot he is forming becomes misshapen. The potter then starts over. He presses the clay down, reworks it and begins to form a new vessel (vv. 3-4). The stubbornness of the clay changed the potter's working.

The whole point is that the potter will change his working when the clay does not cooperate. Jeremiah applies this to Israel (v. 6). God Himself explains: "At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up and to pull down and to destroy it; if that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them" (vv. 7-8). Or, if God speaks to plant and build a nation, but it does evil and disobeys, then God will "repent of the good he had intended" (vv. 9-10).

In other words, God says to Israel, "You were a vase forming in my hands, a beautiful vessel. But because of your unbelief and rebellion I will break you down and start over." The destruction of Jerusalem and the exile to Babylon were that breaking process.

Thus there is a great deal of free will and human choice in the illustra-

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tion. God states that He works with people in accordance with their moral response to Himself. He does not act in an arbitrary, capricious manner.

R. K. Harrison explains: "Jeremiah asserts the sovereignty of God over all humanity (cf. Amos 9:7, Micah 1:2-4, etc.), though without the capriciousness associated with many earthly rulers, since God is governed by certain principles consistent with His self-revelation at Sinai. . . . Again the responsibility is laid upon the people themselves, since they determine their destiny" (*Jeremiah and Lamentations*, pp. 108-109).

In the Keil and Delitzsch commentaries, C. F. Keil writes: "This unlimited power of God over mankind is exercised according to man's conduct, not according to a *decretum absolutum* or unchangeable determination" (*Jeremiah*, I, 295).

Now in Romans 9:21 Paul uses the same figure. Israel has been removed from special blessing and will once again be removed from the land itself. Jerusalem is about to be devastated. Some Jews will cry indignantly, "But we are God's chosen people. God has promised us this land."

Paul would reply, "God is sovereign, and can choose to remove you from blessing and from the land if you turn away from Him. You have not submitted to the righteousness of God (10:3). You have been broken off because of unbelief" (11:20).

Rather than teaching decretal theology, this figure actually emphasizes human responsibility. God's working with people is conditioned by their response.

Romans 9:21 speaks of God's dealing with Israel, not the question of individual salvation. Although Israel nationally has been set aside, individual Jews may still receive Christ.

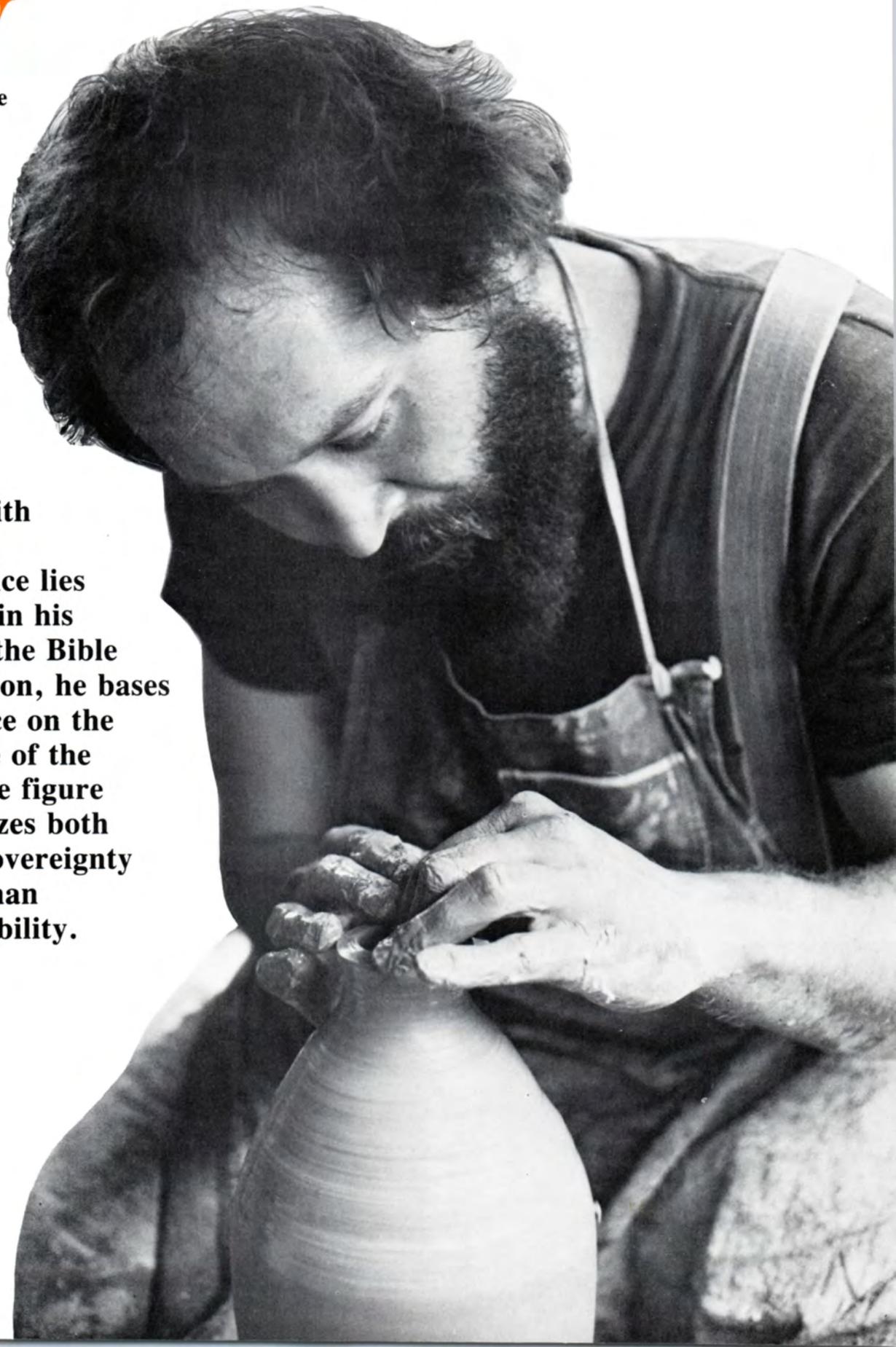
Today the church is God's chosen vessel. The Gospel message goes out to all nations. "For whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13).

It is a valid offer. ●

# Clay

by Donald L. Norbie

**The potter can do what he wants with the clay. The choice lies entirely in his will. In the Bible illustration, he bases his choice on the response of the clay. The figure emphasizes both divine sovereignty and human responsibility.**



# Can I Really Know

In questions of leading, answers don't come easy. Struggles are involved in finding God's will. Motives, ambitions and whims must be sorted out. But clear guidance can be found when certain basic principles are recognized and honored.

**T**HE TELEPHONE rang insistently. The speaker had just finished his radio message. He hoped someone else would answer, but it rang and rang and rang.

He lifted the receiver and identified himself. The voice on the other end asked a question.

"I am a Christian. Is it really possible to know the will of God for my life?"

The caller hesitated, then continued, "If a Christian once knew the will of God and disobeyed it, is it possible to get back to the center of God's will?"

These are questions of the greatest importance. A believer certainly may know God's will for his life. He may not understand it. He may not even enjoy it. But he certainly can *know* it.

The Apostle Paul wrote: "**Wherefore be ye not unwise, but understanding what the will of the Lord is**" (Ephesians 5:17).

This instruction assures the Christian that it is fully possible to know the will of God for one's life. When you stand at the crossroads, and know not whether to turn to the left or to the right, you can know what God wants. The Christian who is willing to put himself completely at God's disposal can know the way that God would have him go.

There are answers to our many questions. What shall I do with my life? How can I make the best use of my talents and my resources? Is this

the time for marriage, or to enter into business, or to go to college?

The answers do not always come easy. Sometimes the believer must wait upon God until he feels he can wait no longer. Struggles are involved in knowing His will. Motives, ambitions and whims must be sorted out and evaluated honestly. However hard to decide, however long one must wait, however confusing the circumstances—the believer must not move in any direction until he knows, understands, what the will of the Lord is.

There are many factors involved in the knowledge of God's will. There are sound principles to recognize. Our discussion cannot research every guideline, but we will touch base with a few principles. Any one of them might prove to be the very word that is needed by someone who is struggling to find God's will for his or her life.

## EQUIPPED FOR SERVICE

First, God equips the Christian for service. There are people who say that God could not be calling them to service since they do not possess any particular talent for serving the Lord. Such reasoning is backward. Every believer possesses abilities to render service unto Jesus Christ. It is not spiritual in any sense of the word to count oneself among the so-called unable or un-equipped.

# the Will of God?

by Gerald L. Stover

Romans 12:3 is a poignant word at this juncture: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

This passage warns against over-thinking oneself. The Christian can be enamored of himself and his gifts to the point where God cannot use him. On the other hand, the believer is also required by Romans 12:3 to rightly evaluate himself before God and men. Paul says he should not "think of himself more highly than he ought to think."

The word "ought" is a contraction of two words, *owe it*. There is obligation in this word. The Christian is under obligation to God to rightly appraise his gifts for service and his abilities as a member of the Body of Christ. It is not pride to recognize humbly in the presence of God that one is given this or that ability to serve God and to function in the Body.

Therefore, instead of falsely concluding that God has not equipped us for service, we must recognize that every member of His body has a place of ministry. There is no Christian without obligation to occupy his God-assigned place of ministry and function in it.

While the Christian takes cognizance of his gifts for ministry, he must not become envious of the abilities of others. This is carnality and savors not of the Holy Spirit (I Cor. 3:1-4). Every one of God's servants is different. Each has his own ministry for the Lord. To be discontented with God's assignment in grace is to hinder effectiveness, and perhaps ultimately disqualify one for real service to Jesus Christ.

If you are to know the will of God for your life, you must recognize that as a member of the Body of Christ you have service to perform. God will guide you within the context of this assignment.

## SPIRITUAL PREPARATION

Second, God's guidance involves spiritual preparation. Romans 12:1-2 reveals at least three very important ingredients to the knowledge of the will of God. If the believer disregards these tenets, he does so at his own expense.

The first of these is *unqualified surrender to the will of God* (v. 1). It is God's will that Jesus Christ should be the Lord supreme of every believer. The presentation of our bodies to Him is in reality the presentation of our total

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



# In times of perplexity and in the spirit of yieldedness, we wait upon God. The results are never disappointing!

selves to His control.

The best way to know the will of God for tomorrow is to do what we know to be the will of God today. This involves the complete, unqualified surrender of ourselves to His sovereignty in our lives. This having been done, this being the very spirit of our lives, we stand ready to know His will in specific matters.

The second part of spiritual preparation is *unqualified separation from the world* (v. 2a). A believer who conforms his life to the pattern or mold of the world-system forfeits the ability to discern God's guidance. I John 2:15-17 equates this with the lust of the flesh, the lust of the eyes, and the pride of life. The Christian who regards these things with favor will stand confused concerning the specific will of God for his life or labors.

The third essential is *unqualified submission to the Word of God* (Rom. 12:2b). The Christian's mind, when occupied with the Word, is renewed. When his attitude is one of obedience to that which he reads in the Scriptures, he discovers that his entire thinking and doing has been transformed by the power of the Word.

Such submission to the authority of the Word qualifies one to know precisely what God wants in given circumstances or instances. God cannot and does not lead the child of God who esteems his own will to be superior to the Lordship of Christ or to that which is written.

This leads to another observation of genuine importance:

## CONSISTENT WITH SCRIPTURE

God's guidance is never contrary to His Word. Psalm 119:105 says, "Thy Word is a lamp unto my feet, and a light unto my path." In verse 133 of

the same Psalm we read, "Order my steps in thy Word, and let not any iniquity have dominion over me."

The gracious guidance of the Scriptures in the experience of the Christian is emphasized in these passages. Our feet, steps and pathway—all are ordered of the Lord. Happy is the believer who walks accordingly.

A young woman desired to be married to a man who was not a believer. She conferred with a servant of the Lord who reminded her of God's Word that a believer should not be unqualifiedly yoked with an unbeliever (II Cor. 6:14-18). Her reply was, "Well, I have prayed about it, and I believe that God wants me to marry him."

This is literally flying in the face of God's truth. Are we to believe that God has produced a new version of the Scriptures just for this young woman and others like her? When one insists upon disregarding the authority of the Word, he forfeits God's guidance in specific matters of life and service. God will never guide the believer into that which is a violation of the clear injunctions of the Bible.

If that which is proposed by way of action, including service, cuts across the fabric of the Word, the believer must refuse it. It is not of God.

## CALLED BY NAME

Finally, we note that God calls people by name to a specific work. Acts 13:1-4 reveals this fact. God called Barnabas and Saul by name, and sent them forth into "the work whereunto I have called them" (v. 2).

The Christian does not hear his name called out audibly, but there is no doubt that when one is called of God, he is made aware of it. The ears of the inner man register the call of God. The dedicated believer has his

ear tuned to the voice of the Spirit of God, and when God speaks there is an inner conviction, a deep-down spiritual understanding that this is the way of the Lord. This voice must not be stifled by the self-planning of one's life and by the pursuit of things that satisfy the carnal nature.

God does not call His servant to evangelize the world. No one person can do this. However, He does call men and women to specific work. God sent Jonah to Nineveh (Jonah 1:2). He led Paul past Asia, Bithynia, and Mysia, despite their great spiritual darkness, in order to direct him on to Europe (Acts 16:6-9). Here we see that God not only calls individuals to specific work, but also that an opportunity for service is not necessarily an expression of God's will for the present.

The yielded believer will know the mind of God. In times of perplexity and in the spirit of yieldedness we wait upon God. The results are never disappointing! ●

# His Hands

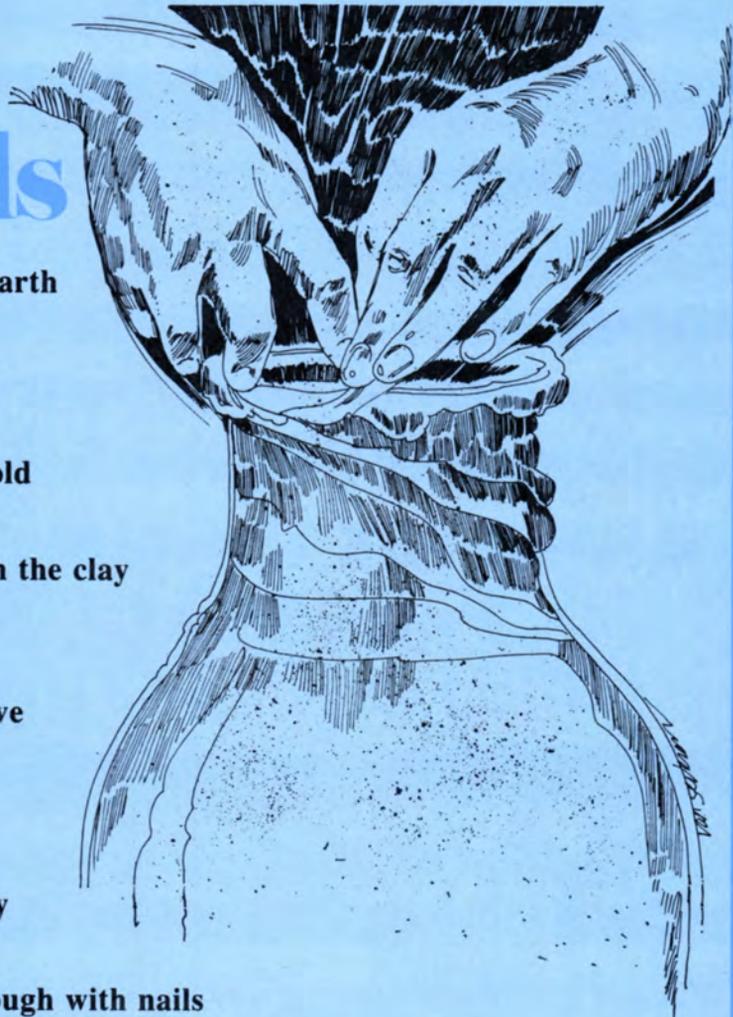
He stooped upon the new-made earth  
That great Creation day,  
And took into His mighty Hands  
A lump of common clay  
And skillfully did smooth and mold  
According to His plan,  
And with His Hands marked with the clay  
The Potter formed a man.

He stooped again in wondrous love  
Beside the broken clay,  
Took on Himself a human form  
And on one dreadful day  
Upon a cross 'twixt earth and sky  
He bridged the mighty span,  
And with His Hands pierced through with nails  
The Potter ransomed man.

And now in human lives He works  
His power and grace to show,  
And patiently He smooths and molds  
To make the vessel grow.  
But some are marred, and spoil again  
The purpose He has planned,  
Yet still the Potter holds them fast  
Within His pierced Hand.

But those He trusts He tests with fire  
To strengthen and complete,  
And those who have the highest worth  
Must bear the greatest heat,  
And only Glory will reveal  
The pattern He has planned,  
But every life He fashions bears  
The imprint of His Hand.

by Joan Suisted,  
New Zealand





**They ignored the offer to skip the traditional kiss. As they embraced, the chapel rang with the applause of delighted guests.**

# Shattered but Unshaken

SUBMITTED TO THE WILL OF GOD

by Rick Knox



Left: The wedding of Julie Hinrichs and Alan Mostert, June 27, 1981.

Above: Alan on his wedding day.

**I**T DOESN'T TAKE much of a mistake to smash a young man's future. It can require a miracle to put the pieces together again. Fortunately for Alan Mostert, God is still performing miracles.

In Alan's case, it only took a slight error in judgment to abruptly end his missionary career. He just meant to dive into some refreshing water after a hard day's work. But he went too deep, struck his head on the bottom, and broke his neck.

In that split second, Alan's ministry of discipling young men on the Caribbean island of Grenada was shattered. If he lived, he would have to return home. But he would need a miracle just to survive.

Yet five years later, Alan sat on the platform of a chapel in Frankfort, Illinois, joyfully watching Julie Hinrichs walk down the aisle to become his bride.

A miracle was happening. God was making something beautiful from the ashes left behind when Alan's future went up in smoke.

The tragedy struck on August 6, 1976, as 19-year-old Alan was helping prepare a campsite for Christian children. Hot and tired, Alan joined his co-workers for a cooling swim.

He was one of nine young missionaries serving on a two-year team with International Crusades, a short-term missionary organization. They had only been in Grenada since May, but Alan

had already won four men to Christ.

Outgoing and good-natured, he loved to joke with his teammates. So when he just floated face down in the shallow water after his dive, they thought he was kidding. For Alan, however, the situation was no joke.

"I didn't feel any pain," he recalls. "I just thought my head was stuck in the mud." But when he tried to dig his way out and resurface, his arms refused to work. Suddenly, he knew he was paralyzed. "My lungs felt like they were going to burst, and I realized I was drowning."

Unlike many facing death, Alan felt peaceful, even eager to make the transition from life to death. He held a quick conversation with God: "Lord," he said, "here I come. I can't wait! I'm ready to go."

But at that point, Marie Weadge, the team leader's wife, pulled Alan's head out of the water. She was sure he was playing games. As he gasped for air, Marie let Alan fall back into the water, unaware she had just saved his life.

Suddenly he was facing death again! Just as Alan gave up hope, co-worker Dave Hines turned him over and lifted him up. By then, Alan knew his neck

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*Photos are by the author, Rick Knox. Mr. Knox is a full-time Christian worker, serving the Lord on the staff of International Crusades, Prospect Heights, Illinois.*

## On his fifth day in Trinidad, Alan regained consciousness. He was taken to the airport and strapped into a specially prepared Lear Jet.

was broken, and pleaded with Dave to put him down.

"I'm paralyzed," he cried. As he lay there, looking into the azure sky, Alan spoke to God again.

"I don't know why you've let this happen, but I've given my life to you," he said. "You're the boss."

Team-mate Grace McFarlane, a registered nurse, was also present. She took charge of getting Alan to the hospital. Once there, they discovered that the only X-ray machine was broken and the facilities weren't equipped for so serious an injury. They decided to keep Alan in the hospital overnight, then fly him to Trinidad, where they could find better medical help.

Alan nearly died the next day. He was forced to wait in an ambulance at the airport under the searing tropical sun for three hours. A tourist was riding in the only available chartered plane. Sometime during that ordeal, an unidentified doctor gave Alan an injection that kept him alive. Finally, the plane returned and they placed Alan on board. Grace McFarlane and team leader Bob Weadge flew with him to Port of Spain, Trinidad.

Alan's five days in the Seventh Day Adventist hospital were a blur. X-rays confirmed that the fourth cervical vertebra had been fractured. Feverish, he drifted in and out of consciousness.

Meanwhile, Dr. Kevin Dyer, president of International Crusades in Prospect Heights, Illinois, looked for a way to get Alan home to receive the best medical treatment.

A flurry of messages passed back and forth between Trinidad and Prospect Heights. Could Alan survive the move? How could it be done? What would it cost?

At this point, the Lord provided another small miracle.

Dr. Stuart Kortebein, an acquaint-

ance of Dr. Dyer and an orthopedic surgeon, recommended the Spinal Cord Injury Program of the Northwestern University Hospital. He said it was one of the nation's best for treating spinal injuries.

Dr. Dyer discovered that not only would the hospital help, but they also had a specially equipped Lear jet for transporting spinal injury victims.

Incredibly, the jet would be in Florida that week, and could easily fly to Trinidad for Alan. Furthermore, Dr. Paul R. Meyer, Jr., director of the Spinal Cord Injury Program, had taken a personal interest in Alan's case, and offered to attend Alan in flight from Trinidad to Chicago.

There was only one hitch. The flight would cost \$6,600.

The decision was quickly made. Alan had to get home; the money would be raised somehow.

On his fifth day in Trinidad, Alan regained consciousness. He was taken to the airport, and Dr. Meyer strapped him into place near a window. Alan was homeward bound.

Near the end of the six-hour flight, Alan excitedly called the surgeon. He could move his hands slightly! What this meant regarding his recovery was unclear, but Alan's spirits soared.

Two weeks later, Alan was operated upon. The prognosis was uncertain, but Christians from all over North America were praying for him.

Many asked for the miraculous—a total recovery. Even Alan believed he would walk again. But he failed to realize how badly injured he was.

As International Crusades set up a fund for his medical and transportation expenses, Alan worked hard in his physical therapy and rehabilitation sessions. He was determined to do all he could for himself. As he struggled to control his unresponsive body, two facts gradually became clear.

First, he would never walk again. Second, marriage was out of the question.

"How could I ask a girl to take on the burden of caring for me?" he asks. "It just wouldn't be fair."

Rather than be depressed by his situation, Alan refused to let Satan get him down.

"I figured, if the Lord wants it this way, I'll just serve Him from a wheelchair," says Alan. The former missionary told other patients and the hospital staff about the Lord whenever he could.

Optimistic and outgoing, he encouraged everybody. During the weeks of his confinement, Alan reflected on the enormous changes in his life and attitudes in the last three years. He had not always been an encouragement to others.

Arrested several times in his mid-teens for fighting, Alan was looked on by many as a trouble maker. Rejecting his parents' faith, Alan kept Jack and Charlotte Mostert on their knees by his restless, short-tempered behavior.

At 16, Alan professed salvation during a week at Story Book Camp near Gilbert, Minnesota. That profession was sincere, but shallow; his Christian commitment was all but invisible.

The following year, Alan was in another fight, and the boy he beat up threatened to shoot him. Hearing the news, Alan quickly accepted invitations to serve as life-guard and counselor at Christian camps in Michigan and Illinois.

The Christian love of his fellow staff and campers got through to Alan. By the time he returned home, his rebellion against God was over. In his family's kitchen, he committed his future to the Lord. Although he had no idea of the adventures, les-

sons, and suffering in store for him, Alan gave God complete control of his life.

After high school, Alan worked a year in his father's sign shop. During that time, he again affirmed his willingness to serve the Lord. Within two weeks, he received a letter from International Crusades giving opportunity to join a missionary team and witness for Christ overseas.

The more he considered it, the more open he became. He applied and was accepted for training for the Grenada team.

Because of his high motivation to succeed as a missionary, Alan worked hard at International Crusades School of World Missions. When the eight-month course was done, he had made the team. Two weeks later, he was in Grenada.

All that was over now, and Alan searched for meaningful ways to spend his time. Just getting through each day was an ordeal. He says, "Being in a wheelchair every day of my life is a continual trial. I really need the Lord's help. But it also offers me lots of opportunities to witness when people ask what happened to me."

Alan settled on a program of extensive Bible reading to build up his biblical knowledge and help him reach out to others. International Crusades helped raise \$16,000 for a specially equipped van, and Alan began traveling to different states to encourage and challenge Christians.

Larry Rodgers, originally from Cedar Rapids, Iowa, was an orderly in a Minnesota rehabilitation center. He volunteered to accompany Alan and care for him on these trips. In all, they visited churches and schools in eleven states.

In 1978, Alan spoke at the Cedar Rapids Bible Chapel, Larry's home assembly. One of those who greeted him afterward was Julie Hinrichs, a tall, slender nurse. She had worked for two years in an orthopedic ward and had seen her share of quadriplegics. But Alan was different. His calm acceptance of his paralysis, along with his complete lack of bitterness, deeply impressed Julie.

Alan returned to Illinois and resumed working at his father's sign



Long hours and days of therapy helped restore some mobility to Alan.

shop, answering the phone and dealing with customers. It was during this time he began praying with two friends that God would supply wives for them. In the process, he began wondering if he would ever marry.

To avoid making hasty decisions which could later prove very painful, he decided on a list of incredibly high standards for anyone he'd ever want to wed.

Not long afterward, he met Julie again. This time it was at a basketball game at Emmaus Bible School in nearby Oak Park. The two talked for an hour in the school lounge during the game.

As weeks went by, they occasionally met again. Then he invited her to his parents' home for a casual dinner. She came back several times, and their friendship deepened.

In August, 1980, Jack and Charlotte Mostert decided to visit friends at Story Book Camp in Minnesota. Alan wanted to avoid the cold northern weather, and preferred to remain home. But he would need someone who was qualified and willing to care for him. Julie agreed to help.

During that week, she had total responsibility for him.

"Alan taught me a lot about quadriplegics," she admits. "I saw what it would be like to be married to someone like him." Once again, she was amazed by his attitude toward his handicap.

At week's end, they discussed how their time together had affected them, and discovered that each loved the other. Alan was absolutely elated with Julie.

"I've compared her to the standards I originally set," he says, "and she surpasses them all!" When Alan finally offered a formal marriage proposal, Julie accepted.

On June 27, 1981, at Camp Manitouqua, with the warm sun flooding the campgrounds around them, Alan and Julie were married. Alan's father performed the ceremony. Alan was delighted that so many friends could share his joy on this great day.

He promised to love Julie as Christ loved the Church, to sacrifice for her, to respect her, and do his best to be the spiritual leader in their home.

Julie responded, "I promise to totally accept you, Alan. I will care for you the rest of our lives. I promise to communicate openly, to be faithful, a willing helpmeet. I will submit to you and support you as my spiritual leader."

"I meant what I said," she insists. "I had peace at how God had worked in our lives and felt very aware that my vows were being said before Him."

Alan's father offered to let them skip the traditional kiss, but Alan and Julie ignored him. As they embraced, the chapel rang with applause from the delighted guests.

At a dinner that evening, Alan spoke of their future. He plans to continue working for his father. He and Julie want to have a "house of faith," trusting God no matter what happens. They want to use their home as a center for evangelism, making disciples in their own mini-mission field.

They also would like to travel, speaking to Christian groups as the Lord provides the opportunities.

But can Alan just leave his job whenever he wants to?

This is the last "miracle." Jack Mostert says Alan may take as many "evangelistic leaves" as he needs.

These two courageous young believers have demonstrated that tragedy can blossom into blessing, and that God does indeed give the desires of their heart to those who delight in Him. ●

## NEW WORKERS

### ROB CHRISTENSON

Christians of the Contoocook Valley Bible Chapel in Hillsboro, New Hampshire, have commended Rob Christenson to the work of the Lord.

During the six months that the assembly has met in a local high school cafeteria, the size of the fellowship has grown to well over a hundred. With the growth have come added responsibilities in evangelism, visitation, and Bible studies. In order to better meet these needs, the elders and Christians have commended Rob to this service. He will be collaborating with the other elders, but he will be serving on a full-time basis.

Rob accepted Christ as Savior early in his life and made a more meaningful commitment of his life during college years. After attending and graduating from Gordon-Conwell Seminary, he spent seven years working among a small group of Christians in a nearby village.

Rob and Cheryl have two children, Benjamin, 4 and Aaron, 1.

### MARK DYER, Box 203, Prospect Heights, Illinois 60070

Christians at Grove Community Church in Buffalo Grove, Illinois, have commended Mark Dyer to serve the Lord through International Crusades. Mark has been an active member of the commending assembly since childhood. He is a willing worker and has been active in children and young people's work.

### MR. & MRS. BOB GEERDES, Rt. 1, Jones, Michigan 49061

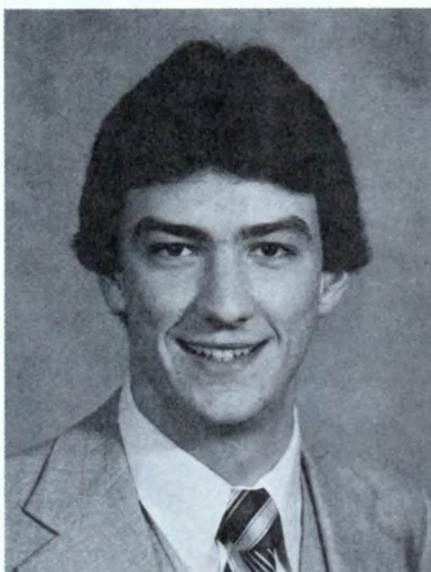
Christians of the Berwyn (Pennsylvania) Bible Chapel have commended Bob and Lois Geerdes to the work of the Lord at Bair Lake Bible Camp in Jones, Michigan. Bob is taking an early retirement in order to work in the camp program. He will be camp manager and Lois his secretary.

The Geerdes family have been in fellowship at the Berwyn assembly since its formation eleven years ago. The assembly is the outgrowth of a coffee house ministry, of which the Geerdes were original staff members. Bob served as an elder and Bible teacher at the assembly and was active in outreach.

The assembly and the camp board ask prayer for the Geerdes as they begin this ministry.

### CHANGE OF STATUS

A letter from the elders of Hillside Bible Chapel, Orillia, Ontario, advises us that the assembly's commendation of Stanley T. H. Beasley is no longer in effect. Mr. Beasley has



Mark Dyer

served in Newfoundland for many years. He continues in fellowship in the Orillia assembly.

### FOREIGN MISSIONARIES

*Ireland:* Christians at Parkside Gospel Chapel in San Francisco, California have commended **Hollis and Helen Black** to the Lord's work in Ireland. An earlier, short-term commendation was issued in 1980 (INTEREST, Feb. 1981). They return to the field in complete dependence on God's care and grace.

The Gospel Chapel in Holland, Michigan, has commended **Penny DeFouw** to the work of the Lord in Ireland. Serving with Ireland Outreach for the last year, Penny has graded correspondence courses, done graphic art and office work, and helped with Bible exhibitions for teachers in Catholic schools.

*France:* The Malton Bible Chapel in Mississauga, Ontario, has commended **Mr. and Mrs. Dudley Ward** to the work of evangelism, ministry and pastoral care in France. The Wards have been used extensively in Europe and in North America in touching lives for Jesus Christ.

*Peru:* Hilltop Gospel Chapel in White Rock, British Columbia, has commended **Phoebe Scott** to the work in Peru. Miss Scott will be working with Eric and Donna McKinley on a short-term, self-supporting basis.

Christians at Welton Chapel and Otsego Bible Chapel in West Virginia have commended **David Pollock, Jr.**, for short-term service in Peru. He expects to leave July 1, and will be working with John Hocking in Pucallpa.

*Bolivia:* Elim Gospel Chapel in Courtenay, British Columbia, has commended **Jurgen and Wendy Schulz** to the work of the Lord. Jurgen went to Bolivia in 1977, commended by two Victoria assemblies. On January 23 he married Wendy Horton of Comox, B.C., and her assembly (Elim) now commends them both to the work in Bolivia.

## CONFERENCES

### JULY 24-25—STRATFORD-BOONE, IOWA

Summer Bible Conference at Riverside Bible Camp, near Story City. Speaker: Ray Routley. Children's meetings and babysitting. Free meals and lodging. Contact: Doug Anderson, R.R. 1, Stratford, Iowa 50249.

*Conference announcements for the September issue should arrive at INTEREST by July 10. No charge for first appearance; \$20 prepaid for each additional appearance.*

## ADDRESS CHANGES

### WORKERS CHANGES

Derrick Bourne, 8 Intervale St., Roxbury, Massachusetts 02121

Kenneth Bowles, 14 Georgetown Court, Union, Missouri 63084

Mrs. Raymond M. Dell, 2409 57th St., Missoula, Montana 59807

Jim Paul, 920 Wonderland Rd., Apt. 308, London, Ontario N6K 2V8

Liddon Sheridan, 506 Trolley Line Rd., Graniteville, South Carolina 29829

### ASSEMBLY CHANGES

**BROOKLINE, MASSACHUSETTS,** Gospel Chapel, 416 Washington St. (formerly 366), % George C. Monroe, 15 Lawton Rd., Needham 02192. BB 2 p.m.

**ERIE, PENNSYLVANIA,** Grace Gospel Chapel, % Steven G. Lucas, 4403 Ellsworth Ave. 16509 (814/866-7541).

**COURTNEY, BRITISH COLUMBIA,** Elim Gospel Chapel, 566 Fifth St., V9N 1K3, % Ray Hollund, BB 9:30, FBH 11:30, M 7, Wed. 7:30 in homes.

**VICTORIA, BRITISH COLUMBIA,** Oak Bay Gospel Assembly, 1900 Oak Bay Ave. (Formerly called Ross Bay assembly, this group now occupies the facilities of the discontinued Bethesda Gospel Chapel). % Ray J. Allen, 1219 Clovelly Terr. V8P 1V7. BB 9:30, FBH 11:30, G 7, Tues. 7:45

### NEW LISTINGS

**WASHINGTON, D.C.,** Anacostia Bible Church, 16th and Minnesota Ave. S.E., 20020 (202/678-6555). % Lorren E. Hackett. SS 12:30, M 2. BB 7:30, Thurs. 8

**WASHINGTON, D.C.,** Immanuel Bible Assembly, 3303 10th St. NE, 20017 (202/269-4329). % Leroy Burns. BB 9:30, M 10:30, SS 11:45, M 7, Wed. 8

**COUNCIL BLUFFS, IOWA,** Meets in home of Lloyd Andrew, 213 Pickardy Lane. A letter from Keystone Bible Chapel in Omaha, Nebraska, announces the formation of this new assembly. Several families from Council

Bluffs have been a part of the Keystone assembly. A year ago they became exercised to start a work in their own area. They first met weekly for prayer and Bible study, later commencing a gospel work for children and teaching for believers. On March 7 they took on the full responsibility of a functioning assembly.

**TAVISTOCK, ONTARIO**, Tavistock Bible Chapel, Corner of William and Oxford Sts. % John M. Martin, Box 668, NOB 2B0. BB 9:30, FBH 11, G 7:30, Thurs. 7:45

This assembly was started in October 1980 as the result of Bible studies held in the home of Ken Wagler. Later the Bible class moved to the Library Hall and eventually the group purchased a former United Church building.

**ASSEMBLIES DISCONTINUED**

**CREIGHTON, NEBRASKA**, in home of Daniel Girdner.

**ARLINGTON, TEXAS**, Believer's Chapel, 304 Elliot St.

**WITH THE LORD**



Raymond Dell



Eustace B. Godfrey at 107

**RAYMOND DELL**, 78, of Redding, California, on March 13. Born in Petoskey, Michigan, he lived for many years in Montana, before moving to California and Arizona. He was commended to the Lord's work in 1962 and for several years assisted in the work at Rogue Valley Bible Chapel in Grants Pass, Oregon. For the past two years he has lived in Redding, where he helped with the Shasta View Christian Assembly.

Mrs. Dell makes her home at 2409 57th St., Missoula, Montana 59807.

**EUSTACE B. GODFREY**, 107, of Penticton, British Columbia, on December 13. Born in England on June 25, 1874, Mr. Godfrey came to Canada in 1891 and was saved two years later in West Selkirk, Manitoba.

In 1938 the Godfreys moved to Red Deer, Alberta and began helping the small assembly there. In 1944, at the age of 70, Mr. Godfrey felt the need to devote full time to the Lord's work. He retired from business and began visiting small assemblies, ministering the Word and preaching the gospel, having been commended by the Red Deer assembly. He continued in this work for 20 years.

Mrs. Godfrey went to be with the Lord in

1969. The following year Eustace married Mrs. Flora Woodland, a long-time acquaintance. She resides at #518, 431 Winnipeg St., Penticton V2A 6P4.

**MARY E. (BESS) MEDROW** of Hayward, California, on March 9. Mrs. Medrow and her husband served the Lord in Israel for many years, commended by Parkside Gospel Chapel in San Francisco. For the past several years she has resided at Bethesda Home in Hayward.

**HAZEL MURRAY**, 84, of Edmonton, Alberta, on March 13. She was in happy fellowship at Sharon Gospel Chapel until three years ago when she became ill. She and her late husband, William, served the Lord in Northern Ontario and Western Canada.

**JOSEPH B. SKELLY**, 99, of Brookline, Massachusetts in February. Mr. Skelly was born in Northern Ireland, and was in fellowship in the Brookline Gospel Chapel where he served as an elder for many years.

**NOTICES**

**CHRISTIAN GUEST HOME:** Country setting with Christian fellowship. Nice quiet place for a holiday. Home cooked meals. Situated on shores of Lake Erie. June to September. Reasonable rates. For information write: Mr. & Mrs. D. Frame, R.R. 1, Selkirk, Ontario NOA 1P0.

**TEACHERS WANTED:** Victory Christian School, a ministry of South Side Chapel, is

seeking teachers for elementary grades and English and math position on secondary level. Contact John Hollmann, 6100 Leona St., St. Louis, Missouri 63116.

**TELEPHONE EVANGELISM:** A ministry that you can perform from your own home to reach children. Package includes equipment, taped messages, plus instructions for counselors. Write for brochure to: Tel-A-Child Evangelism, Rt. 3, Box 1357A, Wild Acres Rd., Largo, Florida 33541 (813/531-2784).

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# REPORTS



Bill Wolitarsky

## C.C.B.S. APPOINTMENT

The California Center for Biblical Studies is pleased to announce the appointment of **William J. Wolitarsky** to the faculty, effective September 1, 1982.

Bill is a graduate of Dallas Theological Seminary, earning his Th.M. in biblical languages in 1964. He served for two years at Believers Chapel in Dallas, from which he and his wife, Karen, were commended to the work of God in Quebec. They have been instrumental in the establishment and growth of five French-speaking assemblies which are now led by Quebec Christians. Bill has devoted much of his time to the training and development of leaders in these assemblies.

During the 1978-79 academic year, Bill and Karen took a leave-of-absence from the field to teach at C.C.B.S. We look forward to their return as permanent faculty and to the contribution they will make to our lives and to the lives of our students.

*From William Anderson,  
President, C.C.B.S.  
5441 Overland Ave.,  
Culver City, Calif. 90230*

## CHRISTIAN MISSIONS PRESS

The board of directors of Christian Missions Press, Waynesboro, Georgia,

has announced the appointment of **Walter H. (Skip) Elliott III**, as manager of the Press. Mr. Elliott, 28, will move to Waynesboro from Sommerville, South Carolina, in June or July. He leaves employment as a salesman for a tool and supply company. He has been in fellowship at Jamison Road Bible Chapel, and active in Christian work.

Skip Elliott has been interested in Christian Missions Press for some time, and **William McCartney**, founder and manager, had shown considerable interest in bringing him in eventually as manager. After Mr. McCartney's unexpected death on March 15 (INTEREST, May, p. 3), the directors extended a formal invitation to Mr. Elliott. Mr. McCartney's daughter, **Linda Springman**, who has been working in the press for several years, has been guiding the business on an interim basis.

Christian Missions Press is a not-for-profit corporation involved in the production of tracts and gospel booklets. About 400 titles are currently offered. An illustrated catalog is available without charge (Box 675, Waynesboro, Georgia 30830).

## LETTER OF ENCOURAGEMENT

For more than 50 years, **August Van Ryn** published a monthly paper appropriately titled, "Letter of Encouragement." It was begun as a letter to shut-ins, but many other Christians have found it a blessing as well.

Before his death in February, August asked his two sons, **Elliot and Carroll**, to continue the monthly publication. They have agreed to do this and will be taking turns writing the paper on alternate months. Anyone wishing to be added to the mailing list, or to receive a quantity

for distribution at their chapel, may write to Elliot or Carroll Van Ryn, 1 Bradford Blvd., Frostproof, Florida 33843.

## MAN-O-WAR, BAHAMAS

After the dedication of our new chapel in 1976, our brethren became exercised about an annual conference. Since Nassau has their conference at Easter, and Spanish Wells during Whitsuntide, we chose the "Discovery Day" weekend in October, which is a national holiday here. Three conferences are now a memory and we are planning our fourth. We select speakers from the U.S. and Canada as well as the Bahamas. In previous conferences it has been a special joy to have **Bernard Fell** from England and **Cecil Simms** of Long Island, Bahamas, who did a great

*Continued on page 23*



## MISSING

Don LaRose of Hammond, Indiana, disappeared June 10, 1980, to the great distress of his wife and children. He may be an amnesia victim and totally unaware of his identity or his past. If you see him, please call 219/844-6523 (at night call 844-7488).

Don is a Bible-believing Baptist pastor with singing talent. He disappeared from Binghamton, N.Y., on a previous occasion under unexplained, possibly violent circumstances. The case received national attention. He turned up in a Minneapolis rescue mission with a different name. He came into fellowship in a local assembly, where he was eventually recognized through a published photograph. Reunited with his family he made a new start in Hammond.

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## FATHERS and SONS in the Work of the Lord



### Ross and George Rainey

*This is the eleventh in a series of reports featuring fathers and sons serving with U.S. and Canadian assemblies.*

"Praise flows from my heart for Christian parents who honored God in the home." So writes George Rainey from his own son's home in Plymouth, Michigan. "Thus from my childhood I was instructed in the Holy Scriptures. In the year 1912 in Bethel Hall, Brantford, Ontario, Christ Jesus became my Savior."

Ross, in turn, attributes his faith to "the prayers and godly example of my parents," which, along with high school years at Stony Brook School in Long Island, "molded my life in the direction of the Lord's glorious service." True, becoming a preacher was the farthest thing from Ross' mind when he was a youngster. He even told his father, "Your kind of work is not for me."

God had other plans. Ross says, "In whatever way one seeks to define the Lord's call, I know He called me to His service, and this, follow-

ing a three-year period of intense spiritual conflict, particularly during my first three years at university.

George felt the Holy Spirit's call to service when he was 17, three years after he was saved. Before the week had passed he was down in Market Square telling others of a Savior's love. He took on a Sunday School class and began a missionary study class for young people, as well as continuing in open air work. In 1918 he was commended to full-time Christian service.

Four years later, in Nanchang, China, George married Ruth Hawkins, whom he had met in the Missionary Training School in Brooklyn, N.Y. Among their teachers in Brooklyn had been Richard Hill, John Hill, T. Baird and C. F. Hogg. "In this school," says George, "I was taught to depend on my Father for all my supplies. This was a needed lesson which stayed with me all my life."

Missionary work in China ended abruptly in late 1923 when illness almost claimed Ruth's life. Back home, doctors said she could not re-

turn to the field. George then entered a life-long itinerant ministry in the United States and Canada. His lessons of trusting the Lord stood him well. "I know what it was not to have my train fare, and tell people I was leaving for a certain city. A brother or sister would meet me on my way to the station, put a bill in my hand, and I would have my ticket and 20 cents left for lunch."

Ross was commended to the Lord's service from Foxmead, Ontario, in 1954, after he had graduated from Dallas Theological Seminary. Like his father, he entered immediately into an itinerant ministry. Since 1960, more of his time has been concentrated locally, and his ministry has had more of a pastoral nature. He helped start and establish Hazelwood Bible Chapel in a St. Louis suburb, then moved to the Detroit area to work with Lake Pointe Bible Chapel in Plymouth, Michigan.

Through the years Ross has taught on a part-time basis in several Bible schools. Since 1974 he has been editor of a Bible study magazine called *Ministry in Focus*.

"My goals," writes Ross, "are to press on in the preaching, pastoral, teaching, conference and editing ministries. I am convinced that expository preaching is still the great need of the hour. Furthermore, I have an increasing burden to do the work of an evangelist."

Ruth Rainey died in 1966. She and George had labored together for 45 years. Subsequent to her death George came to live with the younger Raineys. Ross and Lillian and their children reside at **9257 Caprice Dr., Plymouth, Michigan 48170.**

George still travels. "At my age," he says, "my two bags and a typewriter are not easy to carry anymore, so I have longer stays with my family in Michigan. We have good days in the home and in the assembly."

# LETTERS to the editor

## In Defense of Bob Jones University

I received my copy of the March issue of INTEREST the other day and was appalled at the Editor's Page ("B.J.U. and the I.R.S. "). I trust the views expressed there do not represent those of the majority of good assembly folk.

You stated that the behavior of Bob Jones University "gives a black eye to evangelical Christianity." There are two observations I would like to make regarding this statement. The first: it is my understanding that in order to get a black eye, one has to be within arm's reach of the one with the outstretched fist. Evangelical Christianity has not been within arm's reach of Bob Jones University for many years, and it is not because B.J.U. has shifted its position. The second observation is that perhaps evangelical Christianity has received a black eye. However, I do not classify myself as an "evangelical," but rather a "fundamentalist."

Perhaps you should come to Greenville and visit B.J.U. first-hand rather than judge it from what you have seen and heard in the media.

David Harrell,  
Greenville, South Carolina

The article reveals a marked ignorance concerning the Bob Jones University situation and a dangerous trend in the position of INTEREST.

I have known the Lord Jesus as my Savior since I was nineteen years old. . . . I graduated from Bob Jones University in May 1981 with a B.S. in accounting. I am in fellowship with the saints at the Overbrook Gospel Chapel in Greenville.

Two aspects of your editorial are disappointing to me as a believer in the Lord Jesus Christ. First, you have joined the bandwagon of those opposed to the university by labeling the school's inter-racial dating policy as "racist." Your support for this position is your statement that "history has shown these things to be effective methods of keeping blacks 'in their place.'" And you continue, "religion here seems to be a cloak for old-fashioned racism."

Mr. Stahr, you give no substantial reason for your attack on the motives of this Christian organization. Do you know for a fact that Bob Jones University does not have a sincere religious conviction in this matter? In fact, B.J.U. has held to this conviction for over fifty years. I do not agree with their position, but I know it to be a sincere religious conviction that they believe can be supported from Scripture. You have revealed and published your ignorance in this matter, and the readers of INTEREST deserve an apology.

Second, I find it incredible that your statement concerning the "black eye" B.J.U. gives to evangelicals could get by those responsible for proofreading and editing INTEREST. The "evangelical" world is full of men with shifting, false theology. In addition, there is an ever-increasing tolerance of worldly life-styles and philosophies at some Christian colleges. Looking at the trend of evangelicalism

today, it is difficult to see, by comparison, how B.J.U.'s policy of inter-racial dating gives a black eye to America's evangelicals. Indeed, the black eye is given by those who claim to be evangelicals, but whose lives or doctrine emanate impurity. It is the evangelical world that gives a black eye to the fundamental Bible believer. Unfortunately, INTEREST appears to be a spokesman for evangelicalism.

Mark D. Foshager,  
Greenville, South Carolina

As one who comes from an assembly background and who is on the staff of Bob Jones University, I would like to comment on your editorial. When I came to B.J.U. as a freshman in the fall of 1970, I came despite the objections of my father over the racial policy of the school. I came because I felt that it was one of only a handful of Christian schools that were doing anything for the Lord. Most of the other fundamental schools have a strong Baptist influence which I did not want. I was very happy when the decision was made to admit Blacks. I pray for the students we now have and also pray that their numbers will continue to grow.

In the twelve years that I have been associated with the school I can count on the fingers of one hand the number of times the school's dating/racial policy was discussed during chapel. To hear the media and other interest groups talk you would think that the students have the separation of the races drilled into them, and that simply is not the case.

If the University is wrong in its racial policy it will have to pay for it at the Judgment Seat of Christ. It should not be persecuted for it in the free land that we live in. For you to imply that the University is wrong in its interpretation of the Bible is your privilege, but the University has the same right to its interpretation. Who is to say who is right or wrong? If the policy of the school is "blatantly racist," as you say, it will be judged as those who have held it will suffer loss as the Scriptures teach.

The principle that is at stake is not one of race at all. The issue is religious freedom. Although you do state your view that the University is entitled to its tax exempt status, it is lost in the over-all tone of your editorial.

You mention some of the dangers of government intervention into the sphere of religion in your column, but what you may not be aware of is that government persecution is already taking place. A pastor in Nebraska has been jailed for trying to operate a Christian day school according to the dictates of his conscience. A church in a Milwaukee suburb is involved in the courts with the I.R.S. These are just some of the things that are happening in the United States right now.

That is the reason why Dr. Jones III stayed on the issue of religious freedom in the Phil Donahue show. If you get off on other items it is conveniently forgotten. If Christians don't take a stand now the time will come when we will

face breaking the law if we meet together "to break bread" in a private home.

My last comment is directed toward the last paragraph of your column. I find it hard to believe that an "evangelical," a group which emphasizes love would advocate "yelling and screaming" as the method to bring about change. I would hope that this is not the case.

Thank you for your consideration of the points I have mentioned.

John Rush,  
Greenville, South Carolina

I couldn't believe what I read in Mr. Stahr's hasty and shallow commentary. He apparently has no background on the case apart from the news media's obviously slanted viewpoint, and what he saw on the Phil Donahue show; hardly a broad or factual enough basis for passing sound judgment, especially on such a "critical national issue!" He also shows ignorance and bitterness in implying that the University's dating regulations are in reality a method "of keeping blacks 'in their place.'" Has Mr. Stahr ever been to Bob Jones University? Why does he seem so eager to believe the most negative reports about an institution that is striving to do a work for the Lord?

Having been a student at Bob Jones University, I can say before the Lord that no black student suffers any discrimination from the school. As a student, I knew two of the black students personally and they were treated and loved as brothers. Every black student also had every opportunity for involvement in sports, academics, student body offices, and any other extra-curricular activities that students were involved in.

Maintaining a distinction between races is not the same as making one superior over another. God has also made men and women different and distinct. The Scriptures tell us clearly that God is against efforts to tear down these lines of distinction. Does this mean that men are superior to women? Absolutely not!

It is also hard for me to understand how certain evangelical colleges can be debating about such basics as the inspiration and inerrancy of the very Word of God, and yet it is Bob Jones' dating policies that are an embarrassment to believers!

Mr. Stahr's editorial comes across as a hasty and vengeful attack which leaves the impression that the editor has had an axe to grind all along and saw his opportunity in this case. I feel that some retraction or apology is definitely in order.

Earl W. Weldon,  
Taylors, South Carolina

I am writing in response to your editorial on B.J.U. and the I.R.S. As a member of the evangelical community and as an agent of the Internal Revenue Service, I commend you on your perception and boldness in identifying the true issues in this most distracting controversy.

I agree it is distressing that evangelicals have been given bad marks due to Dr. Jones' identification with them. Compounding this problem is the blind insistence, on the part of many who occupy our pulpits, that Dr. Jones is right on all points just because the I.R.S. is wrong on one. These preachers are unable to see that two wrongs make a

"wrong," rather than catapulting Dr. Jones into a heroic role and reducing the I.R.S. to a lone villain.

Raymond Bauman,  
Hazelwood, Missouri

Regarding "B.J.U. and the I.R.S.": Drinking fountains and marriage partners are two different matters. I, too, abhor separate drinking fountains. The latter, however, involves the producing of a new human life. I, for one, am unwilling to give consent to my son or daughter to enter any inter-racial dating or marriage relationship knowing the confusion of mind their resultant children may have—for a lifetime.

With your blanket "racism" catch-all you indict many of our most honored elder missionary statesmen who have seen and uphold the wisdom of God's principle of putting each race within the "bounds of their habitation" (Acts 17:26). Our U.S. "melting pot" image is hardly the ideal Christian standard.

Mrs. Richard G. Ulrich,  
Harrisburg, Pennsylvania

*Editor's Note: The March editorial has brought us a flurry of letters in support of Bob Jones University. Space limitations make it impossible to do more than quote selections, though we are giving more space to them than was taken by the critical sections of the editorial.*

*The letters suggesting that the editor should have visited the campus instead of listening to the media seem to miss the vital point. The editor listened to the President of the University. So did millions of Americans, who can never visit the campus. The "black eye" comes, not from what campus life is like at B.J.U., but because B.J.U. has gone to federal court, and then before the television cameras.*

*There are probably 7,000 Christian schools in the U.S.A. The I.R.S. list of ineligible segregated schools, published in the New York Times on January 13, included only 111 schools. Yet the majority of Americans think that segregation is the primary motive for Christian schools. Who helps create that image?*

*None of the letters we received made any attempt to challenge the editor's claim that in the Bible race is never defined in terms of skin color, but rather is consistently identified with language groupings (Acts 2:8-11; Rev. 5:9; 7:9; 10:11; 11:9; 13:7; 14:6; 17:15). It was by language groupings that God separated the nations at the tower of Babel (Gen. 11:7-9). So if the Bible does forbid the intermingling of races, our universities should abolish their foreign language departments, and parents should forbid their children from marrying people whose ancestors spoke a different language back in Europe.*

*If we want to emphasize the "boundaries" in Acts 17:26, then we all better move back to Europe, for all of us, except the Indians, are already outside "the bounds of our habitation." But Acts 17:26 stresses the unity of the human family ("made of one blood"). The people of "all nations" are the "offspring of God" (vv. 28-29).*

*Let's not blame the Bible for segregationist viewpoints.*

# QUOTES

DEADLINE: Letters for the September issue should reach INTEREST by July 10.

**Colorado:** Depth and strength sought in the oversight

**Wisconsin:** Daily radio broadcast brings response

**British Columbia:** Worker invited to visit Parliament

**Quebec:** Camping program growing on Gaspé peninsula

**New York:** Black Muslims hearing Gospel in Brooklyn

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

We are moving ahead with an addition to the house that the assembly here meets in. The addition is desperately needed because of growth in the attendance at the chapel and the tremendous growth in the community. The Lord has provided the necessary funds through sacrificial giving of mostly poor saints, and we are moving ahead without a loan.

Having an auditorium will enable us to have a conference that will pull in two other young assemblies within 60 miles. We believe the vision of all the saints will be enlarged to better share in their work. One of these assemblies is less than a year old. They have approximately six families and are seeing folks saved.

We have a healthy nucleus of young believers. Depth and strength in our oversight is a priority in our prayer requests.

The Lord's working here is nothing short of miraculous, but at the same time we have faced troubles, opposition and difficulties from almost every conceivable quarter. Just today a lady received Christ at a ladies meeting at the chapel. The new babes tend to make us better able to cope with the difficulties that arise. Please pray with us that what we are seeing will be lasting.

*March 6*

**KENNETH BOWLES, 14 Georgetown Court, Union, Missouri 63084**

The meeting in Union is almost twice the size it was a year ago. Bible studies are taking place in Augusta and near Pacific. Pray that new assemblies may result.

*March 12*



**Bill King**

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

In May a group of young people from Kawartha Lakes Bible School in Peterborough, Ontario, will be joining me for a month of door-to-door visitation. We plan to work one week in Shelburne and have a week of children's meetings, then two weeks here in Barrie and, hopefully, a week in Listowel. We pray that souls will be reached and saved.

*March 23*

**PEDRO DILLON, 10353 Imperial Ave., Cupertino, California 95014**

Our work with the Spanish group at the chapel is doing very well, but we find it is taking more and more of our time.

We have divided our Sunday School class into two groups because there is need for a class for new believers to study the first steps in the Christian life. Attendance on Sunday mornings is 25 to 35 adults, and during the week there are four Bible studies in different homes.

Last month we had an all-day conference on a Saturday. It was a very rewarding time and also a time of good fellowship. Forty-two adults attended and about 20 children. The subject of the conference was "Future Events," a very interesting subject for everybody, especially for some of the unbelievers who came.

Pray for the growth of the Christians and for

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those being reached with the gospel. The Spanish population is growing and there are many to be reached for the Lord.

April 9

**JOHN DUCKHORN, 1125 W. Scott St., Milwaukee, Wisconsin 53204**

During January I was in Colombia, South America, and was greatly encouraged with the opportunity to minister at the annual institute. We also spent two weeks in our old area of work in Bucaramanga and Malaga.

The Christian radio station here, WVCY-FM, has asked me to expand my daily program from ten to fifteen minutes. We have been on the air for a year and the response has been excellent. The time is given to me without cost.

The Lord has opened many doors to minister His word, in the assemblies as well as at a local coffee house. Last Saturday I spoke to a group of 65 singles from the University of Wisconsin on "How to Discern God's Will."

March 19

**MUN HOPE, P.O. Box 41, Aldergrove, British Columbia V0X 1A0**

At the invitation of a parliamentary committee, I spent several days in Ottawa, Ontario, having a breakfast, lunch and dinner in the House of Commons, with various Members of Parliament and Senators. The occasion was a non-partisan parliamentary leadership seminar. Two booklets, *God's Way of Salvation and Safety, Certainty, and Enjoyment*, were left in the office of each of the members, some with very favorable response. Please pray for them.

April 12

**WILLIAM KING, 306 Apollo Dr., Wilmington, North Carolina 28403**

This week while I am preaching in Atlanta and Augusta, Frank Perry, from the Bahamas, is preaching the gospel in Wilmington. In January we had Welcome Detweiler for meetings on the Christian Family. He called them

Fireside Chats. At least three people professed to be saved. Bill Morris from Colombia, S.A., was with us in February.

Sunday attendance in Wilmington is now 170 to 180 and climbing.

Our summer schedule is full. June, July and August are booked solid with camps and D.V.B.S. in North Carolina, South Carolina, Missouri and Georgia. Our two older girls are now involved with us in the ministry in puppets and playing the piano.

March 10

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

We have seen some blessing here and thank God for it. For over two years I have had a live, 15-minute radio program on the local station every Sunday morning. At least one family with two children is now in fellowship as a result.

We have started a couples and young singles Bible study every other Friday night, with up to 19 attending. The number at the Breaking of Bread has risen from six at our coming to more than 30, with sometimes as many as 50 at the 11 o'clock service. We now have two Sunday School classes, one for teenagers and one for primary children. Every Tuesday night I have a Bible study in a town about 35 miles away and trust to see more going on there.

Pray for God to raise up local gift as we desire to see others taking over the work, leaving us free to thrust out into other areas here and elsewhere. Two young men are showing some promise.

March 11

**JIM MITCHELL, P.O. Box 825, New Carlisle, Quebec G0C 1Z0**

It is a real pleasure to be able to serve the Lord on the Gaspé coast of Canada. Along the 200 miles of the peninsula's south shore there are only two assemblies and a few other small evangelical churches, yet a constant cluster of towns bordering the main highway. The evan-

gelical witness is small so the work for the Lord is great.

Our efforts have two main thrusts, to help in the New Carlisle assembly and to direct Fair Haven Bible Camp. Both have been a source of encouragement to us. In the weekly Bible studies, as well as in the gospel service, there has been an increasing interest. Recently two young men came to know the Lord.

The camp work has steadily grown in past years and we feel it is a vital part of the Lord's work here. There are no other evangelical camps for many miles. This summer we plan to add an adult retreat to our program of day and overnight camps.

We value prayer for the believers here as well as for those who need to know the Savior.

March 1

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God has been faithful through the 50 years of publication of *Palabras Fieles*, an 8-page, Spanish language, gospel magazine. The Spanish people are hungry for the Word and one copy is often shared with several families. It is estimated that a publication of 1,500,000 copies reaches about ten million people.

*Palabras Fieles* now reaches 25 states and 24 countries, therefore this missionary is able to reach many of the 248,100,000 Spanish-speaking people in the world. The papers are

sent out free and we look to the Lord to supply the need.

Due to the fact that foreign postage has more than doubled since the 1981 mailing, there is a real possibility that we will not be able to publish the 1983 issue. We normally start to mail by the first week in July or earlier, so many of the countries can receive it before the first of the year.

April 9

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

We have seen the Lord's blessing in our first year of full-time service. It is always a thrill when the Scriptures are obeyed and its demands met in the lives of His people.

We would greatly value prayer as we have moved from Newfoundland to a new sphere of service in the London area. The Lord confirmed His desire for us when I had the joy of leading a young man (David) to the Savior while preaching in Tillsonburg. He was brought to the meetings by a sister (Lynn) whom I led to the Lord in October. Pray for Lynn's husband that this may be a voice to him with regard to his need of salvation.

Pray as we purpose extensive tract distribution and personal visitation, that many will be awakened to their need of Christ. We hope too to be of help to the assemblies.

April 12

**FLOYD PIERCE, 1226 N. Third St., Springfield, Illinois 62702**

A good spirit prevails in the meeting here and progress is being made in helping the believers sense their responsibility for witnessing to the lost around them. Training films are being shown weekly and it looks like keen interest is being seen by the majority of the saints. A recent men's meeting was described by one of the elders as being the best we have ever had.

We are still awaiting application of the Brazilian churches for our visas to return to Brazil.

March 25

**HENRY SANCHEZ, 307 Cornelia St., Brooklyn, New York 11237**

We carried a regular load of Bible teaching



Virginia and Dick Strout

and evangelism all fall and winter. A highlight was a one-week crusade with David and Ruth Stiefler. The weekly AWANA clubs continue to be a tool in reaching many unsaved children. We thank the Lord for the young people and adults from our local assembly who help bring the gospel to these inner-city children.

Our Monday night activity with unsaved teens and young adults has brought to our chapel a number of Black Muslims. These are American blacks that have embraced Islam. They come for basketball, which gives us a marvelous opportunity to preach the gospel to them. Pray that many will be saved.

Sara continues to have ladies Bible studies in homes and at the chapel. These are a source of spiritual help to many.

This summer we will have a ten-week camp program at Pine Bush Bible Camp. We will again seek to sponsor needy children to a two-week session that could change their lives for eternity.

March 23

**LIDDON SHERIDAN, 506 Trolley Line Rd., Graniteville, South Carolina 29829**

Since my ministry in Bible preaching and teaching keeps me away from home more and more, I have urged Hellen to give up her job so that she might travel with me, not only to help in secretarial work, but also in ministry to women and in visitation. She has concurred in this and has resigned her job. We are traveling from North Augusta, S.C., to California and from Canada to the Bahamas, ministering the Word as the Lord opens doors.

In response to requests from African Christians and missionaries in Zaire, where we served for five years, we plan to return to Zaire for a Bible-teaching ministry for six months. We are scheduled to leave in December and return at the end of June, 1983. We greatly value prayer.

April 9

**WILLIAM SNYDER, 256 51st Ave., Lachine, Quebec H8T 2W2**

Presently I have two "Caring and Sharing" Fellowship Coffee Hours going on alternating

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George Yphantides

Tuesday nights, with about eight to ten people attending. We listen to a taped message and then share how it applies to our personal lives. We listened to one message by James Dobson on "Overcoming a Painful Childhood." His wife Shirley told how she was raised in a home with an alcoholic father. Of the eight people present, four had been raised in similar circumstances, and two shared how the Lord was healing those wounds since coming to know Him.

Marian has an afternoon Bible study with women who were contacted through the local Christian Women's Club.

Two special notes of praise. A corporate salesman whom we began talking to last summer when he separated from his wife, just turned his life over to the Lord. Pray for his willingness to follow through with his decision, and that he will be reconciled to his wife, and that she will be saved.

The other note of praise concerns our first Breaking of Bread as a French group in Lachine/LaSalle. For a starter, the group has decided to meet once a month on Sunday morning. Most of them go to the French assembly fifteen or twenty miles away in Longueuil, but live here. There were thirty adults and twelve children at our first meeting. It was a beautiful experience, the Lord confirming to each of our hearts His approval and blessing on our gathering.

April 12

**TOMMY STEELE, Jr., Rt. 1, Box 132,  
Victoria, Virginia 23974**

I praise the Lord for another year of opportunities to serve among the saints at Northside Gospel Chapel. Visitation has provided many openings in reaching people for Christ. A number of young people have been taught and grounded in the Word and are helping in the work of the assembly. This fruit is exciting and encouraging.

Also, this has been a busy year in both gospel and ministry meetings in other places. Chalk talks and the trumpet have been used. I have a number of things planned for the summer, and would appreciate prayer.

April 10

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

I have been privileged to preach and minister the Word on all but two Sundays, when services were canceled because of bad weather. There have been week-night engagements locally, plus a 20-day tour on the way to the Southeast Workers Conference in Tampa, Florida, and back. In all of this there has been evidence of God's blessings.

March 29

**RICHARD STROUT, 1469 Rue Dagenais,  
Sherbrooke, Quebec J1G 2B4**

We have a couple who has come back to the chapel after two years' absence. Another new couple has begun coming fairly regularly. The woman has accepted the Lord, but the husband is still searching. Our new chapel building is nearly paid for and then we would like to begin renovating it as the wiring and other things are very old.

We would appreciate prayer for the Bethel Bible Institute students who graduate in April. The Bible students, for the most part, will be using their training in the local churches. Most of those who studied the French language will be going to the foreign field.

In May we will be speaking in several assemblies in New Jersey and North Carolina as we go down to visit Dick's mother in Pittsboro Christian Home.

The month of July will be spent directing four weeks of camp at Bethel Camp.

March 23

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

We continue to see growth in all aspects of the work. Many new families are coming and have responded to the gospel. The believers in fellowship are concerned for souls and are reaching out to their friends, families, neighbors and fellow workers. It is so exciting to see this. Some have lost friends and family by their witness, but they remain faithful. The outreach ministries include weekly Bible studies for men and women, Pioneer Girls, Sunday School, young people's and a work for young boys.

In June, John Wesley White, an associate evangelist of Billy Graham's, will be in the area for four nights of meetings. We are praying that this will awaken the whole area to spiritual things. Many who would not come to a church building may go to hear him.

March 24

**GEORGE YPHANTIDES,  
134 Columbus Dr.,  
Tenafly, New Jersey 07670**

After serving the Lord for about seventeen years in our chapel here in Tenafly, we believe that God is moving us to Phoenix, Arizona. My health is one of the considerations and the other is the need for pioneer work in the large city of Phoenix. We would appreciate much the prayers of God's saints regarding our move.

We praise the Lord for a very active young people's work in our assembly here and also for the measure of blessing He has given the assembly as a whole.

April 6

REPORTS

Continued from page 16

pioneer work in our country in the early days of the assemblies.

In your times of intercession, do remember our Bahamian Islands in prayer.

*From Haziell L. Albury,  
Man-O-War Cay, Abaco, Bahamas*

SOUTHWESTERN ONTARIO

The annual Missionary Conference sponsored by assemblies in Sarnia, Forest, Parkhill and Arkona was convened in mid-February. The theme "Redeeming the Time," characterized the exhortations and reports brought by the speakers. Three of them, Graig Glass, William Letkeman and William Roller, have had recent and extensive missionary experience. The wrap-up address by Robert Dryburgh of London was a challenging conclusion to the five-meeting conference.

*From William F. Johnson,  
Secretary, R.R. 2,  
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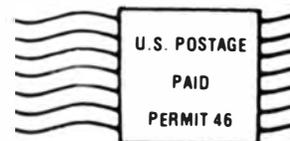
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# INTEREST

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## Christ in the Center

by Bruce Ewing

It is a happy group of people, sitting around the coffee table, chatting and laughing together. The conversation drifts to topics of work, sports, friends and the events of the day and week. Church activities are frequently mentioned, but even though everyone in the group is a Christian, the conversation never seems to come around to the Lord Jesus Christ.

Seldom do we stop and consider our conversation. Jesus stated that out of our mouths proceed the things of our hearts. Do we not divulge our hearts in reality? Do not our mouths reveal the priorities of our lives? Do they not speak of the emptiness of dynamic spirituality?

Be honest for a moment. Think about your discussion between church meetings, after meetings, and at social occasions. How much of the conversation centers around the person and work of Jesus Christ? Not, how much talk was there about the activity of the meeting, or about the people of God, but about God Himself? Is it not true that both the Father and the Son are being left out of the core of talk among God's people?

What are the benefits of talking about the person of Christ and His workings in our personal lives? First, such conversation brings glory to God. Our chief end as believers is to glorify Him.

To glorify God is to magnify Him, to lift him up, to extol Him, and to give Him His rightful place in our lives. This was at the very heart of the Lord Jesus' ministry here on earth. He wanted to glorify God by all that He did and said.

Secondly, conversation that centers on Christ builds up the inner man. When saints focus on the person of Christ, they renew their minds, being changed from glory to glory as they minister to one another (II Cor. 3:18). Christ, after all, is the fountain of our life, "the deep sweet well of love." How can we ignore the source of life and expect to have our thirst quenched?

What did the Holy Spirit mean when He said we are to encourage one another to good works and love (Heb. 10:24)? Of course, talk can just be that; but to speak of Christ as theology is not the issue. We are to speak of Him as He is—Life (Col. 3:4).

There is no legalistic format for Christ-centered discussion. If Christ is our life, then the discussion should flow naturally and with vigor. We will speak out of the abundance of our hearts with that which fills the heart. Our sharing of Him is our sharing of both knowledge and experience.

Think back to those people who have been of real spiritual help to you. What was the content of your discussions?

Thirdly, talking about Him keeps us from talking about each other. This, of course, is a real danger among saints. Christ-focused attention is a guard against gossip, slander, and idle words.

Christ-centered discussion does not have to be stilted, although it may seem uncomfortable to those who may not have an active walk with the person of Christ. Talking about the Lord of Glory should not be any different from talking about anyone else whom we love. We enjoy talking about our children, friends and loved ones. What about the one who allowed us to love, because He first loved us?

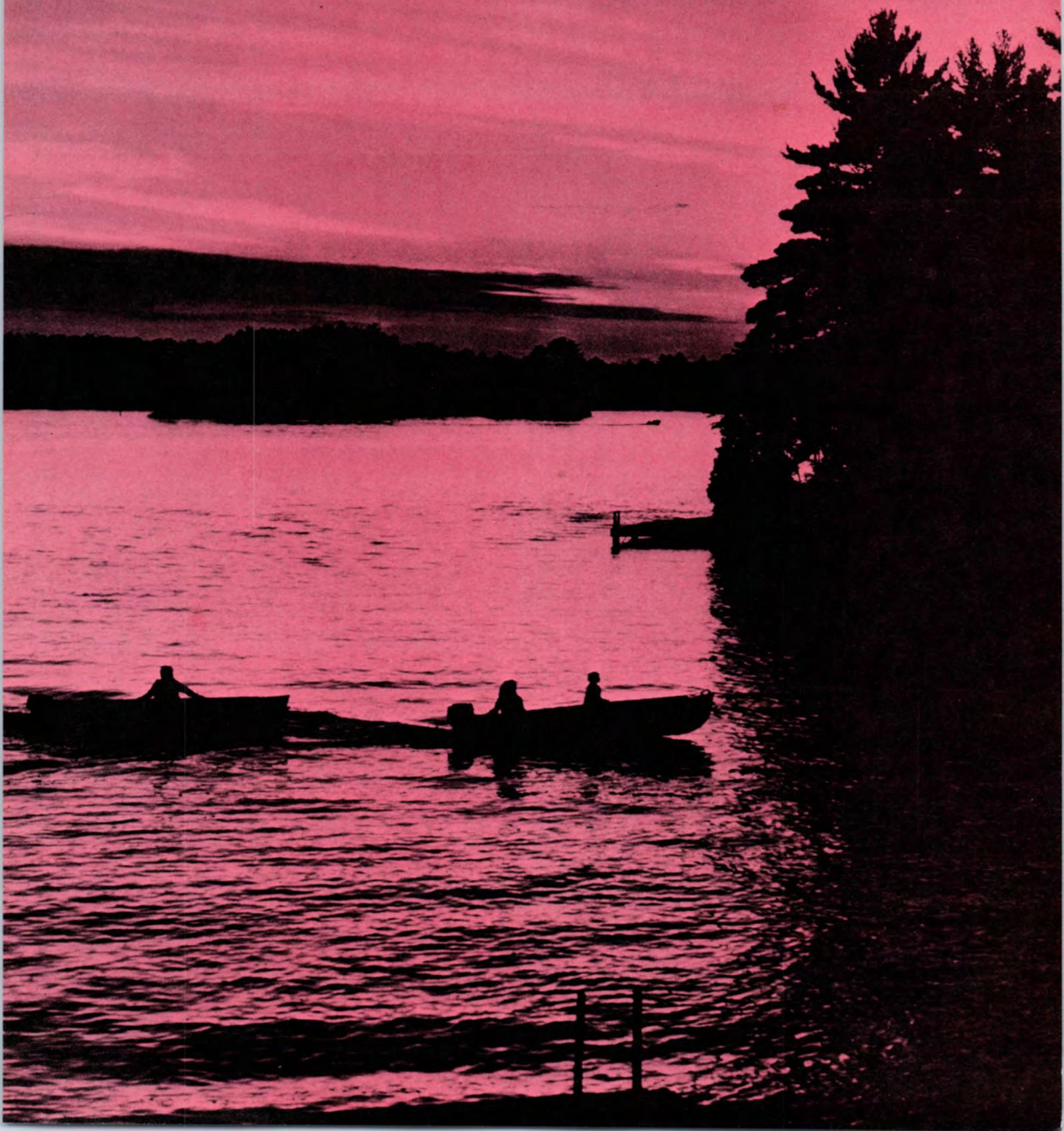
Do we seek renewal in the church? Renewal is a by-product of a relationship with Christ. Conversations lacking Christ-centered focus are an indicator of inadequate devotion to the One who gave Himself for us.

Let us put Christ at the center of our discussion as He becomes the center of our lives.

*The author serves the Lord in a pastoral and evangelistic ministry, working with Sunnyside Bible Chapel in Minneapolis, Minnesota.*

# INTEREST

JULY-AUGUST 1982





## EDITOR'S PAGE

by James A. Stahr

# The Wooden Brother

DON'T BE AFRAID TO MAKE A BREAK WITH TRADITION

A visitor to the communion service of the typical Christian Brethren assembly is struck by a number of unusual things. Not the least of these is singing without musical accompaniment. In all his religious experience he has probably never seen an entire church service conducted without the help of piano or organ.

Note my use of the word "typical." The practice is by no means uniform. There are many assemblies where someone slips to the keyboard when a hymn is announced and plays the tune quietly and reverently. But the majority of North American assemblies still sing without accompaniment at the remembrance meeting.

For most assemblies, the use or non-use of musical accompaniment is not a doctrinal issue. The subject never comes up in the New Testament. The Lord never told His church to use, or not to use, musical instruments. There are no examples in the New Testament of churches that used instruments, but that is understandable. It wasn't practical (or safe) for a church that hid out in catacombs to bring along a portable organ. We have no such problem.

Believers in Old Testament times certainly used instrumental music. In fact, it was commanded (Psalm 150). But that doesn't settle the case for New Testament times, inasmuch as our Lord drew such a strong contrast between Old and New Testament worship (John 4:20-24).

The absence of any New Testament statement or example seems to leave the whole matter in the practical rather than the doctrinal area. By practical considerations I mean such things as the beauty and meaningfulness of our music. In many assemblies, singing at the breaking of bread service is pathetically slow, draggy, sometimes singsongy. Embarrassing false starts are made when unfamiliar hymns are requested. Often a familiar standby tune is used instead of the one called for by the hymn book. It is not uncommon to have the same tune used twice in one service for two different hymns.

Problems like this—especially the draggy singing—have motivated many assemblies to assign someone to the keyboard.

But don't jump too quickly. There are pros as well as cons to the practice of singing without a piano.

### THE HISTORICAL BACKGROUND

The advantages of not using a piano are better understood when we know something of the history of the assembly movement. The breaking of bread service was not an afterthought in that history, but rather the place where it all began.

In the early 1800's it was unheard of that Christians of various denominational backgrounds could fellowship together around the Lord's table. Every denomination practiced closed communion. When the early assemblies began meeting "in Jesus' name alone," welcoming all believers irrespective of their denominational ties, they were introducing a major spiritual breakthrough.

Their independence of the clergyman was another breakthrough. In other churches communion could not be taken without a clergyman administering it. But in these new "brethren assemblies," as they came to be called, it was all right for the man in the pew to stand up and pray, announce a hymn, read the Scriptures, or even give a short message. This was called liberty of ministry.

Out of this grew a form of service unknown in denominational circles in those days, and still very uncommon outside the assembly movement. The worship service was conducted without a chairman and without prearrangement. It was conducted with virtually no rules except that it should be "in remembrance" of Christ and should include the passing of the bread and cup, in that order, at some appropriate place in the service.

Obviously you can't pass out a bulletin at the door when the order of service is not prearranged. Obviously you can't schedule hymns, and then give the organist an advance opportunity to practice them.

There is more yet. The meeting took on a very contemplative atmosphere. Periods of silence and meditation were welcome. Compare this with other churches where even "a moment of silent prayer" is so uncomfortable it rarely lasts more than 35 seconds.

How does piano accompaniment fit meditative singing? Not too well. It can be fitted to it, tastefully, but the more common use of the piano is to stimulate singing, pep it up, keep it rolling along. This would radically change the

character of a meditative-type meeting.

The piano introduces another problem into congregational singing. Almost all our hymns are written in four-part harmony, but the great majority of our people sing only the melody. In the hymn book the melody is pitched for soprano and tenor voices. For the other half of the people it is a struggle to sing. Without a piano it's easy for the person who starts the hymn to pitch things down closer to the center of the spectrums of male and female voices. It's not easy to find a pianist who can do this.

When the pitch is too high, there is a loss of volume and enthusiasm in the singing. There is a tendency to compensate for this by increasing the volume of the accompaniment. In more formal churches the organ often drowns out the voices of the congregation.

Nevertheless, if your assembly has no one who can start hymns, then you are better off sending someone to the keyboard. But sometimes it's even harder to find a pianist who is willing and able to play without being given a list ahead of time. In cases like that you are better off without accompaniment.

#### THE ROLE OF TRADITION

Some people think that the only reason we sing without a piano is that we are bound down by the chains of tradition. Sometimes this has been the case. A few years ago resistance to change, any change at all, virtually tore some assemblies apart when young people began urging the use of a piano in the Gospel meetings or the Sunday School.

Many years ago I was in fellowship in an assembly that was going through this struggle. The piano was kept in a back room during the breaking of bread, then rolled out for Sunday School. Each time it was moved the door had to be taken off its hinges, or else the piano wouldn't fit through.

In other places, moving the piano wasn't practical, so it just sat there in silence during the remembrance meeting. Disgruntled brethren, unhappy with its presence, would speak of it as "the wooden brother."

In the course of time the wooden brother found its place, and now the "typical" brethren assembly is, in at least one respect, the most non-traditional church in the Christian community. Where else can you find churches that have some services with instruments and some without? On the one side are the relatively small number of tradition-bound churches that never use an instrument for anything. On the other side are the vast majority of churches, just as traditional, that wouldn't dream of conducting a service without a piano, organ, guitar, or whatever.

It was in such churches that I had my early Christian experience. I remember that even when we went out on street meetings we had to carry along a portable organ. What a refreshing surprise it was to me to discover groups of Christians that were not afraid to be different.

Flexibility is a virtue. And it never hurts to be a little different than the crowd. So if your assembly sings without instruments at the remembrance meeting, be a little proud of it. Don't be apologetic! After all, you're the group that is breaking the tradition that prevails almost everywhere else.

# INTEREST

JULY-AUGUST 1982 Volume 47 No. 7

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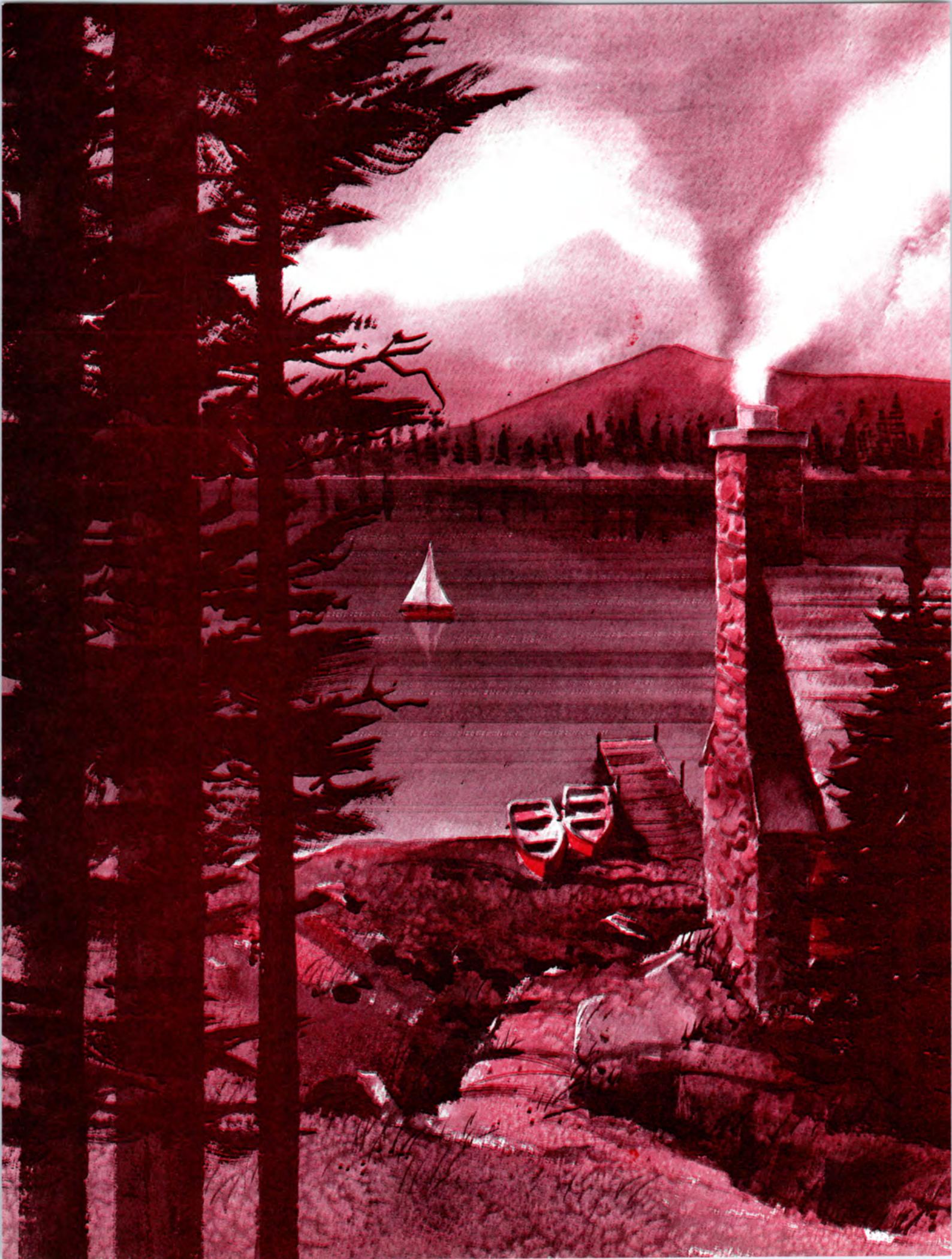
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A cabin, and a lake, and boats to rent.  
But God knows the need of a teenage girl.

# It Was Father's Decision

A TRUE STORY BY JANET DANIEL

**Our Heavenly Father,  
An earthly father,  
A grandfather**

**I**SAT looking out over the backyard. Healthy children ran in the warm sunshine. Ice tinkled in glasses on the patio. A gaily colored ball changed stripes as it spun between partners. Summer's arrival seemed joyously certain.

It was one of those special moments a mother sometimes knows. All the machinery of motherhood was running smoothly. My children's future seemed as optimistic as the spring day that surrounded us.

The door banged softly, and our sixteen-year-old daughter, carrying a book and a sun hat, curled up on a nearby lawn chair, away from the noise of the younger children.

A tiny shadow crossed my hopeful afternoon. Cindy was the oldest of five girls. She carried a great load of responsibility and often truly suffered for the Lord's work.

"Living by faith," as our family did, often meant doing without the things that most of her friends had. "Waiting on the Lord" sometimes meant that prayers went seemingly unanswered.

With summer coming, my heart longed to be able to do something

very special for her. Fun times were easy for the smaller children. A picnic in the mountains, a field trip, or even an over-night in a tent were all sure to satisfy. But Cindy had seen many summers like that. A teenager needed a real vacation—a cabin perhaps, a lake with boats, and maybe even other young people.

"You're talking about money," Elden warned when I proposed the idea to him.

"But we could pray about it," I protested. "God could give us a vacation."

"Yes, God could." His voice softened. "But it would have to be the Lord who financed it."

And so we prayed for a cabin, and for a lake with boats to rent.

The weeks passed. In early summer some old friends came through our city on their way home from a trip.

"We bought a cabin this year. It's located in a beautiful mountain setting. We'd like to offer it to your

---

Janet Daniel is a housewife and the mother of eight children. Until recently, her husband Elden served as Executive Director of Family Life Services in Colorado Springs, Colorado. Janet and Elden, with the children, fellowship at Rustic Hills Bible Chapel in Colorado Springs.

family for a vacation this summer. It overlooks a lake."

We sat in disbelief of our own prayers. "Does it have boats to rent?" I ventured.

"No. Not for rent. The boats are free. They belong to the owner of the private lake. He's quite friendly and doesn't mind people using them."

We were speechless. The Lord truly cared about teenagers, and vacations, and a mother's dream!

The vacation time was arranged for August. During July, Cindy had her first experience serving on the staff of a Bible camp.

When she arrived home she was so bubbly and satisfied that the vacation seemed to fade in its purpose to encourage her. She had made new friends, and had many cherished memories.

Vacation time approached rapidly. Clothes lay everywhere in classified piles. There were stacks for mending, and stacks for laundry, and stacks neatly folded and ready for packing.

The telephone rang. The camp director had a last-minute cancellation. He needed Cindy to come back for another week. It was the very week we would be at the cabin. Could she come? We would let him know.

"Oh, Mother!" Cindy pleaded. "I do appreciate how you wanted to do

**“As we drove home, I had a strange feeling that some of the pieces of the puzzle didn’t fit.”**

something special for me, but I really want to go to camp. Would you care?”

“Not really,” I answered slowly, “if Daddy agrees. I only wanted a special summer for you, and wherever you’ll be happy is where I want you.”

Daddy had other ideas. “No,” he said measuredly. “We prayed specifically for God’s will for you, Cindy, and God answered specifically. God has a reason for this vacation, and I want you with us.”

My heart sank! I really felt he was wrong. If our goal was to reward Cindy for her steadfastness, making her miss the desire of her heart really defeated the purpose.

I began to wish I’d never thought of the cabin. Maybe I should have waited for the Lord to reward Cindy His own way.

I privately shared my thoughts with Elden. He agreed it was a difficult situation, but he held a firm conviction that it would be rude to God to hand back His generous gift.

“There must be a special event waiting for you,” I assured Cindy. “I know you’ll see a reason.”

We had invited my parents and my younger sister Carla to join us. Carla and Cindy had had many great times

together, and with Carla along I knew Cindy would have a great time again.

Carla couldn’t come. She’d been too busy preparing to sing in a wedding. So as we approached the last curve of the road, I prayed silently. “Oh God, please let it be a beautiful place.”

It was! Even more beautiful than my request. The cabin was nestled among Ponderosa pine. It had knotty pine ceiling and walls, a huge open fireplace, and an open balcony for sleeping. The lake promised great adventure. We unpacked with eagerness.

The first day was a marvellous adventure. Everyone took turns investigating the cabin, rowing across the lake, and talking with other young people in nearby cottages. “Almost everyone here is exactly my age,” announced our thirteen-year-old.

Cindy tried to smile. True to her younger sister’s word, no one turned up Cindy’s age.

The rain came on the second day, and followed for the next three. I watched in bewilderment as Cindy made the best of things. The younger children enjoyed every inch of the cabin, rain or no rain. I knew in my heart that Cindy would have loved everything, too, even if it wasn’t what I’d really ordered for her, if she hadn’t been thinking of camp.

On the next-to-last day my father arrived. The sun came out, and all the children, including Cindy, cherished every moment with Grandpa. He sang to them in the evening by the fireplace. He caught fish with little Joshua. He sat in the cozy kitchen with the red-checked tablecloth and told stories of his boyhood that we’d never heard. He told of his love for the Lord and shared thoughts from the Scriptures.

We’d never seen him so relaxed. Grandpa was semi-retired with only one year left to work. He was a talented carpenter, and had worked hard for many years. But now he was

going to take it easier. Just a few little jobs and then he would spend his time building toys for his grandchildren, and maybe hand-crafting some pieces of furniture.

He enjoyed the cabin more than any of us, I think, especially the fishing. In fact, he planned to return to the area in his camper in a few days and fish some more.

As we drove home, I had mixed emotions. Such beautiful memories—and some parts were very satisfying for Cindy—yet such a strange feeling that some of the pieces of the puzzle didn’t fit.

We arrived home on Saturday. Three days later the telephone rang. Our dear grandfather was with the Lord. He had been doing carpenter work and fallen from a considerable height. He had died instantly.

“Oh Lord, Thou knowest all things. The way of a mountain sheep, the flight of a bird, the number of days of a man. Thou knowest the need of a young girl’s heart, including the true need, the long-range need—to spend the last few golden days with her grandfather before Thou didst take him home.

“Thou knowest also the need of a mother, the true need, the long-range need—to follow her husband even when it looks like the wrong path. Thou knowest the way of a father, the true need, the long-range need—to stand strong and lead with courage when Thou hast spoken to his heart.

“And Thou knowest the need of a grandfather, the true need, the long-range need—to be with Thee, close to Thy heart. Amen.” ●

# Campfire Christianity

by Bob Roberts

**There is no instant formula for spirituality. Someone has called Christian living “a long obedience in the same direction.”**

ROMANTICIZED pictures of the Christian life are the rule rather than the exception. They are so much a part of our thinking that we don't recognize them for what they are. We think we know how things ought to be. When it comes right down to it, our real lives never match up to our expectations. Feelings of failure and guilt inevitably follow.

For example, many Christians think that their lives should always be exciting and successful. We tend to focus on our successes when discussing our Christian lives. We know where we need help, and others know where they need help, but since all of us avoid discussing these things we begin to think that we are the only ones who have failed.

End of session campfires at Christian camps are notorious for this. I can remember fabricating success stories of my own to match those told by other campers. Looking back on it, I now realize that almost all of the stories told at those campfires were fabricated. We all left acting as though we were excited about all the things God was doing, but really were wondering why He was doing such dramatic things in everyone else's life while we just struggled along.

An aspect of American culture that has in-

vaded our expectations is the desire for immediate gratification. Christian bookstores are littered with books with titles like “Three Steps to Christian Maturity” or “The Secret of the Christian Life.” The idea behind most such books is that there is a way to short-circuit the growth process. People want results and they want them now.

The idea of gradual change, of a lifelong process, just won't sell today. Yet that is the New Testament picture of the Christian life. Jesus spoke of remaining, following, obeying and abiding. Paul wrote of pressing on; Peter and James of enduring. These words sound so uninspiring compared to the slogans and bumper stickers of the “now generation.”

There is no secret to the Christian life. It is, in Eugene Petersen's words, “a long obedience in the same direction.”

We need to be realistic in our assessment of where we are. We need to be biblical in our expectations of where we ought to be going in our Christian lives. We are not spiritual giants. The sooner we admit that, both to ourselves and to others, the sooner we will be able to help one another deal with the weaknesses that we all have. The sooner we get our expectations in line with the scripture, the better possibility there is that, when we do get to where we are trying to go, we will be where God wants us.

*Adapted from the bimonthly bulletin of the California Center for Biblical Studies. Used by permission. The author is on the CCBS faculty, teaching Bible Survey and Exegesis classes.*

# Changing Formats

by Kenneth McGann



*Plains, Montana, is a small city in the Rocky Mountains. Seven years ago some area Christians formed Plains Bible Church, constructing their own building and conducting their own services under the guidance of elders. One of these elders, Kenn McGann, tells what happened.*

**W**E BEGAN meeting together as an assembly of believers in 1975. We had no background in similar-type churches, and only later discovered our common ground with them. By that time our own searchings of the Scripture had helped us develop a church along New Testament lines.

Gradually our meetings evolved into a pattern. That pattern included the preaching service on Sunday morning, with all family members present, followed by Sunday School classes for all ages. On Sunday evening we met for the breaking of bread. After that came a fellowship time of discussion, or questions and answers.

After four or five years with this rather traditional format, the elders agreed together to initiate a new plan for our Sunday morning sessions. We would follow the precise wording of Acts 2:42 in both structure and sequence. In one lengthy session we would have first teaching, then fellowship, then breaking of bread and finally prayer.

**1. TEACHING:** Our meeting begins with the announcements and one song, chosen especially to prepare hearts to receive God's Word. The teaching then follows in the form of a message from God's Word, with application made to daily life.

**2. FELLOWSHIP:** The second part of our meeting consists of testimonies from believers within the assembly. We specifically ask that these testimonies relate to the message of the morning or of previous weeks, confirming the truth of the message either positively or negatively. A positive testimony says, in effect, "This is true, I have seen it happen in my life." Negatively speaking, the testimony

states, "I didn't follow what God said, and this is the result."

This fellowship time contains encouragement and exhortation to build up and edify one another. Also included is singing together, bringing praise and honor to our Lord Jesus Christ, who, above all, is responsible for God's dealings in our lives.

**3. BREAKING OF BREAD:** Remembering the Lord together means worship, in the form of singing, praying, and reading God's Word back to Him in praise. Self-examination by each individual is an important element of

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Here's what one assembly did. What have you tried? **INTEREST** invites reports from other groups that have experimented with revised formats.

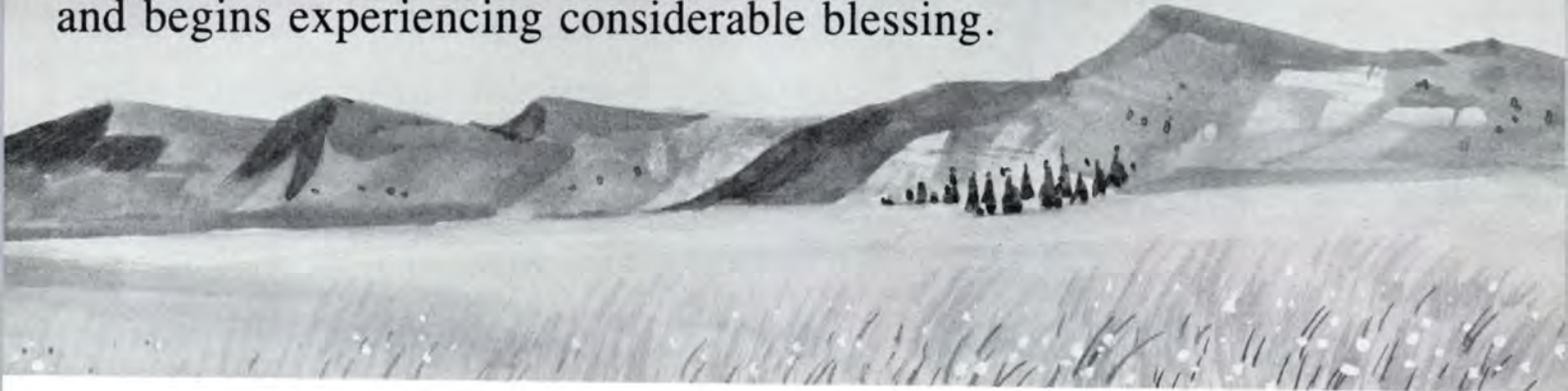
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this part of the meeting. It flows naturally out of the recognition of God's holiness and greatness. As we partake of the symbols of Christ's death, we are reminded anew of His tremendous love and sacrifice on our behalf.

**4. PRAYERS:** The unity that is created by the teaching, fellowship, and breaking of bread lends itself easily to the sharing of prayer requests and trusting God together to meet those needs. All of the brethren are free to lead in prayer.

# A Case Study

A Montana assembly studies Acts 2:42, revises its meeting schedule accordingly, and begins experiencing considerable blessing.



After an experimental period, the elders were convinced we should continue with this method. It had the overwhelming approval of those in fellowship. Also of encouragement have been testimonies of visiting believers from other states, who have shared how God has dealt with them through the messages concerning areas of need in their own lives.

Some adjustments have been made as we gained experience. At first we set no time limits on the total length of the meeting, nor on any parts of it. Later we limited the total time period to two hours.

We also made changes in respect to the Sunday School, first giving it up altogether, and more recently reintroducing it.

Giving up the Sunday School was really difficult, but at the beginning we felt we didn't have time for it. When we did give it up, we discovered a positive by-product. The responsibility for teaching was placed back in the home, especially upon the father. The assembly should never replace the father in his God-given role as spiritual teacher for his family.

Thus there came a new realization of the father's responsibility to train his family spiritually. Our men had to review their priorities and schedules in order to allow themselves more time for studying and teaching. We saw a fulfillment of Malachi 4:6—"He will restore the hearts of the fathers to their children, and the hearts of the children to their fathers."

Nevertheless, our children missed the Sunday School, and they said so. So did their parents. And we all saw that we needed to reach families who were only on the fringe of Christianity, not attending church themselves, but willing to send their children to a Sunday School.

With these things in mind we limited the duration of our four-part service (9 to 11 a.m.), and followed it up with a traditional Sunday School (11 o'clock to 12). But we have not lost the benefits of our main service.

One of those benefits results from the presence of the

children in the full meeting of the assembly. They hear the adults, including their own parents, agreeing with God's Word and telling of victories and defeats in their lives. This causes the children to look to the Scriptures for answers in their own lives.

Our families are no longer fragmented on Sundays, each member going to his own department. All are hearing the same thing being taught, which makes it easier for parents to answer children's questions. The Sunday School teachers, in addition to their class responsibility, can use their spiritual leadership in relating to the entire group.

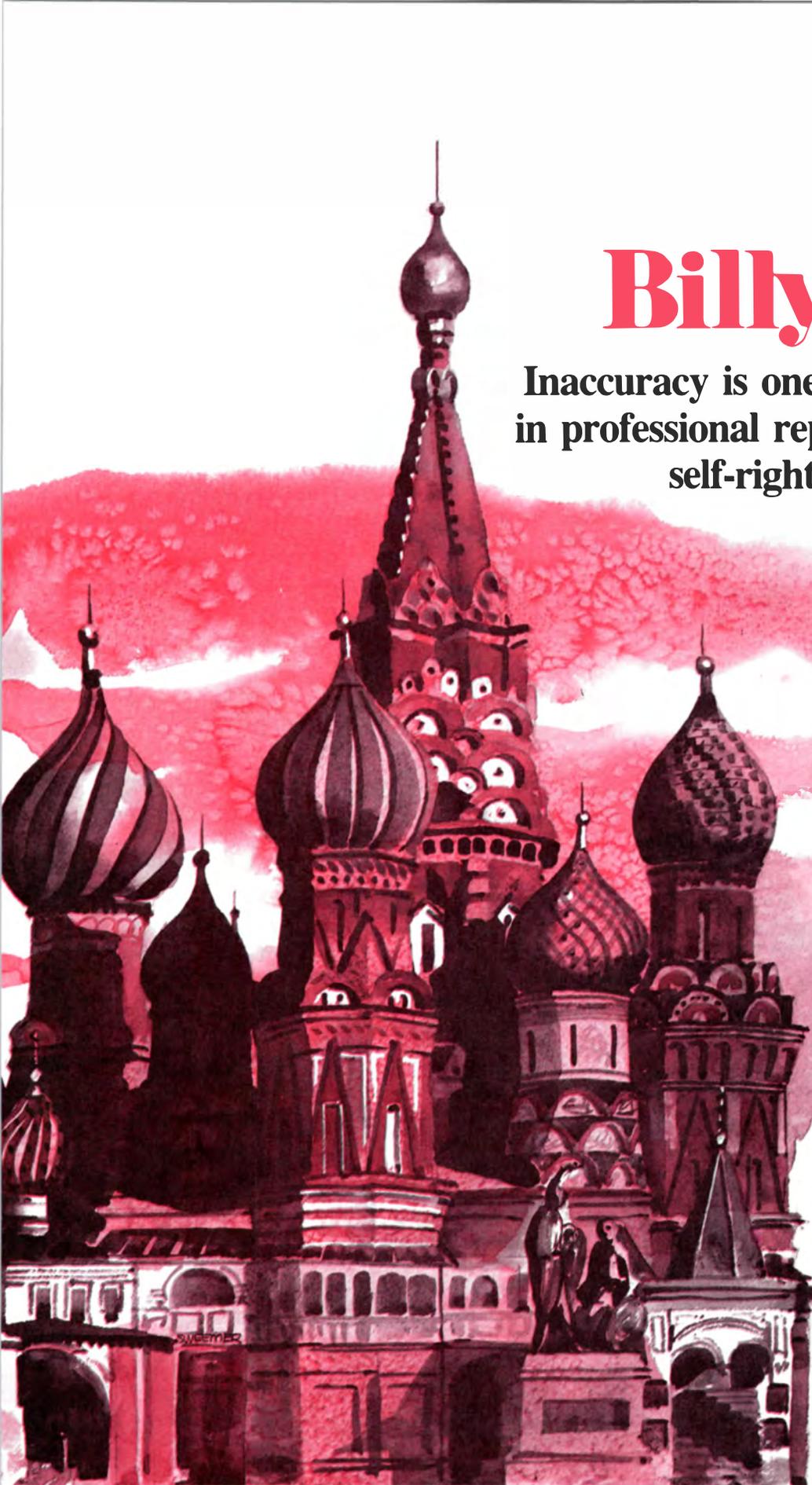
Because the breaking of bread is now in the morning, we are not having regular evening meetings. This eliminates the hardship of extra mileage for those who travel greater distances, which is a problem here in the west. But we do get together one Sunday evening a month for a fellowship supper.

As to community outreach, we are actively seeking to lead people to the Lord. For the most part, we are attempting to do this outside church services, while majoring on Bible teaching and Christian living in our meetings. But we are discovering that many people who respond to our witnessing turn out to be Christians out of fellowship.

While we are trying to hew out a block of new people for the Lord, He is directing us to His own stagnant, lost-in-the-woodwork, children. This ministry has been very satisfying for us as a group.

At least one other church in our area is strongly evangelistic. It is possible that God uses all the evangelical churches in town to balance out His program for the community, just as He uses people with different gifts and talents to balance out a local believers' meeting in each church in that community.

In our particular local church, we are discovering that teaching, fellowship, breaking of bread, and prayer, joined together in sequence, are changing believers' lives and convincing Christians that they are accountable for the way their lives are lived.



# Billy Graham

**Inaccuracy is one of three serious lapses in professional reporting. The others are self-righteousness and cynicism.**

*Billy Graham visited Moscow in May 1982. Just two months earlier he had accepted an invitation to proclaim the Gospel and to address a conference of religious leaders. The invitation came from the Orthodox Patriarch of Moscow and All Russia and from the All-Union Council of Evangelical Christians/Baptists of the U.S.S.R. It included an opportunity to speak in the Orthodox Cathedral on Sunday morning, May 9, and in the Moscow Baptist Church that evening. The All-Union Council is a government imposed merger of Christian Brethren, Baptists, Mennonites and Pentecostals. Many of its churches function along New Testament lines.*

*On May 11, Mr. Graham addressed the gathering officially called the "World Conference of Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe." His subject was the Christian's understanding of peace in a nuclear age. His remarks there and at press conferences attracted considerable media attention in the United States and Canada, particularly his favorable comments about religious freedom in Moscow.*

*It is to these comments and the press reaction that C. Donald Cole addresses himself in this article. The material was first presented on the Moody Radio Network. Mr. Cole has been radio pastor for Moody Bible Institute since 1971. Before that he served as a missionary in Angola (1947-1966) and as editor of INTEREST (1970-71).*

# in Moscow

by C. Donald Cole

**H**ELLO EVERYBODY! I'm thinking about Billy Graham's trip to Moscow. The question is, did he say foolish things, as the press asserted he did, or was the press unfair to him?

Certainly the trip was not without its painful moments for Mr. Graham. Even before he went to Moscow, the White House had reservations about his going. Evidently more than one official in high places tried to dissuade him from participating in the conference to which he had been invited. The feeling in the White House was that the Russians would use Mr. Graham for propaganda purposes.

The White House fears were understandable. The Russians are very good at using people and events for propaganda purposes. According to a prominent French writer and former editor of the French weekly magazine *L'Express*, the Soviet Union "still leads in the propaganda battle, despite all the failures of communism."

Billy Graham knew this, of course. He is by no means as naive as his detractors would like us to think. Consequently, he made his decision prayerfully. According to Robert P. Dugan, Jr., editor of *Insight*, he was encouraged to go to Moscow by Senators Hatfield and Helms.

Why Billy Graham went to Moscow is clear, at least to those who listen to him. He wanted to preach the gospel. On his return he said he had presented the claims of Christ and the authority of the Scriptures to every official he had opportunity to speak to, including some in pretty high places.

In this respect Billy Graham was not unlike Paul, who wanted to preach the gospel in Rome, and who also got

a hearing from the top leaders of government. "I must visit Rome also," Paul said (Acts 19:21; 23:11).

However, let's set the record straight. Contrary to accusations brought against him by his detractors, Mr. Graham did not curry favor from the Russians either before or during his visit. Nothing that he said in Moscow was calculated to soften Soviet resistance to an evangelistic campaign in Moscow or elsewhere in Russia at a later date.

We have his word for that, though only a thorough cynic would need reassurance on that score. For many years Billy Graham has been subjected to the closest scrutiny by his fellow evangelicals and by the secular world. Billy Graham does not fawn.

Graham was never more closely watched than when in Moscow. Western journalists may have had little else to do; in Russia there is no First Amendment and no freedom of the press. For reporters trained in our schools and accustomed to investigative reporting, Moscow is definitely a hardship post.

The scheduled "World Conference of Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" held potential for excitement. There would be lots of anti-American speeches. Having been tipped off that Graham was coming over the objections of White House officials, the press was evidently waiting for him. Conceivably, they were hoping he could be caught in one of those verbal *faux pas* that make good copy.

Is this an unfair judgment? Perhaps. However, two considerations must be kept in mind: first, Billy Graham's unimpeachable integrity;



second, the press's self-confessed cynicism. For more than 30 years Billy Graham has been in the public eye. In all that time, he has never been caught in a lie. His reputation is above reproach. Consequently, when he says either that his comments in Moscow were misunderstood, or that they were lifted out of context, he is to be believed.

What this means is that dispatches sent from Moscow are suspect. The press can't be trusted. If its reputation were as good as Mr. Graham's we would quickly conclude either that Mr. Graham was indeed misunderstood, or that he had forgotten what he really said. A few words of explanation would clear the air. But spokesmen for the press admit that inaccuracy is a serious problem in the profession.

Inaccuracy is only one of three serious "lapses in professionalism" cited by James K. Batten, the newly elected president of Knight-Ridder Newspapers. In a talk given recently to the company's annual meeting in Miami, he cited the other two lapses as self-righteousness and cynicism.

A measure of skepticism is probably healthy in reporters. Like Christians listening to sermons, reporters also test what they hear. But Mr. Batten deplores what he terms "corrosive cynicism, particularly about the motives of people in public life." He says, "We wind up getting a little

## Let the press snipe away if they will. Let us who are Christians be careful not to join them.

cavalier about people's reputations, sometimes without sufficiently solid basis in fact."

A fine example of this kind of journalism was aired in a commentary by one of Chicago's TV anchormen. On May 14 his target was "the Reverend Billy Graham," who, we were told, said many things about freedom of religion in Russia "even though he knows very well it's untrue."

How's that for cynicism about motives? The parting shot was "If the Reverend Billy Graham does go back to Russia, perhaps he'll do the U.S. a favor and stay there."

That nettled me! In my mind I composed a few suitable replies—which were neither put on paper or shared with others. What kept me from firing off a few salvos was Peter's recollection that when Christ was reviled, He did not revile His revilers. Instead, Peter says, "When they hurled insults at Him, He did not retaliate. When He suffered, He made no threats. Instead He entrusted himself to Him who judges justly" (I Peter 2:23 NIV). This, of course, is what—in the end—Mr. Graham must do.

Having had its go at Billy Graham, the press is no longer interested in the subject. I doubt that any of the columnists who made their opinions known will return to the subject. They will not say that they *may* have misunderstood Graham, or that they based their columns on material filed in Moscow which *may* have been inaccurate. Fairness is not their top priority.

Michael J. O'Neill, editor of the *New York Daily News*, said recently that in some cases, "the lure of sensational headlines has prevailed over fairness, balance, and a valid public purpose."

I lifted that sentence out of context, not to distort its meaning, but to draw attention to the confession that the press is not always fair. The public

knows this, of course. In the same speech, O'Neill is critical of the adversarial attitude of the press, which, he says, "invites arrogance (and) tempts reporters to harass officials. Ultimately it undermines credibility because people intuitively sense when the press is being unfair."

At the very time Billy Graham was being castigated for having said that there was freedom of religion in Russia, Linda Yu, a prominent TV anchorwoman in Chicago, showed a film taken on her recent trip to China. The camera was pointed at a church filled to capacity—300 seats—with people standing outside. Miss Yu reported that there is now freedom of religion in China. Nobody challenged her statement. Nobody asked how many churches are open in China. Nobody asked about restrictions or about permits to operate. Nobody suggested that it may be a bit naive to believe—on the basis of a guided tour to one church, and that frequented by old people—that there is freedom of religion in China.

It would be naive on my part to think that Linda Yu should get the same treatment meted out to Billy Graham. I suspect that journalists handle each other more kindly than they do people outside the profession. There is also a difference in the respective personas of the two travellers. The one represented nobody but herself and, perhaps, her employer. The other represented, whether willingly or otherwise, a huge evangelical constituency in North America and in the world. Hence, it is not unreasonable to think that there would be considerable attention focused on Graham.

Nor is it paranoiac to suspect that some, at least, of the reports filed on Graham's trip would reflect a latent distaste for what that man represented. In fact, one of Graham's critics, Edwin Yoder, prefaces his col-

umn with the confession that he "has never especially admired Graham" (*Chicago Sun Times*, May 21).

That columnist, nevertheless, has more insight than some others. He likens Mr. Graham to St. Paul, whose "missionary journeys to indifferent and hostile places were energized by the belief that what had happened to him as a scourge of the faithful could happen to anyone—by an agency beyond this world's comprehension." In other words, Billy Graham was silly enough to hope that the Russians would be saved through his preaching.

"The mystery of the episode," says Yoder, "is that his disillusioned admirers have only now discovered his propensity for finding redemptive possibilities in unlikely people and places."

Let me say before proceeding that I personally am not disillusioned. Many years ago I "discovered" Billy Graham's so-called "propensity for finding redemptive possibilities in unlikely people and places." It's that conviction that the Word of God is "living and active" (Hebrews 4:12) and that it is able to make sinners "wise for salvation" (II Tim. 3:15) that has inspired Graham for 30 years and made him an effective evangelist. Yoder's lofty contempt for what he terms Graham's "simpleminded way" is, in fact, disdain for the gospel.

William Safire, on the other hand, is cynical about Graham's motives. Writing in the *New York Times*, Safire says Graham "is trying to ingratiate himself to the leaders of the Soviet Union." He is "willing to alienate many of his own followers, and to dismay his many admirers by kowtowing to the Kremlin."

Reading this kind of thing, a Christian is inevitably reminded of Paul's description of his experiences in the ministry. Says Paul, "We are honored and disgraced; we are insulted and praised. We are treated as liars, yet we speak the truth; as unknown, yet we are known by all. . . ." (II Cor. 6:8-9 TEV).

Did you hear the words, "as unknown, yet we are known by all"? Billy Graham is better known than

any other evangelist in the world. Yet he is unknown by many who report on his activities. In 1979, three biographies of Graham were published. Bob Cleath, professor of speech communications at California Polytechnic University, reviewed all three in *Eternity* magazine. He describes them as "biographies in search of a theory."

Secular reviewers bothered with only one of the three, a book by Marshall Frady, *A Parable of American Righteousness*. Frady "eviscerated" Billy Graham, said one reviewer. Frady portrayed Graham as a naive innocent, a man whose goodness blinds him to institutionalized evil. Graham would not have gotten started or lasted long without the media's help. But the owners of the press decided that he was useful to them. Hence his success and durability.

Nearly every article blasting Billy Graham for what he supposedly said in Moscow echoes Frady's criticisms. One of the columnists (Yoder) even quotes Frady. So it may be said that the view set forth in Frady's book accounts, at least in part, for the nature of the newsmen's response to Billy Graham's remarks in Moscow. Accordingly, their opinions reflect Frady's inaccuracies and his bias.

This is not to say that Billy Graham is without weaknesses. As Bob Cleath says, "Humble man that he is, he recognizes his shortcomings probably more than most of us." If he failed in Moscow, he is probably painfully conscious of failure.

But it's not for the press to say! Billy Graham in Moscow, was not spokesman for the western press, and he was not spokesman for the U.S. government. He was there, as he said, to preach the gospel. And that, I suspect, is why many are down on him.

Conceivably, he should have taken a different tack in Moscow. If he could do it over again, he might do it differently. But if Billy Graham failed in Moscow, that failure must be measured against a lifetime of phenomenal success. Says Cleath, "Through his Spirit-empowered ministry thousands are in God's kingdom, many pastors are ministering the Word, and the church throughout

the world has been enriched."

Let the press take as many shots at Graham as it wishes. He need not defend himself. All he need do is entrust himself to the God who judges justly. So let the press snipe away. But let's be sure that we Christians don't join them—as some have done in the past.

For us, Paul's word to his friends in Philippi is pertinent. Says Paul, "Make sure that your everyday life is

worthy of the gospel of Christ, so that . . . I may know that you are standing fast in a united spirit, battling with a single mind for the faith of the gospel and not caring two straws for your enemies" (Phil. 1:27-28 J. B. Phillips).

Did you hear that, brother Billy? I can't speak for anybody but myself, but I'm with you. And I don't care two straws for what the press says about you. ●

## Victory

**May the mind of Christ, my Savior,  
Live in me from day to day,  
By His love and pow'r controlling  
All I do and say.**

**May the word of God dwell richly  
In my heart from hour to hour,  
So that all may see I triumph  
Only through His pow'r.**

**May the peace of God, my Father,  
Rule my life in everything,  
That I may be calm to comfort  
Sick and sorrowing.**

**May the love of Jesus fill me,  
As the waters fill the sea;  
Him exalting, self abasing,  
This is victory.**

**May I run the race before me,  
Strong and brave to face the foe,  
Looking only unto Jesus  
As I onward go.**

**May His beauty rest upon me  
As I seek the lost to win,  
And may they forget the channel,  
Seeing only Him.**

**Kate B. Wilkinson  
(1859-1928)**



Brenda Woods



Linda and Charles Gare with Leslie, 9, Shelly, 5, and Rebecca, 2.



Debbie and Stephen Tulloch with Rachel and Joel

as he can discern the Lord's will for direction. He remains in full fellowship in the assembly, but is no longer a commended worker.

Bible Truth Gospel Chapel of Anchorage, Alaska, has advised us that **Stuart (Duke) Steenmeyer** is no longer in full-time Christian work and his commendation is no longer in effect.

**FOREIGN MISSIONARIES**

*Philippines:* Crowsnest Bible Chapel in Coleman, Alberta, has commended **Brenda Woods** to the Lord's work in the Philippines. Brenda is a registered nurse and has been active at summer camps. She will do village work, primarily among children, in association with Regions Beyond Missionary Union. Her address is RBMU, Box A.C., 356 Quezon City 3001, Philippines.

*Europe:* Fairlawn Bible Chapel in Akron, Ohio, has commended **Roger Dunlop** to the work of the Lord in Europe for a period of two years, beginning in May 1982. Roger has participated in the activities of the assembly since its inception, particularly in the Sunday School.

**NEW WORKERS**

**DR. & MRS. PETER DAVIDS, 2606 Dwight Way, Berkeley, California 94704**

North Hills Bible Fellowship in Wexford, Pennsylvania, has commended Peter and Judy Davids to the work of the Lord. The Davids have been in fellowship at North Hills for the past four years while Peter taught at Trinity School. The Christians have been built up by Peter's teaching in the assembly and Judy has exhibited an ability to teach and counsel with women and children.

The Davids anticipate a ministry at New College in Berkeley, California. They have three children, Elaine, Gwenda and Ian.

**MR. & MRS. STEPHEN TULLOCH, Box 203, Richards Landing, Ontario P0R 1J0**

Three Ontario assemblies: Island Bible Chapel in Richards Landing, Bethel Bible Chapel, Sault Ste. Marie, and Thessalon Bible Chapel, have joined in commending Stephen and Debbie Tulloch to the work of the Lord.

Stephen teaches in an evening mini-Bible school, oversees youth programs at Island Bible Chapel and ministers to and disciples Christians along the north shore of Lake Huron. The Tullochs attended Mount Carmel and Emmaus Bible Schools and have both served on short missionary stints in Northern Alberta and the Yukon. They have a burden for work among native people in Northern Canada.

The Tullochs have two children, Joel, 2, and Rachel, six months.

**RENEWAL OF COMMENDATION**

In 1966 the Christians at Meadowdale Gospel Chapel in Carpentersville, Illinois, commended **Ronald and Sheri Moeller** to the work of the Lord in Alaska. Since then the Moellers have engaged in ministry in the Fairbanks area, assisting in summer camp programs, Child Evangelism Fellowship, assembly outreach, and operating a Christian book store. They now feel led of the Lord to a full-time camp ministry at Greenwood Hills Bible Conference Grounds in Fayetteville, Pennsylvania. The Meadowdale assembly now commends them to this new service.

**TRANSPORT FOR CHRIST**

In September 1979, Christians of the Thorold South Gospel Chapel in Ontario gave their approval to **Charles Gare** to do evangelistic work with Transport for Christ. Since then Charles has been actively involved in this ministry and well accepted. The assembly now requests the prayer support of fellow Christians as they commend Charles to this work.

**CAMP FIRESIDE**

Christians at Meadowdale Gospel Chapel, Carpentersville, Illinois, have commended **Sue Beth Cook** to the Lord's work at Camp Fireside in Rochester, New Hampshire. Sue Beth has been in fellowship at the assembly since childhood. She has moved to New England and has committed herself to service in Christian camping.

**CHANGE OF STATUS**

A letter from the Gospel Chapel in Baldwin City, Kansas, states that **George Morche** has returned to secular employment until such time

**ADDRESS CHANGES**

**WORKERS CHANGES**

Rob Christenson, R.D. 2, Box 334, Hillsboro, New Hampshire 03244

Ward Gasque, 2130 Westbrook Mall, Vancouver, British Columbia V6T 1W6

Steve Herzig, 591 Lotus Court, Wheeling, Illinois 60090

W. Eugene Hollingsworth, 3412 Wentworth Place, Augusta, Georgia 30906

Douglas Price, 69 St. Laurent Place, Elliot Lake, Ontario P5A 2V9

Gordon Rumford, 6273 Atherly Cresc., Mississauga, Ontario L5N 2J1

**ASSEMBLY CHANGES**

**NORTH PALM BEACH, FLORIDA,** Palm Bible Chapel, % Bill Reed, Jr., 8688 Kelso Dr., Lake Park 33410

**MILAN, ILLINOIS,** Oak Ridge Bible Chapel, 2617 W. 1 St. (Formerly Valley Christian Fellowship, Rock Island), Mail to P.O. Box 644, 61264

**LEWISTOWN, PENNSYLVANIA,** Lewistown Gospel Chapel, 320 West Fifth St. BB 9:30, FBH 10:45, Wed. 7:30

**WASHINGTON, PENNSYLVANIA,** Eighty Four Bible Chapel (Formerly Washington Bible Truth Chapel), Jct. Rts 136 & 519, % Joseph K. Elias, 675 Wilmington St. 15301. BB 9, SS 10:15, FBH 11:15, Fri. 7:30

**AGINCOURT, ONTARIO,** Don Valley Bible Chapel, % D. Pipe, 28 Shouldice Ct., Willowdale, Ontario M2L 2S4

## NOTICES

**ELLIOT LAKE, ONTARIO**, Elliot Lake Bible Chapel, % Al Brownell, 27 Roman Ave. P5A 1S2. BB 9:30, FBH 11, M 7, Wed. 8:45

### NEW LISTINGS

**SAN DIEGO, CALIFORNIA**, Southland Bible Chapel. Meets at 123 Camino De La Reina, % Bill Varney, 7647 Angeleno Rd., 92126 (714/578-6031) or Ed Breuninger 582-4611. M & SS 5 p.m., BB 6, Thurs 7:30 (at 3856 Loma Alta Dr.)

About 20 families felt led to start a new assembly in San Diego. They are meeting at Far West Savings temporarily, waiting on the Lord for a permanent location.

**ANCHORAGE, ALASKA**, Anchorage Center of Bible Doctrine, 7337 Old Seward Highway, 99502 (344-0585). % Rick Simmons or Fred Steenmeyer. Sunday meetings at Tudor Elementary School. BB 9, FBH 11, Wed. in homes.

This assembly operates in conjunction with the Anchorage School of Bible Doctrine, which holds classes on Monday, Tuesday and Thursday evenings.

### ASSEMBLIES DISCONTINUED

**CREEMORE, ONT.**, Creemore Gospel Hall

**SOUTHINGTON, CONN.**, Grace Fellowship

**BEREA, IOWA**, Gospel Hall

## WITH THE LORD

**FRED O. HEICK**, 72, of St. Petersburg Beach, Florida, on Dec. 31, of a heart attack. Born in Germany, he came to America as a young man, settling in Chicago. A successful business man, he and his wife Paula devoted much of their effort to the support of Christian ministries. He was a trustee of Lake Geneva Youth Camp.

**LAVANIA E. LOHMAN**, 86, of Waynesboro, Pennsylvania on April 28. She was in fellowship at Waynesboro Gospel Chapel and was active in mission work and at Greenwood Hills Bible Conference Grounds.

**ELEANOR LONG** on April 11. Along with her husband, David, Mrs. Long served the Lord in Angola, Africa, for 34 years. Settling in Toronto, Ontario, they continued to minister to Angolans through a literature and tape ministry. (See March INTEREST, Page 22.)

**ELWOOD A. ZANDER**, 91, of Boca Raton, Florida, on April 14. He was saved 64 years ago and was put out of his home when he announced to his father that he would be baptized and received into assembly fellowship. Over the years he has served as correspondent for assemblies in Bryn Mawr, Pennsylvania, Richmond, Virginia, and Key West, Florida. For the past ten years he was in fellowship in Boca Raton. He was Vice President of the Gospel Hall Home for the Aged in Longport, New Jersey, and for several years did pioneer work in Nevada.

A son, Ray, is in the Lord's work in Florida.

**CHINA-BOUND?** Want to save commended missionary time and money at no cost? Willing to bring the Word to the thirsty? Write ahead for information. P.O. Box 100, Shatin N.T., Hong Kong. You are urgently needed.

**"MY WONDERFUL PRIEST"** by the late beloved brother Dyke Wilson. Write for free copies of this Christ exalting tract. Self-addressed stamped envelope appreciated. Henry H. Holmes, PO Box 25, Little River, S.C. 29566.

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

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

## CONFERENCES

### SEPT. 3-6—LAKE GENEVA, WISCONSIN

Two conferences are scheduled for Labor Day Weekend. Annual family and adult conference will be held at the Conference Grounds. Speaker will be Bruce Ewing. Program includes activities for adults, young people and children. Contact Joel Ayres, 4226 N. New England, Harwood Heights, IL 60634.

Annual Young Adult Conference will be held at the Youth Camp. This conference is for college and career adults. Contact Ray Demich, Jr., 10625 S. Avers, Chicago, IL 60655.

### SEPT. 18-19—TRURO, NOVA SCOTIA

Missionary conference at Good News Bible Chapel. Speakers: David B. Long and Patrick B. Long. Meetings on Saturday at 10, 2:30 and 7; Sunday at 9:30, 11, 3 and 7. Contact R. W. Cameron, 168 Dominion St. B2N 3P5 (902/895-9823).

### SEPT 10-12—

#### ATLANTIC/LYMAN, IOWA

The 69th Bible Conference of the Lyman

Gospel Hall, Atlantic Gospel Chapel and Sunnyside Bible Chapel at the 4H Fairgrounds, West 10th St., in Atlantic. Prayer on Friday at 7:30 p.m.; Ministry on Saturday at 10:30, 2 and 7; Sunday, Breaking of Bread at 10 a.m., Ministry at 11:30, 2 and 7. Speakers: Ray Routley, James Stahr and Henry Holloman. Accommodations provided. Contact Gene C. Mallette, 708 W. 10th St., Atlantic, Iowa 50022.

### SEPT. 17-18—MIDWEST WOMEN

Twenty-third Annual Midwestern Women's Conference at Lake Geneva Youth Camp, Wisconsin. Theme: Treasures for Time and Eternity. Speaker: Ruth Schwertfeger. Contact Jeanine Smith, S-87-W25400 Edgewood Ave., Mukwonago, WI 53149 (414/662-2076).

### OCT. 5-7—WORKERS AND ELDERS

National Workers and Elders Conference at Gracemount Gospel Chapel, Cleveland, Ohio. Daily Bible studies by Albert Horton. Messages and discussion topics include "Commendation" by Colin Anderson, "Burn-Out" by Lowell Routley, "Developing Elders" by Arthur Garnes, "Elders in a Pastoral Ministry" by Abner Bauman, "The Need for Counseling" by Robert Johnston, and "Bible Versions" by James Stahr. Contact: James Graham, 1042 Professor Rd., S. Euclid, Ohio 44124.

### OCT. 15-16—MIDWEST MEN

Men of all ages are invited to the Midwest Men's Conference at Lake Geneva Conference Grounds, Lake Geneva, Wisconsin. Speakers: Dan Smith and Kevin Dyer. Contact Joel Ayres 312/867-4750 or Blair English 589-0406.

### OCT. 29-30—FLORIDA WOMEN'S MISSIONARY

Annual Women's Missionary Conference at Park of the Palms, Keystone Heights, Florida. Contact Goldie McAllen, Box 71C, Keystone Heights, FL 32656.

*Conference announcements for the October issue should arrive at INTEREST by August 10. No charge for first announcement: \$20 pre-paid for each additional appearance.*

## RELIEVE YOUR BIBLE

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## LETTERS to the editor

The reader's comments in the March issue (p. 19) prompt me to write. We don't need "to get off dead center"; we need to draw close to the One who is our gathering center, the blessed Lord Jesus Christ.

Instead of criticizing elders, pray for them at least as often as you give thanks for your food. What power for God it would make in the petitioner and elders alike! They must give an account for their work, we must answer for ours.

Pray for a good harvest, but don't forget to hoe.  
Name withheld by request,  
Garnavillo, Iowa

Especially helpful were the recent editorials on the priesthood of the believer. I have been a believer ten years, saved and growing in the assembly at Sturgis. My father-in-law, a deep scholar of the Word, has been a mentor for eight years. Yet, not until reading those editorials did the truth of my priesthood come thundering home to me!

When the scales fall from a person's eyes, and he sees a new truth in one area, so many other things fall into place, too. That revelation set me to a concentrated study of the priesthood over the past several months, concluding with saturation study for the past three weeks, and, being invited, speaking to the assembly on "the universal priesthood of the believer." Thank you brethren.

Walt Kinsey,  
Sturgis, Michigan

### EVANGELISM AND RENEWAL

In the March issue, page 11, I read the suggestion of Robert Bruton to make INTEREST more evangelistic. Well I disagree. This magazine is doing a good job of informing us of what assemblies and assembly workers are doing in other parts of the country. Before receiving INTEREST, I had the idea assemblies had almost expired, since the closest one to us is 150 miles away.

Leonard H. Laine,  
Williams Lake,  
British Columbia

I agree with Mr. Bruton about the need of encouraging evangelism among assemblies. I disagree that the answer lies in gospel sermons "that younger brethren could use in their meetings." Interestingly, I find the true answer on the same page: "I wonder what lies ahead for you and me if we will leave our comfortable homes and go out into the night looking for lost sheep?"

Your February editorial is a classic ("Teamwork Needed"). We have proved the truth of your statement: "Don't hold back on starting a new work because you can't afford to give up a few families. God usually gives back more than we give to Him. Besides, there's nothing that will do more to build up your assembly than the enthusiasm generated by new converts and new assemblies."

Jack Spender,  
Bethany, Connecticut

The inclusion of Gospel sermons and evangelistic arti-

cles would be of little help to the problems addressed by Robert Bruton in his March letter to the editor.

We don't need weeks of special evangelistic meetings where believers gather each night with a few unsaved to hear the Gospel. What we do need is evenings together where we begin to love, accept and forgive each other. When these actions are taken our heavenly Father will bless us with much fruit (John 15:5).

Tom Schildt,  
Oconomowoc, Wisconsin

We are always happy to receive INTEREST magazine and were particularly encouraged by the emphasis on renewal. However, we notice that very little is said on the work of the Holy Spirit in renewal. It seems that we are so afraid of some modern abuses that the subject has become taboo among us and so the Holy Spirit is shunted off to a side track, even when we are talking on that which is most germane to His work.

Can we not have some articles on the Holy Spirit which will go beyond the usual shibboleths? Something that will encourage us to think not merely of what the Spirit did for me in conversion, but on what he wants to do NOW.

Bill and Gladys Cotton,  
Cordoba, Argentina

I pray that your continued "Call for Renewal" will bear fruit not only in the U.S. but here in Europe and in other areas as well. On my recent trip to the U.S. I noticed an increasing polarization between those assemblies which are dying and seem only to be praying for a peaceful de- cease, and those which are actively reaching out in obedience to God's commands.

J. Perrin Black,  
Corsica, France

I have profited by the ministry on matters relating to "dead" assemblies and "live" assemblies. When tradition supersedes the Word of God, we are in deep trouble. Our traditions and practices need to continually be adjusted by the Word of God. Note in detail Amos 7:7-9 NIV. The wall "had been built true to plumb." Had the people tinkered with the foundations, so that "God will spare them no longer"? Sometimes it would appear so.

Philip B. Brook,  
Palmerston North,  
New Zealand

INTEREST is the single most valuable positive contribution to the ministry of the Word of God that I know of. Unfortunately, there should be a wider distribution, particularly in Australia.

R. H. Edwards,  
Chatsworth, New South Wales

### A GAP IN THE PROPHECIES

Thanks for the excellent article in the April INTEREST entitled "Folly in Israel." It is indeed frightening to consider the possibility of the U.S.A. and Russia exchanging nuclear weapons in a future war which would devastate this

country. There is a lot of concern being expressed in the country now over this very issue.

Venture Coy,  
Boise, Idaho

You have noted the ominous silence of prophecy concerning the U.S.A. . . . If the Russians strike first (and they well might), all they have to do is to take out our utility plants, refineries, and our principal ports and airfields, plus a few strategic industries. It seems possible now to wage offensive warfare without resorting to wholesale slaughter of civilians.

Byron T. Bjork,  
Pittsboro, North Carolina

Not long ago Dr. Charles Ryrie was speaking about Israel at Biola University. I asked him what he saw the role of the U.S. to be. His reply was to the effect that he doesn't believe the U.S. will be involved in the final picture. Some Christian Jewish writers believe that everyone will eventually be against the Jews, quoting such verses as Zechariah 12:3; 14:2, and Joel 3:2.

Bob Wilkinson,  
Fullerton, California

I think you are quite right in your assessment of the current situation, and commend you for your courage in expressing it.

At the heart of the matter lies the fact that the government of the U.S.A. has given the Israelis carte blanche ever since the Truman era. The understanding seems to have been that whatever these people do, no matter how arrogant, outrageous or brutal, will have the blind endorsement of our nation, with military help as needed.

The policy has, alas, been encouraged by misguided groups of evangelicals who hold erroneous views on the interpretation of Bible prophecies (not on the prophecies themselves).

Name withheld by request.  
New York

I was deeply disappointed and grieved when I read the editorial "Folly in Israel!" In discussing these sensitive and complex issues related to Israeli-American relationships, several important considerations were overlooked.

First, concerning the destruction of the Iraqi reactor; according to documents from the International Atomic Energy Agency, . . . Iraq *did* have a nuclear weapons program in place and the reactor was about to be loaded for the production of nuclear bombs. . . . Further, Iraq is officially at war against Israel and has repeatedly pledged to destroy Israel by whatever means possible.

Second, Israel's 1981 attack on Lebanon is cited as "a more ruthless act of terrorism than any market or bus bombing by the P.L.O. in Israel." The statement is most unfortunate. It ignores two basics. P.L.O. attacks are deliberately aimed at civilian targets including orphanages and nurseries! The apartment complex raided in Beirut was the headquarters for the P.L.O. This location was deliberately and viciously chosen by the P.L.O. command to avoid Israeli attack or cause Israel to face very negative public reaction if she did. . . .

Further, the discussion about the Golan Heights misses the point in several areas. . . . According to international law, the Golan Heights became territory lawfully occupied by Israel in the course of turning back the Syrian attack on Israel in 1967. (Even prior to the Syrian attack the Golan was used for shelling Israeli civilian settlements for many years.) The lawful occupant stays in place and exercises the necessary administrative and military powers until the displaced state negotiates territorial and other terms for peace. . . . International law allows annexation after a war of self-defense, and certainly after the conscious repudiation of the cease-fire by the displaced power. . . .

Admittedly the timing of the announcement was not in our best interests. But it may well have been in Israel's best interests. In any mutual relationship between allies, if the interests of the parties diverge, each country is expected to pursue its own interests in preference to the other's. . . . Why should we expect Israel to act on any other basis? . . .

Finally, Mr. Begin's "tongue-lashing" of our ambassador was, while strong, nevertheless appropriate. The U.S. had just broken still another agreement with Israel—a mutual defense coordination pact. . . . Our country would not have put up with as much.

All this is not to say that Israel makes no mistakes; she, like all other nations including us, makes plenty. She will not be "perfect" until her King comes again and rules. Until then we owe it to Israel to seek to understand her position and her perspectives, and to allow her her sovereignty, rather than to engage in one-sided critiques of quite complex issues.

John Fischer,  
Wheaton, Illinois

*Editor's Note: Space does not permit quoting but a third of John Fischer's lengthy point-by-point justification of Israel on the five matters raised in the editorial. I find myself in agreement with much of what he says, particularly with regard to Iraq and the Golan Heights, but feel we must not give Israel carte blanche approval for its own territorial aspirations. Our sympathies are naturally with Israel, because of Bible prophecy. But Bible morality, not Bible prophecy, must guide our viewpoints on the Middle East.*

*We could wish that government policy were also guided by biblical morality, but recognize, as Fischer says, that it will be based on national interest. The editor's point was that Israel's actions, right or wrong, are ignoring the interests of its only real ally and alienating its best friend. What Mr. Fisher says in Israel's defense is what is actually happening to the U.S.A.: "In any mutual relationship between allies, if the interests of the parties diverge, each country is expected to pursue its own interests."*

*On June 7 American papers reported that Israel has promised jet fighters to Argentina, despite Britain's request to halt arms deliveries. If true, this may well be another example of reckless disregard for its long-time friends.*

*Israel today is almost alone. How tragic if, by reckless disregard of American national interests, she ends up all alone. We would like to see prophecy fulfilled, but not that way!*

# QUOTES

DEADLINE: Letters for the October issue should reach INTEREST by August 10.

## Man saved on oil rig in Colorado

## New administrators for Christian home in North Carolina

## Evangelistic outreach expanding in Canadian provinces

## Vietnamese man saved in Texas

### 1982 Assembly Address Book

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Letters of Interest  
PO Box 294  
Wheaton, IL 60187

### EDWARD ALLEN, PO Box 5858, Nassau, Bahamas

Our radio work continues with much encouragement. The message is beamed to the Caribbean through Trans World Radio and Radio Paradise. The drift towards socialism in many islands is having a marked effect upon the gospel ministry in these parts. High inflation and the cost of mailing a letter (55¢) in some islands has caused a drop in our mail.

When I am in Nassau, I spend all of my time with the new assembly we started two years ago, Abundant Life Bible Chapel. In the time this assembly has been in operation it has experienced remarkable progress. The night services are broadcast and this enables us to reach most of the Bahama Islands every week. Mail response has been very encouraging and many of those who have believed have joined the assembly.

May 18

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

A few months ago I wrote a short article called "Last Night's Visit" (March 1982 INTEREST, p. 11). The fellow I wrote about is doing fairly well. He is struggling with some of his old vices, but is growing. Two other couples have been raised up through him.

One week ago I spent a long, 16-hour day on the oil field with the above-mentioned fellow. One of the new fellows prayed, while he was operating the rig, and confessed he was a sinner and needed to be saved. These guys are in the hardest line of work in this area. It is going to be a real test to see if they are willing to live righteously in the midst of the terrible sin that lies in the oil fields of the west.

The difficulties of a new work are always compounded by those who fall away. We have been struggling the past three months with one of our prize converts. Now he is as close to apostasy as I have ever seen anyone, and he has pulled his wife out of the assembly. She has been an enormous help in the Sunday School and in the chapel ladies' functions. I don't know of anything harder to bear than to see one whom you have grown to love, turn away.

The chapel building project has been great. Last week we were able to purchase pews in excellent condition to seat about 200, of perfect size for our new auditorium.

We have seen a real exercise of faith among some of the saints. When all the bills were in for last month's materials, we were within just a few dollars of paying them all. The faith comes in when we consider what has already been done, and no loan has been taken out yet.

The project has brought renewed vision. It's like getting a new, sharp, electric tool for a big project for which we have only had a small hand saw. We hope that the effort in this community will be strengthened and the proclaiming of the Gospel multiplied 100-fold.

May 11

### LAWRENCE DARLING, 11619 Stroud, Houston, Texas 77072

In September 1981 broadcasting in Mexico was officially prohibited. Thanks to the Lord, we have been able to continue to broadcast daily in the city of Huatucaco. There is a new government being elected in Mexico at the end of the year and the evangelicals are praying that with it will come the relaxing of restrictions against evangelical broadcasting. Pray with us that God will work in this decision.

Another problem we are facing is the matter of radio mail. Due to the leap in postal rates, the number of letters has been cut in half.

Six of us brethren from the Spanish Bible Chapel have been granted permission to have Bible studies at a local prison in Sugarland, Texas. Since starting five months ago, 50 men have made professions of faith. Another brother and I have been accepted to work in a prison in Angleton, where there are 1,500 prisoners. Our work, of course, is in Spanish.

Another door has opened in the area of Spanish radio. I have tried for several years to get on a 50,000 watt station in Corpus Christi. It reaches south to Guatemala and we have heard from states on the western border of Mexico. We will be broadcasting from May through the first of October and offering Emmaus Bible courses.

April 23

### MIKE DIXON, 118 Foxglove Lane, Columbia, South Carolina 29210

We hope to show slides of Israel in our apartment complex clubhouse in September. Please ask God to bless this effort that we might win new friends who will eventually trust the Messiah.

I am burdened about being a better shepherd and equipper. If more of the saints become concerned and get involved, our assembly can be more effective by "the proper working of each individual part" (Ephesians 4:16) of the Body of Christ.

We covet prayer, too, for the seven or more pairs of people meeting weekly for discipleship. We hope that even more people will get involved.

Pray for **Bill King** who will lead our Vacation Bible School from August 9 through 13. Pray especially for our oversight and for all the men to be godly examples of Christlike character.

May 19

### SHOCKLEY FEW, PO Box 1447, Columbia, South Carolina 29202

Three months ago I turned over the Christian bookstore that we have had for 20 years to three Christian friends. They will continue the ministry as it has been run in the past. I will continue to give some counsel, but basically I will be free to minister, travel among assemblies and to help in the local work.

We are very encouraged at Believers Chapel. A series of messages that we gave on Discipleship over six months ago seems to be bearing fruit. At present we have eight mature



**Eugene Hollingsworth**

Christians who are discipling younger Christians. It is a thrill to see young believers eager to grow in the Lord.

*May 4*

**LILY FIELD, 18 - 1705 Feltham Rd.,  
Victoria, British Columbia V8N 2A4**

I have just returned from Bethlehem. My visit was mixed with joys and sorrows. The great privilege of teaching God's Word, evening by evening, to those Moslem young people, and see the seed fall into good ground here and there, fills my heart with joy! All the difficulties are already forgotten.

*May 24*

**JOSEPH GIORDANO, 91 Willow Rd., Apt.  
205, Tequesta, Florida 33458**

Since coming here to help an already stimulated group of believers, we can report that attendance and blessing at the meetings is increasing. The Christians maintain a fresh vision in this needy field. This month we begin a children's meeting each Tuesday with a view to building interest in our VBS in July. The children's department is weak and we want to focus attention in that area as well as the total assembly effort.

Except for a family conference and a VBS in the northeast during August, we purpose devoting all our time to Faith Bible Chapel the remainder of the year.

*May 11*

**ANDRÉ GUAY, 47 Place du Vieux Moulin,  
St-Romuald, Cte. Lévis, Quebec G6W 2X4**

I devote much time to evangelistic visitation, pastoral visitation and preparation of studies for the local assembly and for other assemblies which I visit. Last Sunday ten per-

sons were baptized at the local assembly. We praise the Lord for His work in the hearts of these new believers.

*May 18*

**RUSSELL HADLEY, 135 Rocky Hollow  
Rd., North Stonington, Connecticut 06359**

Although we were invited to join the faculty at Mount Carmel Bible School in Edmonton, Alberta, and spent the month of January teaching there, we have been unable to get a visa. So we continue on here, seeking the Lord's direction.

We continue with three weekly local Bible studies. I am scheduled to be in Branford, Connecticut, at the end of May, in Groton the first week in June, a weekend retreat at Camp Berea, a week of family camp with the Buttonwoods assembly and a week of AWANA camp at Berea, as well as two Christian Women's Club luncheons.

*May 7*

**SYDNEY HOFFMAN, 507-55 Huntingdale  
Blvd., Agincourt, Ontario M1W 2N9**

Florence and I celebrated our 40th wedding anniversary on April 25. The assembly at Bridle Grove Bible Chapel gave us a party before the Sunday evening meeting. We are both well and keep a fairly busy schedule.

Half of my Sundays are engaged in speaking in and out of Toronto. I keep the other Sundays for follow-up purposes here at Bridle Grove where we have a constant trickle of new people coming in. Some come with great needs and we spend considerable time in counseling.

Our Day Care, with license for 80, keeps full enrollment. A recent open house was attended by 125 parents. It is like a built-in Sunday School five days a week. The hours vary according to the different family needs. Since our teachers are certified, kindergarten pupils graduate into Grade One in the public school.

*May 18*

**W. EUGENE HOLLINGSWORTH, 3412  
Wentworth Place, Augusta, Georgia 30906**

Two dates we shall never forget are September 15, 1952 and May 19, 1982. On the first one my wife and I, with our three small children, arrived at Pittsboro. On the second date, my wife and I will, Lord willing, return to Augusta to take up another sphere of service for our Lord.

For the first twenty of these thirty years we had the privilege of caring for almost two hundred dependent and neglected children. Many of them are now on their way to heaven. For the last ten years we have thoroughly enjoyed working with the older Christians the Lord has sent our way. As administrator of the Pittsboro Christian Home, I have been in the exciting position of seeing every facet of the development of this work. "To God be the glory, great things He hath done."

Due to health problems, my wife and I have felt that a younger couple should take over this work. Our successors are **Glenn and Roberta Shelor** of Greensboro, North Carolina. They

## SUMMER TEAM OPPORTUNITY

Since September 1981 I have been serving the Lord Jesus here in Prince Edward Island. Every facet of Upton Gospel Chapel has seen growth. Presently we are beginning construction of a second floor in the chapel. Our Sunday School numbers have tripled and our facilities are no longer adequate. Please pray for us.

We are receiving applications for the summer team being held August 14 to 28. Pray that God would send many quality young people to assist. If any would like information or an application form, please write to me.

Leon Crapp, R.R. 3,  
St. Peters Bay,  
Prince Edward Island, COA 2A0

come with the commendation of the Shannon Hills Chapel. They bring excellent credentials, both spiritually and otherwise, to do the work. We commend them to the Lord's people for prayer as they take over this work.

We express our thanks and appreciation to the directors of the home for their faithful support, to our fellow workers who have served with great dedication, to the residents who have been a great inspiration to us, and to the Christians in many parts of the country who have supported this work through their prayers, gifts and labor of love.

*May 10*

**EDWIN MESCHKAT, 3223 19th St.,  
Lubbock, Texas 79410**

During recent months the little assembly here has been experiencing some sifting, but we believe the result is a strengthening of the foundation for future work.

On Easter Sunday a Christian in fellowship here brought with him a young Vietnamese friend with whom he works. The young man remained behind to request a clearer understanding of the gospel. Language was a barrier to some extent, but, after going over some Scriptures, he said he wanted to become a son of God. He prayed to receive the Lord Jesus, so we trust he will follow on to a greater understanding of Christ.

We have appreciated occasional ministry from **Jeff Bloom** of Clovis, New Mexico, 100 miles northwest of us, and anticipate a visit from **Rob Lindsted** of Wichita.

*April 19*

**RONALD MOELLER, 7062 Lincoln Way  
East, Fayetteville, Pennsylvania 17222**

After 16 busy and happy years serving the Lord in Fairbanks, Alaska, and working with many fine brethren at Denali Bible Chapel, the Lord has seen fit to move us into a new ministry.

On April 8 we arrived at Greenwood Hills

Bible Conference Grounds in Pennsylvania, to serve as general manager. We covet prayer as we take on this new responsibility in serving the Lord's people.

The Fairbanks work continues to need prayer support as they expand their facilities this summer. The assembly has many young adults with a real desire to see the Lord's work advance. I am sure the Lord has much blessing for them in the days ahead.

It was especially hard to leave Fairbanks because we had to leave three of our married children and some grandchildren. Pray for them as they have the full responsibility of the Christian bookstore business we had been running.

April 30

**RAY MORRIS, Box 246,  
Winslow, Arizona 86047**

We have been back from New Zealand for six weeks. Things are not the same as they were when we left and this is the basis for our encouragement. **Irving and Vivian Poolheco**, the Hopi Indian couple who took over for us, now believe that God has given them the responsibility of spiritual leadership of the group. We are happy to take a more supportive role and back them in this new growth experience. We have been here over 20 years and are finally seeing some of the goals realized.

We are looking forward to see further ex-



**Ron and Sherri Moeller**

pansion into the area as others of the Indian people follow this new leadership.

May 6

**MARJORIE M. MURPHY, Box 264,  
Lakefield, Ontario K0L 2H0**

I keep busy with Coffee Hours, Sunday School and Bible and Craft Classes, although for the summer months it will be with my Sunday School class only.

I have been grateful for the prayers of the saints and God's great care since the home-going of my husband, Glenford. I have an 18-year-old daughter finishing grade 13. She has been accepted at Kawartha Lakes Bible School in September.

May 18

**DAVID A. NELSON, Rt. 2, Box 369  
Forest Grove, Oregon 97116**

I have just finished teaching the Emmaus course on Romans to twenty believers in a home Bible study. Some are young in the faith, and found many of their questions answered.

I sure appreciate the article in May on "How to Have a Day of Prayer." We have been exercised lately about the lack of zeal in prayer meetings, and also of the need for renewal and revival.

May 11

**HUBERT R. SMITH, 426 Woodlawn Rd.,  
Charlotte, North Carolina 28209**

I have just returned from Needham, Alabama, where I stayed the month of April, doing a lot of visiting and taking the weekly meetings. On the third week we had a gospel meeting and the Lord saved two souls, two young ladies. They were baptized along with five others who were already saved. All seven came into assembly fellowship.

Lord willing, I will be in Albany, Georgia,

where **Lester Wilson** works, from July 5th through September 12. Last year we were there for the month of August and the Lord saved a young woman. Pray for our time there.

May 6

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

I feel much better all the time. The present medication is working well and we are thankful for the prayers of Christians. I have resumed teaching the study in Bristol, taking up Ephesians.

May 17

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

We hope to have a telephone ministry going within the next month. At present we are preparing bumper stickers, name cards, etc., and when fully complete we shall give a full report of this work.

The assembly is looking for a new building. We did look at some sites, but nothing was suitable.

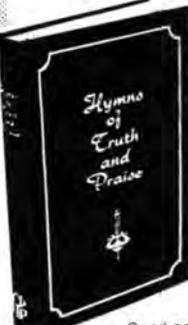
Our special gospel effort for two weeks showed no visible signs of fruit, but the Lord knows all things. Some strangers attended the meetings and we do pray for lasting contacts.

May 25

**GERALD L. STOVER, 105 Church Rd.,  
Lansdale, Pennsylvania 19446**

Nellie and I have been asked to set up and teach three evenings of sessions on the Sunday School at the Boyertown assembly. Teachers and workers are expected from some of the other assemblies. Some of my topics are How our Students Learn, Teachers Must Grow Too, and The Art of Successful Lesson Preparation. Nellie will deal with Making the Laws of Teaching Work for You. The Pre-Schooler—

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**Terry Winter**

What Makes Him What He Is, and Tips on Teaching our Pre-Schoolers.

During March and early April I had eight sessions at Enfield Gospel Chapel, near Philadelphia, and spoke on The Dispensations, illustrated by a chart. The meetings were blessed of God and I am grateful for the opportunity in that very fine fellowship of believers.

*May 11*

**DAVID WARD, 36 Watrous Ave., Mystic, Connecticut 06355**

We have just completed a two-week "Way to Life" Crusade with Dick Saunders from England. This was Dick's third visit to us and once again the Lord blessed the assembly's evangelistic thrust. In addition to the services at the chapel, Dick participated in coffees and teas throughout the communities.

There were 90 inquirers and of this number about 60 came forward relative to accepting Christ or receiving assurance of salvation. New Life Classes will begin this Sunday evening for those who can attend. Others will be disciplined on a one-to-one basis. We were most encouraged to see some unsaved husbands come to Christ during the crusade and also many other unsaved family members.

*April 15*

**TERRY WINTER, 5362 Cypress St., Vancouver, British Columbia V6M 3R4**

We have been extremely encouraged in the ministry recently. In the fall we were in Barrie, Ontario, for a citywide mission that involved over 25 area churches and early this spring in Lethbridge, Alberta, for a citywide mission that saw a closing attendance of over 2,000 people.

Our ministry is now focusing on three to four citywide crusades per year and the weekly

television program that is aired in the four western provinces as well as throughout Ontario. Apparently some 100,000 people view the program each week and we see this as a tremendous opportunity and responsibility. Our immediate plans are to add Quebec and the Maritimes to the viewing audience to enable us to minister coast to coast.

*April 26*

**WILLIAM WOLITARSKY, 10810 Deshire Place, Culver City, California 90230**

We came to the Montreal area in 1966 with the goal of being involved in a ministry of evangelism and church planting with the French Canadian population. During these sixteen years we have witnessed a spiritual awakening in Quebec which has been unprecedented. We feel privileged to have been involved in God's work here at this strategic time.

We have grown to love and appreciate the French believers for their enthusiasm and zeal. We are especially grateful for a fine group of co-workers who are involved as a team in evangelism, Bible teaching, church planting and pastoral care within the churches. We are confident they will carry on the work that has begun here. Please pray for them.

It is with mixed emotions that we end our direct involvement on the Quebec scene. We have accepted an invitation to join the faculty at California Center for Biblical Studies. Our teaching responsibilities begin in September in the areas of evangelism, missions, practical work and some Bible exposition. We have given this decision much prayerful thought and are convinced it is God's choice for our family at this time.

*May 17*

## EXPLORATIONS IN **John's Gospel**

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## Hospitalization Coverage for Workers

The sale of its five hospitals has made it possible for Stewards Foundation to provide hospital and medical insurance for full-time workers commended by U.S. and Canadian assemblies and serving at home or abroad. The insurance went into effect on July 1 for those workers who have submitted applications.

In early May a preliminary application was mailed to each assembly, asking that copies be distributed to the assembly's commended workers. Those workers who submit the form will be supplied with detailed

information regarding benefits and limitations. There is an annual deductible amount of \$500 per individual (\$1,000 maximum per family) not covered by the plan.

Each assembly was also asked to document the commendation of those workers for whom it seeks coverage. Workers not yet covered should contact their commending assemblies, not Stewards Foundation.

Service to commended workers continues to be offered by the five former Stewards Foundation hospitals, without a deductible requirement.

# BOOK REVIEWS

## Getting Started in the Scriptures

*The Book Reviews that follow are contributed by Donald L. Norbie. Mr. Norbie lives in Greeley, Colorado, and serves the Lord in both local and traveling ministries, often working with youth. He begins with suggestions for getting new converts started in the Scriptures:*

Suppose you lead someone to the Lord. How do you see that he gets a good start in his new life? Surely you will get him reading the Word of God, and you may choose to study with him on a regular basis. It is vital that he develop a habit of daily reading and prayer.

You may also decide to use an additional study guide. This will give him an aid for study through the week. You can then go over the lessons with him on a regular basis.

A simple, inexpensive guide to get a young believer started is **Established by the Word of God**, written by Robert Coleman (Christian Outreach, Fort Lauderdale, Florida). This is an inductive study and gets one into the Word. It has 40 pages. Simple chapters introduce basic themes, such as "The Good News." These are followed by questions and references. The student looks up the reference and fills in the answer. At the back are Bible verses to memorize.

**Emmaus Bible School** (156 N. Oak Park Ave., Oak Park, IL 60301) has a number of Bible courses of varying degrees of difficulty, which can be very helpful. These can be studied alone or

with a tutor. Write for a catalog of current courses and prices.

James Sire has recently written **Beginning with God** (InterVarsity Press, 1981, 156 pp., \$3.50). This book flows from studies he conducted with a group of young people on basics of the faith. Chapters deal with the nature of God, the nature of man, sin, salvation, etc. The book is well-written in a simple, breezy style. Junior high and up should read it easily.

Sire's chapters conclude with thought questions for group study. The topics are general, not dealing with subjects on which churches differ, such as baptism and the Lord's supper. One needs to supplement the book with his own studies in these areas.

A book with a more limited scope is **Basic Christianity** by John Stott (Wm. B. Eerdmans, 1964, 144 pp.). Stott focuses on the person of Christ, His claims and His works. The book stresses man's sins and need of Christ, and tells how he can become a follower of Christ. It is excellent, especially for thinking adults and university students.

Another recent study is O. J. Gibson's **Basic Christian Training** (Walterick Publishers, 1978, 103 pp., \$5.50). Some topics are the Gospel, Christology, Lordship, and Church Life. The studies are thorough, loaded with Scripture references. Each chapter concludes with a number of thought questions and gives references to consult. The pages are 8½ × 11" with a wide margin, ideal for additional notes.

Mr. Gibson is convinced of New Testament truths for the church, and he deals faithfully with baptism, the Lord's supper and the local church. His study is very helpful and can be used in group or individual study. It makes an excellent follow-up to *Established by the Word of God*.

There are many other materials available. A word of caution is in order. The goal should always be to get the young believer into a life-long pattern of reading the Word, study and prayer. He should not become dependent on these study guides. Teach him to swim in the deep waters of the Word, dependent on the Spirit of God for himself.

## Feeling Sorry for Yourself?

**A STEP FURTHER**, by Joni Eareckson, Zondervan Publishers, 1980, 192 pp., \$3.95.

The storms of life come. Some people seem more buffeted than others. Some have one financial crisis after another. Others know the heartache of wayward children. Some grieve over sons and daughters broken by drug abuse and alcoholism.

Then there is physical misfortune, repeated blows that wear down the soul. An accident leaves one crippled and maimed. A degenerative disease gradually saps another's life and energy.

How is the Christian to respond to such misfortune? Joni Eareckson, with the help of Steve Estes, chronicles her own struggles. She faced life as a quadriplegic after a diving accident broke her neck.

Why does God allow this to happen to me? What is Satan's part in my pain? Why does not God heal me? How can God love me and allow me to suffer? Joni shares her struggles, and the peace God gave her. God bless you, Joni, for the help you have given many of us by your writing.

## Breaking Down Walls

**A WORLD OF DIFFERENCE**, by Thom Hopler, InterVarsity Press, 1981, 220 pp., \$5.95.

How do you relate to people of a different culture? If you are white, do you feel awkward and ill at ease with blacks? Have you ever had black people in your home?

How about the Hispanics? Do you have any contact with them?

Is your local church homogeneous—entirely white, Anglo-Saxon and Protestant in background? Is your fellowship flexible and loving enough to absorb members of other cultures who trust Christ? Or would it be better for churches to remain segregated?

Thom Hopler writes *A World of Difference* to explore these questions. He writes from personal experience of missionary work in Africa and urban work in the United States. He reveals a passionate desire to understand and to love all men.

The book will jog your thinking and may even cause some discomfort at times. Hopefully it will help the reader to have a more compassionate outlook toward other races and cultures.

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## Peddling the Word of God

**GIVE ME THAT PRIME TIME RELIGION**, by Jerry Sholes, Hawthorn Books, 1979. 208 pp., \$8.95.

Motives can easily become mixed in religious work. Even in the first century some were guilty of preaching the Gospel for financial gain. Paul could say, "We are not like many, peddling the word of God, but as from sincerity . . ." (II Cor. 2:17 NASB).

The "many" of Paul's day have multiplied. In fact, one might wonder how many would continue in Christian work if wages and salaries were abolished and they must serve God in faith for financial needs.

The most lucrative Christian work is what has been termed "the Electronic Church." A pioneer in big, religious television programming has been Oral Roberts. He, along with certain others, now grosses 50 to 100 million dollars annually. Theirs is big business, with computerized mailing lists numbering in the millions and with tremendous clout in business and politics. Sometimes its leaders live as prosperous executives in luxurious homes. Their activities are often shielded from inspection by their status as a religious group.

Author Sholes worked closely with Oral Roberts in promotion and television work for several years. He finally quit in disgust over the ethics and methods which were used. To him, the goal seemed to be to raise money, regardless.

Borrow or buy this book for an inside look at big-business religion. Then if you join the millions who pour the money in, it will at least be with some enlightenment. Jerry Sholes urges people to get involved instead with a good local church, and to give to it.

## Liberating the Self

**PSYCHOLOGY AS RELIGION**, by Paul Vitz, Wm. B. Eerdmans, 1977, 1980, 149 pp.

People today are consulting psychologists and psychiatrists more than ever before. For many, counseling has replaced preaching. The favorite psychiatrist receives their money rather than the local church.

The psychological theories most popular today are those of the self-theorists—Erich Fromm, Carl Rogers, Abraham

Maslow and Rollo May. Paul Vitz describes these theories and then makes a keen evaluation of them. He writes as a professor of psychology at New York University, and as one who for some years subscribed to these theories. Later he became converted to Christianity.

Dr. Vitz shows how secular humanism permeates modern education with its emphasis on "self" as most important. Man is viewed as basically good. Any corruption is from outside sources, from society. There are no moral absolutes. One's goal is to express himself, to become "fulfilled," to become "self-actualized." Man is deified and becomes the standard of all living.

Encounter groups, self-help books, "est" and similar movements often have as goals to eliminate guilt and "hang ups" and to liberate the self. Many current books on sex stress the same approach, encouraging the casting aside of any inhibitions and mores.

Dr. Vitz shows the fearful destruction to individuals, families and society as these ideas are increasingly molding our culture. The worship of self has displaced the worship of God. This in turn leads to the treatment of others as objects to be manipulated for self-gratification. It is a chilling analysis of current psychological trends. The only hope for man is a return to God and His revelation.

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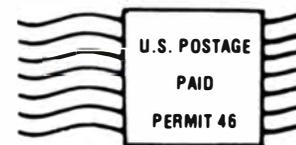
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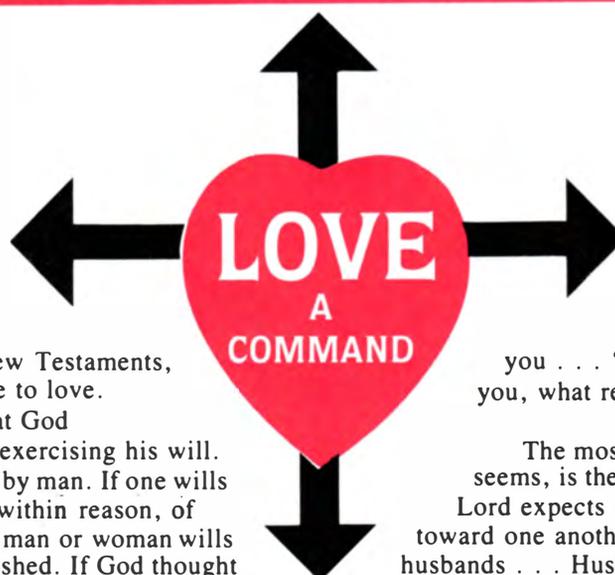
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# INTEREST

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by Don Bailey

IN BOTH the Old and New Testaments, God commands His people to love.

Love was something that God intended for man to do by exercising his will. The will can be controlled by man. If one wills to do something (anything within reason, of course), he can do it. If a man or woman wills to love, it can be accomplished. If God thought the creature He created could not love, He would have never commanded him to do so.

First, God commands His people to love vertically. "Love the Lord your God with all your heart and with all your soul and with all your strength" (Deuteronomy 6:5). In other words, God says, "Put all the resources of your very being into loving Me."

The real basis for loving God is because of what He did for us at Calvary. We love Him because He first "loved us and sent His Son as an atoning sacrifice for our sins" (1 John 4:10).

Again, God commands man to love horizontally. Love for one's fellow man is uppermost in the mind of God. "Love your neighbor as yourself" (Leviticus 19:18).

Jesus identified our neighbors by the Good Samaritan illustration (Luke 10:29, 33, 36). He not only commands us to love our neighbors, but He also commands love for our enemies. He said, "You have heard that it was said, 'Love your neighbor and hate your enemy.' But I tell you, love your enemies and pray for those who persecute you." Further, He states that it is profitless to love only those who love

you . . . "If you love those who love you, what reward will you get?"

(Matthew 5:43-46).

The most difficult command of all, it seems, is the mutual love and respect the Lord expects wives and husbands to exert toward one another. "Wives submit to your husbands . . . Husbands love your wives. . ."

(Ephesians 5:22-25).

You may say, "Lord, you commanded me to love you. I can do that O.K. You commanded me to love my neighbor. I find that rather difficult at times, but if I try real hard, I believe I can do it. My enemy? Well . . . I have become the best of friends with many of my worst enemies. But, Lord, you tell me to love my wife or my husband. Lord, you don't know what you're asking. You have no idea, Lord, how she or he treats me," etc., etc.

And besides all that, Lord, my spouse is not lovable any more.

The Lord replies, "I love *you*. Are you lovable to *Me*?"

If one has a problem loving, God can help, because loving the unlovely is His business. He has given us this command: "Whoever loves God must also love his brother."

*From "Reflections," the bulletin of Bethesda Hospital in Chicago. Used by permission. Don Baily continues to serve the Lord in a chaplaincy ministry at Bethesda, which until May of this year was one of the Stewards Foundation hospitals.*

# INTEREST

SEPTEMBER 1982



TALK TO  
YOUR CHILD  
ABOUT GOD

—PAGE 4



## EDITOR'S PAGE

by James A. Stahr

# Here We Go Again!

## EQUAL RIGHTS, EQUAL PAY AND WOMEN SOLDIERS

*"Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex. Congress shall have the power to enforce, by appropriate legislation, the provisions of this article. This Amendment shall take effect two years after the date of ratification."*

On July 14, the Equal Rights Amendment was reintroduced in the United States Congress!

Through the month of June many people were saying ERA was finished. It certainly seemed that way. No amendment to the U.S. constitution has ever needed ten years to be ratified. When first submitted in the States in 1972, there was a flurry of ratifications by state legislatures. But then people began taking a closer look at the ramifications of the amendment. In the last five years, not one state passed ERA, and five states rescinded their approval.

In 1981 a federal district court invalidated the three-year extension Congress had granted, and upheld the right of a state to rescind ratification. The Supreme Court had yet to rule in these matters when the time limit for ratification expired.

During June 1982 the last big push was made to put the amendment over the top. In Illinois, the only northern industrial holdout, business in the Capitol ground to a virtual halt as angry women chained themselves across doorways, splashed animal blood on marble floors, and invaded legislative chambers. Hunger strikers kept vigil under the central rotunda, while T.V. cameras kept vigil on them.

These tactics backfired. During the closing days of the month, the Republican-controlled Illinois House and the Democratic-controlled Illinois Senate rejected the Equal Rights Amendment. ERA was dead!

No doubt many factors contributed to its demise. Some said its supporters were its biggest problem. They allowed ERA to become associated with abortion, lesbian rights, and the most radical aspects of women's lib. More recently ERA crusaders tried to win back the alienated homemaker by reassuring her that caring for a family really isn't second-class citizenship after all.

In the final drive, however, two issues took center stage. Eleanor Smeal and the National Organization of Women argued that women earn only 62% of what men earn, and that ERA would bring equal pay and equal economic opportunities. Phyllis Schlafly, the woman most often credited with defeating ERA, counter-claimed that ERA would immediately require women to register for the draft, and eventually place them beside men in combat duty.

It is the opinion of this editor that Phyllis Schlafly was right and Eleanor Smeal was wrong. The amendment deals with laws not wages, with governments not with employers. The present draft law is admittedly discriminatory. The present equal wage and equal opportunity laws are not. ERA would invalidate the former, but have no effect on the latter.

A constitutional amendment cannot pass laws. It can only disqualify laws that have been or will be passed.

So why then resurrect ERA? Probably because it is such an emotional issue. One feminist leader wrote: "Women of all races, ages and backgrounds are asking themselves 'Will I be able to survive the '80's?'"

In all probability they will. And that without ERA, for it has less chance to pass than ever, now that people are more aware of its potential consequences.

The polls consistently tell us people favor equal rights for women. But ask them specific questions and you get a different tabulation: "Shall we repeal laws that protect women in factories?" "Do you want your teenage daughters to pay as much for automobile insurance as young men pay?" "Do you want women drafted?"

Even Congress lost its taste for equality when it voted in draft registration for men only. Nor was there any groundswell of public opinion to force it to act in the spirit of ERA.

There are times when discrimination makes sense. There are other times when it is wrong. We need people in office who are discriminating enough to know the difference, and they need the freedom to act accordingly.

We don't need an amendment that takes away that freedom!

# INTEREST

SEPTEMBER 1982 Volume 47 No. 8

## ARTICLES

- 4 Do You Feel the Wind on Your Cheek?**  
*Learn to talk to your children. Do it while they are young.*
- 6 Where Have all the Prophets Gone?**  
*Do not put out the Spirit's fire.*
- 8 Reaching out by Radio**  
*Reports on two unique broadcast ministries.*
- 10 The Mysteries of Scripture**  
*Sacred secrets have been revealed to the people of God.*
- 13 Unsearchable Riches (Poem)**
- 24 Love . . . A Commitment**  
*Infatuation cries "emotion!" Love says "do, act, prove!"*

## DEPARTMENTS

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## Let Me Guide a Little Child!

"Dear Lord, I do not ask  
That thou should'st give me  
some high work of Thine  
Some noble calling, or some wondrous task.  
Give me a little hand to hold in mine;  
Give me a little child to point the way  
Over the strange, sweet path that  
leads to Thee;  
Give me a little voice to teach to pray,  
Give me two shining eyes Thy face to see.  
The only crown I ask, dear Lord, to wear  
Is this: That I may teach a little child.  
I do not ask that I may ever stand  
Among the wise, the worthy, or the great;  
I only ask that softly, hand in hand,  
A child and I may enter at the gate."

*Author unknown*

Submitted to INTEREST by Robert L. Gleason,  
Albuquerque, New Mexico.

# Do You Feel the Wind

WORDS OF COUNSEL FOR MOMS AND DADS . . . and for the

**T**ALK TO your little children about the things of God!

How I wish I had done more of that when my children were little. Deuteronomy 6:6-7 says: "These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up." Again, the thought is repeated in Deut. 11:19.

Note first it says these words are to be "upon your hearts." Then note the frequency required of this activity, and note how it is to be done. It says to "talk" about them.

Outdoor activity provides marvelous opportunities to talk with your child about God. Your comments might go like this:

"Do you feel the wind on your cheek?"

"Does it feel good?"

"Where does the wind come from?"

"The Bible says, 'the Lord bringeth the wind out of his treasures'" (Psalm 135:7, Jeremiah 10:13).

What you say will vary, depending on your child's responses. Questions are a good way to stimulate conversation.

"Can you see the wind?"

"Can you see what it does?"

"Watch how it blows the clouds across the sky. See the leaves on the trees, the flag on the pole."

"Can you see God?"

"No, but you can see some of the things He does."

"What are some of the things God does that you can see?"

"When God created the world and

all that is in it, what was the last thing God made?"

"Yes, it was people like you and me."

"The Bible says, 'I am fearfully and wonderfully made.'" "

"How are you fearfully made?"

"Yes, if you don't take care of yourself properly, you might get hurt or sick."

"Do you think that might mean eating your carrots for dinner?"

"How are you wonderfully made?"

"How about your eyes—are they wonderful?"

"What are some of the things you can see with your eyes?"

This type of conversation has no limit. It can include the hands, feet, nose, brain, etc. Certainly it cannot and should not be exhausted at one time, but it can often be repeated and expounded upon. Little children love repetition.

When this concept of a wise and purposeful Creator is fully developed and accepted, it is much easier for the child to see the fallacy of some theories that might later be taught in school. Also, it can help develop a respect for the proper use of one's body.

"How about your ears, are they wonderful?"

"Do you hear that bird singing?"

"Do you like to hear it sing?"

---

Ann Rodgers and her husband David live in Cedar Rapids, Iowa. They are the parents of three children. This article grew out of Ann's ministry to a nursery-age Sunday School class for which she developed her own lessons. She frequently writes to the parents of her pupils. She feels that one of the most important things a Sunday School teacher can do is encourage parents to open lines of communication with their children, and begin to teach them the things of God.

"Do you think God likes to hear it sing?"

"Do you think God likes to hear you sing?"

"Would you like to sing a little song with me?"

A good hymn for children goes like this:

Praise Him, praise Him,  
All you little children.

God is love, God is love.

Praise Him, praise Him,

All you little children.

God is love. God is love.

My little granddaughter loves to have me sing that song to her. Sometimes I sing it with her name substituted for the first lines.

Sarah, Sarah,

Sarah, Sarah, Sarah;

God is love. God is love.

Sarah, Sarah,

Sarah, Sarah, Sarah,

God is love. God is love.

Then she always wants me to sing it with the names of Mommy, Daddy, and her friends, name by name.

This little song naturally leads to discussion about God's love:

"How do you know Mommy loves you?"

"That's right. Mommy shows her love for you when she makes you cookies, or when she puts a bandaid on your finger."

"Does God love you?"

"How do you know God loves you?"

"Yes, you know God loves you when you feel the warm sunshine on your back."

"How else?"

"Yes, you know God loves you because He has given you a mommy and daddy to take care of you."

"You know God loves you when you go to a meeting and your friends smile at you and maybe give you a little hug."

There is literally no end to this type

# on Your Cheek?

by Ann Rodgers

Sunday School teachers of young children.

of conversation. Sometimes it might go like this:

“Does Mommy *always* love you?”

“Does Mommy love you when she won't let you have a cookie before dinner?”

“Does God *always* love you?”

“Does God love you when He sends rain on the day you were planning on a picnic with your friends?”

Another conversation might follow this route:

“Can you tell me a very important way that you know God loves you?”

“That's right, the Bible tells you so.”

“Can you tell me what is the most important thing that God has done to show you that He loves you?”

This might be a good time to talk about John 3:16, and perhaps begin to memorize it.

I feel it is most important that your child is firmly convinced that God loves him. Then, when hard times and doubts come (and they probably will), there is less inclination to doubt that God's ways are based on love. For your own meditation, you might consider the number of times and the manner in which God's “lovingkindness” is expressed in the Psalms.

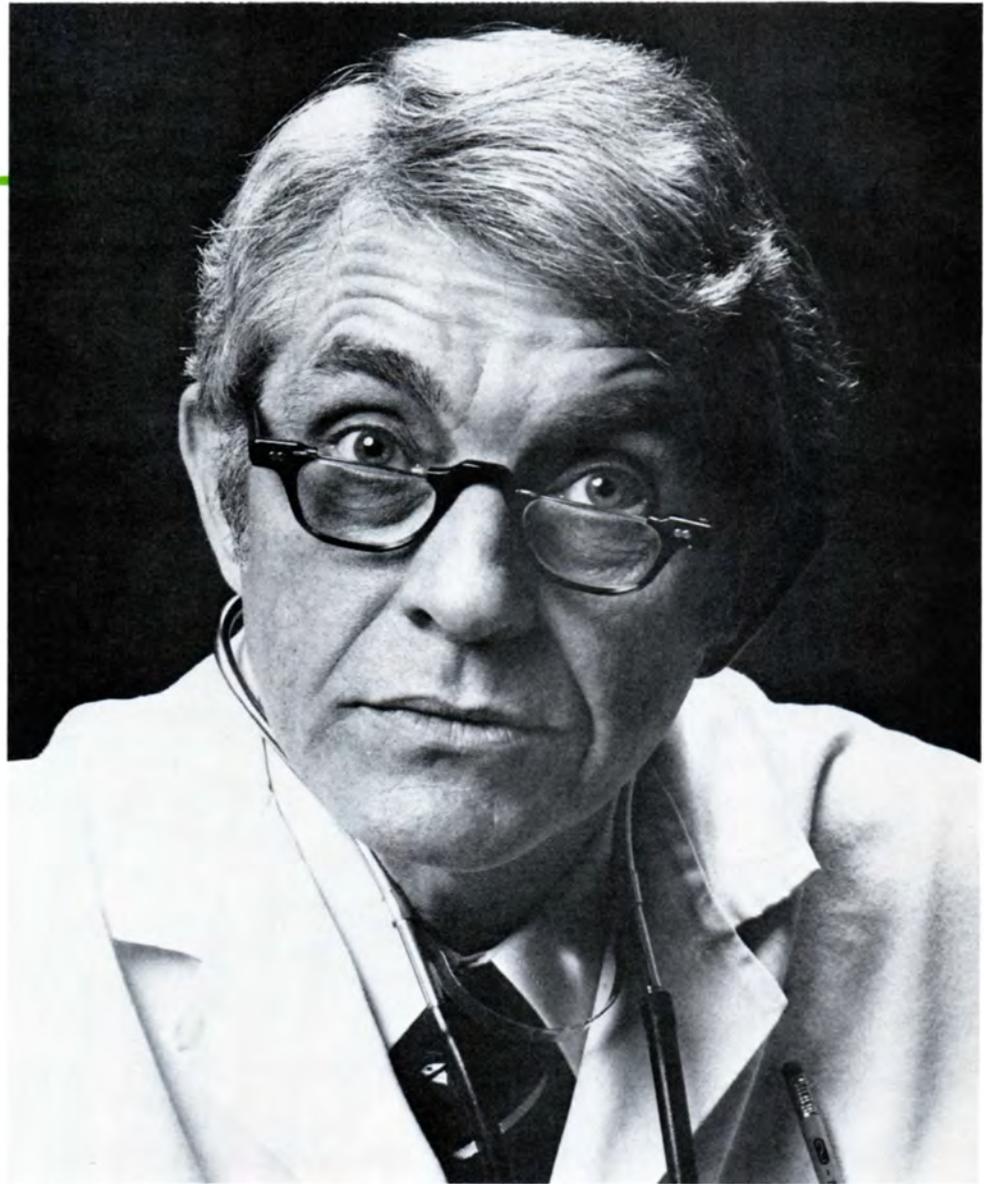
Certainly I have mentioned only a very few of the ways in which to develop a natural conversation about God, and to be reminded of God throughout the day. Perhaps this will help you get started.

Conversation with the child encourages him to express himself to the parent, and helps develop a valuable relationship. However, it has to be started when the child is young.

It is easy to talk with a small child about God. It is not easy to talk to a rebellious teenager about God, or to a college-age skeptic about God, unless a relationship has been started early and nurtured and developed through the years. •

**It is not easy to talk to a rebellious teenager about God. Nor to a college-age skeptic. The time to start a conversational relationship with your children is when they are young.**





# Where Have all the Prophets Gone?

**A**LMOST EVERYONE knows something is wrong. The patient is critically ill. The diagnosis is serious. The prognosis is uncertain. There is a malaise of spirit among us that seems to defy any single cure. Perhaps a composite of illnesses needs a composite of treatments.

But who knows where to begin, or what to do to find new health?

Maybe we are not yet concerned enough about our health to seek the cure. Or maybe we know strong medicine is needed and are unwilling to take it.

We certainly need the medicine of confession and commitment. We need surgery that cuts away traditions and deadness, that brings us back to the Holy Spirit's working through His Word to transform us into living, vital, communicating bodies of believers.

But why has it taken us so long to realize our need?

Probably because we don't have any prophets in our midst. Unfortunately, they have all but disappeared. We are in urgent need of hearing the prophet's voice again.

"He gave some apostles, some prophets, some evangelists, and some pastors and teachers," says Paul in Ephesians 4:11.

Today's missionaries fulfill the role of apostles. They are the "sent ones" who break up new ground. As far as evangelists go, there are a few who are winning people to Christ. Many are involved in personal evangelism on an individual level.

As for the pastor-teachers, almost every young person I talk to wants to be one. Teaching is the "in" gift. But real shepherds are very scarce. The pressures of our way of living have virtually destroyed the effectiveness of many would-be shepherds.

**Evangelists and pastors we have, though not in abundance. Teaching is the "in" gift of our day. But where have all the prophets gone? If ever we needed them. . . .**

At least there are pastors and teachers and evangelists, and those who fill the role of apostles. But the prophet is sadly missing in our churches. And in our Bible schools. And in our missions centers.

In fact, I am not even sure we would want him around today. The prophet stirs the conscience. He calls for action. He cries out against sin. He speaks against lethargy, against mediocrity, against affluence. He would not be welcome in many places.

Many of us would rather study the scriptures in detail and understand the intricacies of the original words than listen to the prophet. Now, don't get me wrong—we need teaching and we need to know what the Word says. But so many of us are content just to know the facts of the Word. James puts it rather bluntly when he says, "Be *doers* of the Word and not hearers only" (James 1:22).

The prophets are supposed to prod us to action. Their job is to rouse us to live out what we believe in our heads.

Unfortunately, among us today the prophetic voice is silent. Many even believe that the gift is not for us today. But if ever there was an hour when we needed the prophet, it is now.

Moses cried out, "I wish all the Lord's people were prophets, and that the Lord would put His spirit on them!" (Numbers 11:29).

Paul says, "Quench not the Spirit. Despise not prophesyings" (I Thessalonians 5:19-20).

He says we have "gifts differing according to the grace that is given to us," and that those with the prophetic gift should use it "according to the proportion of faith" (Romans 12:6).

The prophet ministers to people in a very direct way. "Everyone who prophesies speaks to men for their strengthening, encouragement and comfort" (I Corinthians 14:3 NIV). But this is more than teaching. The prophet often senses the leading of God. He motivates people, and gives a sense of dynamic direction to the church. His ministry is action-oriented.

The prophet has a sense of timing. The examples of Acts 11:27-28 and 21:10-11 show that. In both cases the prophet sensed what was about to happen. In both cases his listeners were stirred to action of one type or another (11:29-30; 21:12-13).

Even when the prophetic ministry is not so specifically miraculous, it will motivate people, leading them into renunciation of sins that have hindered their testimony and guiding them into avenues of action.

May God raise up prophets in our churches. And may we be open to receive them.

"Do not put out the Spirit's fire; do not treat prophecies with contempt. Test everything. Hold onto the good" (I Thess. 5:19-21 NIV). •

# REPORTS



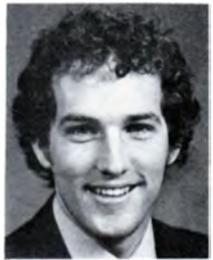
People of the Caribbean listen to transistor radios, and often "The Quiet Time" is on the only government radio station they can hear.



Albert H. Salter



Brian Stowell



Timothy Van Ryn

## THE RADIO GOSPEL FELLOWSHIP: A UNIQUE MINISTRY

Millions of souls in remote parts of our world will never tune in to a missionary radio station. How can they be reached with the message of life eternal?

Many years ago, a young believer asked himself this question. God answered and the result was the unique ministry of the Radio Gospel Fellowship. Now headquartered in Denver, Colorado, Radio Gospel Fellowship (RGF) possesses an outstanding board of directors composed of leaders in various assemblies in the Rocky Mountain area. Today some forty million people hear the reading of God's Word daily in distant areas of the world, by means of their own government radio systems as well as commercial stations, through RGF programs.

The Radio Gospel Fellowship began more than 40 years ago in Los Angeles, California. **Albert H. Salter**, a young Wheaton College graduate, took on the job of "Director of Religious Programs"

for a powerful Hollywood station. His assignment? To produce a daily devotional program for the station's five million or so audience in southern California. The challenge? To come up with "a program that would not offend anyone and would satisfy the spiritual need of all."

God answered with "Strength For The Day," a 15-minute program consisting of beloved hymns and Scripture reading without comment or any mention of finances.

This simple program format won and continues to hold the confidence of government and commercial radio officials throughout the world. Today, RGF produces five different radio programs. "Strength For The Day" and "The Quiet Time" are both 15-minute devotionals centered around the reading of the Scriptures without comment. "The Hour of Faith," a weekly evangelistic program, presents some of the finest Bible teachers of our day. "Life" is a contemporary music program directed to the younger generation and centered around the Word of God, with youth associates **Brian**

**Stowell** and **Tim Van Ryn** as MC's.

The fifth program, "The Fellowship Hour," is heard mainly in Colorado and the Rocky Mountain area. In addition, RGF has a large literature ministry through its monthly publication, "Strength."

What is so significant about sharing the gospel on government radio as opposed to missionary radio? Powerful missionary radio voices such as HCJB and TWR have a tremendous ministry, but a vast segment of people cannot or will not tune in to these "religious signals." However, these same individuals may listen daily to their own government radio systems.

Often these overseas government stations cover their entire country, reaching millions with one program. In Ghana, West Africa, one radio system of 27 transmitters broadcasts the RGF's "Quiet Time" program to seven million people in that country alone, not to mention the many who also hear it in neighboring countries like Nigeria, Liberia, Togo and the Ivory Coast.

Over the years, the Lord has opened

## Reaching America's Blacks

### Radio and crusade evangelism lead to an effective church-planting ministry, as G.O.G.F. celebrates its 20th anniversary.

The Grand Old Gospel Hour has just celebrated its twentieth anniversary. The program is the centerpiece of a group of broadcasts that constitute what is believed to be the largest black-produced Christian radio ministry in the United States.

The organization that produces these broadcasts is the Grand Old Gospel Fellowship, Inc. Headquartered in Philadelphia, it is led by its founder, **B. Sam Hart**, a Harlem-born evangelist of Jamaican descent.

Sam and his brother **Charles** are assembly-commended workers who have had an effective evangelistic and church-planting ministry, especially in the cities of the eastern seaboard. Their father, **Arthur Hart**, was born in Jamaica, came to Christ in New York City, and returned to Jamaica as a missionary. His oldest son

**Arthur** continues as a full-time worker in Jamaica.

The first Grand Old Gospel Hour broadcast was heard on July 16, 1962, over station WBYO-FM in Boyertown, Pennsylvania. At that time, WBYO was the only full-time Christian station in the Greater Philadelphia area.

An early step in expansion of the radio ministry occurred when the late Dr. Bob Jones, Sr., heard a broadcast while in the Philadelphia area. He subsequently arranged to have the weekly program included in the Bob Jones network. After several other stations accepted the 30-minute program, Dr. Hart was offered time on Trans World Radio, and then on HCJB, the world-girdling short wave station in Quito, Ecuador. Ultimately, the Grand Old Gospel Hour was aired on 136 stations.

Over the years the Fellowship has conducted Gospel crusades in a number of major U.S. cities and in the West Indies, South America, India, and Africa, and helps to sponsor the Hart Boys' Home in Jamaica, West Indies.

The organization's church planting program has developed twelve Christian assemblies along the Eastern Seaboard, from Boston to Washington. Newest is the Montco Bible Fellowship currently meeting in an American Legion Hall in Ambler, Pennsylvania, pending acquisition of a building of its own. Dr. Hart ministers to this integrated congregation, and his sermons are adapted for the one-

doors on more than one hundred radio stations, not only in the U.S. and Canada, but also on the government stations of almost every Caribbean island, and over in West Africa. More recently many stations in Australia and New Zealand have added the programs to their schedules. On most of these government stations, the RGF broadcasts may be the only "religious" programming on the air.

Broadcasting on government radio requires diplomatic contact with radio officials and an active expression of personal interest in their people. Over the years, Al Salter and others have accomplished this, in spite of numerous radical government changes, by a diligent schedule of personal missions and contact.

It takes concentrated effort to keep the programs on through frequent revolutions and upheavals. Recently, the revolutionary takeover in Grenada, West Indies re-

sulted in the program being put off the air. But, as a result of personal meetings with radio officials, the pressure of a large audience in the country, and the active cooperation of several assemblies, these Bible-reading programs were returned to the broadcast schedule.

RGF holds a special place in the hearts of the people because of an active interest in their lives and their country. Not satisfied with simply sending pre-taped programs into the country, RGF takes consistent measures to "be a part of" the people. Frequent personal visits, special live broadcasts, and meetings in local chapels and gospel halls; all of these aid this unique radio ministry and contribute to winning many listening hearts.

The Radio Gospel Fellowship  
P.O. Box 72  
Denver, Colorado 80201



Dr. B. Sam Hart

hour weekly "Message from the Bible" and the 45-minute "Dr. B. Sam Hart Speaks" radio programs in the area and elsewhere.

Early in 1982 the G.O.G.F. ministry was expanded by adding a daily 25-minute program to the original weekly broadcast.

Dr. Hart and his wife, Joyce, have five grown children. Two sons are associated with the Fellowship organization. **Tony Hart** is general manager and **Bradley Hart** business manager of WYIS. This station, which went on the air in 1978, is an adjunct of the radio ministry (see INTEREST, February 1980, p. 18).

### NEEDING HELP IN YOUR ASSEMBLY? WANTING TO GROW BUT FINDING YOURSELF STANDING STILL OR EVEN SLIPPING BEHIND?

The Consultation on Assembly Life and Leadership (the prayer and study group that issued the Serious Call to Renewal) is offering to provide resource people who will sit down with your assembly's leaders, helping them spot problems that hinder growth and perhaps offering suggestions that might prove helpful.

Write or phone **John McCallum**,  
Box 294, Wheaton, IL 60187  
(312/653-6550).

# The Mysteries

The subject of the great mystery is our Lord Jesus Christ—who He is, what He has done, what He will do. The lost world is blind to it all. Proclaiming the mystery is our stewardship.

**O**UR ENGLISH WORD “mystery” is almost a letter-for-letter transliteration of the Greek word *musterion*, but our word has taken a meaning quite different from that of its source. If we want to understand our Bibles, we must let our minds go back to the meaning of the original word.

Thus, when we read in the New Testament of a “mystery,” we must not think we are reading of a puzzle or an enigma, “something not understood and beyond understanding” (Webster). Basically, the Greek word means “a secret.” It comes from a stem which signified “that which is hidden.”

In popular use, *musterion* denoted one of the secret rites or teachings of the so-called “mystery religions.” These secrets had to do with meanings hidden under symbols or symbolic ceremonies, meanings which were made known only to initiates. Those outside the group were not given any explanation of these hidden things.

The verb to which the noun is related means “to be hidden” or “secret,” or “to be initiated (into the secrets).” It is found only once in the New Testament, in Philippians 4:12, where Paul writes that he has been instructed (initiated—by the Holy Spirit, of course) into the secret of either being well-fed or going hungry.

This basic meaning is adapted in the New Testament to the idea of “the secret thoughts, plans, and dispensations of God, which are hidden from the human reason, as well as from all other comprehension below the divine level, and hence must be revealed to those for whom they were intended” (Arndt and Gingrich’s treatment of the Greek noun *musterion*).

Leon Morris also defines the word: “*Musterion* in the Bible does not mean a mystery in our sense of the term, but a secret

which man can never fathom, and which can be known only by revelation.”

Rotherham, in his literal translation, rendered the word as “sacred secret.” Such secrets of God are made known by the Holy Spirit only to His “initiates,” that is, to those who have been regenerated and are now indwelt by Him who alone is the interpreter of the divine mysteries.

## CONFUSION OF TERMS

The often-heard explanation of the New Testament mystery defines it as “a truth formerly hidden, but now made known.” This covers only part of its meaning. True, the mysteries of the New Testament were hidden in former ages. True, they have now been made known to us through the apostolic writings.<sup>1</sup> But the special sense of the word also includes that of secrets divulged only to those selected by God for such enlightenment, as we shall note.

Using the partial definition to which we have referred, some folks have said that, since the mysteries of Scripture were formerly hidden but now are made known, it follows that there is no longer anything mysterious about these doctrines. They conclude, rather unwisely, that it is wrong now to speak of them as mysteries beyond our limited human comprehension (for example, as regards the divine-human nature of Christ).

Such statements and conclusions show a failure to realize, first, that we often use the word “mystery” in a sense different from that of Scripture. We indicate by it something which passes our finite comprehension. Second, those who make such statements do not seem to realize that, although some at least of the New Testament mysteries are revealed to

# of Scripture

by Albert E. Horton

us for our apprehension, this does not imply that they are therefore now open for our full comprehension. It is really a misapprehension of the facts to say that, since they have been revealed to us, they are now entirely comprehensible to us.

S. S. Smalley, in the *Illustrated Bible Dictionary* has written, "Such a mystery, even when it is known, overwhelms us still with the depths of nothing less than the wisdom and knowledge of God Himself."<sup>2</sup>

In his comment on I Timothy 3:16, Leon Morris says, "The mystery has been made known, yet how incomprehensible we discover it to be!"

## THE MYSTERIES OF THE KINGDOM

The word *musterion* is found some 28 times in the New Testament. It appears three times in the Gospels (Matt. 13:11; Mark 4:11; Luke 8:10). John uses the word four times in the Book of Revelation (1:20; 10:7; 17:5, 7). Twenty-one of the occurrences are in letters written by the Apostle Paul.<sup>3</sup> These totals include I Corinthians 2:1, "I came to you . . . declaring unto you the testimony of God." In this passage some manuscripts read "mystery" instead of "testimony."

The Lord Jesus seems to have used the word only once, with that usage being recorded in all three of the Synoptic Gospels. The word has the sense of "hidden secret," as in Matthew 13:11.

It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

The Lord had begun to speak to the people in parables, but without explaining to them what the parables signified. This gave rise to the disciples' question, as recorded in verse 10. It was common practice for

teachers of those days to use parables illustrative of their teaching, but always with explanations of their symbolism. The reason given by the Lord for *not* explaining His parables was that the secrets of God's rule in men's hearts could be made known only to chosen individuals, but not to those whose hearts were not toward Him (v. 11).

## THE CHRIST AND THE GOSPEL

As we have noted, it is the apostle Paul who speaks most often of mysteries. And as we see in Colossians 2:2-3, he considers Christ Himself to be the sacred secret above all others.

. . . To the acknowledgement of the mystery of God, and of the Father, and of Christ, in whom are hidden all the treasures of wisdom and knowledge.

The NASB and NIV translations of verse 2 speak of "God's mystery, that is, Christ Himself."

In the light of the fulfilled prophecies, we who trust in Christ can now see how His Person and coming were foretold by the prophets in all their aspects. The Jewish people knew, to be sure, that the prophets spoke of a coming Deliverer. But who and what that Deliverer would be, how He would come, and the work which He would accomplish in His coming: these remained as hidden things to them.

What the Jews did not understand was how Messiah could both suffer and reign! And they did not understand that He would be the Word of God incarnate. They thought of Him as being almost, but not quite, God. And when He came in lowly guise, born of a virgin, living as a humble peasant (yet indicating His true origin), and finally dying on a criminal's

This is the nineteenth article in Albert Horton's series on "Aspects of Bible Doctrine." Earlier articles covered such topics as Grace, Sanctification, Love and the Divine Will. Photocopies of the full series are available from INTEREST for \$6.00 postpaid.

Mr. Horton spent 52 years as a missionary in Angola. Returning home in 1975, he continues a ministry of writing and speaking. He may be reached at P.O. Box 52, Tracy City, Tenn. 37387.

cross, they could not acknowledge Him as the Messiah of their expectations.

In Romans 11:25-26 the Apostle explains:

I would not, brethren, that you should be ignorant of this mystery . . . that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.

The blindness remains to this day.<sup>4</sup> Its effectiveness lies in Judaism's power to deaden any sense of needing a Savior. Judaism's teachings stress a self-righteousness which hinders the people from recognizing that God offers what they so desperately need and can never achieve. God's righteousness is a free gift.<sup>5</sup>

This sacred secret, hidden to the lost, has been revealed to the saints of God. In I Corinthians 2:7-8 Paul writes:

We speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the ages unto our glory, which none of

## The doctrines which have Christ as Center are thus the sacred secret of the faith which is entrusted to the Lord's servants as a stewardship.

the princes of this age knew. For had they known it they would not have crucified the Lord of glory.

He calls it not only "the wisdom of God," but also "the word of God" (Colossians 1:25-26).

I am made a minister . . . to fulfill the word of God, even the mystery which hath been hidden from ages and from generations, but now is made manifest to his saints.

And again, "the gospel" (Ephesians 6:19).

. . . That I may open my mouth boldly to make known the mystery of the gospel.

He calls it the gospel because it has as its subject the revealed secret which is our Lord Jesus Christ Himself. It treats, not of mere things, but of *Him*. It relates to who *He* is, what *He* has done, and what *He* will do for those who trust in Him alone for salvation.

This divine secret stands revealed in the prophetic writings of the New Testament (and, as we now see, in those of the Old as well). It is to be proclaimed to all the nations, the purpose being that they should believe and obey it, bowing the knee to Him who is its Subject, as Lord of all (Romans 16:25-26).

Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, . . . made known to all nations for the obedience of faith.

### IN CHRIST, IN YOU, IN ONE BODY

The sacred secret of which Christ is the theme is presented under several aspects, all in relation to Him. There is, for example, the secret of the eter-

nal purpose of God. All things shall, at last, be headed up under the dominion of Christ (Ephesians 1:9-10).

Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, that in the dispensation of the fullness of times he might gather together in one all things in Christ. . . .

This is in accord with Colossians 1:16 (all things were created for Him) and Hebrews 1:2 (He is heir of all things).

This purpose of God is having its first fulfillment in the subjection of the church to Him, to whom it has become indissolubly linked, as wife to husband or as body to head. Paul concludes his instructions regarding marriage with these words (Ephesians 5:32):

This is a great mystery, but I speak concerning Christ and the church.

The glorious riches of this secret is that Christ Himself now dwells in the members of His body (Colossians 1:27).

To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

This is in itself a glory indescribable. It is also the ground or guarantee of the glories yet to come.

A further aspect of this sacred secret is stated in Ephesians 3:3-6.

How that by revelation he made known unto me the mystery (as I wrote before . . . by which . . . you may understand my knowledge in the mystery of Christ) which in other ages was not made known . . . as it is now revealed . . . by the Spirit, that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel.

The "middle wall of partition" which once separated Jew and Gentile has been broken down by Christ, making possible the acceptance of Gentiles in the body of Christ on a completely equal footing with Jewish believers.<sup>6</sup> This equal status is made effective through the preaching of the Gospel (Ephesians 3:8-9).

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery, which from the beginning of the ages hath been hidden in God. . . .

### A STEWARDSHIP

The doctrines which have Christ as Center are thus the sacred secret of the faith which is entrusted to the Lord's servants as a stewardship. "Let a man so account of us," writes Paul of himself and Apollos, "as of the ministers (deacons) of Christ and stewards of the mysteries of God" (I Cor. 4:1). He asks the Colossian Christians to pray "that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds" (Col. 4:3). He says that "holding the mystery of the faith in a pure conscience" is one of the qualifications of a deacon (I Tim. 3:9).

Why is this sacred secret a stewardship? It is because the substance and reality of what has been revealed has been made known to us, but not to "those outside." It concerns the supreme manifestation of true piety or devotion to God (which is what "godliness" means in I Timothy 3:16).

Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up

into glory.

The emphasis here is that of the whole epistle—this secret has been made known to us as the Example of godliness, for our imitation.

### **VARIOUS SECRETS**

In several other passages Paul uses the word “mystery” in a more general sense. Three of them are found in the latter chapters of I Corinthians. In 13:2 he speaks of spiritual secrets of which the prophet becomes cognizant: “though I have the gift of prophecy, and understand all mysteries and all knowledge.” The word “understand” here does not imply full comprehension of the infinite. It is rather “perceive” or “apprehend.” Paul’s emphasis, as in all of chapter 13, is that such knowledge, if not held in love (selfless concern for the good of others) is of no real value. The emphasis in chapters 12 to 14 is that all gifts are given, not for the good of the receivers, but for that of others.

The word is used in I Corinthians 14:2 in the simple sense of things which are not understood by the hearer. “No man understandeth” the one who speaks in an unknown tongue. “However, in the spirit he speaketh mysteries.” A person speaking in tongues would be speaking of unintelligible things which, if not interpreted, would be of no benefit to the listener, and so would not be fulfilling the true purpose of God in giving the spiritual gifts.

In I Corinthians 15:51, Paul makes known to the Corinthian believers a two-fold secret which God had made known to him. “Behold, I show you a mystery. We shall not all sleep, but we shall all be changed.” He goes on to explain that all believers, whether living or dead at the time of Christ’s appearing, will alike be transformed into His incorruptible likeness (vv. 52-54).<sup>7</sup>

“The mystery of iniquity (lawlessness) doth already work,” writes Paul in II Thessalonians 2:7. He has reference to the principle of lawlessness (insubordination to God) which works in secret in the world, of which the world is not aware, and which will have its culmination in the revealing



# **Unsearchable Riches**

**O the unsearchable riches of Christ!  
Wealth that can never be told;  
Riches exhaustless of mercy and grace,  
Precious, more precious than gold!**

**O the unsearchable riches of Christ!  
Who shall their greatness declare!  
Jewels whose luster our lives may adorn,  
Pearls that the poorest may wear.**

**O the unsearchable riches of Christ!  
Freely, how freely they flow;  
Making the souls of the faithful and true  
Happy wherever they go.**

**O the unsearchable riches of Christ!  
Who would not gladly endure  
Trials, afflictions, and crosses on earth,  
Riches like these to secure!**

**Fanny J. Crosby**

of “the lawless one” (“that wicked one,” v. 8).

A similar mystery is revealed in Revelation 17:5, 7. Whatever disguise the great harlot might have assumed, the truth is that she is “Babylon the Great,” the age-old enemy of the people of God.

In Revelation 1:20, the mystery is the symbolism of the seven stars. In 10:7, the “mystery of God” is the

great truth of God’s ultimate purpose that we have already seen in Ephesians 1:9-10. •

<sup>1</sup>I Cor. 2:7-12; Eph. 3:3-9

<sup>2</sup>Romans 11:33-34

<sup>3</sup>All 21 passages are directly quoted in this article.

<sup>4</sup>II Cor. 3:14-15

<sup>5</sup>Rom. 10:3; II Cor. 5:21

<sup>6</sup>Ephesians 2:14

<sup>7</sup>I Thess. 4:17; Phil. 3:21

## NEW WORKERS

**MR. & MRS. ROY BICKEL, Rt. 1, Box 50, Aynor, South Carolina 29511**

Two South Carolina assemblies, Bethany Bible Chapel in Conway and Buck Creek Chapel in Loris, have commended Roy and Jean Bickel to the work of the Lord. The Bickels have been faithful and effective in service and Roy's teaching and pastoral gifts have been evident. The Christians esteem them highly in love and heartily commend them to the grace of God and the Lord's people wherever they may serve.

**MR. & MRS. WALTER COMPTON, Box 4, Willow, Alaska 99688**

Christians of the Bible Truth Gospel Chapel in Anchorage, Alaska, have commended Walter and Marcia Compton to the work of the Lord at North Star Bible Camp. The Comptons were in fellowship at this assembly from 1975 until 1980 when Walt gave up his work as an electrician and moved to the camp.

The Comptons have three children: Carmen, Wally and Kerie.

**MR. & MRS. JAY FIPPINGER, RR 6, Decorah, Iowa 52101**

Christians at Northeast Gospel Chapel in Minneapolis, Minnesota, have commended Jay and Dorothy Fippinger to work among Vietnamese refugees. For several years the Fippingers lived in Vietnam and worked among the Black Thai people. Due to the conflicts there, it was necessary for them to return to the States, where they have been engaged in refugee work. Jay and Dorothy are gifted in translation.

**JAMES MITCHELL, P.O. Box 825, New Carlisle, Quebec G0C 1Z0**

Christians at Bancroft (Ontario) Bible Chapel have commended James Mitchell to full-time Christian service in a teaching and pastoral ministry. Jim and Claudette minister among the English assemblies and direct the program at Fairhaven Bible Camp on the south shore of the Gaspé Peninsula.

**BECKY OSBURN, Box 218, Teec Nos Pos, Arizona 86514**

The Christians at Tieton Drive Bible Chapel in Yakima, Washington, have commended Becky Osburn to the work of the Lord as a teacher at Immanuel Mission. Becky has worked faithfully in the children's program at the assembly and has proved her ability to work with children and her love for souls.

**MR. & MRS. HUGH RONALD, Box 1002, Portage la Prairie, Manitoba R1N 3C4**

Christians at Fortier Gospel Chapel in Oakville, Manitoba, have commended Hugh and Corrine Ronald to the Lord's work at Hilbre Bible Camp and elsewhere as the Lord leads.



Angie, Judy and Jim Given



Jay and Dorothy Fippinger with Paul and Ann

**MR. & MRS. GLENN SHELOR, Box 518, Pittsboro, North Carolina 27312**

Christians of Shannon Hills Chapel in Greensboro, North Carolina, have commended Glenn and Roberta Shelor to the work of the Lord at Pittsboro Christian Home.

Since 1981 the Shelors have been in fellowship at Greensboro, where they were characterized by a sincerity of purpose and godliness. For the past 25 years they have been in fellowship in various assemblies in cities where Glenn's work took them. He had an executive position with the American Dairymen's Association. He now becomes administrator of Pittsboro Christian Home, a position vacated by Gene Hollingsworth due to ill health.

**WILLIAM STEVENSON, 1021 Benton St., Rockford, Illinois 61107**

The Christians at Harlem Road Gospel Hall in Loves Park, Illinois, have joined with the Christians of Fort William Gospel Hall, Belfast, North Ireland, in commending William Stevenson to the work of the Lord. Billy and

his wife Mary, with their two children went from Belfast to Korea as missionaries in 1974. After a year's probationary service during which they found acceptance among the assemblies of Seoul, Korea, the Stevensons were commended as full-time missionaries by the Belfast assembly. While in Korea they adopted a severely handicapped Korean orphan.

When Mary developed severe medical problems the Stevensons came to Chicago for treatment. With return to Korea inadvisable, they moved to Illinois' second city, Rockford, to help the tiny Loves Park group, the only assembly remaining in the Rockford area. Billy is an evangelist, and is devoting his energies to the winning and discipling of people. He also works with Korean Christians in Chicago.

Fort William Gospel Hall has reaffirmed its original commendation for this new service in America.

The Stevenson's children are Billy Jr., 20, Isabel 18, Naomi 7.



Glenn and Roberta Shelor

#### RENEWAL OF COMMENDATION

For the past thirty years, Eugene and Sue Hollingsworth have been serving the Lord, commended by Christians at Bethany Gospel Chapel in Pittsboro, North Carolina. The first years were spent in directing the work of the Pittsboro Home for Children and the past eleven in administering the Pittsboro Retirement Community. Due to a heart attack in November 1981, and his limited recovery, Mr. Hollingsworth has been forced to retire from this ministry. He now plans to continue in a preaching and Bible teaching ministry in the Carolinas and Georgia. The Hollingsworths' address is 3412 Wentworth Place, Augusta, Georgia 30906.

In 1979 the Christians at Southside Bible Chapel in Colorado Springs commended Sharon Copeland to the work of the Lord at Immanuel Mission in Teec Nos Pos, Arizona. Sharon now feels led to join the staff at Family Life Services in Colorado Springs and the assembly commits her to the grace of God for this new work.

#### CHANGE OF STATUS

A letter from Browns Hill Bible Chapel in Pittsburgh, Pennsylvania, informs us that Brian Berger felt led of the Lord to return home and resume secular employment after completing one year of service in the Virgin Islands. Brian was serving on an International Crusades team in St. Thomas.

Grace Bible Chapel in Fullerton, California writes that Bill and Chery Lowe have left their teaching positions at California Center for Biblical Studies at the end of the 1981-82 school year. Bill anticipated taking up secular employment, but the Lowes will continue to serve the Lord as time permits.

Bible Truth Gospel Chapel in Anchorage, has notified us that Dale Brooks is no longer serving as a full-time worker in Alaska, but has taken secular employment. His address is



Tom Campbell

261 Homes Rd., Rochester, NY 14626.

Lombard Gospel Chapel, Illinois, informs us that Brian Howard, who has been serving the Lord as chaplain at Cook County Jail and more recently at DuPage County Jail, has left this ministry and taken up secular employment with a view to further schooling.

#### FOREIGN MISSIONARIES

*New Guinea:* For nine years, Jim and Judy Given have served the Lord in New Guinea, under the auspices of New Tribes Mission. They now desire to return to the field as assembly missionaries, and Christians at Grace Gospel Chapel in St. Petersburg, Florida commend them to this service. The Givens' daughter Angie will go with them.

*Zambia:* Christians at Westmount Gospel Chapel in Weston, Ontario, have commended Don and Marilyn MacMullen to the Lord's work in Zambia for one year. The MacMullens will relieve Jane Reid while she is on furlough in the United Kingdom.

*Nigeria:* Christians at Brighton Avenue Bible Chapel in East Orange, New Jersey, and North-Ridge Bible Chapel in Sellersville, Pennsylvania, have commended Michael and Marilyn Pongracz to the work of the Lord in Nigeria.

*Eastern Europe:* Christians at North Acres Gospel Chapel in Des Moines, Iowa, have commended Thomas M. Campbell to the Lord's work in Eastern Europe in association with International Crusades. Tom has spent two summers in Austria with Operation Mobilization.

## ADDRESS CHANGES

#### WORKERS CHANGES

David Ednie, P.O. Box 518,  
Pittsboro, North Carolina 27312

Joe Giordano, P.O. Box 3486,  
Tequesta, Florida 33458

Enid Hunt, #416, 1525 Hillside Ave.,  
Victoria, British Columbia V8T 2C1

Janet Porcino, 2089 W. 48th,  
Vancouver, British Columbia V6M 2T4

Ramsey Quark, #1111, 123 Fairford St. E.,  
Moose Jaw, Saskatchewan S6H 7T4

David W. Rickert, 903 Cedar Branch Trail,  
Winston Salem, North Carolina 27105

William Snyder, 720 Neptune,  
Dorval, Quebec H9P 2B1

Alma J. Turnbull, 24 Verne Cresc.,  
Scarborough, Ontario M1B 2X1

William Wolitarsky, 10810 Deshore Place,  
Culver City, California 90230

#### ASSEMBLY CHANGES

**ANCHORAGE, ALASKA,** Bible Truth Gospel Chapel, 7206 Lake Otis Parkway, % Richard J. Stevens, 2500 W. 29th Ave. 99503 (248-0457). BB 9:30, FBH 11, Wed. 6:30

**HAXTUN, COLORADO,** Haxtun Gospel Chapel, % Fred P. Secrist, Box 6, 80731 (303/774-7481). BB 10, SS 11

**NORTH PALM BEACH, FLORIDA,** Palm Bible Chapel, % Bill Reed, Jr., 8688 Kelso Dr., Lake Park, FL 33410 (305/622-4898).

**CARBONDALE, ILLINOIS,** Shawnee Bible Chapel. Meetings in a local school. % Dr. Albert L. Caskey, 1506 W. Walnut St., 62901 (618/549-4226). BB 9, SS 10, M 11, Wed. 7:30, Fri. 8

**MAYWOOD, ILLINOIS,** Woodside Bible Chapel. BB 9, FBH 10:30, SS 11:40, Wed. 7:30

**ASHLAND, NEW JERSEY,** Community Gospel Chapel. % George E. Coburn, 208 Walnut St., Audubon, NJ 08106. BB 9:30, FBH 11, M 7, Wed. 7:30

This is a merger of the Audubon Christian Assembly and the Community Gospel Assembly, as of the end of April. The Audubon property will be sold and all meetings are being held in the facilities of the Ashland assembly. The assembly asks prayer that the current spirit of unity and cooperation will continue to the honor and glory of Jesus Christ.

**JAMESTOWN, NEW YORK,** Grace Chapel, % James Loizeaux, Fiddler Hill Rd., R.D. 1, Youngsville, PA 16371

**CONWAY, SOUTH CAROLINA,** Bethany Bible Chapel, % Paul Prince, 508 12th Ave., 29526 (803/248-4640).

**THORNHILL, ONTARIO,** Richvale Bible Chapel, 24 Oak Ave. L4J 1T6, %Don Van Meer

**KINGSTON, ONTARIO,** Union Street Gospel Chapel, % Jack B. Earl, 62 Norman Rogers Dr., K7M 2P9 (613/546-2070)

#### NEW LISTINGS

**COUNCIL BLUFFS, IOWA,** Council Bluffs Bible Chapel, meets in home of Lloyd

Andrew, 213 Pickandy Lane 51501 (712/322-8514). BB 9:30, SS & M 11, M 6, Thurs. 7

On March 6 a number of Christians hived off from Keystone Bible Chapel in Omaha, Nebraska, to start a new church in Council Bluffs. It is the result of a Bible study that has been held for the past two years.

**DANVILLE, VIRGINIA,** Danville Chapel, 420 Ridge St., % E. O. Martin, 300 Hanley Circle, 24541 (792-4550). BB 9:30, FBH 11. Tues. 7:30

**MERRITT, BRITISH COLUMBIA,** Merritt Bible Chapel, Box 2400, VOK 2B0

The assembly began last fall when four families met in a home for breaking of bread and Bible studies.

## REPORTS

### CALIFORNIA ELDERS CONFERENCE

Eighty brethren, representing seventeen assemblies, attended the fifth annual conference for elders and deacons at Verdugo Pines Bible Camp, April 22 to 24. With the theme, "Hearing What the Spirit Says," ministry was based on the Letters to the Seven Churches in Revelation. A burden for renewal was evident.

From Henry Petersen,  
486 Grinnell Dr., Claremont,  
California 91711

## CONFERENCES

### SEPT. 10-12—SLIDELL, LOUISIANA

The Slidell Bible Chapel, corner of 7th and Teddy Ave., announces its seventh annual conference. Speaker: J. Eddy Schwartz. Contact: Bob Brown, PO Box 1263, 70459 (504/641-4028).

### SEPT. 17-19—NORTH BAY, ONT.

Annual fall conference of Bethel Gospel Chapel. Theme: Holiness of God. Speakers: Colin Anderson and David McClurkin. Contact: D. R. Bushey, Box 1001, P1B 8K3.

### SEPT. 18-19—HARTFORD, CONN.

Annual Bible Conference of Prospect Gospel Chapel, 576 Prospect Ave. Meetings on Saturday at 2:30 and 7, Sunday at 10:30, 2:30 and 6:30. Speakers: Robert McArthur, Rod Sharp and T. Ernest Wilson. Contact: Thomas E. Woods, 31 Strickland St., Manchester, CT 06040 (203/643-4477).

### SEPT. 24-26—DETROIT, MICHIGAN

The annual conference of Curtis Gospel Chapel will begin with a prayer meeting on Friday at 7:30 p.m. Ministry on Saturday at 2:30 and 7 and Sunday at 2:30. Speakers: Don Cole, James Naismith and Bob Ramey. Contact: Marvin Jackson, 5133 Provincial Dr., Bloomfield Hills, MI 48013 (313/626-9655).

### SEPT. 25-26—PITTSBURGH, PA.

Annual fall conference of Friendship Avenue Gospel Chapel to begin with a prayer meeting Friday evening at 8. Saturday meetings at 2 and 7; Sunday at 10, 2 and 7. Speakers: Ernie Woodhouse, Franklin Taylor, and Gordon Reager. Overnight accommodations

available. Contact: John M. Duff, 430 Carnege Ave., Clairton, PA 15025 (412/233-7179).

### OCT. 1-3—DAVENPORT, IOWA

Annual Bible Conference of Harrison Gospel Chapel, 3025 Harrison St., will begin with a prayer meeting on Friday evening. Speakers: Paul Sapp and John Phillips. Young people's activity on Saturday evening. Contact: Patrick Bennett, R.R. 2, Long Grove, IA 52756 (319/285-4737).

### OCT. 2—TORONTO, ONTARIO

The 36th Annual Ladies Missionary Conference to be held at Martin Grove Collegiate, Martin Grove and Eglinton Ave., Islington at 10 and 2. Speakers: Ruth Rodger, Christine Liu, Donna Turner, and Agnes MacDonald. Audio-visual presentations, reports and seminars. Contact Mrs. Ruth Boyes, 146 Rodda Blvd., West Hill, Ont. M1E 2Z9 (416/282-1930) for overnight accommodations.

### OCT. 4-7 and NOV. 1-4—CHEHALIS LODGE, BRITISH COLUMBIA

Calling Foundation of Vancouver, B.C., is sponsoring two conferences at the brand new Christian Centre owned by InterVarsity, in the Fraser Valley, 70 miles east of Vancouver. "Glorious Autumn Days" (Oct. 4-7) is for fellowship, Bible study and relaxation. "Leadership and Renewal Retreat" (Nov. 1-4) is for Christian workers, elders, deacons and their wives—anyone interested in the Lord's work at home and overseas. Both conferences are under the personal direction of John and Audrey Williams. For brochure and rates write to: Chehalis Conferences, 5737 Alma St., Vancouver, B.C. V6N 1Y3 (604/263-2171).

### OCT. 5-7—WORKERS AND ELDERS

National Workers and Elders Conference at Gracemount Gospel Chapel, Cleveland, Ohio. Daily Bible studies by Albert Horton. Messages and discussion topics include "Commendation" by Colin Anderson, "Burn-Out" by Lowell Routley, "Developing Elders" by Arthur Garnes, "Elders in a Pastoral Ministry" by Abner Bauman, "The Need for Counseling" by Robert Johnston and "Bible Versions" by James Stahr. Contact: James Graham, 1042 Professor Rd., S. Euclid, Ohio 44124.

### OCT. 8-10—FULLERTON, CALIF.

Annual Conference at Grace Bible Chapel, 1119 S. Lambert Dr. Speakers: Don and Naomi Cole. For more information and brochure, contact the chapel (714/525-6852).

### OCT. 8-10—OMAHA, NEBRASKA

Fall conference at Keystone Bible Chapel, 7840 Maple St. Speakers: Ray Routley, Rob Lindsted and Johnny Gordon. Contact: Lyle Rockhold, 6811 Mason St., 68521 (402/556-0869).

### OCT. 8-10—OVERLAND PARK, KANSAS

Overland Park Bible Chapel, 6345 Floyd St. Emphasis will be on the need of the mission field. Speakers: Mr. and Mrs. William Deans and Maurice Vanderberg. For more information or lodging contact Mrs. Truman Page, 6434 Craig, Merriam, KS 66202 (913/432-3088).

### OCT. 9-11—EDMONTON, ALBERTA

Annual Edmonton assemblies conference. Speakers: Daniel Smith of Emmaus Bible School, and Geoffrey Bull, Glasgow, Scotland. Contact: Horace Ekins, 4343 115th St., T6J 1P5 (403/434-7509).

### OCT. 16—ASHEVILLE, NORTH CAROLINA

Bible conference of Asheville Gospel Chapel, 350 Old Haw Creek Rd. Meetings at 10 and 3:30. Speakers: Clayton Davis, Michael Oliff and Duane Ostrem. Contact: W. R. Peck, 15 Bent Tree Rd. 28804.

### OCT. 22-24—HOUSTON, TEXAS

Houston assemblies conference will begin Friday evening. Speakers: Boyd Nicholson and Robert Ramey. Contact: Glen Lemon, 4046 Panama St., Pasadena, TX 77501 (713/487-0131).

### OCT. 23—RADIO CONFERENCE

Twenty-third annual conference of The Family Bible Hour to be held at Rexdale Gospel Hall, Bergamot and Islington Aves., Toronto. Speakers: Ernest Woodhouse, Gaston Jolin, Harry Morrison and Arnot McIntee. Services at 2:30 and 6:30. Contact: Arnot P. McIntee, 7 Strathmore Rd., St. Catharines, Ont. L2T 2C4.

### OCT. 29-30—

#### KEYSTONE HEIGHTS, FLA.

Annual Women's Missionary Conference at Park of the Palms in north central Florida. Speakers: Pat Otto and Dorothy Harris. Contact: Park of the Palms, Keystone Heights, FL 32656.

### NOV. 6—NEWPORT NEWS, VIRGINIA

Second annual Joe Cheetham Memorial Missionary Conference at Bethany Gospel Chapel, 40 Ballard Rd., 10 a.m. through 4 p.m. Speakers: Les Rainey and Tom Wilson. Contact: William O. Millar, 315 68th St., Newport News, VA 23607.

*Conference announcements for the December issue should arrive at INTEREST by October 10. No charge for first announcement; \$20 pre-paid for each additional appearance.*

## WITH THE LORD

**FRANCES FIORELLA**, 74, of Sarasota, Florida, on February 15. She and her husband were in fellowship at Lockwood Ridge Gospel Chapel for the past fourteen years. Prior to that they were in fellowship at Pembroke Gospel Chapel in Detroit, Michigan and in Hackensack, New Jersey.

**SILAS F. FOX**, 88, of Vancouver, British Columbia, on April 15. Mr. Fox was born in Alberta, the son of homesteaders living in a log cabin. When he was two weeks old his father died and the family moved to New Brunswick, and later to Toronto.

In 1916 Silas and his new bride sailed for India where they served the Lord until 1961. His ministry was vibrant and challenging.



Silas Fox (1976)



Bud Hopkins



Jack Gawley

**JOHN M. GAWLEY**, 61, of Keystone Heights, Florida, on July 9, of cancer after a brief illness. He was born in Chicago in 1921 and saved in 1959 through the witness of men in the Christian Business Men's Committee, of which he became an active member. He was a general contractor in the Chicago area from 1947 to 1971, when he was commended to fulltime Christian work by the LaGrange (Illinois) Gospel Chapel. From that time he preached in assemblies and traveled at home and abroad for Operation Mobilization, a missionary organization with which he was connected from its inception.

Jack had the gift of evangelism and a burden to see men won to the Lord.

**ELLSWORTH (BUD) HOPKINS**, 48, of Cedar Rapids, Iowa on May 29, following a long illness. He was an elder of the Cedar Rapids Bible Chapel where he was an enthusiastic song leader and an inspirational speaker. He served on the boards of Verdugo Pines Bible Camp, California Center for Biblical Studies and the Cedar Rapids Youth for Christ.

**MARGARET ONEIL**, 75, of East McKeesport, Pennsylvania, on May 16. She was born in Scotland and born again in East Pittsburgh, where she was in fellowship for many years.

**PETER CAMERON MacARTHUR**, 69, of Lake City, Michigan on May 8. He was in fellowship at Countryside Gospel Chapel in Owosso and a founder of Upper Peninsula Bible Camp in Michigan, where he served the Lord for many years.

## NOTICES

**PRAYER:** Gospel crusade with Dick Saunders at Lakeside Bible Chapel, Sterling Heights, Michigan, October 17 to 22. Pray that believers would bring many unsaved to the meetings, and that the Lord will work in the hearts of those who come.

**HELP NEEDED:** Campground ministry in Southwestern Virginia. Two-bedroom mobile home provided. Also needed, help to establish a local assembly. For information write to: John Hand, Bethel Campgrounds, Rt. 1, Box 14, Woolwine, Virginia 24185 (703/930-2201).

**STUDENTS—MOVING TO TORONTO?** Welcome to Bedford Park Chapel, 11 Bedford Park Ave., at Bedford entrance of Lawrence and Yonge subway. Breaking of Bread, 9:30; Family Bible Hour, 11. Dr. Brice Martin, Pastor-Teacher. Emphasis on biblical exposition. Phone 416/497-1926.

**CHINESE HOUSE CHURCHES** need Bibles: Tourists going in can save missionary time and money at no cost or risk. Write in advance to commended worker John at PO Box 100, Shatin, Hong Kong.

**FOR SALE:** Four graves in Garden of Atonement, Acacia Park, N. Tonawanda, New York. All four \$800.00. Contact Peter DeLuca, Park of the Palms, Rt. 2, Box 28, Keystone Heights, Florida 32656 (904/473-2261).

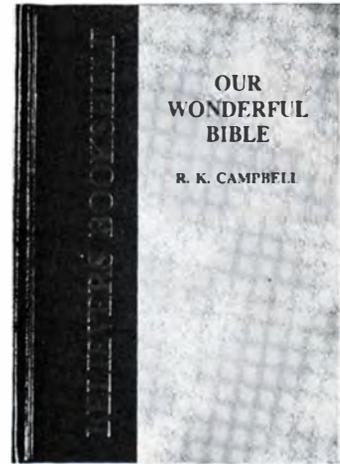
**HOUSEKEEPER AND MAINTENANCE** man needed. Single or husband-wife team. Retirees desirous of association with vibrant Christian ministry among youth. Furnished apartment and some food subsidy in exchange for services. Write: Business Manager, Lake Geneva Youth Camp, 650 South St., Lake Geneva, Wisconsin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

**INTERLINEAR BIBLES:** Hebrew/English and Greek (T.R.)/English. Four-volume set. List \$79.95. Immediately available for \$65.00 postpaid to U.S. and Canadian addresses from Dr. Albert Caskey, 1506 W. Walnut St., Carbondale, Illinois 62901. Commended workers phone for special prices (618/549-4226).

**EVANGELIST ARTHUR DURNAN** 1983 Bible Lands Pilgrimage to Israel, Jordan, Egypt. 747 Departure March 14. "The Journey-Of-A-Lifetime" priced right. Free brochure and infokit. Evangelist Arthur Durnan, 30 Hope Crescent, Belleville, Ontario, Canada K8P 4S2. Phone 613/966-1167.

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

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# LETTERS to the editor

Many thanks for the joyful article on the ascension, "The 40th Day," by Robert Ramey [May, p. 4]. I am grateful for the opportunity to enter into the celebration.

J.D.R.—Colorado

I must tell you how much I enjoyed the article on the Ascension. I started reading it with a feeling of indifference, perhaps even somewhat negative but became completely caught up in it as I continued, and echoed a heartfelt "Thank you, Come again—Amen" as I finished.

Carol Stiles,  
Rutherford, New Jersey

Re Don Norbie's article "The Potter and the Clay," [June p. 4]: it seems as though the "free-will" religion is gaining popularity with you and your readers. This is very disappointing to me. Most people's concept of God is someone who is trying to catch them but can't. Man is put on the throne and made a co-savior with Christ by casting the final vote of his free-will. Your article only serves to confirm these erroneous views.

Glyn Taylor, Jr.,  
Loganville, Georgia

I enjoyed your Editor's Page in June's issue ["The Voice of the People"]. It is so hard to view the news as happening to people—and your column opened my eyes to the feelings of Palestinians.

Love your magazine.

Patty Silla,  
Westfield, New Jersey

In regard to "The Voice of the People," I see no inconsistency in evangelical Christians cheering the Jews for their land they reclaim. We are doing what the Lord asks us to do in Genesis 12:3. . . .

I doubt you will find any born again Christians amongst the P.L.O. You have printed a very slanted story which you cannot prove.

John Welskopf,  
Dallas, Texas

*Editor's Note: The editorial says nothing about Christians among the P.L.O., but rather that "many of the Palestinian people are evangelical Christians." To confuse the two is like accusing every Irishman of being part of the I.R.A.*

*Regarding the P.L.O., the editorial says: "It represents terrorism that we should utterly repudiate."*

After reading all the letters in defense of Bob Jones University [June, pp. 18-19], I thought you might like to know that I thought your March editorial was great ["B.J.U. and the I.R.S."]. I'm sure that many others think as I do, but usually those who write letters write to disagree.

I think that inter-racial dating should be a personal choice by the time a young man or woman reaches college

age. As the woman from Pennsylvania stated, an inter-racial marriage may have many problems. Nevertheless, we cannot outlaw it on biblical grounds.

I found it interesting that no one responded to your observation of Dr. Jones' unloving attitude toward Phil Donahue with regard to Mr. Donahue's salvation. And yet you were accused of being "unloving" because you advocated speaking out against injustice.

Your editorials are my favorite part of the "Letters of Interest." May God bless you as you continue to speak out.  
Teresa Mallette,  
DeQueen, Arkansas

*Editor's Note: It is true that those who disagree with us are more likely to write than those who see eye-to-eye with us. But it is also true that we are more inclined to choose such letters for publication, inasmuch as the "Letters to the Editor" page is a logical place for opposing viewpoints to be heard.*

*Furthermore, many letters that disagree with us are constructive and helpful. Our readers can decide who is right. After all, we don't have all the answers.*

## BALANCING FIRMNESS WITH FLEXIBILITY AND LOVE

You might tell Mr. Stahr that I enjoyed his May editorial, "Learning to Compromise," very much. What he said is so very true.

Richard Herrmann,  
Lincoln, Nebraska

It is very possible that you will receive flak from certain individuals who feel very strongly about maintaining "the truth, the whole truth, and nothing but the truth." It has been my observation that such individuals cause serious problems in our local assemblies as well as in other groups of Christians.

I emphatically feel that you handled the question very well indeed. Of course we must stand firm for the great truths of our salvation, and never give in one iota when Satan attacks us for what we believe. However, when it comes to doctrines in which the Scriptures are not all that clear, and particularly in our relationships with our fellow Christians, then we must be willing to compromise, to be flexible.

I sincerely hope that many of God's people across the land will take the editorial seriously. Hopefully and prayerfully this would bring more harmony in the assemblies in which they are involved.

David L. Rodgers,  
Cedar Rapids, Iowa

The article, "Learning to Compromise" was very good. I believe that we should follow the teaching of Galatians 6:1 when there are certain problems. We should be able to

give and take a little. People are more important than doctrine.

Jesus questioned the religious leaders concerning the Sabbath. He showed love and forgiveness to the woman taken in adultery in John 8, and to the much married woman in John 4. The Lord Jesus was evenly balanced, full of grace and truth. If we would follow all of grace, we would become very liberal. If it is all truth, we would become legalistic. We can be evenly balanced if we follow the Lord Jesus.

Bill Skelton,  
Pittsburgh, Pennsylvania

I am one of those you describe as having been taught to be like Daniel and the three Hebrew children, so I heartily agreed with the first four paragraphs.

My thinking was established, as a child, with an emphasis on not compromising. A friend once said, "You have thoughts until they are challenged and then they become convictions." The principles I was taught have been challenged in the process of time, and the Holy Spirit has anchored them in my heart. I view my convictions as coming from the Lord. My commitment to the Lord is my response to Him arising from those convictions. No compromise, in my thinking, should touch either my God-given convictions or my Christ-honoring commitment.

I think what your editorial presented was biblical truths on the demonstration of love. We should seek to manifest Christ-like love to every believer, even those with whom we differ, but love does not mean I must compromise my convictions or my commitment. As a husband, father and elder, I believe I can lead, being directed by my convictions and commitment, without creating dictatorship or divorce as long as I follow the pattern of love given in I Corinthians 13, instead of compromise. I hope that other readers will be able to understand the thoughts presented in your article in the context of Christian love, but not compromise.

Simeon Gay,  
Siler City, North Carolina

As an older woman, I have observed the grief and heartaches caused by those who are always right. Compromise? Never! How we appreciate the gracious ones who are willing to "give and take."

We are experiencing something of this in my assembly with a major decision pending. Everyone is not agreed, but all seem to be willing to go along if the larger part of the group feels it is the Lord's will. The decision is still under prayerful consideration, but whichever way it goes, it will certainly not cause division. Praise the Lord!

New England

*Editor's Note: Your assembly is to be commended, not only for this but also for letting the decision-making process see the light of day, so that even the older single women and widows are "in the know." In far too many assemblies, women who have no husbands to attend the business meeting never know what's going on—not even how the money they faithfully contribute is being distributed.*

*Wise leaders will take steps to correct such situations.*

*They can learn from the New Testament church, which was never afraid to conduct its business with its women members present (Acts 1:14-15; 22-23; Acts 6:2-5; Acts 15:6, 12, 22).*

Thank you for the editorial in the May issue, "Learning to Compromise." It was a masterpiece, and I am certain that it expresses the thoughts of many in the assemblies. In my relatively brief experience, I have seen many needs, especially in terms of our youth and young families. Basic to all change in terms of life and service is a hearty response to the teaching of the Word of God, but this Word must be taught in such a way as to elicit a conduct-response from those who hear. One cannot teach youth as he would teach adults who have been in the assemblies for thirty-five years. Youth need and desire more than a recital of academic facts; young people want to see the Word at work in terms of change in life, and need to be taught that the Word, taught so as to appeal to the 1982 mind, has the answer to current needs and problems.

I have been greatly distressed to see young people thirteen, fourteen years of age and up unmoved by assembly life and teaching. Thank God for those who are dedicated to the Lord and whose spirits have been challenged and are being challenged by thoughtful, workable and current presentations of the Word. My heart goes out to those who come only because they have to, and who in the course of events will slip away and often into areas of unbelief or doctrinal extremes.

Let us not be discouraged, but in well-doing tackle any task that will result in a turn-around in the lives of youth and young parents. And do be encouraged in your fine ministry of writing, leading and setting the pace.

Gerald L. Stover,  
Lansdale, Pennsylvania

#### **CHEAPER BY THE SINGLE COPY**

I want to say thank you for the May editorial, "Learning to Compromise." I have suggested that everyone in our assembly be sure to read it. I saved my copy so I might reread it every so often.

There are seven families in our assembly that do not receive INTEREST and I suggested that it might take less postage if all seven copies were sent to me and I would distribute them, rather than send them to seven different addresses.

Frank Goff,  
Ocean City, New Jersey

*Editor's Note: Thank you for your concern to help us keep costs down. However, it is much cheaper if we mail copies to each individual address. We pay 5.9¢ per magazine, whereas a bulk mailing of seven copies to New Jersey would cost \$1.83, or 26¢ a copy, not to mention the additional packaging costs.*

*Canadian postage is also cheaper when the magazines are sent individually. We pay 17.2¢ per copy at the Windsor, Ontario, post office (we pay 45¢ for those who fail to renew their subscriptions). Bulk mailing of seven copies would cost about 34¢ per copy.*

# QUOTES

DEADLINE: Letters for the December issue should reach INTEREST by October 10.

**Washington: Prisoners have time to think. Some respond to Christ.**

**Maryland: Teacher available for developing evangelistic and discipleship programs.**

**Quebec: Former employer saved after 25 years of prayer.**

**Illinois: Bible courses taught at state university student center.**

**Ontario: Gospel presented in Knights of Columbus Hall.**

**CATHERINE BARD, C.P. 1600 Sherbrooke, Quebec J1H 5M4**

I am a seventy-five-year-old widow, living in the building on the campus of Bethel Bible School which houses my Studio Porte-Parole. Dr. Bard and I came from Pennsylvania in 1946, four years after Harold Harper married us. My husband was a much loved Bible teacher in the French assemblies and the director of Bethel Bible Institute at the time of his death. I retired from my administrative duties in Bethel's office at the age of 70.

Now that the work of the radio studio is progressing, I am looking to the Lord to help us establish a home for French-speaking old folks. The French Christians in Quebec do not have a single home for old folks. Six of those associated with me in the radio ministry have bought a five-acre lot about two miles from us. They will renovate a shop into a bungalow which could house six fairly comfortably. Please pray with us for this.

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

We recently attended the first Convention of Spanish Christian Publishers and Editors in Florida. The Lord allowed us to make many good contacts and we discovered various ways to distribute our books and materials in a more efficient way. We also met booksellers from most of the Spanish-speaking countries.

Now we are reprinting all of our books because our stock was all sold at the convention. We are trusting for the Lord's provision because when we sell the books we only recover part of the cost.

Last week the Lord gave us the joy of seeing a lady accept Christ in Lucy's Spanish ladies' class in our home. Please pray for Carmen. She has a great desire to learn the Word and to win her family to the Lord. *June 14*

**KENNETH FARMER, 5107 W. Rosewood, Spokane, Washington 99208**

I think that jail and prison ministries are the greatest avenues of reaching lost men and women. Many times I have had it said "Now I am in jail, I have time to think."

One particular man, aged 42, wanted to talk to me about his past life which has not amounted to anything worthwhile. He was genuinely concerned and asked for help and direction. The Gospel was presented. As he read out loud from the Scriptures he said, "I never realized all this before." After a while he said, "Would you pray for me? I don't know how to pray." He received the Lord Jesus Christ and today he asked if I could talk to his wife because she needs the Lord too. He has witnessed to her too, as I had suggested he should.

Today there were 18 unsaved men in class. Pray for these men. Many are hearing the Word today when they normally would not. *June 10*

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

We thank the Lord for his blessing on the work at Bear Lake Bible Chapel. The AWANA clubs have been a real encouragement, with 85 to 95 children attending weekly. This has in-



David Rickert

creased our Sunday School attendance and some parents have been attending the Family Bible Hour.

All of us have felt the need for more room and have decided to build. A large metal building is being constructed to provide a large meeting/recreation room, as well as two floors of classrooms. Much of the inside work is to be done by us and help will be needed to finish by the middle of September.

Some of the programs are now the responsibility of others and an excellent job is being done. We are thankful for the help of those who have moved into the area. Bob Harper has been a real help, especially in our mid-week meeting. Presently about 25 are in fellowship.

David VanderNoot and I helped this past school year with starting a children's work at the Winter Garden Bible Chapel. This is being continued by the local believers. *July 7*

**J. DOUGLAS IBBOTSON, 719 Beck St., Summerville, South Carolina 29483**

This is a special year for us. It is the year of our 60th wedding anniversary and our 50th anniversary in the Lord's work, commended by the Washington Heights assembly, now called Oak Forest (Illinois).

We are active in the assembly we helped plant in Charleston in the 1940s. It is now located in Ladson. I give help in ministry and visitation as I am able. The assembly carries on well in varied activities, including a good young people's work. *June 3*

**WILL T. MILLER, 6511 Princess Garden Pkwy., Lanham, Maryland 20706**

After a visit to New Hampshire Ave. Gospel Chapel, Silver Spring, Maryland, in June, I will be leaving for New Zealand and will be there until August 13.

The last week in August I will be sharing the ministry with John Phillips at the Guelph Bible Conference in Ontario. Meetings have been arranged in the Washington-Baltimore area through October.

Next semester will be my last on the faculty

of the Washington Bible College. After fifteen years as Director of Christian Service and Dean of Students, I will be retiring. I intend to devote my time to ministering in the various assemblies in North America, as well as in New Zealand and Australia. I am particularly interested in helping in the development of effective evangelistic and discipleship programs in order to strengthen and build up local assemblies. If any correspondents wish to contact me they can do so at Washington Bible College at the above address.

June 8

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

In Iowa I have been taking the youth work on Monday nights in the old Sears building in downtown Atlantic. They call it the Salt Cellar as it is in the basement and we are the salt. The group is made up of many different church groups who have been saved and are in high school in and around Atlantic. It is a thrill to read the Word with high school students who live for the Lord and are interested in being witnesses for Him.

I have signed a contract for one more year in the Cumberland-Massena School District (Iowa), but will be here in California for the summer months. We have rented a house in Atlantic, while working and preaching there.

June 8

**FLOYD PIERCE, 1226 N. 3rd,  
Springfield, IL 62702**

Here in Springfield we just finished a series of meetings with **John Phillips**. The assembly seemed to profit much from his ministry.

We now have evangelistic cell groups that meet once a week for prayer and reporting on individual evangelistic efforts. We are planning a week of children's meetings in July.

Lord willing, later this month our visa applications will be made in Brazil. We are presently hoping to be able to go in mid fall.

June 10

**W. ROSS RAINEY, 9257 Caprice Dr.,  
Plymouth, Michigan 48170**

On September 15th I expect to leave for approximately a month's ministry at Kawartha Lakes Bible School in Peterborough, Ontario, teaching I Corinthians. Then from October 27 to 31 I look forward to being one of the speakers at the Pacific Coast Christian Congress at Mt. Hermon, California. The annual meeting for our magazine, *Ministry in Focus*, will be on November 13 in Toronto, then on the 18th I leave for three week's ministry in New Jersey, primarily at Valley Bible Chapel.

June 9

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

The Lord carries on the work here, even in times when He lays us aside for a while. I recently suffered what appears to be acute nervous exhaustion, but I am quickly returning to normal health. The Lord's presence was made very precious through what was for my wife

and I a very traumatic experience. It was good also for the assembly here, as they tended to rely on me far too much.

The assembly has grown to 26 in fellowship, including 12 brethren. Another couple expects to join us soon.

We are planning on a conference here September 11 and 12, followed by gospel meetings led by **Sydney Maxwell** and myself. We look to the Lord to bless His Word.

June 2

**DAVID W. RICKERT, 903 Cedar Branch  
Trail, Winston Salem, North Carolina  
27105**

On June 1st, after more than nine years in Conway, we have moved to Winston Salem to serve the Lord at Parkway Chapel.

The expressions of love from the Christians at Conway during our final weeks touched us deeply. Please pray for the assembly during this period of change and especially for newly commended workers, **Roy and Jean Bickel**, as they serve the Lord in a pastoral ministry with the assembly.

The Christians here in Winston Salem have gone out of their way to make us feel at home. We count it a privilege to serve among such a happy united group. Please pray that the Lord will give us wisdom and effectiveness in our new responsibilities.

June 9

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

I am presently involved in building up the believers through Bible study groups in homes. It was most encouraging recently when a family of five accepted visits in their home and attended the meetings after watching our cable T.V. programs. The wife witnesses very happily about her new-found faith in the Lord.

For over 25 years I have been praying for the conversion of my ex-boss. I worked for him from 1952 to 1959 in secular employment. Recently he and his wife received the Lord as Savior. What a great joy this has been for me.

June 1

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

I am just concluding a two-month itinerary through Colorado, Oklahoma and Texas—20 or more assemblies in all. While on tour I received a call to Korea for a conference in early August. This is in Osan, and I have friends in Seoul I would like to help. It would also make possible a visit to Japan on the homeward way.

June 1

**GLENDALL TONEY, 801 Sycamore,  
Carbondale, Illinois 62901**

Last semester we held our own M.B.I. (Mini Bible Institute) at the Southern Illinois University student center, meeting in the afternoon when students are least likely to have scheduled classes. Courses were in Old Testament Survey and The Church in the New Testament.

We now have a radio program on WXAN, a



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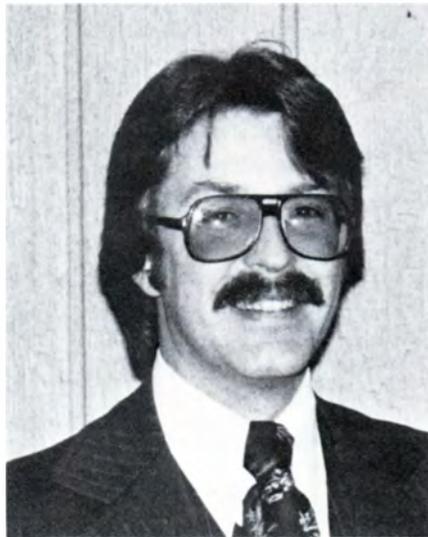


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**Glendall Toney**

new Christian radio station near Ava. The program is called Radio Bible Fellowship and is on the air for 30 minutes every Saturday morning. I have covered Philipians and started in Ephesians in a verse-by-verse manner.

I really thank the Lord for **Curt Caldwell** being able to teach on Sunday mornings (he went through Nehemiah), and praise Him for the principles of the New Testament in organizing a church, which completely frees me from trying to fulfill the "one-man pastor-elder" position. Without this I would not have had the time or been able to launch these two new ministries.

*June 1*

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

We are proclaiming the gospel in Abaco and its off-shore islands in the Bahamas. The small islands are called cays (pronounced *keys*), and are five to nine miles apart. Man-O-War Cay is our home and we travel to Hope Town, Guana Cay and Marsh Harbour. Two of these islands do not have an assembly. We are doing our best to see souls saved so that the Savior's name may be uplifted.

We also have thousands of Haitian refugees in the Bahamas, and God has given me the wisdom to speak their Creole language. I have seen many come to know Christ as Savior. And recently 19 Bahamian young people made decisions for Christ.

Please continue to pray for God to send more laborers into the harvest, laborers who have a soft, humble heart for souls. There are many more islands in the Bahamas that need missionaries.

*June 4*

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

We are getting excited now, as we have had such good times in home Bible studies in Maryhill, almost entirely Roman Catholic. The Lord marvelously opened the door for our use of the Knights of Columbus Hall (300 seats) to have two nights for gospel films. With the help of about 15 of our assembly brothers and sisters we covered four neighboring villages, inviting people to the film showings. We scheduled *Time to Run* and *Blood on the Mountain*, and arranged speakers to give short gospel messages.

We pray that many will be saved in this area.

*June 15*

**WILLIAM WILSON, 43 George Ave.,  
North Adams, Massachusetts 02147**

We are looking forward to various ministries, including the John Wesley White Crusade, an evening of music by the Chapel Heirs from our home assembly, St. Clair Bible Chapel in Pittsburgh, and more outreach for the children and youth. In August Bill will again be a seminar leader for teen camp at Camp Berea. The past two summers they have been successful in reaching teens from Christian and non-Christian homes.

As a fellowship, we are involved in bringing a family over here from Ghana. **James Aokohene** is a student at North Adams State College. He is a beautiful Christian and we all feel honored to be able to help him and his family.

*June 9*

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

# WRITINGS OF WILLIAM MACDONALD

The author has been serving the Lord and writing books for many years, including his best seller "True Discipleship." He is presently engaged in a preaching and teaching ministry in the Pacific Coast area.



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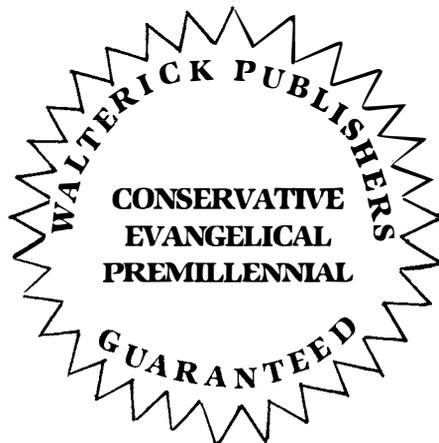
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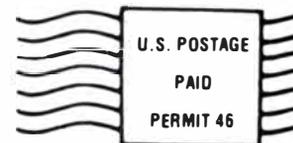
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## LOVE . . . A COMMITMENT

by Don Bailey

SOMEONE has said that anytime is a time for falling in love.

Falling in love? Really now! Do people actually fall in and out of love? I think not—because true love never fails. It goes on and on and will always endure.

Individuals fall in and out of infatuation, which is a foolish or extravagant love or admiration. Infatuation is only a state of high emotional feeling toward someone. Love is an active participation in reaching out to another with commitment.

Commitment is what love is all about. If two individuals are not mutually committed toward meeting the needs of one another, they are not loving.

Infatuation cries "Emotion! Emotion! Emotion!" Love cries "Do! Help! Act! Prove!"

"Prove?" you ask.

"Yes, prove. You say you love me so prove it to me by action—by doing, helping, and caring. Then I will believe you love me."

Too many relationships are based on infatuation and never last very long. Lack of commitment is one reason the divorce rate is so high. Commitment must come from both parties. No relationship can exist if only one of the two is committed. It will suffer shipwreck sooner or later.

A right understanding of love will go a long way toward strengthening any relationship which is rocky, weak or at the point of collapse.

"Love is patient; love is kind. It does not envy; it does not boast. It is not proud; it is not rude. It is not self-seeking. It is not easily angered. It keeps no record of wrongs.

"Love does not delight in evil but rejoices in the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails" (I Corinthians 13:4-8 NIV).

*Don Bailey is staff chaplain at Bethesda Hospital in Chicago. This is the second of a three-part series on love.*

# INTEREST

OCTOBER 1982



**REVIVAL**  
**FOR WHAT PURPOSE?**

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## EDITOR'S PAGE

by James A. Stahr

# Yellow Rain

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DEATH COMES PAINFULLY IN TWO OR THREE DAYS.  
CLOTHING TAKES ON THE SMELL OF BURNING CHARCOAL.

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On December 5th, 1980, a small biplane flew over the village of Va Houng in the Laotian hills. It was 9:30 on a clear, beautiful morning. Out of the plane came a stream of yellow spray that settled like rain over the huts and the people.

The villagers thought the spray smelled like burning peppers. Before long many of them were experiencing headaches, dizziness, painful breathing, swelling throats and impaired vision. Their farm animals were also in trouble, with the chickens being first to die. The people died too, usually after two or three days of bloody diarrhea, convulsions, vomiting and pain.

Gnia Pao Vang was one of the survivors. He spit blood and phlegm for days and suffered other symptoms for weeks. A subdistrict chief in Vientiane Province, he reported that 83 of the 473 residents died.

The attack, detailed by the U.S. State Department, is typical of raids against the Hmong tribes people that have been conducted by the Laotian and Vietnamese governments for the past five years. The Hmong cooperated with the CIA against the Vietnamese before the Communist takeover in 1975. Since then they have been subject to systematic annihilation. There are dozens of documented cases where toxic chemicals have been used.

The same thing is happening in Cambodia. Since 1976 refugees fleeing into Thailand have reported attacks of "medicine from the sky"—gas, spray, or powder—dropped from Communist airplanes. In May 1981, Vietnamese mortars fired canisters of poison gas on Khmer Rouge troops just inside the Cambodian border near the Thailand town of Aranyaprathet.

Far away in Afghanistan, Russian troops have been using chemical toxins against the Afghan rebels. Refugees in Pakistan tell of helicopters dropping bags that burst in the air to spill out yellow powder, producing skin blistering, swelling, vomiting, dizziness and diarrhea. Clothing takes on the smell of burning charcoal. Villagers and freedom fighters die after taking refuge in caves or underground irrigation tunnels, only to have poison gases pumped into the caves or poison liquids poured into the water.

In addition to airplanes, helicopters and artillery shells,

the Russians are apparently delivering poisons in Afghanistan by the use of dum-dum bullets and steel darts. In one attack in late July 1981, sixty-five people died a few hours after receiving relatively minor wounds. Sneezing and vomiting begin about an hour after being struck, later diarrhea, and then swelling and boils. Attacking Soviet soldiers were wearing gas masks.

Early reports of chemical warfare puzzled American scientists. Symptoms didn't match those from traditional poisons. But they did match those of a disease called Alimentary Toxic Aleukia (ATA). It is extremely rare in the west, but has been recorded in the Soviet Union since the 19th Century, with a devastating outbreak of it in 1943. It is caused by mycotoxins of the trichothecene group that develop in improperly stored grain (*Wall Street Journal*, April 29, 1982). Samples from the attacked areas of Laos and Cambodia reveal high concentrations of these toxins, which don't occur naturally in Southeast Asia, but have been studied by Soviet scientists for many years.

Author Sterling Seagrave, who set out to write a book about American abuses of chemical and biological substances, wound up with the conclusion that the Soviets and their allies have been actually using chemical and bacteriological weapons, and that casualties already number in the tens of thousands in Yemen, Laos, Cambodia and Afghanistan.

"The perversion of science represented by the use of biochemical weapons is one of the central tragedies of the 20th Century," wrote Rep. Jim Leach of Iowa in the *Wall Street Journal* (Dec. 30, 1981). That history starts with the German introduction of poison gas warfare at Ypres, Belgium, in 1914. World War I casualties are estimated as high as 1.3 million. The prospect for World War II was so terrifying that both sides refrained from using gas, though everyone trained and equipped its people for survival in case of a gas attack.

Such restraint has been abandoned by the Soviet Union in the last few years. There is now mounting evidence that the Soviets are using and supplying their agents with a variety of lethal and non-lethal chemicals for use against the peoples of Afghanistan and Southeast Asia.

For the most part, world reaction has been to look the other way. The UN has refused to deal seriously with the matter. Agencies such as the International Committee of the Red Cross have steered clear of the controversy. Apart from the U.S.A., only Canada has made any independent inquiry. It has expressed concern to the UN about violations of international law, in particular the 1925 Geneva protocol, "which is the most important standard-setting instrument concerning the prohibition of the use of chemical weapons."

In the United States the Carter administration gave the matter a low priority, taking the position that our government had no responsibility under international law to determine the validity of the allegations about the use of chemical weapons. "While legalistically correct," says Rep. Leach, "the position was a denial of moral responsibility. . . . Our government's reluctance to investigate the evidence was reminiscent of the refusal of Western democratic governments in the early 1940's to accept the evidence that pointed to Nazi concentration camp gassing of Europe's Jewish population."

Secretary of State Haig's Berlin speech of September 1981 spotlighted a change in U.S. policy. "We now have physical evidence of chemical warfare in Southeast Asia," he reported. UN teams also brought out physical evidence, which is hard to obtain because of the remoteness of the areas, the death of the victims, and the evaporation or washing away of the poisons.

The UN samples fell under the custody of UN Under-Secretary-General Viacheslav A. Ustinov of the Soviet Union, where, according to the *Wall Street Journal* (June 7, 1982), "they sat for months in an unguarded UN freezer." Other UN investigators brought back a 36-page verbatim record of interviews of victims and eyewitnesses in Afghan refugee camps, but did not plan to make their report public until fall, well after the highly publicized UN session on disarmament which opened June 7. On that date the *Wall Street Journal*, having somehow gained access to the report, published excerpts from it.

Over the past year, editorial after editorial in the *Journal* has focused on the renewed use of biological toxins. "Except for the *Wall Street Journal* and ABC, no major American newspaper or network has applied the kind of historical perspective the issue demands," says Rep. Leach. Yet the evidence accumulates despite the media's attempts to look the other way.

Why the reluctance? Barry Wain, a correspondent for the *Asian Wall Street Journal*, suggests that for some, "the prospect of finding that the allegations are true is even more terrifying than defenseless villagers drowning in their own blood." He quotes a U.S. Senate staffer on a visit to Thailand as saying, "I wouldn't like to think that the Soviets were that diabolical."

Perhaps that statement, more than anything else, explains the almost total boycott of this subject, not only by the news media, but also by the nuclear protesters. The

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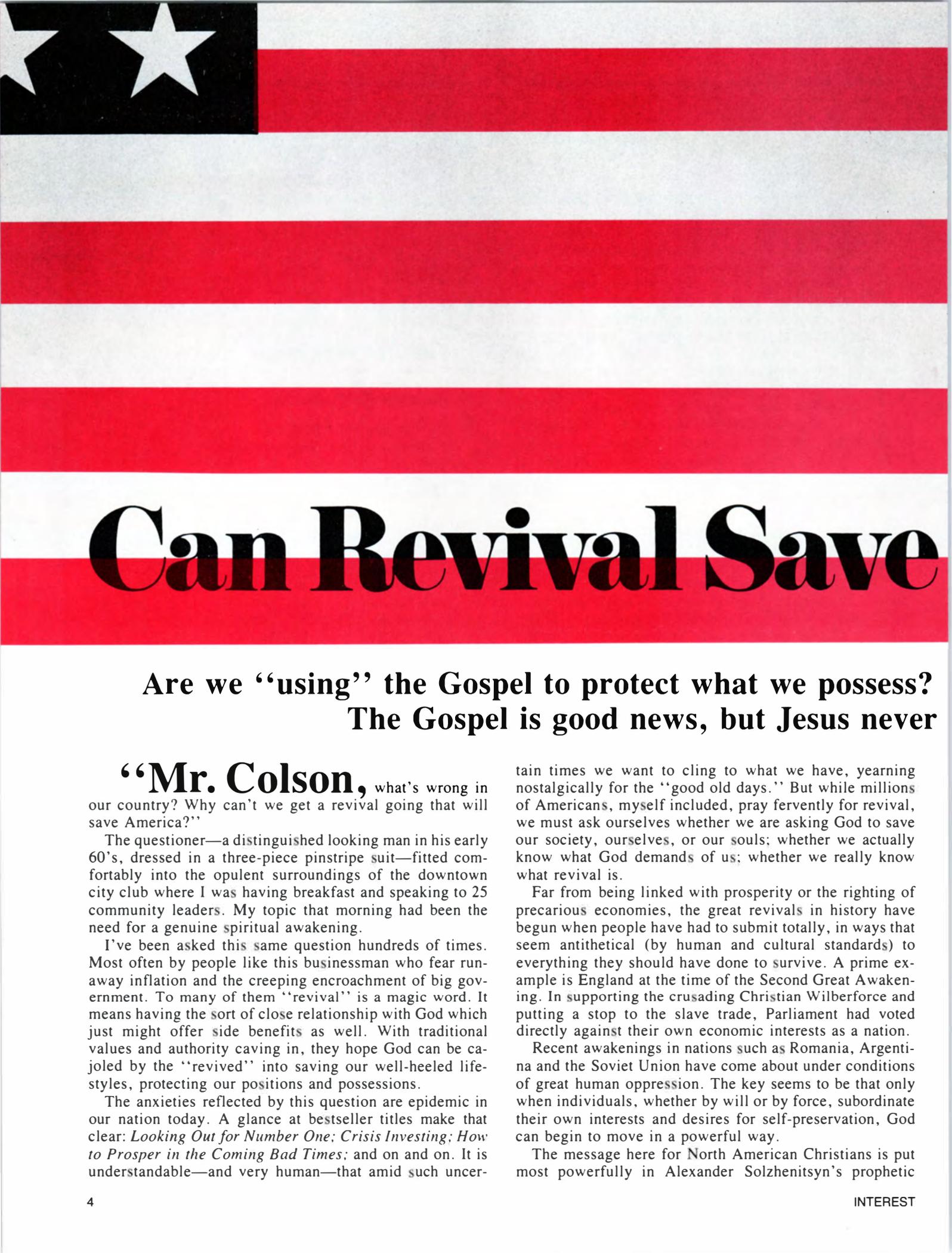
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The background of the page is a stylized American flag, featuring a black canton with two white stars in the upper left corner, and alternating horizontal stripes of red and white. The stripes are of equal width and extend across the entire page.

# Can Revival Save

Are we “using” the Gospel to protect what we possess?  
The Gospel is good news, but Jesus never

**“Mr. Colson,** what’s wrong in our country? Why can’t we get a revival going that will save America?”

The questioner—a distinguished looking man in his early 60’s, dressed in a three-piece pinstripe suit—fitted comfortably into the opulent surroundings of the downtown city club where I was having breakfast and speaking to 25 community leaders. My topic that morning had been the need for a genuine spiritual awakening.

I’ve been asked this same question hundreds of times. Most often by people like this businessman who fear runaway inflation and the creeping encroachment of big government. To many of them “revival” is a magic word. It means having the sort of close relationship with God which just might offer side benefits as well. With traditional values and authority caving in, they hope God can be cajoled by the “revived” into saving our well-heeled lifestyles, protecting our positions and possessions.

The anxieties reflected by this question are epidemic in our nation today. A glance at bestseller titles make that clear: *Looking Out for Number One*; *Crisis Investing*; *How to Prosper in the Coming Bad Times*; and on and on. It is understandable—and very human—that amid such uncer-

tain times we want to cling to what we have, yearning nostalgically for the “good old days.” But while millions of Americans, myself included, pray fervently for revival, we must ask ourselves whether we are asking God to save our society, ourselves, or our souls; whether we actually know what God demands of us; whether we really know what revival is.

Far from being linked with prosperity or the righting of precarious economies, the great revivals in history have begun when people have had to submit totally, in ways that seem antithetical (by human and cultural standards) to everything they should have done to survive. A prime example is England at the time of the Second Great Awakening. In supporting the crusading Christian Wilberforce and putting a stop to the slave trade, Parliament had voted directly against their own economic interests as a nation.

Recent awakenings in nations such as Romania, Argentina and the Soviet Union have come about under conditions of great human oppression. The key seems to be that only when individuals, whether by will or by force, subordinate their own interests and desires for self-preservation, God can begin to move in a powerful way.

The message here for North American Christians is put most powerfully in Alexander Solzhenitsyn’s prophetic



# America?

by Chuck Colson

## Are we distorting the truth for self-seeking purposes? said it was easy news.

words, written amid unspeakable human suffering in a Soviet prison: "The meaning of earthly existence is not, as we have grown used to thinking, in prosperity, but in the development of the soul" (*Gulag Archipelago II*).

### NOTHING BUT OUR SOULS

Normally, I avoid a direct answer to this revival question when I think that the questioner is more concerned about his pocketbook than about genuine spiritual awakening. But on this morning, tired from tours of several prisons and a sleepless night on a lumpy hotel mattress, I responded forthrightly.

"The real trouble is that we Christians are not willing to accept the Gospel for what it is," I said. "It doesn't tell us how to save anything but our souls."

"You see," I continued, "it's a two-edged sword. Jesus came not only to comfort the afflicted, but to afflict the comfortable. Any hope for revival must begin with genuine repentance, our willingness to give up what we have, and our desire to change."

As I studied the expressions around the table, I realized that idea of giving up what we have—losing our lives for His sake, as Christ tells His disciples to do—is not any more popular today, in our obsessively materialistic socie-

ty, than it was to the rich young ruler.

I am convinced that, before any awakening can begin, we Christians must come to terms with some hard spiritual truths, just as Solzhenitsyn did lying on that rotting prison straw. Instead of "using" the Gospel to protect what we have, we need to come before our sovereign Master in a repentance and surrender.

Revival is God's work; man cannot engineer it. But if we in good conscience ask our sovereign Creator to favor us with a mighty moving of His Spirit, we must obey His clear commands and never distort His Gospel for our own self-seeking purposes.

The Gospel is good news. But Jesus never said it was easy news. The central truth about the cross is death before life, repentance before reward. Before His Gospel can be the good news of redemption, it must be the bad news of the conviction of sin.

**NEXT MONTH:** Part II—The Key to Revival.

*Reprinted with permission from the June 1981 issue of Jubilee, the newsletter of Prison Fellowship, an evangelical ministry dedicated to reaching and helping prisoners. Charles W. Colson, well known for his role in the Nixon White House, founded the organization after his own imprisonment for a Watergate-related crime.*

# Father's Rival

A SHORT STORY

by Ruth Park Jorgensen

**T**HE LETTER was addressed in peacock blue ink. Mother hid it, and didn't tell my father. I think she was surprised, after all these years, to hear from Mr. Wilford Ashley, her old college sweetheart. I was about 13, so thought it very romantic.

Dad was a professor at a Christian college. He was at home when the second letter came. Mom was cooking dinner.

"Well," Dad squared his shoulders as he entered the kitchen carrying the grey envelope. "Who's this writing to you in Spencerian penmanship—with peacock blue ink?"

Mother's face turned crimson, but she kept stirring the gravy. "It's probably from Wilford Ashley," she answered, glancing at the expensive-looking grey envelope. "About two weeks ago he wrote to let me know his wife had died."

Mother's cheeks still matched her hair. "She was a friend of mine in school. I just wrote back to extend sympathy."

Dad wasn't tall, but when he squared his shoulders, he seemed bigger. "And you were engaged to him when you were a junior," Dad said, and his black eyes were snapping.

I stood in the kitchen doorway wondering what Mom would say next. She used to tell me bedtime stories about how romantic Mr. Ashley was, and how one night on the beach they realized they were in love

and decided to go steady. But soon he had to drop out of college because his father was seriously ill. Their letters got farther apart. When he came back, a year later, Mom was engaged to Dad, and they had set the date.

Dad sang in the college quartet that year, and was invited to many nice parties and musicals which Mom enjoyed. Mr. Ashley had sung tenor, the year before, but California was a long way off in those days, and who knew when—or if—he would ever come back?

As Mother stood there by the stove, I wondered how she had looked in college. Her skin was a delicate peach color. Except for a touch of grey in her auburn hair, and about 15 extra pounds, she was still attractive—even in a faded blue house dress.

As nice as Dad was, I knew Mother had never forgotten Mr. Wilford Ashley. According to my bedtime stories, Mr. Ashley had a beautiful big ranch in California, a big car, or cars, servants—all the things we didn't have, and never would on my father's salary. Not having any children, Mr. Ashley and his wife traveled whenever they chose, to glamorous places. A fabulous life which Mom could have had if Dad hadn't changed the course of events.

The grey envelopes, addressed in peacock blue ink, continued to come. When Mr. Ashley's wife had been dead about five months, Dad squared his shoulders one day and looked at Mom.

"Haven't you sympathized with Mr. Ashley enough?" His voice sounded tired. "You said you wrote because he had lost his wife."

"I guess so," Mother agreed meekly. Mother had told me that Mr. Ashley had married "on the rebound"—the first girl he dated after he found out about Dad. So he probably wasn't too crazy about her anyway.

Mother didn't write after that, but she still had a far-away look each time a letter came. Poor Dad, I thought, he just can't compete with Mr. Ashley.

At night Dad played piano duets with me, or flew airplanes and played checkers with my little brother Joey. He didn't say much to Mom. And she hardly noticed him. She seemed off in another world where none of us could reach her. She did absent-minded things with the food, like putting salt on something that should have had sugar. Her cooking was usually tops, but there were two salty cherry pies we just couldn't eat. Dad didn't fuss. He just sighed and went off after supper to correct papers.

He was changing too. He had always been so self-reliant, so sure of himself. I hated to see him start to college each morning with drooping shoulders, looking too tired to begin another day. The old twinkle was seldom in his eyes. I was surprised he couldn't think of some way to remedy the situation.

One Friday Mom appeared with a new hair-do. It was an up-sweep, and



*Mother came into the room wiping her hands on her apron. When she saw Mr. Wilford Ashley she stopped suddenly and turned very pale.*

## *When Dad said the prayer, he thanked God for his many, many blessings.*

I wondered if she had worn it that way in college. She watched for the mail, evidently sure there would be a letter from California. But there was none. We had stew for dinner, and she forgot the seasoning completely. Dad put salt and pepper on his own food, then reached over and seasoned Joey's. Mom hardly ate a thing.

Saturday was Homecoming Day at the college. Dad put on his old red plaid shirt and navy slacks and worked in the garden until noon. Mom was dishing up the dinner, and Dad was washing at the kitchen sink when the doorbell rang. I had finished setting the table, so I went.

I opened the door, and there HE was! Nobody needed to tell me. He had curly blond hair and was extra tall, just like Mom had said. His necktie was blue, like his eyes, and he had a crossword puzzle book in his hand.

"How do you do," he said in a tenor voice I felt I had heard before. "Is your mother at home?"

"Mom," I called, too excited to answer. "Come quick!"

Mother came into the room wiping her hands on her green checked apron. He smiled and held out his hands toward her. When Mom saw Mr. Wilford Ashley, she stopped suddenly and turned very pale. He might as well have been a ghost! The three of us just stood there.

"Won't you sit down?" I said finally. I hate awkward silences.

"Celia, Baby," Mr. Ashley said, grasping Mom by the shoulders. "It's been so long!" Then he backed up and looked at her.

Mother maintained a stunned silence. She must have realized her up-sweep was drooping, as she took a

bobby pin from her apron pocket to repair it. Obviously she hadn't invited him. She couldn't have been more surprised.

Dad and Joey came in. Mr. Ashley shook hands with Dad, ignoring Joey.

"Dinner's on the table," Dad said. "Won't you join us?" He sent me to put on an extra plate. At least Dad is going to be hospitable, I thought.

After dinner, Mr. Ashley brought in his over-night bag, and I took some things out of my room so he could have it.

We all drove to the football game that afternoon in Mr. Ashley's big blue car. The students said, "Hi Prof," when they saw Dad, or "Let's beat 'em, Prof." Dad knew all the yells, and the position of each player, so it was good to sit beside him. Mr. Ashley looked around hopefully, but nobody seemed to remember him.

Going home, I noticed it was getting cooler and more windy, but Mr. Ashley turned to Mom and suggested, "Celia, couldn't we have a picnic supper?" He kind of winked at Mom. "For old time's sake."

Nobody objected, so we got some wraps, then stopped at the store for some meat, buns and fruit on the way to the beach. Dad gathered driftwood, got kindling from the car and started a fire. Then he helped Joey build a castle in the sand. I stayed at the water's edge, too. That left Mom and Mr. Ashley alone by the fire to get reacquainted. It must seem strange, I thought, after all these years!

When we came back, Dad had to stir the fire and get it going again. Mr. Ashley had nearly let it go out. He broiled the hamburgers. Later, when the coals were just right, Dad and Joey roasted marshmallows.

"Remember the picnic we had," Mom asked, "When we were juniors?"

Mr. Ashley laughed in a high-pitched voice. "How could I forget? Moonlight on the beach. We sang, and I played my ukelele."

"The Desert Song," Mom said dreamily.

"—and sand kissing a moonlit sky." Mr. Ashley seemed to forget we were there.

Dad held out a marshmallow, but I was lost in day dreams. I turned my head, and suddenly there was marshmallow all over my nose. We all laughed.

We put the picnic things in the car, but Mr. Ashley found the car was stuck in the sand. He had driven too close to the beach. Dad got leaves and branches to put under the wheels, then started the car himself and eased it out. Mr. Ashley thanked him profusely.

We had hardly gotten home before Joey started complaining about an ear-ache. He'd had a sore throat earlier in the week and probably shouldn't have been out in the wind.

"Mommy!" came a wail from Joey's room, where he was undressing. "Mommy, my ear hurts!" Mom went to his room.

"Well," Mr. Ashley glanced at his watch impatiently. "I thought we might go to the symphony concert. A tenor soloist, you know." He tensed his chin and adjusted the blue tie. "I used to sing tenor," he smiled a bit condescendingly, "in the college quartet."

"Yes," Dad said. "We know."

We could hear Joey crying harder. Papa looked uneasy and got up to go. I felt better.

Mama came out and looked up Dr. Shipley's number. She was frowning.

"But Celia," Mr. Ashley said. "It's time for the concert to start."

Mama ignored him. Mr. Ashley might as well have still been in California. She dialed the doctor and

asked him questions. When she went back to the bedroom, we just sat there.

When Mama finally came back, she said Joey was a little better. "Papa is telling him a story."

"It's too late for the concert," Mr. Ashley sounded like a pouting child. He gave his watch a couple of jerky winds.

"I'm sorry." Mother's voice was weary.

We just sat there. Mr. Ashley obviously wished he had gone to the concert, and Mom's mind was on Joey so much that she didn't make any effort to entertain him. I slipped off to the dining room to do my homework. After Monday, I could have my room back, I thought.

When Joey was asleep, Dad joined us in the dining room for some ice cream, but Mom soon excused herself and went to bed.

In church Sunday morning I sat next to Mr. Ashley. I strained my ears, listening for his wonderful tenor voice, but he didn't seem to know the hymns. At the end of the pew, Dad had squared his shoulders, reared back and was booming out such a firm, resonant bass that folks around us were starting to stare.

Dad was one of the elders. I felt proud when he went forward to help with the communion. I was glad Mr. Ashley was there. Suddenly I wanted him to know what kind of a man my father was.

When we got home, Dad went to the kitchen. He carved the roast and mashed the potatoes while I poured the water. It seemed good to see Dad and Mom together in the kitchen—like old times. And Mom seasoned everything just right.

When Dad said the prayer, he thanked God for his many, many blessings, and mentioned his wonderful family. When I looked up, Mom's eyes were misty.

Soon after dinner, Mr. Ashley decided it was time to leave and he went



## Autumn Gold

**Golden tresses  
Flow over the shoulder  
Of my mountain,  
Caressing green pine robes.**

**Fall's frigid breath  
Has signaled death  
To aspen green.  
Leaves that faithfully toiled,  
Synthesizing heaven and earth,  
Wear now a golden crown  
Of dying glory.**

Donald L. Norbie

for his over-night bag. We all stood on the porch. I noticed how much the steps needed paint, but somehow it didn't seem so important now.

"So long, Celia," Mr. Ashley said as they shook hands. Joey and I shook his hand, then Papa carried his bag out to the car.

Mom remembered the crossword puzzle book and slipped inside to get it. I took it out to the car. Dad was saying, "It certainly was interesting to see you—after all this time."

Mr. Ashley took the book and

tossed it into the car. "Well, Prof," he said, "It was good of you to write and invite me! Au revoir."

I looked up at Dad in surprise. He just squeezed my hand and turned to walk back to the house.

Mother looked so pretty standing there, autumn sunshine putting golden sparks in her hair. She didn't notice when the peacock blue car drove off. She was holding Joey's hand, watching Dad and me come toward her. ■

# The Gospel of the Second Chance is good news for

**T**HERE IS no second chance for those who die rejecting Christ. Our Lord Himself put it plainly. "You . . . shall die in your sins. Where I go you cannot come. . . . For if you believe not that I am He you shall die in your sins" (John 8:21, 24).

Paul by the Spirit stated the same truth in relation to the second coming of Christ and the period which will follow it. "God shall send them strong delusion, that they might believe a lie, that they all might be damned, who believed not the truth but had pleasure in unrighteousness" (II Thessalonians 2:11-12).

Nevertheless, there is most certainly a second chance for the child of God who has failed. And failure is not final for the servant of Christ who has been disobedient and fruitless.

## WE ALL FAIL

It is true that we all fail in some way or another—in our business relationships, or domestic relationships, or perhaps in our church fellowship. Sometimes failure is in our own inner lives. But failure should never paralyze us. The person who tries and fails has done better than those who have never really begun to live the Christian life or never commenced the service of Christ in complete dedication.

Failure, when it occurs, must be dealt with. None can enjoy the blessings of God to the full if he is failing in some way. God cannot use an unclean vessel in His holy service.

"Are the consolations of God small with thee?" (Job 15:11). That is a question of real import.

The three questions that follow suggest reasons that will lead to carelessness and failure: "Is there any secret thing with thee? Why doth thine heart carry thee away? And what do thine eyes wink at [overlook] that thou turnest thy spirit against God?" (vv. 11-12).

## TRIUMPH AFTER FAILURE

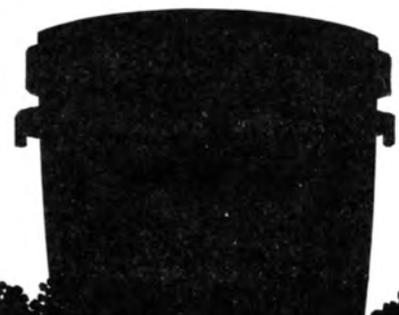
It is remarkable to see the triumphs of God's grace in the lives of many of His servants who at first failed. God actually made them "more than conquerors" when they accepted the second chance He offered them. They excelled in the very matter in which they had failed.

Abraham's failure was in his faithlessness. When he was in Egypt he told Sarah his wife to say that she was his sister. Yet that was the very man who became the "father of all them that believe" (Genesis 12:11-13; Romans 4:11).

Moses' failure was in his self assertion. He slew an Egyptian who was smiting a Hebrew slave. As a result he had to flee from Egypt. In spite of this, when he took the second chance that God gave him, Moses became the meekest man on earth (Exodus 2:11-12, 15; 3:10; Numbers 12:3).

# Failure is not Final

by David Clifford



# Christians who fail their Lord.

David's failure was in his lustful desires, manifesting themselves in his immoral act with Bathsheba. With God, however, failure is not final. God took David up again after he had repented thoroughly, as seen in the words of the fifty-first Psalm. David became a man after God's own heart, fulfilling all His will (II Samuel 11:2-4; Psalm 51:1-4, 10; Acts 13:22).

Jonah failed in his refusal to preach to the people of the city of Nineveh. Later he cried out in despair from the belly of the great fish. "I will look again toward Thy holy temple," he said. Then it was that the word of the Lord came unto Jonah the second time. "Go unto Ninevah, . . . and preach unto it the preaching that I bid thee." He did just that and he became a most effective preacher (Jonah 1:2-3; 2:1, 4; 3:1-5).

Young John Mark certainly failed God when he deserted his call to serve with Paul and Barnabas on their first missionary journey. He returned home to Jerusalem even before the halfway mark was reached. It is encouraging to note, however, that years later there appears evidence that God had given Mark another chance, and that Mark had triumphed. Unafraid now, he stood by Paul in Paul's Roman imprisonment. Still later, Paul wrote to Timothy from his final imprisonment: "Take Mark and bring him with you, for he is profitable to me for the ministry" (Acts 13:13; Colossians 4:10; Philemon 24; II Timothy 4:11).

Peter's failure was in his denial of his Lord. His Master told him he would get a further chance. After the resurrection, Peter preached Christ on the day of Pentecost, to the conversion of 3,000 people (Luke 22:31-34; Acts 2:14, 41).

Failure is not final, for God will give His own a second chance, even those who deny Him.

## **Peter's failure was in his denial of his Lord. After the resurrection, Peter preached Christ on the day of Pentecost, to the conversion of 3,000 people.**

### **A NEW OPPORTUNITY**

According to a Jewish proverb there are three men who get no pity: "An unsecured creditor, a hen-pecked husband, and a man who does not try again." It is not that we should try once more in our own strength, for the arm of flesh will fail. We must rely instead on the strength which God supplies through His incarnate Son, and through His indwelling Spirit.

Deem not the irrevocable past  
As wholly wasted, wholly  
vain,

For rising from its wrecks at last  
To nobler greatness we attain.

God will make even the valley of Achor (where all was trouble and failure) to become a door of hope (Hosea 2:15).

### **THE POTTER'S HANDS**

A perfect example of the theme "failure is not final" is seen in Jeremiah 18. When the prophet went to the potter's house he saw a vessel which was marred in the hands of the potter. But the potter turned the clay and shaped it again. "So he made it again another vessel, as seemed good to the potter to make it." Then the word of the Lord came to Jeremiah:

"Cannot I do with you as this potter? Behold, as the clay is in the potter's hand, so are you in my hand, O House of Israel" (vv. 4-6).

There are three simple but important principles here:

1. If we are in the hands of the Master Potter, we are vessels for His fashioning and use.

Lie still and let Him mold thee;  
O Lord I would obey,  
Be Thou the skilful Potter  
And I the yielding clay.

2. If we are unfortunately marred, we are still in the hands of the Potter. There is no complete rejection, for with God, for His own, failure is not final.

No man is able to pluck them  
out of my Father's hand.

John 10:29

3. If we are marred, we are not discarded, but made again, to be vessels unto honor. We are given a second chance. There is no doubt about this fact. If we are usable we shall be used:

Make me and mold me  
After Thy will,  
While in Thy hand  
I'm lying still.

In the great list of the faithful in Hebrews 11 we read: "These all died in faith" (v. 13). But we have also seen that many of these lived, at first, in failure. For them, as for us, failure was not final. God gave them a second chance, and see how mighty they became!

For all of God's people, this is really good news, this "Gospel of the second chance." ■

*The author, David Clifford, was commended to the Christian ministry by an assembly in Birmingham, England, in 1931, and more recently Pinehurst Road Chapel in West Moors, Dorset. He founded Moorlands Bible College in England and served for 19 years as its principal. At present he carries on a ministry of conferences and Bible teaching.*

# Getting

by Jim McCarthy

## God is in the people business. Serving God means serving people.

*Jim McCarthy is an electrical engineer with Hewlett Packard. He lives in San Jose, California, with his wife and three-year-old daughter. He fellowships at Hillview Bible Chapel in Cupertino.*

*To increase the effectiveness of his own ministry with people, Jim spent a year in the Discipleship Intern Training Program in San Leandro. This is his first contribution to INTEREST.*

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

**S**ERVING CHRIST means serving people. God is in the people business, and that puts us in the people business.

Serving people can be very rewarding, but it can also be exasperating. There is a cost attached to being involved in people's lives.

In John 10:12 we read about the hireling. He is the hired shepherd. He has taken the responsibility of caring for the sheep, seeing that they are fed, watered, and given shelter. He is also responsible for protecting them. But he is "not the owner of the sheep."

In the night the wolf comes, and the hireling begins to reconsider his trust. The drachma that he is paid for his services seems very little. He thinks to himself, "A man could get hurt in this situation." And so he flees in the opposite direction. "He flees because he is a hireling," the Lord said. "He is not concerned about the sheep" (v. 13).

When the policeman puts on his badge and goes out on duty, he leaves the realm of personal safety and assumes the responsibility of protect-

ing the city. The fireman takes on similar responsibility.

The under-shepherd in the body of Christ assumes the responsibility of caring for and protecting the sheep. He becomes involved not only in their joys, but also in their problems.

It is a very different involvement from that of the secular professional. The modern psychologist is trained not to become personally involved. Freud taught that ideally the analyst must be a blank to the patient. Laurence Le Shan said, "One cornerstone of therapy has been that the therapist's personality must come into the picture as little as possible. This view held he should be a 'faceless mirror,' essentially 'silent' as a human being."

When a man in the armed forces seeks counsel from his officers, the reply is often, "Sounds like a personal problem to me." We've all been warned about becoming involved in other people's problems. For example, in witnessing car accidents, we are told, "Don't get involved." But we believers must become involved in the lives of others.



Paul was a man who got involved. He wrote, "Who is weak without my being weak? Who is led into sin without my intense concern?" (II Cor. 11:29)? To the Thessalonians he wrote, "But we proved to be gentle among you, as a nursing mother tenderly cares for her own children. Having thus a fond affection for you, we were well pleased to impart to you not only the gospel of God, but also our own lives, because you had become very dear to us" (I Thess. 2:7-8).

Contrast Paul's concern for the Thessalonians with that of the hireling for the sheep. The hireling "flees because he is a hireling, and is not concerned about the sheep." But Paul "imparted" of his very life because they had become dear to him.

He uses the illustration of a nursing mother. A mother sticks with her child through thick and thin. What

# Involved



**The involvement of a Christian in the life of another person is very different from the detached involvement of the professional counselor.**

mother stops to consider the loss of a night's sleep when she has a sick child. Every scraped knee, every sliver becomes her intense concern.

Paul said to the elders from Ephesus, "You yourselves know, from the first day that I set foot in Asia, how I was with you the whole time, serving the Lord with all humility and with tears and with trials" (Acts 20:18-19).

Are you willing to cry with your sheep? Are you willing to become personally involved in their lives?

The Lord Jesus is the best example. He made our problem His problem, and at what a cost. We must ask, "Why?" It is essential to understand Christ's example if we are to appreciate why those who follow Christ should be willing to become involved in the problems of others.

Why did God become involved in our problem? Sin was our problem,

not His. Why should God be willing to become a man, to be born of lowly birth, only to be rejected and scorned, spit upon, and crucified?

We all know the answer. "For God so loved the world, that He gave His only begotten Son" (John 3:16). "Greater love has no man than this, that one lay down his life for his friends. You are My friends" (15:13-14).

God *chose* to become involved. He knew before He created us that man would choose sin. He knew that the Lord Jesus would some day die for that sin. He was willing to pay the price. That great price was exceeded only by His love.

Now He says to us, "This is My commandment, that you love one another, just as I have loved you. . . . You are My friends, if you do what I command you" (15:12, 14).

It is a command, brothers and sisters. We are commanded to love one another just as God has loved us. "We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren" (I John 3:16).

Paul said, "The love of Christ controls us" (II Cor. 5:14). All other reasons for becoming involved with people will eventually fail. Usually when you become involved in a person's life, it is more than you originally bargained for.

Let us say that you are discipling a man. You're interested in seeing him start a daily quiet time, getting into God's Word and memorization. But as you become involved in his life, you learn that his wife is thinking of leaving him, he's behind in his house payments, and bored with his job. Then at 2 a.m. the phone rings. He's on the line, in distress.

Now how easy it is to be like the hireling—to begin to reconsider your commitment. "I was only interested in seeing him have a quiet time and learn a few verses! What's he calling me for at this time of the morning? What am I supposed to do about his wife leaving him?"

If our motivation for involvement is money, as with the hireling, it won't be enough. If it is the praise of men, it will fail. Even the satisfaction of seeing a man grow in Christ won't get us over the humps. Paul said the love of Christ controlled him. That is the only adequate motivation.

Basically, I'm a selfish person. Most of my life I've been concerned only about myself. I'm also a very self-sufficient person. Many others are also. We can live relatively happy lives if left to ourselves. But when we try to help a person, it's like leaving our cozy home and going out into a storm. We're going to get rained upon and blown upon. We're going to become cold and wet.

It's like that policeman when he puts on his badge. In assuming the protection of the people he realizes it may involve his being shot at, even killed. It's like the fireman who is willing to go into a burning house to save lives. If these men are willing to risk their lives in the line of duty, how much more should we be willing to lay down our lives for the brethren.

Soon the Chief Shepherd is to appear. Will He say of us, as of the hireling, that we were unconcerned for the sheep? Or will He commend us for getting involved? ■



Dorothy and Fabio Abreu with Josue 15 (between them) and, l. to r., Marjorie 12, Dorothy 10, Lucia 8 and Jose 6



Sandy and Peter Rabey with Timothy 2



Mary and Rick Pettifer with Charles, Becky and James

## NEW WORKERS

**FABIO ABREU, 2929 N. Troy, Chicago, Illinois 60618**

The elders of Lakeview Bible Truth Assembly in Chicago, Illinois, have commended Fabio Abreu to the work of the Lord. Fabio is an elder of Capilla Biblica de Lakeview, one of the Spanish assemblies in Chicago, and has been active in work among Latin Americans. He serves as Spanish chaplain at the Cook County Jail, under the auspices of the Light Bearers Association. At present he is organizing a half-way house for released prisoners who have made a profession of faith.

In addition to the above ministries, Fabio is a part-time chaplain among Spanish patients at Belmont Community Hospital, and is a regional director for Emmaus Bible School correspondence courses.

Fabio and Dorothy have five children.

**MR. & MRS. DAVID BAKER  
11970 Clark Dr.,  
Delta, British Columbia V4E 1A6**

Westminster Gospel Chapel in Burnaby, British Columbia, has commended David and Morven Baker to the Lord's work as full-time staff workers at the assembly. The Bakers have been involved in this ministry of visitation, teaching and administration during the past year while David lectured at Regent College in Vancouver.

The Bakers have two children, Adam 4 and Emily 2.

**FREIDA FOGGIN  
1313—7210 Mary Ave.,  
Burnaby, British Columbia V5E 3K4**

Christians at Westminster Gospel Chapel in Burnaby, British Columbia, have commended Frieda Foggin to the Lord's work among Chinese refugees in San Diego, California. Frieda and her husband George served the Lord for many years in China and Taiwan, prior to George's homecall in March 1980.

**MR. & MRS. GREG KINGCOTT, Box 596,  
Coleman, Alberta T0K 0M0**

Two Alberta assemblies, Crownsnest Bible Chapel in Coleman and Balmoral Bible Chapel in Red Deer, have commended Greg and Marilyn Kingcott to the work of the Lord at Crownsnest Bible Chapel.

Greg and Marilyn are graduates of Mount Carmel Bible School and Greg has completed the Discipleship Intern Training Program at San Leandro, California. For the past two

years they have been working with the Crownsnest assembly in ministry. Bible studies, youth work and visitation. Their hard work and enthusiasm have contributed to the encouragement and growth of the assembly.

**AGNES MacDONALD, 421 Nugget Ave.,  
Unit 2, Scarborough, Ontario M1S 4L8**

Christians at Westside Christian Assembly in Coxheath, Nova Scotia, have commended Agnes MacDonald to full-time service for the Lord in connection with Everyday Publications. Originally commended in 1957, Miss MacDonald spent many years serving the Lord in Zambia. She has a deep concern for those who do not know the Lord.

**JOAN McCREADY, 421 Nugget Ave.,  
Unit 2, Scarborough, Ontario M1S 4L8**

Christians at West Toronto (Ontario) Gospel Hall have commended Joan McCready to the Lord's work in connection with Everyday Publications. Joan has served for fourteen years in

Zambia and her missionary activity continues as she assists in the publication of literature designed for primitive fields, especially in Africa and India.

**MR. & MRS. MICHAEL NICHOLS,**  
4000 West 41st Ave.,  
Vancouver, British Columbia V6N 3G2

The Christians at Marineview Chapel in Vancouver, British Columbia, have commended Mike and Nancy Nichols to a full-time ministry of preaching and pastoral work. The Nichols have been in fellowship at Marineview for the past two years while Mike completed studies at Regent College. Prior to that they were staff workers with Inter-Varsity Christian Fellowship in Kansas and have the hearty commendation of their fellow workers.

**MR. & MRS. PETER RABEY, 1003 Larch Ave., Moraga, California 94556**

Christians at Valley Church of Moraga, California, have commended Peter and Sandy Rabey to full-time service in the Lord's work. The Rabeyes have been working with the assembly for the past year and the Lord has blessed their ministry, especially among the youth.

**RONALD SERPLISS, % Camp Berea, Box 1105, Groton, Connecticut 06340**

The assembly at Prospect Gospel Chapel in Hartford, Connecticut, has commended Ronald Serpliss to full-time service for the Lord, specifically to camp work and related follow-up and counseling activities with children and young adults.

Ron grew up in Hartford and was saved and received into the assembly as a young man. He has been active in personal witness and in working with young people.

**MR. & MRS. BORIBOUN SITHIDETH**  
7932 Edmonds St.,  
Burnaby, British Columbia

Westminster Gospel Chapel, Burnaby, British Columbia, has commended Boriboun and Bounthanh Sithideth to the Lord's work among the Laotian people.

The Sithideths are from Laos. Boriboun was a youth leader in his church there as well as a high school teacher. Bounthanh was active in women's work. They fled Laos in 1979 and arrived in Vancouver in November of that year.

Since arriving in Canada, the Sithideths have been ministering to the Lao population of the lower B.C. mainland. A large number attend their Saturday evening meetings as well as their six home Bible studies. Many have been won to the Lord and approximately 20 baptisms have been held. The assembly commends them to the Lord's work in British Columbia and elsewhere as the Lord directs.

The Sithideths have three daughters, Darouni (Mikki) 9, Warivone (Happy) 7, and Phonethepha (Tina) 5.

**OPEN AIR CAMPAIGNERS**

Believers in Christ assembly of Kirkwood, Missouri, has commended **Orlando and Stephanie Lafica** to the Lord's work in an

evangelistic and discipling ministry with Open Air Campaigners. Orlando is an effective soul-winner and preaches in both English and Spanish. Stephanie has served in a musical and children's ministry at the assembly. The Laficas will be involved in outreach on the streets and in the Spanish and English communities in Los Angeles, California.

**FOREIGN MISSIONARIES**

*Peru:* Sharon Gospel Chapel in Edmonton, Alberta, has commended **Lula Krikke** to the work of the Lord in Peru. Lula has degrees in Education and has had broad experience in camp and youth work and other assembly activities. She will be engaged in teaching children of missionary parents as well as assisting in Emmaus correspondence courses.

*France:* Christians at Bethel Gospel Chapel in Edmonton, Alberta, commend **Barbara Congo** to the Lord's work in France. Barbara has been active in the assembly in children's clubs, Sunday School, the musical program and in personal evangelism. In 1975 she was engaged in a short-term missions program in France which influenced her to prepare for permanent missionary service. She will be engaged in reaching university students at Balon-gue.

*Ecuador:* Believers in Christ Assembly in Kirkwood, Missouri, has commended **Nathan and Paula Bachelder** to the work in Ecuador. Paula has been active in Sunday School and youth work. Nathan is from Nome, Alaska. The assembly there, as well as Bethel Chapel in Riverside, California, where Nathan has been in fellowship the past two years, concur in the commendation. Nathan will be teaching in the Nate Saint Memorial School at Shell Mera.

*Eastern Europe:* Guelph (Ontario) Bible Chapel has commended **Brian and Audrey Jose** to the Lord's work in Eastern Europe. Brian came to the Lord during high school years and has displayed strength and dedication of Christian character in the assembly. The Joses have completed two years of service in Eastern Europe and are zealous to return to the ministry there.

*Sudan:* Clareview Bible Church in Edmonton, Alberta, has commended **Rick and Mary Pettifer** to the work of the Lord in Sudan, under the auspices of the Africa Inland Mission. The Pettifers have been in fellowship in this assembly for the past four years.

## ADDRESS CHANGES

**WORKERS CHANGES**

Ken Ashton, 197 Dauphin Ave., Lot 24, Penticton, British Columbia V2A 3S3

O. B. Batts, 68 Denise Dr., Trails End, Burlington, North Carolina 27215

Mrs. Louis Montalvo, 3714 Flatlands Ave., Brooklyn, New York 11234

George B. Morgan, 464 Stanford Ave., Claremont, California 91711

Gary Pickell, 16 Ambercroft Blvd., Scarborough, Ontario M1W 3J9

William Snyder, 720 Neptune, Dorval, Quebec H9P 2B1

George Yphantides, 7514 N. 19th Ave., Phoenix, Arizona 85021

**ASSEMBLY CHANGES**

**BOULDER, COLORADO,** Boulder Bible Chapel, % Paul Lambert, 3090 7th St., 80302 (303/530-2506).

**WEBSTER CITY, IOWA,** Webster City Bible Chapel, Bank and Willson Ave. (formerly 1425 Seneca St.) % Carroll Wood, Box 423 50595 (515/832-4501). BB 9:15, SS 10:30, M 11, Wed. 7 a.m. for men and Thurs. 9 a.m. for women

**PITTSBORO, NORTH CAROLINA,** Pittsboro Home Assembly (Formerly Bethany Gospel Chapel). % Russell A. Schell, Box 518, 27312 (919/542-3151 or 3158). BB 9:30, M 10:40 & 7, Wed. 7

**SYRACUSE, NEW YORK,** Syracuse Assembly of Christians, meets in Taft Road Grange Hall. % Michael Whalen, RD., Evans Rd., Chittenango, 13037 (315/687-9922).

**EDMONTON, ALBERTA,** Sharon Gospel Chapel, 7540 106th St. T6E 4W2, % S. Kiffiak (466-9224). BB 9:30, SS 11, M 7, Wed. 7:30

**RED DEER, ALBERTA,** Balmoral Bible Chapel. % L. E. Edwards, 8 Riverview Park, T4N 5E4. BB 10, SS 11:30, G 7, Tue. in homes.

**ASSEMBLY DISCONTINUED**

**PHILADELPHIA, PA.,** Mascher Street Gospel Hall

## CONFERENCES

**OCT. 9-10—WESTBROOK, MAINE**

Bible conference to be held at Springhill Gospel Hall, 225 Spring St. Speakers: Elliot Van Ryn and T. Ernest Wilson. Meetings on Saturday at 3 and 7, Sunday at 10:30, 2:30 and 7. Contact Dan Chick, 95 Maple St., Westbrook 04092 (207/854-4968).

**OCT. 16—FLINT, MICHIGAN**

Annual Bible conference at Civic Heights Bible Chapel, 3610 Wisner St. Speakers: Robert Dryburgh and Russell Van Ryn. Meetings at 2:45 and 6:45. Music by Oakwood Chorus and Harvesters' Quartet. Accommodations provided. Write Ed Bills, 7151 N. Elms, Flushing, Mich. 48433.

**OCT. 16—NORTHEASTERN ONTARIO**

Bible conference at Christian Education Building, Matheson. Theme: The Holiness of God. Speakers: Dr. James Naismith and David Long. Meetings on Saturday at 10:15, 2 and 7. Contact: George Budd (705) 273-2659 or Nat Reed 642-3941.

## → CONFERENCES

**OCT. 23—OHIO LADIES MISSIONARY**

Annual Ladies Missionary conference sponsored by Fairlawn, Gracemount and Bible Fellowship assemblies to be held at Gracemount Chapel, 2285 Nobel Rd., Cleveland Heights. Meetings begin at 10 a.m. Accommodations provided. Contact Mrs. Karl Reader, 2254 Walter Rd., Westlake, Ohio 44145.

**NOV. 13-15—WEBSTER CITY, IOWA**

Special meetings at Webster City Bible Chapel, Bank and Willson Ave. Speaker: Rob Lindsted. Accommodations provided. Contact Carroll Wood (515) 832-4501.

*Conference announcements for the January issue should arrive at INTEREST by November 10. No charge for first announcement: \$20 pre-paid for each additional appearance.*

**NOTICES**

**CONDO FOR RENT** in Palm Springs, Calif. Decorated, furnished, two-bedroom, two bath. Rental from one month to one year, \$500/month and up, depending on season. W. Claus, 340 Old Mill Rd., #108, Santa Barbara, California 93110 (805/967-0368).

**STUDENTS—MOVING TO TORONTO?**

Welcome to Bedford Park Chapel, 11 Bedford Park Ave., at Bedford entrance of Lawrence and Yonge subway. Breaking of Bread, 9:30; Family Bible Hour, 11. Dr. Brice Martin, Pastor-Teacher, Emphasis on biblical exposition. Phone 416/497-1926.

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

**EARLY ISSUES OF LETTERS OF INTEREST** wanted to complete our files. 1934 to 1943 only. Send to the Editor, INTEREST, P.O. Box 294, Wheaton, Ill. 60187.

**INTERLINEAR BIBLES:** Hebrew/English and Greek (T.R.)/English. Four-volume set. List \$79.95. Immediately available for \$65.00 postpaid to U.S. and Canadian addresses from Dr. Albert Caskey, 1506 W. Walnut St., Carbondale, Illinois 62901. Commended workers phone for special prices (618/549-4226).

**EVANGELIST ARTHUR DURNAN 1983** Bible Lands Pilgrimage to Israel, Jordan, Egypt. 747 Departure March 14. "The Journey-Of-A-Lifetime" priced right. Free brochure and infokit. Evangelist Arthur Durnan, 30 Hope Crescent, Belleville, Ontario, Canada K8P 4S2. Phone 613/966-1167.

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

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

**REPORTS****He Broke  
The Law**

In 1782, two hundred years ago, the fledgling nation we call America was running critically short of Bibles. Robert Aitken, a Philadelphia printer, decided to publish one. He was breaking the law.

The Revolutionary War had dragged on six weary years, and people were having to go without a lot of things from England they once counted on. The Scriptures were among them. Many old Bibles were getting dog-eared from use, while young people were growing up and wanting copies of their own.

But a law was still on this country's books that Bibles in the English authorized version could only be printed on the King's presses of Oxford or Cambridge Universities in England. Avoidance of "typos," those errors which all too often creep in when setting type, lay behind the edict.

Robert Aitken, printer of the Journals of Congress since 1776, asked the government for aid in printing a Bible. The matter went to committee where it died. Aitken decided to go ahead on his own.

Presented with a *fait accompli*, Congress gave Aitken's Bible its approval—making it not only America's first English Bible, but also the one and only Bible ever to be authorized by that body.

In 1982, two centuries later, the American Bible Society, which was founded in 1816 by some of the same men who founded this country, reached a milestone when it distributed its 100 millionth full Bible. It passed another, much larger marker in 1979 when it sent out its 3 billionth scripture, which includes New Testaments, portions and selections as well as full Bibles.

The Society helps distribute the Bible not only in several English versions but

also in over 200 other languages in 159 countries and territories around the world.

**27 NEW LANGUAGES**

One of the languages of the U.S.S.R. (Tadhik) and one of the U.S.A. (Tiwa: Southern) were among 27 languages that received their first translation of a Bible book in 1981. Books of the Bible have now been published in 1739 different languages and dialects, according to the United Bible Societies. The whole Bible has been produced in 277 languages and the New Testament in an additional 518.

Last year the full Bible was issued for the first time in the Mbai:Moissala language used in Chad and the Somali language of Somalia. New Testaments were published for the first time in 25 languages and dialects, including four in Mexico.

Some or all of the Bible has been published in 506 African languages. Asia ranks second with 438. Australia and the South Pacific have 260 translations.

**444 MILLION SCRIPTURES**

Scripture distribution by the world's Bible Societies topped the 444 million mark in 1981. This included 10 million complete Bibles, and the balance was New Testaments or shorter portions.

The overall total has increased yearly over the past decade, except for 1980, and is now more than double what it was ten years ago.

Almost half (221 million) of the total were distributed in the Americas, 98 million of them in the U.S.A.

The American Bible Society is a leading partner in the global outreach, having underwritten 45% of the world total.

Of the complete Bibles distributed, one quarter went to the Asia-Pacific region, 97% of which is non-Christian.

These figures do not include Bibles published and sold by commercial firms.

# Sounding Forth the Word of God

## A NEW TOOL IS AVAILABLE TO HELP YOU PENETRATE YOUR NEIGHBORHOOD

Many assemblies would like to broadcast the Gospel in their area but lack some of the necessary resources. Emmaus Correspondence School has a tool that will help you reach your neighborhood. It is the Emmaus Bible Hour broadcast series.

Following requests for radio programs from several assemblies across the country, Emmaus contacted Ken Engle for assistance. With years of radio experience with Moody's radio station (WMBI) in Chicago and Bible School of the Air in the Philippines, Ken was an excellent choice. Today, from Abilene, Kansas, he continues his ministry of preparing programs for broadcasting over the stations of the Far East Broadcasting Company.

The Emmaus radio programs quote from the correspondence course. They are recorded full-track on reels at 7½ speed. Music (Mickelson Strings) is recorded at the start, middle and end of each broadcast. Bible references are given twice so listeners can look up the verses. Mention is also made of the pages being covered in the Correspondence Course in order that listeners may follow the broadcasts in their copy of the course. At the end of every second lesson listeners working on the course are encouraged to send the exams to the program sponsor (local assembly) for grading.

Emmaus' objective in preparing these radio broadcasts are to, (1) provide assemblies with professionally produced programs featuring sound Biblical teaching for broadcasting over local stations in their area, and (2) encourage Bible study through enrollment in correspondence courses which in turn provide meaningful follow-up and opportunity for personalized ministry.

Users often describe the programs with words like "quality" and "professional." They also report many requests for Emmaus correspondence courses as a result of the broadcasts.

Five series, each consisting of thirteen 14 minute programs, are currently available. They are *What the Bible Teaches*, *Lessons for Christian Living*, *Guide to Christian Growth*, *Summary of the Bible*

and *Acts*. A series on Romans is being prepared. Two more—*Mark* and *Bible Prophecy*—are planned. This goal makes available two years of continuing weekly programs.

The Emmaus Bible Hour radio series will help expand your Bible teaching and thrust into the community.

Emmaus will provide assemblies with reel-to-reel copies of the broadcasts on a loan basis, free of charge. Donations to help defray production costs are acceptable, but there is no obligation on the part of the sponsoring assembly. An assembly would sponsor the programs over the local station, add the opening and closing announcements, offer the correspondence courses free, develop an instructional relationship and undertake the necessary follow-up. Sounds exciting, doesn't it?

Questionnaires for the purpose of evaluating the programs and the responses are sent out with each series. The return of these, duly completed, to Emmaus will assist them in improving and maximizing this ministry in the hands of the local assembly. A number of assemblies in a given area could consider a joint cooperative effort to sound forth the Word in their locality.

For further information, write to Emmaus Correspondence School, 156 N. Oak Park Ave., Oak Park, Illinois 60301.

## Park of the Palms

### CHRISTIAN CONFERENCE CENTER AND RETIREMENT COMMUNITY



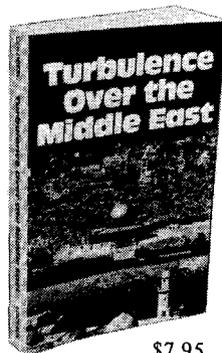
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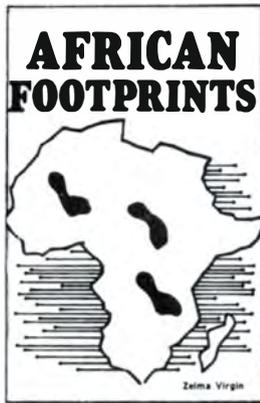
## TURBULENCE OVER THE MIDDLE EAST

by Louis Goldberg

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

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## The Beloved Strip

**AFRICAN FOOTPRINTS**, by Zelma Virgin, 1982, 166 pages, \$3.00. The book is available from the author (22 Oakdene Cres., Toronto, Ontario M4J 4H9), also from Everyday Publications, Unit 2, 421 Nugget Ave., Scarborough, Ont. M1S 4L8, and from C.M.M.L., P.O. Box 13, Spring Lake, NJ 07762.

"Dekuko was a little boy when Fred Stanley Arnot first went into the Garenzanze country. He heard the message then, but drifted later to the mines 'to become wealthy.' There he met a Christian who was able to lead Dekuko to Christ.

"There were no Bibles at that time, but this Christian had some handwritten Scriptures, and from these he read to Dekuko every day. Finally Dekuko said, 'I must go and tell my father how God has saved me,' and he marched away to his own people. He showed them some empty bottles and other things he had picked up around the mine, and amongst these treasures were a few leaves of the handwritten scriptures. He read to the people from these and God moved amongst them and saved many.

"One day Dan Crawford was trekking through that country and came to this village. Dekuko came out and told him how many 'Christ's-ones' were there. John Alexander Clarke went there later and Dekuko brought twenty-three believers to him for baptism. They knew nothing about religious phraseology, but as they gathered around the Lord's table and poured out their hearts to God in their own simple way, John felt that was compensation enough for anyone for going to Africa."

Though it may have been several decades ago, no one who ever heard John Alexander Clarke recount adventures such as these can easily forget them. This dynamic Scot supplied a vital link between the earlier pioneer missionaries, such as Dan Crawford, and the thriving church in the "Beloved Strip" of today's Central Africa.

# BOOK REVIEWS

Knighted by King Leopold II of Belgium, translator of the Bible into the Luban tongue, spiritual father of thousands, "Bwana Kalaka," as Clark was called in Africa, is still revered throughout this region, even though his 60-year ministry came to an end shortly before the Belgian Congo became the "Democratic Republic of Zaire" in 1960.

Now available is a brief, very readable biography of J. A. Clarke under the title, *African Footprints*. This will be a meaningful book to all who thrill to stories of how the light of the Gospel can dispel heathen darkness. It may be obtained in paperback for \$3 plus postage from the addresses shown above. The cost of producing the book has been donated, and all proceeds from its sale are being devoted to the Lord's work in Zaire.

Reviewed by  
William M. Allen, M.D.,  
Zion, Illinois

**FOR EVERY CAUSE? The Question of Divorce**, by John Williams. 1982 Loizeaux Brothers, 96 pages, \$2.95 paperback.

"Our norms must not be what is socially acceptable, but what is Scripturally required," says John Williams as he discusses the church's attitude toward divorce in a time when divorce is commonplace (p. 54). Consistent with this premise, he devotes the first half of his book to a careful analysis of the biblical teaching on divorce and remarriage. He takes first the commands of Moses regarding a "bill of divorcement" (Deut. 24:1-4), then the four warnings against divorce from the Lord Jesus (Matt. 5:31-32; 19:3-12; Mark 10:2-12; Luke 16:18), and finally Paul's instruction in I Corinthians 7.

In these passages, "divorce is always an accommodation to the sinfulness and failure of man to live as God intended." It is never the "divine ideal. Restoration and reconciliation are better than dissolution" (p. 19).

Nevertheless, these passages do permit divorce under limited circumstances. The Lord allowed it in cases of fornication (Greek: *porneia*). John Williams demonstrates the total inadequacy of interpreting this as the discovery of premarital sin (p. 30). He cites W. E. Vine's *Expository Dictionary of the New Testament* (II, 125). The word is used of illicit sexual intercourse, including adultery. But, says Williams, "while refusing a too narrow interpretation for *porneia* we must also refuse a too liberal one! After all, *porneia* cannot possibly be stretched to mean 'in-

compatibility' and the like. Otherwise we are back to the 'for any cause' argument . . . which Jesus unequivocally rejects" (p. 31)—Matt. 19:3, 9.

In the second half of the book Williams moves on to subjects *not* discussed in the Bible. Can divorced people be received into church fellowship? Can they hold positions of leadership and service? Lacking direct biblical statements, our conclusions "are at best tentative and must be offered in the Spirit of Christian love" (p. 45).

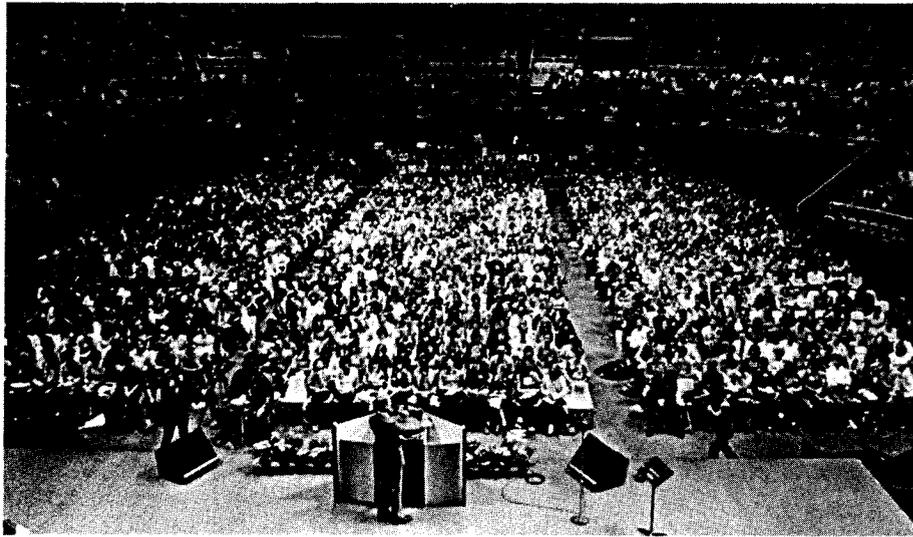
If the first half of the book is a careful analysis of Bible passages, this section is a careful thinking-through of present-day problems. There are no easy answers, as most elders soon discover. One statement by Williams pretty well sums up the position that churches are eventually driven to as they seek to unravel the tangled history of previous marriages: "What they did may have been wrong but it is done and cannot be undone, without further, messy divorce proceedings. Therefore we accept their *de facto* relationship and try to help them go forward to new places of blessing in Christ" (p. 51).

Williams is pretty comprehensive in covering the bases (new converts, older Christians divorced on non-biblical grounds, etc.), but he does miss what may be the most common situation of all. This same situation is usually ignored by the people who piously tell us that we ought to be willing to forgive, as though the church was the wrongdoer, hard-hearted and unforgiving. But talking about forgiveness is in itself a judgment of the divorcee, for it says that sin has been committed. The fact of the matter is that most divorcees don't want to be labelled sinners. They are glad to be free of the former partner, and if they had to do it over again, they would still opt for divorce. Unless forgiveness is sought it is really irrelevant to say we ought to be willing to forgive.

So what do you do with divorced people who are glad they took the step? This question remains to be answered.

But many other questions are answered. Among them: Is a woman free to remarry if her husband divorces her on some "non-biblical" ground? How should the ceremony for a second marriage differ from that for a first? What shall a divorcee's attitude be toward a church that doesn't share that person's viewpoint on the subject?

Williams is both thoughtful and compassionate, and that makes for a worthwhile book. *Reviewed by the editor.*



Urbana 81: 14,000 students met on the University of Illinois campus.

**CONFESSING CHRIST AS LORD: The Urbana 81 Compendium, 1982; InterVarsity Press; 269 Pages, \$5.95 paper.**

Inter-Varsity Christian Fellowship shares each biennial Missionary Conference with the general public by publishing all the plenary-session messages in a single volume. Seventeen speakers took part in Urbana 81, held last December on the campus of the University of Illinois, with 14,000 students in attendance. Their messages are grouped under several headings, including The Church and the Witness, The Preparation of the Witness, and The Task of the Witness.

Some of the material is exhortatory, rich in illustration, and easily read. An example is Rebecca Manley Pippert's "Being a Witness." Pippert is author of the popular book, *Out of the Saltshaker*. She describes her early struggle with getting to the point of discussing Jesus Christ with friends. It was hard going until she learned that "as communicators we have been made 'agents of reconciliation.' The word is *reconciliation* not confrontation. We are summoned to be fishers of people, not hunters. When we listen carefully to where they are, when we pique their curiosity, when we discern what *their* defenses are against Christianity and cite them before they do, when we do these things we reveal that we care" (p. 190).

The 52 pages by Eric J. Alexander require slower, more careful reading, and continue to yield up treasures on second and third readings. They are an exposition of several chapters in Acts, and they are loaded with brief outlines that can be fleshed out into effective sermons by those who preach the Word. For instance,

in Acts 2 the unusual spiritual phenomena of verses 2-4 produced *curiosity* (v. 12), and the powerful biblical preaching of verses 14-36 produced *conviction* (v. 37), leading to repentance, faith and baptism.

Alexander is a pastor from Glasgow, Scotland. His words are powerful: "There is a fascination in our day with Jesus. But it is often a Jesus of human imagination; Jesus Christ the failed superstar or the stage clown or the Che Guevara of the revolutionary world or the demythologized figure of a liberal theology or the Jesus of my own subjective experience. But the Jesus we are to preach and proclaim is the Jesus of *Scripture*: not 'Jesus as I like to think about him' but Jesus as *Scripture* portrays him" (p. 51).

*Reviewed by the editor.*

**IN RETROSPECT, by F. F. Bruce. 1980, William B. Eerdmans Co., 319 pages, \$13.95.**

F. F. Bruce has been described as "the greatest evangelical scholar of our time." It may be a little presumptuous of mortal man to make such a superlative statement, but most would agree that Professor Bruce has wielded great influence on evangelical Christianity. His teaching career has been at the University of Sheffield and the University of Manchester in England. Men who have studied under him are in positions of theological leadership around the world. And his biblical writings are read throughout the English speaking world.

Now in retirement from the University, Bruce has written his memoirs. These first appeared in *The Witness*, a British publication. They have been edited and now appear in book form.

I personally have profited from F. F. Bruce's writings and enjoyed studying under him one summer. He is a scholar's scholar, a learned man, trained in the classical tradition of Britain. Yet he is a humble man with a deep love for Christ and His people.

What are his roots? He grew up in the northeast corner of Scotland among a hardy and independent people. Elgin was his native city. Part of his heritage was "a disinclination to conform to fashions of thought or action current in other parts of Scotland, or of the world, unless these fashions can justify themselves in north-eastern eyes" (p. 1).

F. F. Bruce has always been an independent thinker, enjoying the liberty of a university rather than the creedal confinement of a seminary or Christian school. His independence rankles some and delights others.

His father, Peter Bruce, was an evangelist among Scottish assemblies of brethren for 56 years and was highly esteemed. He had a good understanding of the Word and sound judgment. His son could say, "I have never had to unlearn anything I learned from him" (p. 13). He also speaks most warmly of his godly mother.

All of his life Bruce has remained in happy fellowship among such assemblies as he was raised in. People are amazed that he has continued in such humble groups rather than join a more prestigious church. He states simply, "It has never occurred to me to leave them. . . . I owe them an incalculable debt" (pp. 282-3). Bruce has a sense of loyalty and gratitude often lacking today.

He also appreciates the value his church involvement has had in keeping his feet on the ground. "Membership in a local church, involvement in the activities of a worshipping community, helps the academic theologian to remember what his subject is all about, and keeps his studies properly 'earthed'" (p. 144).

Some of the chapters may seem a little tedious as he relates his academic activities in the British scene. But if one treads quickly through these areas he will find much to interest him. F. F. Bruce does not expect you to agree with him on all points; he would be most disappointed if you did. But he would ask that you study the Scripture faithfully to defend your position and that you present it with true Christian courtesy. This he has endeavored to do himself.

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

# QUOTES

DEADLINE: Letters for the January issue should reach INTEREST by November 10.



Donovan and Carolyn Case with Alison 3, Devan 11, and Anthony 10

## California: Bethany and Fairhaven people to launch new assembly

## Florida: Evangelism Explosion outreach fills assembly with new believers

## Missouri: Inner-city and suburban assemblies hold united conference

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#### KEN ASHTON, 197 Dauphin Ave., Lot 24, Penticton, British Columbia V2A 3S3

Evelyn and I are moving back into British Columbia. As of August 1 we will be at the above address. We are looking to the Lord for His enabling and praying that our ministry in the Okanagan area may bring glory to His name.

August will be occupied in camp work and the month of September with ministry in Penticton.

July 20

#### TIMOTHY AYERS, 2300 Hollywood Blvd., Hollywood, Florida 33020

My wife, Yvonne, and I have just finished our first year as commended workers with the Hollywood Bible Chapel. We've seen many bright lights and a very few gloomy clouds. Our Lord Jesus has been very gracious in our varied ministries. We are both involved with the Evangelism Explosion program as trainers. E.E. has equipped the saints here to be better witnesses of Christ's salvation. The assembly has been instrumental in the conversion of over 175 people in the last year. One week as I witnessed to many people, seven came to the Lord.

The children's work involving a One Way Club, Children's Crusade and a DVBS were all joys to be associated with. Many kids accepted Jesus as Savior at the crusade.

The youth work is uplifting. The excitement of being around young men and women as they discover the fire of a committed life is a revitalizer to a Christian's faith. This is a time to heal their problems, not just put band-aids over their needs. Our assembly is growing and filled with the vitality of Christians in revival. "It is good for us to be here" (Mark 9:5).

July 19

#### DONOVAN CASE, 1022 S. Pt. Prairie Rd., Wentzville, Missouri 63385

In May, fourteen St. Louis area assemblies gathered at the Kirkwood Community Center for a united believers conference. Rob Lindsted and Art Billups were speakers (thus representing both the white and black commu-

nities). Twelve booths displayed ministries being done by individual assemblies.

I have been speaking in regional conferences for Child Evangelism Fellowship on the subject of Urban Ministries, and I am also teaching at their Leadership Training Institute. At the same time I have ministered in assemblies in Kansas, North Carolina, New York and Wisconsin.

My family and I conducted a week of camp for inner city children at Willowbrook Bible Camp in Des Moines, sponsored by two assemblies. Three television stations covered the event.

Our own camp at Troy, Missouri, was a milestone for me as I was able to sit back while John Grant, Danny Scott and others whom we have been discipling, ran the entire week. I was truly encouraged.

God continues to bless the work in the Wentzville-Wright City area. The saints in our assembly have decided to break ground on August 14. The church building will be a total faith effort, and means I will be here through next year, working on the building and ministering to the saints.

Pray with Carolyn and me in the work. I have asked the Lord for 50 men to join me in my burden of planting assemblies especially in the black communities across the United States.

July 15

#### MICHAEL HANSINGER, 618 Evergreen St., West Lafayette, Indiana 47906

The summer is always a time of proving for our local body of believers. The weekend of June 17 we launched out to Indiana State University in Terre Haute for a four-day evangelistic blitzing, as we call it. Twelve of us witnessed in the dormitories and sidewalks of the campus. About 50 people were positively affected by the gospel and one fellow from Kerala, India, received the Lord. Now as I reflect back, three or four received the Lord when the weekend was over.

Our objective was mainly one of character building in our lives, rather than a large num-



Ken and Evelyn Ashton



Clarence Low and daughter Annette

ber of people having to get saved and baptized. This was a bit of wisdom from the elders.

This past weekend we rallied with four other campus organizations to camp out as a retreat type of venture. The objective was to encourage the students during the summer to remember the Lord and return to the fellowships when school starts in the fall. Ray Moore also baptized the fellow from India who was saved in Terre Haute.

Ray Moore, Ken Wooten and I are engaged through the week with an Evangelism Explosion program. We are thankful for this facility of making the gospel understandable to the lost. About eight or ten of our saints are being trained in this format.

July 23

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

I recently finished a six-week series on the book of Jonah at Fairhaven Bible Chapel. It was encouraging to see the Lord work in the hearts of several who professed faith in Christ and others who made decisions and commitments regarding the Christian life.

Now I leave for ministry at South Plains Bible Chapel, our home assembly in Lubbock, Texas. We will have four Lord's Days together

as well as some Saturday morning meetings for the men.

This fall, if the Lord will, I will be joining William MacDonald and five other men in planting a new assembly in nearby San Lorenzo. We are knit together by a common burden to see an assembly planted there and have been praying about it for some time. We are going with the fellowship of the saints at Bethany Gospel Chapel (Oakland) and Fairhaven Bible Chapel (San Leandro). We desire to grow primarily by active evangelism rather than transfers. Pray that the Lord will break up the ground and make the hearts of the people ready to receive the good seed of the Word.

July 12

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

During November I will be ministering to assemblies in southeast India, in the state of Andhra Pradesh. My daughter Annette has leave-of-absence from school teaching for the month and will be traveling with me. We will value prayer.

July 21

**CARL OSTERTAG, 54 Steeplechase Dr., St. Peters, Missouri 63376**

The 1983 edition of *Palabras Fieles* has not

been published due to the fact that foreign postage rates have risen nearly 250% since 1981. We are, however, looking forward to printing the next issue.

*Palabras Fieles* is a Spanish gospel magazine, sent to 24 Spanish countries and 25 states. The printing, consisting of 1,500,000 copies, is well received due to a real hunger for the Word. Many have received God's salvation through reading it. One letter states: "I didn't know who Christ was. I walked blindfolded. I had no respect for my neighbors or fellow men. Through reading *Palabras Fieles* I learned that God loves me and that by just believing in Jesus Christ I have life eternal. I had a change in my life. I received Christ as my only Savior. I live in a small village of about 600 people. The majority do not know God and I have made it my purpose to teach them. . . ."

July 13

**HAROLD PRESTON, 147 Tartan Dr., Lexington, Kentucky 40503**

For the last fourteen years Vena and I have been much burdened about the fact that there is only one assembly testimony (Louisville) in the state of Kentucky, and have been praying that the Lord would raise up an assembly in central Kentucky. Last fall, in response to an announcement in *INTEREST* by Paul Krokenberger, four families got together in Lexington for

## DID THEY MENTION THE FAMILY?

**A helpful word from a preacher's wife.**

In recent months, when my husband has received speaking invitations, the question has come up, "Did they mention the family?"

As the wife of a full-time worker, and the mother of three sons, I have been in a quandary at times knowing whether or not we should go with Daddy when he is speaking away. "Are we imposing?" I wonder.

My husband is very busy, so the times we can be together are very pre-

cius. We appreciate when we are specifically included in the invitation.

Sometimes the question is asked "Is your family coming too?" With three boys, and knowing the cost of entertaining, I'd feel more welcome if the question were phrased, "We would like to have your family, too!"

For varying reasons, a family may not wish to go along. But it is nice to have the choice and to feel the warmth of a welcome.

Heather Martin,  
Waterloo, Ontario

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Bible study and soon began breaking bread on Sunday evenings.

It seemed to us that the Lord had opened a door and that we should move to Lexington and devote full time to the Lord's work. We are grateful to the South Houston and Manvel, Texas, assemblies who share this view and are commending us to full-time work in central Kentucky.

We moved from Houston to Lexington about a month ago and are now getting settled in our new location. At present we are meeting in George Cowan's home for worship and have opened our home for weekly Bible studies.

May we encourage much prayer for this new work as we begin an outreach through personal contact and home Bible study groups. If any interested readers, or someone you know in the area, would like to get in touch with us, please write or phone (606/272-8094).

July 28

**JEAN RICHMOND, Box 298, Ocean City, New Jersey 08226**

The meetings here in Marmora are going on steadily. My husband, Edward, is missed and I am one of his strongest missers. It is a whole new life when one's companion is not here.

My little class of Catholic children is taking on a different hue. Three weeks in a row recently a little girl would come to me and say, "I am saved, Mrs. Richmond. I asked the Lord to come into my heart." The first two were both named Cindy, and both were 11 years old. The third, Teena, is 9. I began to wonder. None of these conversions was linked to the other—they were separate affairs between the Lord and themselves.

The morning after Teena got saved I received a letter telling me "I have prayed for your class that the Lord would save a child each week." Now I realize why this was such a singularly unusual experience.

The third little girl told me her mother had been in my classes also. "My word shall not return unto me void. . . ."

July 28

**YELLOW RAIN**

*Continued from page 3*

view that "sells" today is that the U.S. government is diabolical. It must be exposed. It must be the target of endless demonstrations and marches and protests.

The Soviets are the nice guys. It's "gun-toters" like Ronald Reagan that want to escalate the nuclear arms race and build huge aircraft carriers, while they

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

After five months on medication, I feel much better, and many of the other side-effects and difficulties have disappeared. It is wonderful to feel good again. We thank God for the faithful prayers of his people.

As a result of these improvements I have been able to return to the Bible study in Bristol. Last night a young lady received Christ as Savior, giving us all encouragement to press ahead in this work.

But we still need prayer. Ruth is struggling with health problems which have finally become severe enough to require some extensive tests.

July 12

**LESTER WILSON, 1305A Eighth Ave., Albany, Georgia 31707**

I am writing from Canada, visiting my relatives, as is my custom each summer.

In Albany, a fine young couple was saved reading their Bible at home. That same book led them to the chapel and to fellowship with the saints.

Another couple, away from the Lord for many years, came back to Him and to the people of God. We baptized seven on June 13.

We thank God for these additions, but five went home to be with the Lord within three months.

July 13

starve the poor of the inner cities.

That kind of propaganda always makes the evening news—along with anything else that discredits the U.S. government. And perhaps that's why the nuclear race whips up a storm of protest, while chemical warfare hardly ripples the surface. A nuclear freeze or nuclear disarmament would benefit Russia, leaving that country with an overwhelming superiority of tanks and troops in Europe, enough submarines to terrorize any navy, and lots of practice in chemical warfare.

If total nuclear disarmament took place today, World War III could start tomorrow!

But isn't a pro-Soviet/anti-American ideology the real motivation behind all the noisy rhetoric? The well established peace groups that organize the anti-nuclear protests have a consistent, common outlook, well demonstrated over the past decade. It's not peace they really want, but rather the promotion of their socio-economic philosophy.

And so we are urged to negotiate new disarmament treaties with the Soviet Union, and to pretend we don't even notice their hypocritical and barbarous violation of the Geneva Protocol of 1925 and the 1972 "Convention on the Prohibition of the Development, Production and Stockpiling of Bacteriological (Biological) and Toxin Weapons."

Meanwhile, yellow rain continues to fall quietly. The famous mushroom cloud decorates the covers of national magazines, while the bodies of unimportant mountain villagers lie in the hot sun, blood seeping from all their body openings.

Does anybody really care? ■

**1983 CHILDREN'S CALENDAR**

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## FATHERS and SONS in the Work of the Lord

*This is the twelfth in a series featuring families where two successive generations are serving the Lord in North America as assembly-commended workers.*

"Mommy, how do you get saved?"

The question came at the close of the bed-time Bible story. Marion sent up a prayer for wisdom while five-year-old Wilfred waited for an answer.

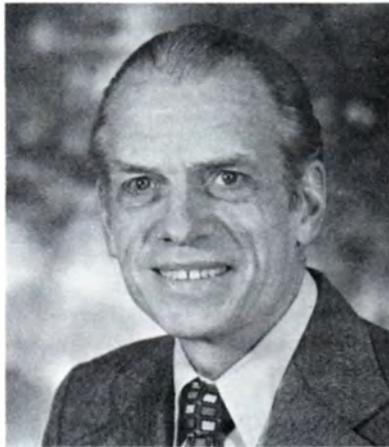
The Lord heard! That evening Wilfred understood, asked pardon for his sins, and invited the Lord Jesus to come and live within him. Then he went to tell his daddy.

Daddy was Norman Buchanan, currently the director of Quebec's Bethel Bible Institute. Known there as Institut Biblique Bethel, Bethel is a dual-purpose school located in a picturesque setting near Sherbrooke. It is both a French Bible School for the training of native Quebecers, and a French Language School providing linguistic training for English-speaking North Americans preparing for missionary service in French-language countries all over the world.

Today Wilfred, like his father, serves the Lord as a full-time Christian worker in the province of Quebec. He has a teaching ministry in the Drummondville assembly. Two days a week he teaches Bible Doctrine at Bethel, 50 miles from Drummondville. During the summers he serves on the staff of Camp Brochet, directed by Roy Buttery.

Norman was born to Christian parents in Ontario in 1921. He accepted the Lord as a child, but is not sure of the date. As a teenager in Toronto's People's Church, he received the assurance of salvation and got a vision for missionary service.

With this in mind, Norman enrolled at Toronto Bible College. Near the end of his three years he became much concerned about finding a local church where he would throw in his lot. The brethren assemblies came to his notice for the first time. Typically methodical, he made a careful,



### Norman and Wilfred Buchanan

prayerful study of their principles of gathering and government. His conclusion led him to associate himself with the nearest assembly, Olivet Gospel Hall, where he stayed while studying Electrical Engineering at the University of Toronto.

After graduation Norman married Marion Thomas of Gilead assembly. Moving to Quebec, Norman spent four years as a professional engineer and then joined the Bethel staff. For the next seven years Norman was involved in construction and mechanical improvements at Bethel. At the same time he helped as he could in the small French assembly.

Norman began to have a burden for producing attractive French literature. Marion and Norman received an unexpected personal gift that enabled them to buy a small press and start printing. The assembly at Cap-de-la-Madeleine offered the use of the chapel basement for setting up the printing work.

Norman moved his family to "The Cap," and for 21 years Publications Chretiennes served French Canada under his direction. Over the same period God developed in Norman a gift of teaching in the local assembly. There also the Buchanans' three children, Wilfred, Douglas and Carol, grew up.

During these years, Norman re-

mained an active member of the Board of Bethel. In 1977 he accepted the board's repeated invitation to return to the school as director.

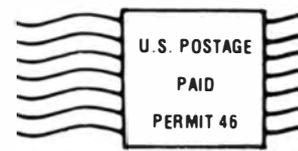
The same year that Norman returned to Bethel, his son married Sheila Harris from an assembly in Moose Jaw, Saskatchewan. Wilfred was teaching school in Drummondville. A graduate of McGill University and fluent in French, he had gone to France for a four-year seminary course because he knew that seminary-level training in French would better equip him for a teaching ministry in Quebec. No such course was available in North America.

After graduation it was a school teaching job that brought him to Drummondville where the struggling assembly welcomed his coming as an answer to their prayers. In 1977 that assembly was joined by Cap de la Madeleine in commending Wilfred to full-time Christian ministry.

Wilfred says his gift is more along the lines of teaching than pastoral work, yet the Drummondville assembly needs both. Will God move him to another sphere of service, or send him a co-worker, or supplement his gifts to meet the need? He waits for the Lord's answer to these questions, and in the meantime continues with the strength and wisdom He gives.

# INTEREST

BOX 294  
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Address Correction Requested

## LOVE: A COMMUNICATION

by Don Bailey

WE LEARNED first that *love is a command*. Love is accomplished by exercising the will. If a man or woman wills to love, it can be accomplished.

God commands his people to love vertically—"love the Lord your God with all your heart" (Deuteronomy 6:5). He also commands us to love horizontally—"love your neighbor as yourself" (Leviticus 19:18); "love your enemies and pray for those who persecute you" (Matthew 5:44).

A man is commanded to love his wife (Ephesians 5:25). He disobeys God when he says he doesn't love her anymore. He treats love as merely an emotion instead of an act of the will.

We discussed all this in the July/August issue of INTEREST. Then last month we saw that *love is also a commitment*. This is especially important in marriage. Love is not merely an infatuation that comes and goes. You don't fall in love, and you don't fall out of it.

In marriage a man and woman make a commitment to serve each other, to care for each other, to stick together through good times and bad. Without such commitment, the marriage will falter. A right understanding of love will go a long way toward strengthening any relationship which is rocky, weak, or at the point of collapse.

Love is a command. Love is a commitment. But *love is also a communication*. When communication fails, much of the joy goes out of marriage, or out of any other relationship.

Do your lines of communication seem to be down? Do you have a problem communicating with your spouse? With your children? With your parents, in-laws, friends, fellow employees? With anybody and everybody?

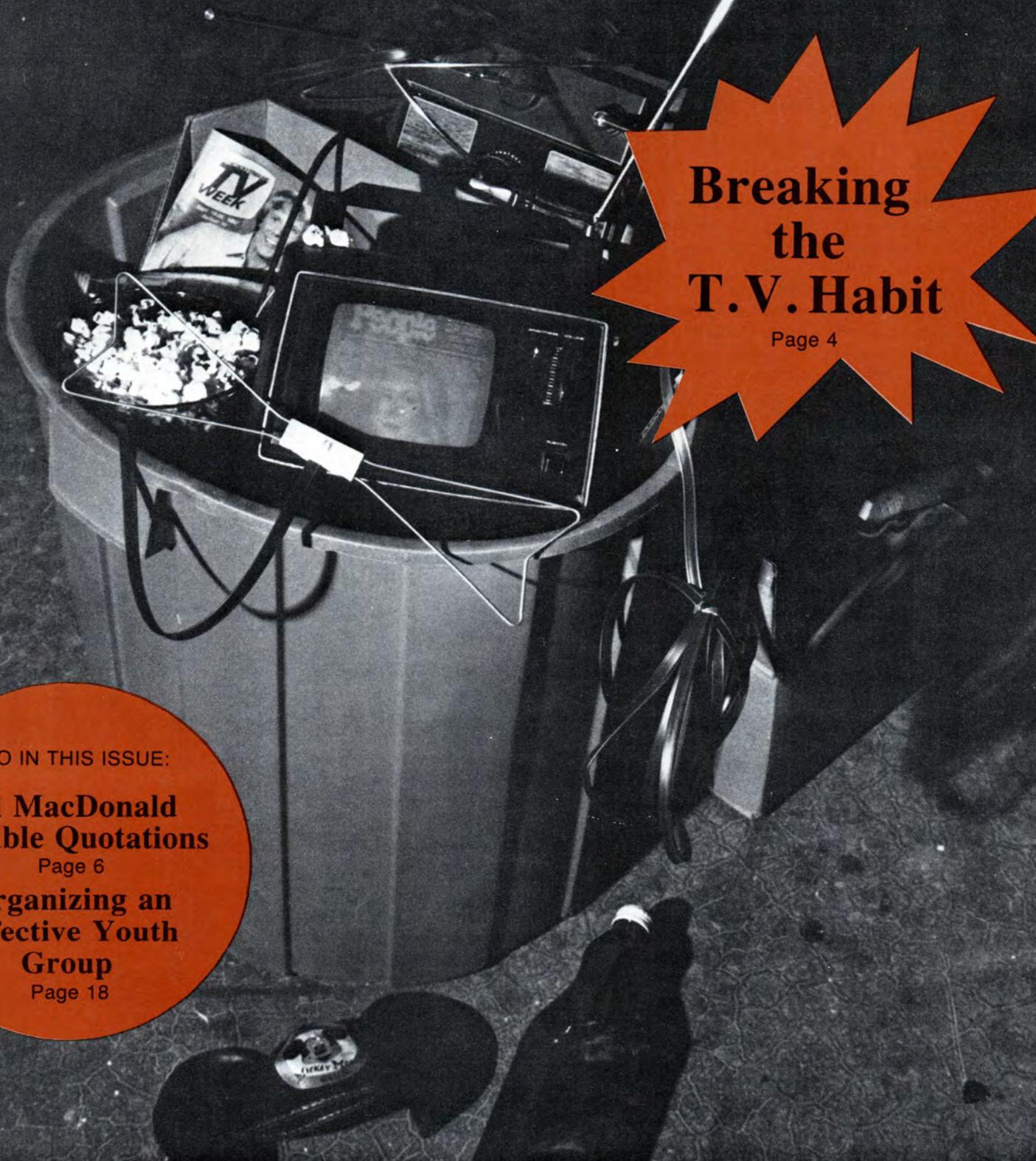
The right kind of communication is love in action. Try the following guidelines if you have a problem communicating.

- Be a listener. Don't talk until the other person is finished.
- Be patient.
- Be slow to speak.
- Be sure the other person understands what you say and mean.
- Always be truthful. Don't use silence to frustrate the other person. Explain why you are hesitant to talk at this time.
- Disagree but do not quarrel.
- Don't respond in anger, but respond with a kind answer.
- Admit it when you are wrong. Ask forgiveness. Don't bring up the matter again. Forget it.
- Don't nag.
- Don't blame or criticize the other person.
- Don't respond in kind when another person criticizes or blames you.
- Respect the other person's opinion.
- Don't keep a little black book of the other person's wrongs against you.
- Don't put the other person down, especially in the presence of others.
- Be careful how you confront another person.

If the above guidelines are practiced by each of us, there should be a definite and positive change in every relationship. That's because: "Love never fails." So "follow the way of love" (I Corinthians 13:8; 14:1).

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## EDITOR'S PAGE

by James A. Stahr

# The Ecumenical Path to Division

DON'T PLAY FOOTSY WITH THE BIG NAME LIBERALS

In late August my wife and I were in Prince Edward Island for the marriage of our oldest daughter. Some of you will remember that I wrote about her service with the Charlottetown Bible Chapel. That was in an editorial urging assemblies to open doors of ministry to young women (January 1981). After two years of such service, Rebecca came back to Chicago to complete her education, then married one of her former co-laborers.

When I returned to my desk at summer's end, there was a small pile of mail, magazines and papers awaiting me. As I worked through the material, three items caught my attention. One was about Presbyterians. Another was from a Lutheran magazine. But not until I read an article from the August *Reader's Digest* did all three things pull together and become the basis of this editorial.

The *Digest* article, a scathing indictment of the World Council of Churches, is entitled "Karl Marx or Jesus Christ?" It begins with the question, "Which master is the World Council of Churches serving?" It notes the anti-western, anti-capitalistic stance of the General Secretary, and the repeated funding of Marxist guerilla organizations by the WCC's Program to Combat Racism. In 1978 the PCR made an \$85,000 grant to an African group that "had murdered 207 white civilians and 1712 blacks, and only weeks before had slaughtered nine white missionaries and their children." The Salvation Army, a founding member of the WCC, was so offended by the grant it suspended its membership.

After naming some of the leftist organizations in the U.S.A. that are funded by the PCR, author Joseph A. Harriss says: "Incredibly, not a cent goes to dissident groups in the Soviet Union, where the government practices overt repression of ethnic and religious minorities such as Lithuanians, Ukrainians, Moslems and evangelical Christians. Marxist governments in general—and the Soviet Union in particular—get kid glove treatment by the WCC."

Enough of these details, already well publicized. What struck me in the article was this paragraph: "The World Council of Churches, today representing 400 million believers, was founded in 1948 in the hope of uniting the world's fragmented Christian churches. But its increasingly aggressive involvement in politics and its financial sup-

port of violence have made it a factor of division rather than unity."

There it is! "A factor of division rather than unity." Instead of pulling together the various branches of Christendom, the World Council faces a growing backlash. Harriss says it began "with protestant laity, who have been voting with their feet and their pocketbooks." He quotes a Lutheran theologian, Richard John Neuhaus: "The WCC has almost become an anti-ecumenical organization by using social and political criteria to distinguish good guys from bad guys. This creates much sharper divisions in the church than any of the old denominational and doctrinal problems did."

Sharper divisions? Is that the fruit of years of ecumenical endeavor? The desire for unity is not to be blamed, but rather the willingness to forsake biblical theology and Christian morality in favor of political, economic, homosexual, radical, and even atheistic causes.

In *The Lutheran* I found another example of the ecumenical path to division. The magazine is the official publication of the Lutheran Church in America, the largest of the three major Lutheran bodies in the U.S.A.

Lutherans and Episcopalians have been involved in serious theological discussion for twenty years. On the agenda of the biennial LCA convention in September were recommendations for closer cooperation between the two groups, which share a liturgical emphasis and a Reformation background.

Editor Edgar R. Trexler speaks favorably of the proposals in a September 1st editorial. "Closer ties with the Episcopal Church should be highly favorable," marking "the first time in American Lutheran history that any Lutheran group has approved intercommunion with any group of Christians other than Lutherans. . . . It will end the Galesburg Rule adopted in 1875 by the General Council that Lutheran pulpits are for Lutheran ministers only and Lutheran altars are for Lutheran communicants only. We joyfully see ourselves on the edge of making more visible the invisible unity we already share in God with other Christians."

If that sounds good, consider the alarming note sounded in the middle of it all (where the four dots appear in the

foregoing quotation). "While the proposed action is more of an engagement than a wedding, it sets in motion a nearly irreversible tide that will separate ecumenically minded Lutherans from more conservative Lutherans."

I see that as the heart of the matter. The ecumenical movement is opening up an ever-widening rift between liberals and conservatives, between "modernists" and evangelicals, between those with a leftist ideology and those with a commitment to the inspired Scriptures.

It is not ecumenical endeavor as such, for many devout people abhor the fragmentation of Christianity. Rather it is the willingness of the ecumenical crowd to forsake biblical Christianity in order to jump on whatever Marxist or left-wing bandwagon comes along, and even endorse the kinky causes that roll down the pike.

The divisive effects of this tendency are seen in the recent history of the United Presbyterian Church. On June 29, the general assembly of the UPC gave overwhelming approval to a plan of merger with the Presbyterian Church in the United States. If the plan is ratified by the presbyteries of the two denominations, the northern and southern churches will have ended a century-old separation resulting from the Civil War.

The northern church (UPC) has 2.4 million members. The Atlanta-based PCUS has 800,000. Merged, they would be the fifth largest U.S. denomination.

But there is an irony in the situation for the United Presbyterian Church. A report submitted to the same general assembly reveals that the church has lost more members in the last 16 years than it will regain by the proposed merger. According to convention press releases, "the denomination has lost nearly a third of its members in the last 16 years—920,740 persons," with "a drop of 46,232 in 1981."

Not much wonder! The denomination introduced its liberalized doctrinal position fifteen years ago with The Confession of 1967. Like the WCC, it has funded guerilla organizations in Africa and communists like Angela Davis in America. Furthermore, it is losing some outstanding conservative churches over its insistence that every church ordain women elders. And a June 26 press release from the 1982 convention gave a sympathetic report of that day's luncheon of "Presbyterians for Lesbian/Gay Concerns."

What does all this mean to us? We must observe the struggle of fellow-evangelicals who are caught in the web of the WCC and its affiliated churches. We need to note the "irresistible tide" that will either overwhelm them or force them out. Then we won't be so tempted to "play footsy" with the big name liberals, or to confuse Marxist social action with the kind of humanitarian service that has always characterized evangelical Christianity.

The Bible calls for unity among God's people (Eph. 4:3). It also demands separation from unbelievers (II Cor. 6:14, 17). This latter command may be out of favor today, but it is still in the Bible. And just as in Jesus' day, today's unbelievers are all too often heading up the religious establishment.

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# Unhooked...After

**W**ELL, we finally did it! Just one year ago this family threw out the old boob tube.

No doubt you have read all the statistics on how much television each of us supposedly watches. Probably you have reacted with the same smugness I used to feel. After all, it is appalling how much time is consumed on television. The average Canadian watches six hours per day. Our Quebecers (from the province of Quebec) are the most avid viewers in Canada, with an average of six hours and twenty-four minutes each day.

These are just the kind of statistics preachers love to rant and rave about. But after we have quoted them, what

have we really done? No one seems to change his behavior because of statistics.

Perhaps what is needed is a first-rate testimony by one who has unhooked the T.V. habit. (Why do I feel like I just stood up for the first time at an AA meeting?)

At a great financial sacrifice to my parents, television came into my home when I was nine or ten. My parents kept a tight rein on bedtime hours and programming, but on a rainy day I could easily clock in three or four hours. I continued this pattern right through high school, only breaking the daily routine by work and dating. As a result, it dawned on me when I

**I will set no worthless thing  
before my eyes; I hate the work  
of those who fall away; it shall  
not fasten its grip on  
me—Psalm 101:3**



# all those Years

by George Mallone

failed my college entrance exam in English, that I had never read a book from cover to cover.

In university, when I came to know Christ, I became curious to read, to reflect, and to relate. Thus any serious addiction to television was staved off. After university and for the next dozen years, being a moderate evangelical, I began to watch television on a moderate basis. For me that meant one hour of news each evening, a movie or a few documentary specials per week, plus a ball game on the weekend. That came out to a grand total of fifteen hours per week.

I was shocked when I multiplied and divided these personal statistics. I had watched television for 780 hours a year. Over the dozen years I had watched 9,360 hours, for a grand total of 390 days which were given over to the tube.

One evening, after viewing a rather banal sitcom with religious overtones, I flipped open my Bible to Psalm 101:3. "I will set no worthless thing before my eyes; I hate the work of those who fall away; it shall not fasten its grip on me" (NASB).

I believe God guides us through His Word. Just because the word *television* is not used doesn't mean that God does not have an opinion on the subject.

It is also true that God's opinion for one person might be somewhat different than for another. Some are called to try to change television for the better by lobbying and boycotting commercial products. However, this Psalm was very clear to me. "That's all he wrote, Mac—cold turkey, here you come."

Conveniently a house move was

only a few weeks away, so I placed Old Faithful with the rest of the goods to be sold or redistributed.

That eventful day was over a year ago, and we've been pleasantly surprised by the results. For example, when Santa came gathering his shopping list last year, posing to each of the children, "What would you like for Christmas?" each of the children responded, "I don't know, Dad. What do you think we need?"

As I picked myself up off the floor I realized that over the months without T.V., the demon of advertising covetousness had been quietly exorcised from my children. Checking with a few other families who had taken the pledge, we discovered that this was a common response. Additional benefits were also being seen in free afternoons and evenings when the family spent time reading together, writing, playing games, meditating on scripture, creatively talking to one another, and retiring to bed early.

Another interesting benefit has been the removal of certain fears. The Ontario Royal Commission on Violence in the Communication Industry says: "Heavy viewers of television are more likely to overestimate the proportion of the general population involved in police work. They are more likely to overestimate the danger of their own neighborhood. They're more likely to have a sense of fear about daily life. They're more likely to overestimate the probability of being involved in a violent crime. . . . While many adults may be aware of the fictitiousness of television, it is hard for many people to distinguish between the real world in which they live and the television world. . . . While people are aware that events portrayed on television are not really happening, they believe that television accurately indicates that such things happen, how they happen, when they happen, where

they happen, and to and by what sort of people they happen. Thus they develop mental sets modeled on television's portrayal of reality" (Ontario Royal Commission, Vol. 6, 1976, p. 294).

As a family we have not become advocates of total abstinence. From time to time the children watch a show at a friend's house or I watch a ball game with one of the guys. However, some of the reactions we've received to our family convictions would make you think television is an endangered species which needs to be protected. One close friend, after asking if I'd heard of a particular T.V. comedy team, responded to my ignorance kindly but candidly, "Boy, are you out of it!"

Others, non-verbally have communicated, "What are you out to prove?"

Probably the most thoughtful comment came from one of my former elders. Hearing of our strategy to axe the tube, he responded theologically from Romans 14: "The way I see it is a distinction between the strong and the weak. The strong are those who are able to control their T.V. diet, while the weak are those who cannot. It is obvious that you are weak, therefore you need to eliminate your television set."

And for all those years I had been thinking of myself as a stronger brother!

Well, maybe that's the place to end, with an appeal to all you fellow weaker brothers and sisters. There should be one or two of you in every congregation, so band together, take the pledge, and chuck out the old boob tube. But for you stronger brothers and sisters I guess we will have to go on repeating those appalling statistics.

Yes, it is true that Marcus Welby received 250,000 letters from his viewers seeking medical advice. ●

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George Mallone is a teaching elder at Emmanuel Christian Community in Richmond, British Columbia. His book *Furnace of Renewal* has recently been published by InterVarsity Press.



# Quotes the Bible by William MacDonald

own previously written words, but he denies the Divine Author of Holy Scripture the right to deal in the same manner with His own words. This is the cause of all the so-called 'discrepancies' and 'difficulties' arising from man's ignorance."

As we study the quotation of Old Testament passages in the New, we find a number of fascinating categories:

## 1. Exact quotation

Very often the New Testament writers or speakers quote a passage word for word to convey the exact same meaning. Thus when nailed to the cross our Lord prayed, "My God, my God, why hast thou forsaken me" (Matthew 27:46). This is an exact quotation of Psalm 22:1.

## 2. Partial quotation

Sometimes the Spirit changes a passage because He is using it in a different dispensational setting. The classic example of this is when the

## The Holy Spirit refuses to be boxed in by man-made rules of interpretation.

Lord Jesus read from Isaiah 61 in the synagogue at Nazareth. He concluded with the words that said He had come "to preach the acceptable year of the Lord" (Luke 4:19). Then He closed the scroll, gave it to the attendant and sat down. If He had continued, He would have read "and the day of vengeance of our God" (Isaiah 61:2).

But that would have been out of place dispensationally. His first advent began the acceptable year of the Lord. The day of vengeance of our God will begin with His second coming.

We see a similar adaptation of an Old Testament verse when the Savior drove the money changers out of the temple courts. Quoting Isaiah 56:7, He said, "My house shall be called the house of prayer" (Matt. 21:13). But the Isaiah passage says, "My house shall be called a house of prayer for all people."

Why did Jesus leave out the words "for all people"? Because during His earthly ministry the Temple was not for all nations. It was a Temple for the Jews. Gentiles were forbidden to go beyond a court especially assigned to them. However, during the Millennium, the Temple will be for all nations, and that is what the Isaiah passage is looking forward to.

## 3. A new aspect of truth

Sometimes a change is made in a quotation to introduce a new truth, or a new aspect of the truth. In Isaiah 52:7 we read, "How beautiful upon the mountains are the feet of *him* that

bringeth good tidings. . . ." Here Isaiah is speaking of the beautiful feet of the Messiah. But when Paul quoted that verse in Romans 10:15, he wrote, "How beautiful are the feet of *them* that preach the gospel of peace. . . ."

In other words, the "him" in Isaiah becomes "them" in Romans. The explanation is obvious. Isaiah was thinking of our Lord's first coming to inaugurate the gospel era. But now He has gone back to heaven, and He has left us here to go forth with the gospel of peace.

Annie Johnson Flint wrote, "He has no feet but our feet to lead men in His way." So our feet should be beautiful today, just as His were 2000 years ago.

Another illustration of a change designed to introduce a new aspect of the truth is Paul's quotation of Psalm 68:18 in Ephesians 4:8. In the Psalm we read that the ascended, victorious Messiah "received gifts for men." In Ephesians we learn that He turned around and "gave gifts unto men," passing on that which He had received.

## 4. A new meaning altogether

Sometimes a verse is quoted to mean something entirely different than its original meaning. For example, in Psalm 19:4, David described how the sun and stars bear universal witness to the Creator: "Their line is gone out through all the earth, and their words to the end of the world." Paul quotes this in Romans 10:18, but he is not thinking of the stellar heavens, but rather of the world-wide proclamation of the gospel. By inspiration of the Spirit, the Apostle found these words to be appropriate, so he borrowed them for the occasion.

Another illustration of this is found in Paul's use of Hosea 1:10: ". . . And it shall come to pass, that in the place where it was said unto them, You are not my people, there it shall be said unto them, You are the sons of the living God." Here God is clearly talking about the restoration of Israel after their captivity. But when

# The Spirit of God is sovereign, both as the Author and Interpreter of Scripture. Sometimes His freedom in handling Scripture surprises us. And then it blesses us.

Paul quotes the verse in Romans 9:26, he is not talking about Israel at all. Rather he is speaking of the call of the Gentiles to a place of divine favor.

One of the Apostle's most difficult quotations is taken from Deuteronomy 30:12-13. There we read: "It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?"

Here God is speaking about the law, and specifically the commandment to "turn unto the Lord thy God with all thine heart and with all thy soul" (v. 10). He says that law is not hidden, distant, or inaccessible. A man doesn't have to go up to heaven or cross the sea to find it. It is near at hand and waiting to be obeyed (v. 14).

Yet when the Apostle Paul quotes these verses in Romans 10:6-7, he changes and expands them and applies them—of all things—to the gospel, the very antithesis of the law. He says, in effect, "The gospel doesn't tell you to go to heaven to bring Christ down; He has already come

down in incarnation. Neither does it tell you to descend into the grave to bring Christ up: He already came up in resurrection. It tells you to believe the truths of the incarnation and resurrection, with all that is involved in these truths, and thus be saved (vv. 8-10).

When Habakkuk was waiting for an answer to his fretful questions, the Lord said, "The vision is yet for an appointed time, but at the end *it* shall speak, and not lie. . . . And the just shall live by his faith" (Hab. 2:3-4). The writer to the Hebrews reworded the verse to read, "For yet a little while, and *he* that shall come will come, and will not tarry. Now the just shall live by faith" (Heb. 10:37-38). He found God's promise of the coming vision to be transferable to an even greater coming—the coming of the Lord Jesus Christ Himself.

## 5. Giving the gist of prophecy

Sometimes the New Testament writers give quotations which do not appear in the Old Testament. For instance, Matthew writes, "He came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene" (2:23).

We cannot find any prophecy that Jesus would be called a Nazarene. However, the town of Nazareth was treated with scorn by the rest of the people, as expressed in the proverb, "Can anything good come out of Nazareth?" (John 1:46). So the words "He shall be called a Nazarene" may mean that the Messiah would be treated with contempt and mockery. Thus Isaiah prophesied that He would be "despised and rejected of men" (53:3). In another place, the Messiah describes Himself as "a worm, and no man; a reproach of men, and despised by the people" (Psalm 22:6). So while the prophets did not use the exact words found in Matthew 2:23, this was undeniably the gist of several of their prophecies.

## 6. Quoting the Septuagint

Oftentimes writers quote from the Septuagint, a Greek translation of the

Hebrew, and this accounts for some of the changes we find in the New Testament. Here is an example! The writer to the Hebrews quotes Psalm 40:6 in Hebrews 10:5. In the original language of the Old Testament (Hebrew), Psalm 40:6 reads, "Sacrifice and offering thou didst not desire; mine ears hast thou opened." In the Greek translation used in the first century it reads, "Sacrifice and offering thou wouldest not; but a body hast thou prepared me." The writer to the Hebrews, writing in Greek, quoted directly from the Greek Bible instead of translating from the Hebrew Bible.

This, of course, does not affect the inspiration of the passage. It is just that the Holy Spirit made the change, using the Septuagint translation. And there is no contradiction between the two. There is a close connection between the opened ear and the prepared body. God the Father opened the Messiah's ear to hear and do His will. That will involved the Messiah's taking upon Himself a human body so that as man He could die for men.

## 7. A collage of passages

It often happens that a New Testament quotation is a collage of Old Testament verses. Romans 3:10-18 has at least six different sources. And II Corinthians 6:16-18 is a mosaic from several sources, some of them very obscure.

What it all boils down to is that the Holy Spirit is sovereign, both as the Author and Interpreter of the Scriptures. He does as He pleases, in utter disregard of men's ideas as to what is legitimate. But what He pleases is always meaningful, purposeful and exactly right. Instead of causing us to doubt, the changes impel us to search for the reasons, knowing that each change hides some precious gem of divine revelation. ●

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

# There is ONE BODY

EPHESIANS 4:4

**Modern Christianity falls far short of the New Testament ideal. The resultant fragmentation is a major hindrance to the spread of the Gospel.**

by Donald Norbie

**IN NEW TESTAMENT** times, local churches stressed the unity of the Body of Christ. All who had received Jesus as Lord and Savior were viewed as living members of this growing brotherhood (I Corinthians 1:2). The Holy Spirit had indwelt them and linked them together in an eternal bond (12:12-13).

There was unity in having a common Father and sharing a common life. There was diversity in personality and gift (I Cor. 12:4). Each Christian was viewed as having a unique gift with which to build up other Christians (v. 7).

Uniformity in all doctrines or personal convictions was not required. Some were Jews who still had a conscience about foods and holy days. Some were Gentiles with no such convictions. The church was to be a home for both, marked by tolerance and mutual respect (Romans 14:1-5).

The Apostles emphasized loyalty to the Lord and to His Word. They decried and fought divisions over personalities (I Cor. 1:12-13) and minor doctrines (Titus 3:9). Those who created such divisions were to be avoided (Titus 3:10).

Today we see a splintered, fragmented Christian church. Perhaps this is the greatest hindrance to the spread of the Gospel. The unbeliever is con-

fused by the competition, the rivalry and the hostility between many Christian groups. Who is right? Whom should I believe?

The splintered condition of the Church is viewed by many as normal. The primary loyalty of most is toward their denomination, rather than toward Christ and His Church. When questioned if they are believers, many will respond: I am a Methodist; I am a Baptist, etc. The sense of belonging to the Church made up of all believers is seldom discovered.

Churches have often divided over leaders. Luther and Zwingli refused to work together. Divisions have also been formed over minor doctrines. Christians insist on forming federations of churches, which automatically leave some out. If only the independence and autonomy of the local church had been preserved, much division could have been averted.

Requirements for church membership encourage division. A creedal agreement may be required. (Are you a Calvinist or an Arminian?) Conformity to a certain life style may be required. Voting may then be in order to see if you qualify and can be accepted.

All of this was utterly foreign to a first century Christian. When the Gospel was preached and someone accepted Christ as Lord and Savior, he was taught that he was now a part of God's eternal family, a member of the Body of Christ. The Holy Spirit

had given him life, and linked him with the Head and with all other members. There was no thought of joining anything else.

The local Christians welcomed him into their households with joy (Rom. 15:7; Acts 2:41). Parents do not vote on taking a new baby home. Nor do they expect a certain level of knowledge before they will love and accept the child. A common life knits them together and draws out their love. And so it should be with God's people. Growth and obedience will follow love and faithful teaching of the Word.

What if someone brings in false doctrine? We are too fearful. Love is willing to take risks. People who come into a local fellowship should respect its leadership. If they have differing ideas on the gifts of the Holy Spirit, the place of women, predestination vs. free will, etc., no harm is caused *if* they keep these to themselves. They should desire to obey the elders and to build up the believers, not to cause dissension or division. Those who cause division must have their mouths stopped (Titus 3:10-11).

If there is a loving spirit, many who come in with confused ideas may discover God's truth as it is faithfully taught. Mature believers will love and feed younger Christians, assuring them of their acceptance with God and with His people.

"There is one Body and one Spirit . . ." (Ephesians 4:4).

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



# The

There are Christian football players, Christian cowboys, and Christian politicians. So why not a Christian gangster as well?



# Key to Revival

by Chuck Colson

IN LAST MONTH'S ARTICLE, "Can Revival Save America?" Chuck Colson warned against using the Gospel to protect our possessions. It's all too easy to talk about renewal and revival when what we really want is a spiritual awakening that will keep our prosperous society from collapsing. Such a self-seeking motivation is a far cry from the sacrificial submission to God that makes revival possible.

He concluded: "The central truth about the cross is death before life, repentance before reward. Before His Gospel can be the good news of redemption, it must be the bad news of the conviction of sin."

Now Chuck Colson defines that hard spiritual truth that underlies genuine renewal.

**M**ANY OF YOU will remember Mickey Cohen. He was an infamous gangster of the post-war era.

One night Cohen attended an evangelistic meeting and seemed interested. Realizing what a dramatic impact his conversion could have on the world, many Christian leaders began visiting him. After one long night session, he was urged to open the door and let Christ in—based on Revelation 3:20. Cohen responded.

As the months passed, people saw no change in his life of crime. When confronted, he responded that no one had told him he would have to give up his work or his friends. After all, there were Christian football players, Christian cowboys, and Christian politicians. So why not a Christian gangster?

It was only then that he was told about repentance. And at that point he wanted nothing to do with Christianity.

What happened to Mickey Cohen is an unhappy but not uncommon illustration of what happens when, in our zeal to win people to Christ, we try to make the gospel more "appealing."

Repentance is one of the hard demands we often ignore. Contemporary sermons and books on the subject are rare. Because it can be an offense, as I discovered the morning I confronted those 25 affluent business

leaders with the need to repent, Christians often don't want to talk about it.

Jesus' evangelistic message, on the other hand, was plain and pointed: "Repent and believe in the gospel" (Mark 1:15 NASB). Like John the Baptist before him, Jesus consistently preached repentance. It is, in fact, the keynote of His message, the cornerstone upon which faith must rest.

To many, repentance conjures up images of breast beating, self-flagellation, or a monastic life of self-denial in sackcloth and ashes. The biblical meaning, however, is far less theatrical. Paul describes it as sorrow over sin. "I now rejoice," he wrote to the Corinthians, "that you were made sorrowful to the point of repentance. . . . The sorrow that is according to the will of God produces repentance without regret, leading to salvation; but the sorrow of the world produces death" (II Corinthians 7:9-10).

## SO SORRY IT HURTS

Repentance is, as one inmate in South Carolina said, "when you are so sorry that it hurts." When we truly understand the condition in us that causes us to lie, cheat and hate, we are inescapably made sorrowful. And that sorrow leads to a desire to change, to want the righteousness of God in place of our own sinful selves.

The Greek word for repentance found in the New Testament, is *metanoia*. It is composed of *meta*, meaning change, and *noia*, meaning mind. Repentance, as Christ preached it, is a changing of the mind, the intellect, the values. That inevitably produces a profound change of the heart and emotions, a total radical transformation from seeking to please self to seeking to please God. Repentance leads to nothing less than a human revolution.

The majority in prison with whom we work understand repentance. They can identify with the poignant moments of Jesus' death on the cross, with two thieves hanging on either side. The first thief saw Jesus as a way out. "Are you not the Christ? Save yourself and us!" he taunted (Luke 23:39). It's the way all of us

instinctively react in tight spots. We call upon God to save our skins.

But the second thief understood the deeper spiritual reality. "We are receiving what we deserve for our deeds," he rebuked the first. "But this man has done nothing wrong (v. 41). *That is repentance*—seeing one's sin and recognizing the holiness of God.

"Remember me," he then asked Jesus. And our Lord replied, "Truly, I say to you, today you shall be with me in paradise" (vv. 42-43). *That is the result of repentance*.

Repentance is demanded not only for our individual sins but also for the sins for which we inescapably share responsibility. We are part and parcel of the society in which we live and the church to which we belong.

Southern Baptist scholar Foy Valentine sums it up in his magnificent book, *What Do You Do After You Say Amen?* "Without a fundamental change of mind about all sin, a stuttering, stumbling, stalling church can never act redemptively in a sinful world."

One of my favorite Old Testament figures is Nehemiah. He clearly understood the need to repent for himself and for the sins of his people. Before undertaking the seemingly impossible task of bringing the exiled Jews back to Jerusalem and rebuilding its walls, Nehemiah confessed "the sins of the sons of Israel which we have sinned against thee. I and my father's house have sinned" (Neh. 1:6).

A repentant Nehemiah was greatly used by God; revival followed in the land.

The issue today is whether we are to be a church of Mickey Cohens or a church of Nehemiahs. Just as there is no individual salvation without repentance, so there can be no spiritual power in an unrepentant church. ●

**NEXT MONTH:** Part III—Why is Repentance so Important?

*Reprinted with permission from the July 1981 issue of Jubilee, the newsletter of Prison Fellowship (P.O. Box 40562, Washington, DC 20016).*

## NEW WORKERS



**Dan Degeer,**  
Peterborough, Ontario



**Francisco Escarraman,**  
Miami, Florida

**CHRISTO AYOUB, 3932 E. Sycamore Ave.,  
Orange, California 92669**

Christo and Laura Ayoub came to Grace Bible Chapel in Fullerton, California, in 1976, soon after fleeing war-torn Lebanon. Christo had been an elder in a Beirut assembly that began in his home in 1948 and grew to several hundred members.

In California Mr. Ayoub served middle-eastern people by publishing an Arabic newsletter for an evangelical organization. In February 1982 he stepped out in faith to begin his own ministry, primarily in the publication of a magazine and tracts in the Arabic language. The elders of Grace Bible Chapel have commended him to this service as well as to Bible teaching and counseling ministries that accompany it. Christo is particularly concerned that this work follow traditional assembly principles for the reaching of the lost and the nourishment of the saints.

Christo and Laura have a married daughter living in Bakersfield and three children at home: Mona at State University at Fullerton, Mounir in Jr. High and Carol in Grammar School.

**DANIEL DEGEER, Box 1101,  
Peterborough, Ontario K9H 7H4**

Two Ontario assemblies, Edmison Heights Bible Chapel in Peterborough, and Bancroft Bible Chapel, have joined in commending Daniel Degeer to full-time Christian service. Dan graduated from Kawartha Lakes Bible School (Peterborough) in 1978 and Trent University in 1981. In July 1981 the two assemblies commended Dan on a short-term basis to

assist in the administration of K.L.B.S. and to minister the Word in eastern Ontario assemblies. His faithfulness in these ministries, his leadership among young believers, and his witnessing and outreach activities have justified a renewal of the commendation without time restriction.

A letter from Donald Steele, president of Kawartha Lakes, says Dan has been given responsibility for the day-to-day operation and discipline of the school. He is "careful, cautious, and conservative in his outlook, and has had a great influence for good on the lives of many of the students who have gone through our classes in these past five years."

**FRANCISCO ESCARRAMAN,  
% Sala Evangelica,  
629 S.W. 7th St., Miami, Florida 33130**

Christians at the Asamblea Evangelica, 219 Lee Ave., in Brooklyn, New York, have dedicated Francisco Escarraman to the full-time ministry of the Gospel. Active in the commending assembly, and its correspondent for almost ten years, Francisco has been exercised about the Spanish work in Miami. The Brooklyn assembly has recognized this as the Lord's calling.

Francisco and his wife Maria have three daughters, Leyslan 17, Ivette 15, and Yahaira 8.

**MR. & MRS. PETER GELDERBLOEM**

Christians at Malton Bible Chapel in Mississauga, Ontario, have commended Peter and Margaret Gelderbloem to the work of the Lord. The Gelderbloems plan to work with Brian Maxwell in the Huntsville area. Their main responsibility will be with the young people.

Peter has had wide experience with young people, having counseled seven years at Camp Mini-Yo-We and three at Teen Ranch, and worked with the mentally retarded at Oshawa. Margaret is a teacher. Both have been in fellowship at Malton Bible Chapel for the past year.

**MR. & MRS. PHIL HARRISON, Box 218,  
Teec Nos Pos, Arizona 86514**

Christians at Littleton Bible Chapel in Colorado, have commended Phil and June Harrison to the work of the Lord at Immanuel Mission. The Harrisons will both teach in the Indian school. Phil was an elder in the commending assembly, and for several years he served the Lord in Guam, working with servicemen.

**MR. & MRS. GARY McBRIDE**

Westmount Bible Chapel in Peterborough, Ontario, has commended Gary and Gloria McBride to the Lord's work in northern Ontario. Originally commended to short-term service overseas, the McBrides spent two years in Zambia where Gary taught religious education in the schools and assisted in the local assemblies.

Gary and Gloria have been active for several years in the Peterborough assembly where they both taught Sunday School and Gary was youth leader. In their new field of service, Gary will help at Northland Bible Camp during the summer months and conduct a teaching ministry among the small assemblies during the rest of the year. The elders of the com-

**Ruth and Brian Johnson holding Keyshia 1, and Kristina 2.  
In front: Tange 5 and Nyutu 7—Liberia**



mending assembly believe Gary and Gloria are well taught in the Word and gifted and called by the Holy Spirit to serve in this area.

The McBrides have a 3-year-old daughter, Terri-Lynn.

**MR. & MRS. JAMES MELOUGH,  
102 Fairfield Beach Rd.,  
Fairfield, Connecticut 06430**

Three assemblies, Westville and Cheshire Bible Chapels in Connecticut, and White Plains Bible Chapel in New York, have joined in commending James and Jean Melough to full-time Christian work. The Meloughs have been active in the Lord's work for several years and He has blessed their ministry with young people and adults.

**MR. & MRS. HAROLD PRESTON,  
147 Tartan Dr., Lexington, Kentucky 40503**

Two Texas assemblies, Manvel and South Houston Bible Chapels, have commended Harold and Vena Preston to full-time Christian service. The Prestons have been in fellowship in the South Houston assembly for several years. Harold's gift in Bible teaching and gospel preaching has been a blessing there and in the surrounding areas.

The Prestons plan to work in a church planting ministry in Kentucky. (See Quotes from Workers.)

**LARRY PRICE, 2040 Glen Gardner Rd.,  
Jacksonville, Florida 32216**

The elders of Dean Road Bible Chapel in Jacksonville, Florida, have commended Larry Price to the work of the Lord. Larry has been in fellowship in the assembly for two years and during that time the assembly has experienced growth and increased fellowship, as he engaged in visitation and home Bible studies. He is gifted in the teaching of the Word.

Larry and Wanda have two children, Matthew and Rachel.

**VICTORY CHRISTIAN SCHOOL**

South Side Bible Chapel in St. Louis has commended **Dennis Nagy** and **Virginia Sommer** as teachers at Victory Christian School. Mr. Nagy lives at 810 Forest Ave., Valley Park, Missouri 63088, and Miss Sommer at 3509A Utah St., St. Louis, Missouri 63118.

**NEW MINISTRY**

For many years **George Yphantides** has been serving the Lord among the Greek people, first in Greece and since 1975 in the New York metropolitan area. During these years he was commended by Grace Chapel in Tenafly, New Jersey. He believes the Lord has now called him to a new sphere of service in Arizona. Greater Phoenix has a population of one and a half million, and Mr. Yphantides is exercised about a church planting ministry there. He enters this new ministry with the commendation of Palms Gospel Chapel in Phoenix, and the Tenafly commendation is no longer in effect.

Mr. and Mrs. Yphantides' new address is 7601 N 17th Dr., Phoenix, Arizona 85021.

**CHANGE OF STATUS**

In August 1981 **Byron Berry** of San Diego,



**Left:  
Wanda and Larry Price  
and son Matthew  
Jacksonville, Florida**

**Below:  
Dr. Barbara Oolman  
—Zambia**



California, severed his connections with Laurel Bible Chapel in San Diego and asked to be removed from their list of commended workers. The assembly withdrew the commendation.

Byron continues his ministry with servicemen.

A letter from LaGrange (Illinois) Gospel Chapel informs us that **Allan Barsema**, Anchorage, Alaska, has taken up secular employment and has relinquished his commendation.

A letter from Germantown Christian Assembly in Philadelphia, Pennsylvania, informs us that their commendation of **Kenneth Young** is no longer in effect since he is no longer in the work to which he was commended.

A letter from **John and Chris Hurni** of Petersburg, Alaska, informs us that their Project Radio Southeast has been completed. The Hurnis have returned to the Chicago area where John has taken a position as chief engineer at a local radio station. Their address is 707 Hull St., Westchester, IL 60153.

**FOREIGN MISSIONARIES:**

**Liberia:** Bethany-Pembroke Chapel in Detroit, Michigan, has commended **Brian and Ruth Johnson** to the work of the Lord in Liberia, West Africa. The Johnsons plan to engage in a teaching ministry, building up believers and establishing new assemblies. Brian and Ruth attended Detroit Bible College and Calvary Bible College (Kansas City).

**Zambia:** Two Illinois assemblies, Peoria and Springfield, have commended **Dr. Morton Morris** and his wife **Shirley** to the Lord's work in Zambia. "Bud" has served as a general practitioner in a rural Illinois community for eleven years. He is spending his first six months at Chitokoloki studying tropical medicine with Dr. Jim Rennie. Shirley is trained as a teacher. The Morrises have six boys who have accompanied them to the field.

Downing Ave. Gospel Chapel in Waterloo, Iowa, has commended **Dr. Barbara Oolman** to the Lord's work in Chitokoloki. Dr. Oolman has been interested in missions since becoming a Christian and has served a short term at ELWA medical facilities in Liberia. She planned to leave for the field in October.

**St. Lucia:** Clareview Bible Church in Edmonton, Alberta, has commended **Ken Ainsworth** to serve the Lord in St. Lucia with a two-year team from International Crusades. Ken is a graduate of Mount Carmel Bible School and has been in active assembly fellowship at Clareview.

**France:** Christians at Malton Bible Chapel, Mississauga, Ontario, have commended **Dudley and Gill Ward** to the work of evangelism, ministry and pastoral care in France. The Wards have been used extensively in Europe and North America in reaching people for Christ.

**CONFERENCES**

**NOV. 6—NEWPORT NEWS, VIRGINIA**

Second annual Joe Cheatham Memorial Missionary Conference at Bethany Gospel Chapel, 40 Ballard Rd., 10 a.m. through 4 p.m. Speakers: Les Rainey and Tom Wilson. Contact: Thomas L. Bookman, Sr., 416 Bertha Lane, Portsmouth, VA 23701.

**NOV. 20—COLUMBIA, S.C.**

Annual Thanksgiving Conference at Bethany Chapel. Services 10 a.m. to 4 p.m. Speakers: Philip Morgan and Fred Terino. Contact Warren Hersey, 1700 Marley Dr., 29210 (772-7920).

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

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

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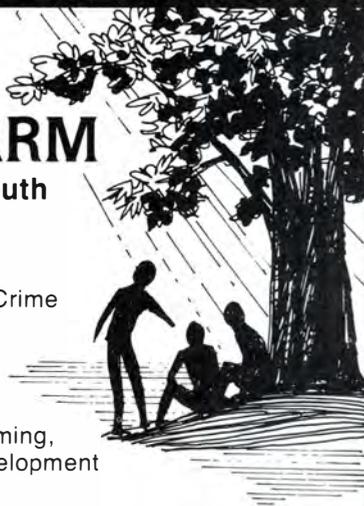
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## ADDRESS CHANGES

### WORKERS CHANGES

Bruce Barbour, 205 Ardennes Cir.,  
Fort Ord, California 93941

Clifford Beggs, 1211 Paru St., Apt. A,  
Alameda, California 94501

George Yphantides, 7601 N. 17th Dr.,  
Phoenix, Arizona 85021

### ASSEMBLY CHANGES

**REDDING, CALIF.**, Shasta View Christian Assembly, 1230 Canby Rd. #121, 96003 (in homes). Benton A. Jones (916) 223-2337 or Tom Goodwin 223-5319.

Due to homegoing of Bible teacher Raymond Dell, and transfer of two young couples, the assembly has dwindled to two families. They are trusting the Lord for some to come and help build up and encourage the believers.

**SAN JOSE, CALIF.**, Hillview Bible Chapel, Cupertino. For Spanish meetings call Pedro Dillon, 10353 Imperial Ave. 95014 (408/253-9096).

**ALFRED, NEW YORK**, Alfred Assembly of Christians, % Chris Aman, Box 573, 14802 (607/276-6703). BB 9, FBH 10:30, M 6, Fri. 9 p.m.

**BROOKLYN, NEW YORK**, Asamblea Evangelica, Inc., 219 Lee Ave., % Rafael Fraden, 456 Beach 40 St., Apt. 7F, Far Rockaway, NY 11691 (212/327-4270). BB 9:30, SS 11:30, G 7:30, Tues. & Fri. 8 p.m.

**PERRY, OHIO**, Concord Bible Chapel, 4072 South Ridge Rd. (Formerly met at YMCA, Painesville). % Arthur H. Auld, 6047 Chapel Rd., Madison 44057 (216/428-3900). BB 9, SS 10:15, FBH 11, Tues. 7:15

**RICHMOND, BRITISH COLUMBIA**, Bakerview Gospel Chapel, % Ian J. Bye, 10260 Algonquin Dr., V7A 3A4 (274-0371). BB 9:30, FBH 11:15, M 7, Tues. 7:30

**WESTBANK, BRITISH COLUMBIA**, Westbank Bible Chapel, % John C. Stutters, S14-C16, RR 4, Elliot Rd., Westbank, V0H 2A0 (604/768-4651).

**TORONTO, ONTARIO**, Sherway Bible Chapel, % Richard Hayhoe, 1432 Rometown Dr., Mississauga, Ont. L5E 2T4

### NEW LISTINGS

**OCEAN SPRINGS, MISSISSIPPI**, Believers Fellowship, % Tom McAnally, 2826 Belmont Dr., 39564 or Wes VanBuren, 126 Woodglan Dr., Gulfport 39501. BB 3:30, SS 4:45, Wed. 7.

**ROCKFORD, ILLINOIS**, Rockford Christian Assembly, meeting in the home of Billy Stevenson, 1021 Benton St., Rockford 61107 (815/964-4593). BB 9:30, G 6:30, Thurs. 7:30

### ASSEMBLIES DISCONTINUED

**LOVES PARK, ILL.**, Harlem Road Gospel Hall. The building has been sold and most of the Christians are in the new Rockford testimony (see above).

**NORRISTOWN, PENNSYLVANIA**, Maranatha Christian Assembly



Fred Peer



David Sharp

in Toronto commended Fred and his wife, Edith, to the Lord's work. They sailed for the West Indies where they served the Lord for the next ten years. Forced to return to Canada because of ill health, Mr. Peer devoted himself to ministry in Ontario. Most of it has been in the Peterborough-Belleville area. For several years he taught at Emmaus Bible School in Toronto.

Mr. Peer was known for a keen sense of humor and a deep love for the Word of God. In recent years he made his home with a daughter, Mrs. Dorothy Martin.

**DAVID SHARP**, 82, of Hayward, California, on August 10, after a lengthy illness. He was born in Scotland in 1899 and born again in 1911. He served the Lord as a pioneer evangelist for 33 years, for some time in the Sacramento area and in the foothills of the Sierra. He planted the Loomis assembly.

Mrs. Jessie Sharp lives at 22427 Montgomery St., Hayward, California 94541.

**OLIVE WOOD**, 96, of Brooklyn, New York on June 2. Mrs. Wood was born in Barbados, West Indies. She was in fellowship in New York City, Summit, N.J., and for 45 years at Good Tidings Gospel Hall in Brooklyn.

Roger and Rita Holland, Box 14363, Philadelphia, Pennsylvania 19115.

**EARLY ISSUES OF LETTERS OF INTEREST** wanted to complete our files. 1934 to 1943 only. Send to the Editor, INTEREST, PO Box 294, Wheaton, Ill. 60187.

**HYMN BOOKS AVAILABLE:** 53 *Worship and Service*, 60 *Hymns of Worship*, 34 *Tabernacle # 4*, and 39 *Pinebrook Choruses*. Bindings are worn but contents intact. Write to Berkshire Avenue Chapel, % Rowena Timm, 273 Georgia St. Apt. 403, Buffalo, NY 14201.

**LAPORTE, INDIANA**, Christians in this area interested in starting an assembly, contact Bill Enright, 219/362-6393 in Laporte (day-times in Chicago—312/372-6300 Ext. 4422).

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

## WITH THE LORD

**EVELYN GRAHAM BROWN**, 77, of New Port Richey, Florida, in March, after a lengthy illness. For 30 years she and her husband were in fellowship at Weston Avenue Gospel Chapel in Niagara Falls, New York. Both were vitally interested in youth and missionary work.

**MICHELINA MELCHIORRE**, 85, of Ozone Park, New York, on July 7. She was saved more than 50 years and for 35 years was in fellowship at Ozone Park.

**GEORGE B. MORGAN**, 87, of Long Beach and Oceanside, California, on August 17, after a brief illness. Born in Scotland, he was born again at 24, baptized and received into fellowship shortly thereafter. In 1930 he took a leave of absence from his profession as a Certified Public Accountant to go into the Lord's work. He continued in the work for 50 years, proclaiming the gospel among assemblies in Canada, the United States, Europe and the West Indies.

Mrs. Morgan resides at the Western Assemblies Home, 350 Berkeley Ave., Claremont, California 91711.

**FRED PEER**, 91, of Peterborough, Ontario, on May 26. Saved at the age of 18, after being under conviction since early childhood, he was received into fellowship at Brock Avenue Gospel Hall in Toronto. He immediately began to pore over the Scriptures, preparing himself for the service to which the Lord would call him.

In 1918 the assembly at Gilead Gospel Hall

## NOTICES

**LEBIBI OF LEBANON**, *Martyr's Child*: Story of God's faithful protection of Lebibbi, daughter of a martyred pastor. Learn how God kindled a flame in her heart to follow her father into obedient service. Cost \$2.95, plus 63¢ shipping. Lebibbi Shammas, 500 Dayton, #306, Muskogee, Oklahoma 74401.

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**EVANGELIST ARTHUR DURNAN 1983** Bible Lands Pilgrimage to Israel, Jordan, Egypt. 747 Departure March 14. "The Journey-of-a-Lifetime" priced right! Free Brochure and InfoKit: Evangelist Arthur Durnan, 30 Hope Crescent, Belleville, Ontario, Canada. K8P 4S2. Phone (613) 966-1167.

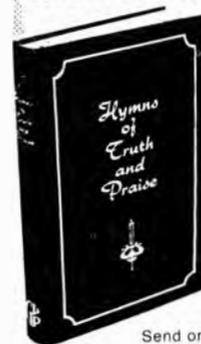
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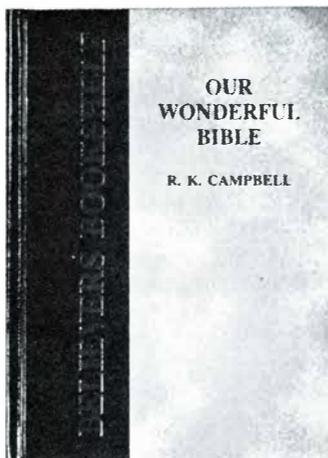
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## BOOK REVIEWS

**CHRISTIAN COUNTER-CULTURE,**  
by John R.W. Stott, InterVarsity  
Press, 1978, 22 pp. \$5.95.

In past years many Christians bypassed the Sermon on the Mount (Matthew 5-7), having been taught that its teaching was not for the Dispensation of Grace. Happily this outlooked has been moderated today in most quarters. Once again believers are reading and applying the practical and searching principles enunciated by our Lord in this passage.

John Stott's treatment of the Sermon is most helpful. He believes that Christians should have a different lifestyle from the world, a radical quality of life taught and practiced by the Lord Jesus and His disciples. Most of us will feel a little uncomfortable at times, as the cutting edge of truth lays bare our own hypocrisy.

The outlook is balanced. For example, laying up treasure on earth "does not mean being provident (making sensible provision for the future), but being covetous (like misers who hoard and materialists who always want more)" (p. 155).

Stott concludes: "We must respond to Christ's Sermon on the Mount with deadly seriousness, for here is His picture of God's alternative society" (p. 222).

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

**NEW TESTAMENT THEOLOGY,** by  
Donald Guthrie, InterVarsity Press,  
1981, 1064 pp., \$24.95.

Did Paul believe that the human race was guilty of Adam's sin in the Garden of Eden? What is the meaning of the title "Son of Man"? What does the New Testament teach about the state of the believer between death and resurrection? These and many other questions are taken up by Dr. Guthrie in a comprehensive study of the teaching of the New Testament. The work is organized topically under ten major headings: God, Man and his World, Christology, The Mission of Christ, The Holy Spirit, The Christian Life, The Church, The Future, The New Testament Approach to Ethics, and Scripture. The author is generally careful and conservative in his judgments and shows a high regard for the authority of the Bible.

While Dr. Guthrie has compiled an enormous amount of material, many sections are just too long and too technical to hold our attention. Teachers and advanced students will want the book as a reference source, but most readers of INTEREST will not find it particularly useful.

I was dissatisfied by the tentativeness of many of the conclusions. While the author has great ability to analyze the prob-

lems and issues of the New Testament interpretation, he has much less ability to state solutions clearly. Better, both from the standpoint of clarity and conciseness, is George Elden Ladd's *A Theology of the New Testament* (Eerdmans, 1974).

*Reviewed by David Dunbar,  
Trinity Evangelical Divinity School,  
Deerfield, Illinois*

**THE SERIOUS CHRISTIAN, Series II, Vols. II and III, from Books for Christians (P.O. Box 11943, Charlotte, N.C. 28220). 1982, 556 and 552 pages respectively. Clothbound. Each \$7.95 postpaid.**

Two more volumes of the beautifully bound Serious Christian series are now available. This brings to 23 the number of volumes reprinting early Brethren writers. Volumes can be bought individually or on a subscription basis, with forthcoming volumes sent as issued. Volume I of Series II is being reprinted.

The volumes are similar in size and appearance to the *Readers' Digest Condensed Books* series, except that these writings are unabridged. Type is usually large and well spaced for easy reading, though this depends somewhat on the original books from which these volumes are reproduced.

Volume II contains a 396-page work by H. F. Witherby and 160 pages by C. E. Stuart. Witherby's *The Child of God* talks about the life, liberty, path and glory of the Christian. The writing is simple, with considerable Gospel content. Stuart's book is *Simple Papers on the Church of God*. In addition to the doctrinal studies it contains a helpful chapter on the breaking of bread, and the practical implications of it. For instance, eating "unworthily" (I Cor. 11:27) refers not to our personal unworthiness (none of us is worthy), but rather to the unworthy manner in which the Corinthians were partaking, treating it as an ordinary meal and not discerning that which the bread and cup signified.

Another of C. E. Stuart's works, *The Book of Praises*, appears in Volume III. The author sees the book of Psalms as containing much that is prophetic. "Saints of all ages find language [in the Psalms] which befits them in . . . circumstances . . . of trial or gladness," yet there are also expressions "foreign to that spirit which (Christians) have been taught to exhibit" (pp. 5-6). These will prove to be God's provision for saints who live during the great tribulation.

Also in Volume III is *Jacob*, by William Kelly, covering especially chapters 25-37 of Genesis, and *The Book of Joshua* by H. Forbes Weatherby.

*Reviewed by the editor*

# LETTERS to the editor

Just a note to say how thrilled I was to receive the June issue of INTEREST. And such a splendid issue it is. Was very excited to read the article about Alan Mostert, since along with many other Christians, I prayed for him during those difficult months following the accident. How wonderfully God has answered our prayers and did exceeding abundantly above all that we asked or thought.

Margaret Petrie,  
Kigali, Rwanda, Africa

We have received our September INTEREST and are very sorry to see such a horrible cover on a Christian magazine. It is lowering and degrading, to say the least, to be the cover of [a magazine featuring] the Lord's work and workers.

Whatever are we coming to, copying the ways of this wicked world, when we should be exalting our loving precious Savior. We should give Him our very best in everything we do. . . .

E. M. Price,  
Hamilton, Ontario

## THE PLIGHT OF MIDDLE EAST EXILES

Allow me to interact with you over recent articles on Israel and the Palestinians. Your editorials raised such a host of questions that I was literally daunted by the magnitude of the task facing anyone who wished to rebut your accusations of Israel. I see however that your excellent correspondent from Wheaton, Mr. John Fischer, has very ably done so [Letters to the Editor, July-August, p. 17].

I am gratified to see that you are in agreement with much of what he says, but in such a case the inevitable question presents itself: How well informed was the editor before he penned the offending articles? What were his sources of information? Is this magazine the legitimate forum for political opinions?

I appreciate the point you were making, but I fear you were too prejudiced: are "Israel's actions, right or wrong," to be subservient to "the interests of its only real ally?" Are we advocating expediency at the cost of justice, wherever Israel's actions are manifestly right? What if Israel's wrong actions were in her ally's interests? Does that justify the wrong? What confusion!

I suggest one certain remedy for all those who are disposed to berate Israel: that of the prophet Ezekiel, who said, "I sat where they sat" (Ezekiel 3:15).

Elias J. Nessim,  
Vancouver, British Columbia

*Good Point! But did not our Lord enlarge our horizons by His great commission, telling His people to reach out to all the world? Therefore, should not the Christian learn to sit with Palestinians as well as with Jews?*

*Remember that when Ezekiel penned those words he was sitting with a people who had been driven from their homes in the holy land and were suffering the bitterness of being exiles and refugees in a foreign land (v. 11). That is exactly the situation of the Palestinians today.*

—the Editor

## THE PROBLEM OF THE MISSING PROPHETS

Thank you so much for Kevin Dyer's article entitled "Where Have all the Prophets Gone?" [September, p. 7]. Surely this is an area which has been overlooked. We need God-appointed people to once again come and stir our consciences, to motivate us to be doers of God's Word in addition to listening to and studying it. Shouldn't Mr. Dyer's closing remarks be our prayer as we seek to glorify God: "May God raise up prophets in our churches and many we be open to receive them"?

Phil Sabine,  
Richard's Landing, Ontario

"Where Have all the Prophets Gone?" The answer is simple. They gave up speaking to people who refuse to obey, and they have gone to other Bible preaching churches.

Many people are great hearers of the Word. Detailed study of the Hebrew participle or the Greek perfect tense is less threatening than actually *doing* the Word of God.

The attitude "Who has the right to tell me how to live?" is accepted by many so-called thinking people. This attitude may contribute to the critically ill condition of many assemblies.

David J. Vohar,  
Bristol, Rhode Island

## THE PROS AND CONS OF MUSICAL ACCOMPANIMENT

I was amused with brother Jim's article [July/August] on "The Wooden Brother." As a bit of a non-conformist, I've sometimes voiced similar opinions, shocking some of my brethren. While I don't have much sense of tune, I do have a sense of timing, and my toes curl when we sing certain hymns. It is unforgivable what we do to "O Christ what Burdens Bowed Thy Head."

Evelyn Varder,  
W. Pittsburg, California

Your use of John 4:20-24 as proof that the Lord drew a strong contrast between Old and New Testament worship, overlooks the fact that Jesus was not drawing a contrast between outward forms of worship, but between the inward, spiritual condition of a man's heart toward God. No longer would man worship in form alone, without spiritual reality, but God would put His laws into their minds, and write them in their hearts (Heb. 8:10). Jesus does not want us to abandon Old Testament principles of worship (such as the use of musical instruments) but through them, experience meaningful worship of Him. . . .

I believe that the early church worshipped the Lord in the full biblical impact of the Old Testament Psalms, including musical instruments. What other pattern could they follow? Jesus did not come to destroy the law or the prophets, but to fulfill them (Matt. 5:17). We don't need to destroy anything either. Jesus will fulfill us as we begin to worship Him according to His Word.

Alan R. Reed,  
Fredonia, New York

# Power for Your Youth Group

Today's young people are tomorrow's leaders.

We can encourage spiritual development

through well-balanced youth programs.

**THE FUTURE** of any assembly lies with its youth. These kids will mature physically and spiritually to accept the positions of leadership and responsibility that are the backbone of assembly structure.

How do we meet the spiritual needs of our youth in order that they might reach their potential and become responsible leaders in the coming generation? Will an occasional message on the problems of growing up do the job? Can their growing hunger for fellowship be met by sporadic meetings with other young people?

Assembly leaders face a difficult situation. The world has got its hooks into our kids through TV, radio, magazines, school and peer pressures. It is sucking them down and trying to mold them into its image. What can be done?

One answer is for the assembly to have an effective youth work that reaches into all facets of teen living. We need youth programs that feed the teen both spiritually and socially. Such programs are balanced with fun, teaching, responsibility, Bible, prayer, and evangelism. They have at their center, the Lord Jesus Christ.

The word **POWER** has become an acronym for the five guiding points of our youth program. We have found that these five points are the keys that

give **POWER** to our youth group. We want to share them with other assemblies for the benefit of those who will be the building blocks of the assemblies of tomorrow.

**P** = PRAYER

**O** = ORGANIZATION

Prayer is the first necessity in giving your youth group power—prayer by the youth leaders for the group, and prayer by the group for its own needs. Psalm 105:4 says “Seek the LORD, and his strength; seek his face evermore.”

There is power in prayer. Proper teaching on prayer as well as practical use of it will demonstrate lasting principles that can carry a teenager through a serious situation to a conclusion that builds him up spiritually.

In our own group, we have a prayer meeting before the regular social part of our get-together. Those desiring to pray or offer requests gather in a designated area.

During the week, phone calls are made to find out if there are any particular requests, especially requests that might not be brought out in a meeting. These calls are fruitful in making personal contact between the teen and the youth leader. Their expression of the leader's love and concern can build a personal relationship that reaches far beyond the group relationship into warm bonds of Christian fellowship.

Nothing can be more frustrating to a teen than to switch off his favorite TV show, climb into a car and travel all the way out to an assembly activity, only to find both the youth leader and the activity in a state of total chaos. Nothing can be more frustrating to a youth leader than to try to lead an activity and have absolutely no concept of what he is trying to accomplish with the young people entrusted to him.

These problems lead to a common ailment of youth workers today—early burnout. This is often caused by the “one-man ministry” or “single-leader” syndrome.

Organization can alleviate this and other problems commonly faced in youth work. Our organizational activity begins with a planning meeting of several older members (ages 19-25). They design the program with the desires of the total group in mind. Out of this, a calendar is prepared listing events for the next several months. We then divide the activities among the leaders, assigning responsibility for organizing and running each event.

The calendar is adjustable, but it establishes a basic description of coming activities. It serves to attract the attention of young people. So it

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In 1981, Timothy Ayers was commended to full-time work with young people by the Hollywood (Florida) Bible Chapel. An agnostic in college, Tim had been won to Christ by fellow employees after graduating. He and his wife Yvonne were counseling young people and working with the Sunday School for five years prior to commendation.

In this article Tim describes the methods he is using at Hollywood Bible Chapel.

should be well-designed in its graphics, as well as in its events, and then posted in a conspicuous place. The use of clip-art helps to produce interesting, thought-provoking calendars.

The division of responsibility among willing, mature members lifts an intolerable burden from the director's shoulders, freeing him to minister more personally to the young people in more basic areas of need. So we assign responsibilities to various members of the group, including such things as arranging for refreshments.

**W** THE  
WORD  
OF GOD

by Timothy W. Ayers

Be prepared to juggle your plans to use visiting missionaries or talented speakers on a short notice. Consider the home assembly's numerous talents and draw from this tremendous resource. A regular emphasis of each message should be the great salvation of our Lord Jesus Christ, and another should be a solid commitment to Him.

**E** = EXERCISE

as Savior.

All our planned activities are submitted to the elders before they are put into action. We bring problems and rough situations to them for counsel and guidance. The elders are there for the purpose of oversight and we as youth leaders must submit our position of leadership to them. We have learned to make good use of their advice. This helps us avoid potential problems.

**R** = REVIEW

Our third key to power in our youth group is the Word of God. The Bible gives us hope (Romans 15:4), tells us of salvation in Christ (I Cor. 15:3), makes us wise (II Tim. 3:15), and reveals what God has for all men (II Peter 1:21). The Holy Scripture is the authority for our teaching, discipling, and method of dealing with our group members. The Bible is precisely what we need in our modern society to sustain and fortify us against the evil one.

To properly instruct on the Word, our youth group holds a Bible study after the general activity. This study is an in-depth look at the Scripture, examining deeper truths, and feeding the members desiring meat.

For our regular activities, we schedule speakers much like an assembly does. We attempt to deal with topics that are relevant to a teen growing up in the midst of our social conditions.

On occasion we plan a special series of messages. "Know Your Elder" was a series in which the assembly elders spoke, sharing for a time and then fielding questions. These questions gave the group members an opportunity to form an open line of communication with the assembly leaders. Another series has dealt with the Fruit of the Spirit.

James says in his epistle, "Be ye doers of the word, and not hearers only" (1:22). So it is necessary for the teen to see his faith operating in his environment. To accomplish this goal, certain programs have been built into the schedule to give group members the opportunity to come alive in their faith and testify of the Lord Jesus by their actions.

A youth worker should be seeking activities where the group can learn the reality of ministering to other people's needs. We include a monthly outreach activity in our calendar.

One way for young people to exercise their faith is through evangelism. If today's leaders desire tomorrow's leaders to participate actively in the Great Commission, then we must be teaching the "hows" of evangelism. To do this we have used a training course that has international recognition as a reputable, proven teaching tool, and incorporates an active field ministry as well. We have also used such activities as a 5¢ car wash. We have found this to be a tremendous way to present the Gospel. During the car wash we offer cool drinks inside our fellowship hall, where we present those who come in with the Gospel. During our last car wash we saw three people confess the Lord Jesus Christ

Every program has its tremendous successes and its horrendous flops. This is inevitable. Possibly the events leading to the flop were not easy to foresee. More likely, our poor planning or lack of foresight was the major factor in the fiasco.

No matter what the reason, a review of your past program can bring to light the mistakes to be avoided and the successes to be repeated.

We review our programs as they take place, and then again at the planning meeting. This gives us insight into which ideas work and which ones hit the circular file.

Never neglect reviewing the needs of your group, and the needs of the individuals within it. We deal with each teen as a person that has feelings, problems, loves, crushes, skills, gifts, and interests.

All these reviews help us plan our upcoming calendar.

Through these five steps, Prayer, Organization, the Word of God, Exercise and Review, we have given POWER to our youth group. That power returns to our total assembly in the form of dedicated spiritual workers that have made decisions to go on for the Lord Jesus Christ.

Give your youth group **POWER!**

# QUOTES

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

## Follow-up report on the refugee outreach in San Diego.

## Illinois and California men leave jobs for full-time ministry.

## Workers in Quebec and North Carolina broaden their sphere of service.

## New assemblies in Kentucky and Illinois making progress.



Gary Coombs



Doug Crabb

**FABIO ABREU, 2929 North Troy St., Chicago, Illinois 60618**

It has been more than half a year since I resigned my position as Tailor Shop Supervisor at Cook County Jail to be commended to the work of the Lord among Spanish-speaking people, especially as a jail chaplain. The mercy of the Lord has been sufficient to supply all our necessities.

The goodness of the Lord has been manifested in the salvation of many prisoners at Cook County Jail. One of them is a young Mexican who was accused of assaulting and wounding a Catholic priest. When he started to come to the Bible classes he looked depressed and extremely nervous. After hearing the gospel he started reading his Bible and studying the Emmaus courses. Carlos has been preoccupied about his future because of the accusations against him. But when he knew the Lord as his Savior his fear left and on various occasions he confessed that he has no fear of the future. He says: "Pray for me that I may remain strong in the way of the Lord."

The Lord has given our assembly, Capilla Biblica, a spacious and comfortable building in a Spanish community. **David Hernandez** and **Darlene Snyder** of International Crusades started meetings to win the children of the community. The meetings have been a blessing to the work here and the Sunday School has grown in attendance.

Pray for our family, that the grace of God may be projected through our lives and that many souls will be reached for the Lord.

*August 4*

**BRUCE BARBOUR, 205 Ardennes Circle, Fort Ord, California 93941**

The work here at Fort Ord continues to present new challenges each day. We never feel completely free to do all that needs to be done

since we have to work with other chaplains who vary in doctrine and faith. Nevertheless, the Lord is faithful to His Word and the Spirit is working in the hearts of many of the troops.

I have the opportunity to spend extended periods of time with the men in field exercises, which provides for fewer distractions and an enhanced chance to speak to the men concerning the Lord. I have started a Bible study on Wednesday nights and, although the attendance has been small, the interest of those who come has more than compensated.

Since arriving here in March we have met some of the brethren through Koinonia Camp and spent a Sunday at Parkside Gospel Chapel in San Francisco.

Pray for the work of the Spirit among the soldiers that many may be brought to a saving knowledge of Christ.

*July 29*

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

After an absence of thirteen years, it gave me much joy to return to New Richmond and New Carlisle, Quebec, and find the Lord's work encouraging. The conference at New Richmond and the following ministry were well attended with a good response.

The assembly at New Richmond is privileged to have **Kelvin and Mabel Carmichael** with them. Their main work is visitation and this, with the ministry in the assembly, is yielding fruit. It's not an easy work and prayer is valued. At New Carlisle **Jim and Claudette Mitchell** are working with the assembly and the camp. I also ministered at Trois Rivieres where **Don and Beth Cox** have a live ministry.

On October 3 we celebrate our 46th wedding anniversary and also 46 years in full-time ministry. Our hearts are full of praise to God.

On October 5th I am due to leave for six months in Australia. The program is very full.

My address there will be % Fogg, 14 High St., Bega, N.S.W. 2550, Australia.

July 24

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

Our summer has been rewarding. We had a five-day Vacation Bible School and the Lord blessed our efforts. Average attendance was 45 to 50 and there were several decisions. The ladies are starting another class in one of our housing projects.

I am still having problems with my vision, yet there are engagements that the Lord is helping me to fill. I am able to do my own reading, but I can't drive now. Through it all I am learning patience.

The work here is doing well. There are many open doors and many adversaries, but "greater is He that is in you than he that is in the world."

August 17

**GARY COOMBS, 4445 Laurel St., San Diego, California 92105**

The work with the refugees is going along well [see INTEREST, September and October, 1981]. **Inthava** has about 125 in the Laotian group. There is evident growth in both Inthava and the other Laotian Christians.

The Cambodian meeting has about 175 in attendance on an average Sunday. Some Cambodians exercise a limited amount of leadership. **Lim** is doing well in home visitation, evangelism and the Sunday School. **Tim Hawthorne**, a student at Christian Heritage College, teaches a class of about 15 Cambodian men.

**Ron Curtin** takes primary responsibility for the refugee ministry. I am involved on Sundays, but not to a great extent during the week. Most of my time is spent with general elder's responsibilities. I also teach Greek three mornings a week at Christian Heritage College and 2nd and 3rd year Greek one morning a week at Southern California Bible College.

August 29

**SAM COPPIETERS, 159 Viens, St-Alphonse-de-Granby, Quebec J0E 2A0**

I never thought I could be so busy once I gave up the responsibility for almost all the teaching in one given assembly. The fact is that there has rarely been a free Sunday during the whole year. I am scheduled on a regular basis in some assemblies and invited occasionally in others, French and English, as well as in some other evangelical churches and at weekend retreats.

I have also done several weeks and weekends of simultaneous translation (with ear-phones), making it possible for French-speaking Christians to sit under some of the best English-speaking teachers of the continent. This summer there was also camp again, teaching young teens on the subject of their



**James Gunn cuts a cake at the celebration of his 60th anniversary in the Lord's work. Initially serving in South America, he has devoted himself to a Bible teaching and conference ministry in Canada and the United States. Shown with Mr. Gunn are elders and deacons of the Don Valley Bible Chapel where Mr. Gunn was ministering.**

relations with the family.

I continue to publish *Edifiez-Vous*, a kind of French mini-INTEREST. Last school year I taught a course on Roman Catholicism at the Bethel Bible Institute and this year, God willing, I will teach Biblical History.

I am thankful I have not been immobilized with a bad back for several years, but would appreciate prayer for my wife Ida's health.

August 24

**DOUGLAS CRABB, 8080 Greenmeadow Dr., Helena, Montana 59601**

We spent two days passing out tracts at the local county fair. We gave out everything we had in stock here, plus about 50 Emmaus courses "What the Bible Teaches." We came away shaking our heads at the sea of humanity going on their careless pathway with little or no apparent thought of God.

Frontier Bible Camp attendance was down this year but the campers received good teaching from the Word by **John Small, Ernest Crabb** and **David Gerlach**. Families from all over Montana are registered for the Labor Day campout. We are praying for a good response to the teaching on the family by **Eric Ericson** and discussion groups on serving the Lord in our state.

August 6

**MUN HOPE, Box 41, Aldergrove, British Columbia V0X 1A0**

We had some encouragement at a gospel meeting held during the end of June at the nearby arena. Many strangers attended and were given copies of *God's Way of Salvation and Safety, Certainty and Enjoyment*. A Member of Parliament from Ottawa brought greetings.

As a result of contacts made at this rally, I was invited to minister to a group of internationally known athletes meeting at a nearby college. They have been invited officially by the government of the largest nation in Asia for an extended tour. Prayer is requested for

the group as they are hoping to take with them sports and gospel films. I gave them some samples of literature in the simplified language of today for possible use on this journey.

A young couple who professed Christ at meetings held last year was baptized recently and received into assembly fellowship in a nearby town. Pray for their spiritual growth.

August 7

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

It is a joy to find others who see the fields white unto harvest—meaning these small works in out-of-the-way places. We are praying that God will move upon the hearts of young men and give them a vision of these works and wisdom beyond their years which is needed to minister to these needs. In works such as these the strength of youth can be very well used, but also the patience that can only be gained by experience. This seems too much to ask but I believe God has such men waiting in the wings to come forth on His cue and serve Him.

We just spent a Lord's Day with a small group in Haxton, Colorado, where only four meet. This day found 26 present to hear the Word of God, and our hearts were melted with joy. One family came 72 miles. We had Breaking of Bread, the Family Bible Hour, a fellowship meal and then ministry at 2 o'clock. To see this is worth it all.

August 11

**RAYMOND MORRIS, PO Box 246, Winslow, Arizona 86047**

Dorothy and I continue to help **Ann Warris** with her tape ministry by traveling to Tucson on a monthly basis to produce and send out the tapes. In spite of many hurdles, Mrs. Warris continues to produce materials and is now completing the final section of the series on the Gospel of John. This has been a monumental task, but will be of great benefit to many.

Here in Winslow we are concerned for the



**Eddie and Louise Schwartz**

local group which is reeling under the lay-offs which have finally hit this area. In the assembly we have started a definite plan to turn over much of the responsibility to those qualified to handle it. It will not be easy or smooth, but is the thing most needed to maintain growth. **Irving and Vivian Poolheco** continue to prove

themselves to be the local leaders.

*August 24*

**MARK C. PORTER, 3449 Byron Court, Pleasanton, California 94566**

Although it has been my long-term goal to be full time in the ministry, it has only been recently that we sensed the Lord's call. We prayed for over a year, seeking God's guidance as to the precise time.

It was a difficult decision to leave my post as vice-president of research and development in a company I helped found ten years ago. In January circumstances began to fall into place. The Lord provided a number of signs which culminated in a green light in June of this year. I submitted my resignation to the Board of Directors with one month's notice, effective the middle of July. We have been out on faith since then.

So far, we have been spending most of our time in personal counseling and in planning our ministry for the fall. As director of family ministries at Fairhaven Bible Chapel, we have a busy program including premarital and marriage counseling, couple's class, a family enrichment gathering, seminars and conferences. I covet prayer for the Lord's priorities and direction in our ministry.

*August 30*

**HAROLD R. PRESTON, PO Box 23227, Lexington, Kentucky 40523**

Last Lord's Day a car load of Christians came from the Louisville assembly to join us for an afternoon meeting. Some also came from Winchester, Wilmore and Pittsboro, North Carolina.

**Dick Reitske** shared some good news regarding their prison ministry, using Emmaus courses. **Gordon Linscott** brought some words of encouragement. After the meeting we had a time of fellowship over tables of food prepared by the ladies. Most of the brethren stayed for the evening when we gathered to remember the Lord.

Please pray for this new work. If there is anyone in this area we should contact, please let us know. Visitors to the area please call us (606/272-8094).

*September 2*

**RAY ROUTLEY, 520 East 29th Place, Davenport, Iowa 52803**

We had seven weeks of camp plus our own Bible School this summer. The Bible School was thrilling as it was our first one in Milan, Illinois. God sent us 55 children and there were five or six who professed salvation. At our Friday evening program we had close to 100 and **Craig Rolinger** brought the gospel message.

In our absence this summer, **Craig Rolinger** and **Lowell Routley** carried on the ministry at Oak Ridge Bible Chapel. **Nancy Rolinger** has had a Bible class of about 45 women that has been of benefit as an outreach to our assembly. We continue to see new people come in and are sure that God has His hand on the work in Milan.

*September 3*

**J. EDDIE SCHWARTZ, 2702 Cromwell Rd., Greensboro, North Carolina 27407**

For over thirteen years our service for the Lord has been devoted primarily to the Greensboro area, as we have maintained a commitment to the large assembly at Shannon Hills Chapel. Our schedule has been full and busy with the chapel-sponsored weekly radio broadcast, visitation, ministry from the Word and other responsibilities associated with this fine assembly.

There will be a change in our schedule, however. Greensboro will continue to be home base as we carry on with the well-listened-to broadcast and help in other ways at Shannon Hills when we are home. But local changes make it possible for us to help other assemblies in this area, including a new work in Danville, Virginia, and elsewhere as the Lord leads.

A busy schedule is anticipated for the fall with meetings at Augusta Center for Biblical Study, and conferences in the deep south and in Canada. We greatly appreciate your prayers.

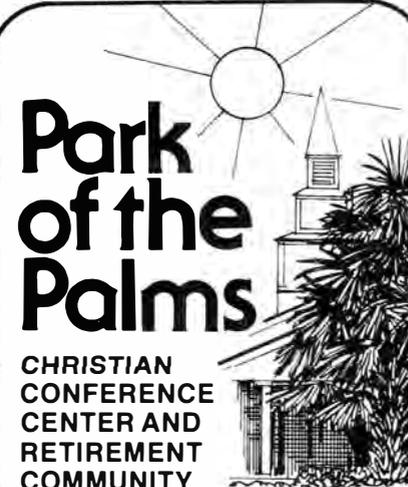
*September 9*

**ROBERT STALEY, Immanuel Mission, Box 218, Teec Nos Pos, Arizona 86514**

The summer months have been rather quiet around the mission as there have been only a few of us here most of the time. However, we have kept busy repairing, cleaning and moving. We anticipate several new staff members so there has been some shuffling of living quarters.

We expect to have a full school staff this fall for the first time in a number of years and are thankful that the Lord has provided. School staff, besides myself, will be: **Tim Donahue, June Harrison, Becky Osborne, John Meinzinger, Phil Harrison, Beth Easter, Greg Staley, and Dann Speichinger. Susan Sederstrom and Janet Stewart** will serve as aide and helper in various ways.

*Continued on back cover.*



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# FATHERS and SONS in the Work of the Lord



## Kevin and Mark Dyer

*This is the thirteenth in a series featuring families where two successive generations are serving the Lord in North America as assembly-commended workers. Since the series began in April 1981, new commendations of young men have added three or four more "fathers and sons" to the projected series. This month we introduce one of these new pairs, Kevin Dyer and his son Mark.*

Kevin Dyer was born and reared in Tasmania, Australia. From the time he was eight years old, his father took him on evangelistic weekends, preaching the gospel in almost all the towns and villages of the state.

During that time, Kevin grasped the vision of reaching out to people who had never clearly heard the gospel of Jesus Christ.

In 1954, he and his brother began a hitch-hiking tour around the world which resulted in a burden from the Holy Spirit to reach out to the world's large cities with the love of God. Kevin enrolled in Emmaus Bible School in Oak Park, Illinois, where he completed the three-year program. He served for a short time as Director of the Emmaus Overseas Correspondence School Program, and then in 1960, began the ministry of International Crusades. In the years that have followed, I.C. has involved 2,500 young people in short-term evangelistic and missionary endeavors.

In addition to this Emmaus training, Kevin has earned a B.A. in Biblical Studies, an M.A. in Communications and a Ph.D. in Education. He

has also established Missionary Enterprises, a service to Christians around the world who are the victims of natural disasters or government oppression. His special concern is helping persecuted Christians in Communist countries.

Mark Dyer is the oldest son of Kevin and his wife Eloise. Like his father, he has traveled broadly, grasping the vision of the needs of people all over the world. He spent several months on the island of St. Lucia, building houses for those who lost their homes in the hurricane. He has visited China, sharing the gospel with young people.

While in university, Mark had an effective witness among fellow students. He graduated from Southern Illinois University with a B.A. in Radio and Television, and then earned a Master's Degree in Communications from Wheaton College.

Mark is a member of the Chicago Missionary Study Class organizing committee, and serves on the staff of International Crusades, where his father is President. His burden is to encourage assembly young people to be strong witnesses in their homes and college communities, as well as having an interest in serving the Lord overseas.

Kevin Dyer was commended to the Lord's work by the Sheffield Gospel Hall in Australia in 1959. Mark was commended to the work by Grove Community Church in Wheeling, Illinois, in 1982. Both men may be reached at International Crusades, P.O. Box 203, Prospect Heights, Illinois 60070.

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# INTEREST

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Address Correction Requested

## Quotes

*Continued from page 22.*

We will again have grades Kindergarten through 9th, waiting the Lord's timing for higher grades. Enrollment should be around 75.

Power lines should be completed soon and the electricity turned on. It will be quite a day when our own power plants can be turned off. It will probably take a few days for us old veterans to get used to the quiet.

We ask Christians to pray for our new school year: that the staff will adjust and settle in well, that the children will be attentive and willing to learn, and even that our buses will hold together another year on the rough roads, but most of all that this year at Immanuel Mission will bring honor and glory to the Lord.

*August 2*

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

Tears were streaming down the 19-year-old man's face by the time we entered a Sunday School room for privacy. I had said at the close of the message, "If anyone is not saved, or not sure about it, please talk with me before leaving the chapel." Among the first to shake my hand was this young man. "I want to talk to you." He was in such earnest, it seemed he was almost demanding an audience. I believe the joy bells in heaven were ringing when we returned from the room and the young man told the first person he saw, "I just got saved!" To God be the glory.

Another thrilling experience happened on July 22 when I traveled round-trip 150 miles to baptize five believers who had been putting it off for some time. It took place in Kerr Lake and some on-lookers listened as I explained water baptism and then questioned each candidate about his or her conversion.

Other than a 1,610 mile preaching tour southward which included ministry at Linden, Alabama, I have been kept busy locally or nearby.

*August 4*

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

The work in Rockford is most difficult and even depressing at times. Much prayer is coveted for the work here.

There are now twelve believers meeting in our home in the center of Rockford. This is temporary until we find a suitable place to rent. Visitors will be made very welcome. Every little effort to encourage us will be greatly appreciated.

Our telephone ministry is now four weeks in operation and during that time over 1,000 calls have come in. Listeners hear a 3-minute gospel message (new every day) and are offered a free Emmaus correspondence course. A number have been requested, but please pray for a greater response.

We run an ad in the local papers: "Want to hear good news? Call 962-2622," and also offer an Emmaus course.

We long for blessing and we long to see the Savior exalted and glorified in the salvation of precious souls.

*August 19*

**DAVID WILKINSON, Box 699, Fort St. James, British Columbia V0J 1P0**

I have ten cords of wood cut and stacked ready for the winter, with five more to go. At times like this I appreciate the success of my heart surgery.

A Sekami Indian chief from an area where we used to live asked us for help to develop a language program for their school children. We need much prayer so as to know how involved to get.

Kay will be typing the new Carrier language hymn book and Carrier I Corinthians. Please pray for accuracy and energy for her.

*August 30*

**ROBERT YOUNG, 8300 Curbaril Ave., Atascadero, California 93422**

After two minor strokes, one last December and the second in February, I am very happy that there has been no further problem, and that the effect has been relatively small. I am again ministering the Word in Bible classes and also in platform preaching and teaching. At present my activities are limited to the local assembly in Atascadero.

*August 20*



# INTEREST



DECEMBER 1982

## TWO STARS

Spectre of fear  
that ever lives  
in twilight's tyranny  
to mold the mind  
the thought control  
in uniformity.

Symbol of peace  
that will subsist  
in love's eternity  
to fill with joy  
the constant mind  
in creativity.

Neil Short,  
Toronto

- Imitating the Incarnation
- Why is Repentance so Important?
- Savior or Lord? Savior and Lord!



## EDITOR'S PAGE

by James A. Stahr

# Who Owns the West Bank?

GIVING IT BACK WITH NO QUESTIONS ASKED?

Unless you have been to the Holy Land, all this talk about the West Bank can be very confusing. The pictures you have seen of the Jordan River aren't all that impressive. You could row across it with scarcely half a dozen strokes. When you have pulled the rowboat up to the edge, you could scramble up on the bank with very little difficulty.

Such is the usual meaning of the word *bank*, the rise of ground immediately bordering the normal course of a river. When the Children of Israel came out of the wilderness into the Jordan Valley, they found the river in flood stage. The Bible says, "The Jordan overflows all its banks during the whole time of harvest" (Joshua 3:15).\*

When you talk about the West Bank of the Jordan, especially when you capitalize the words, you have a very different meaning. Now you have to visualize mountains and valleys, cities and towns, a teeming population and an ongoing political turmoil.

The West Bank is the Holy Land, or at least all of it that lies west of the Dead Sea, the Jordan River, and the Sea of Galilee. It is Palestine. It is Judea, Samaria and Galilee. It is the ancient land of Canaan.

On the East Bank of the river is the Hashemite kingdom of Jordan. Formerly called Trans-Jordan because of its location across the river from Palestine, the country received independence from Great Britain in 1946. In 1950 Jordan annexed the central area of the West Bank that the United Nations had designated Arab territory, a move that precluded a separate Palestinian state in Palestine.

In the Six-Day War of 1967, Israeli troops advanced to the Jordan River. The territory taken, still officially part of Jordan, is known as the occupied West Bank. In questions like the title of this editorial, the term *West Bank* refers only to this occupied area.

Who owns this West Bank? A great debate rages over this question. Shall it revert back to Jordan? Shall it become an independent Palestinian state? Or will Israel annex it, treating it as the legitimate spoils of conquest and territory necessary to her security?

Ronald Reagan's peace plan would give autonomy to the 1.2 million Palestinians living on the West Bank and in Gaza. But Israel presses on with settlements. As David Shipler wrote in the *New York Times*, "Israel has not annexed the territory, but is spilling into it, infiltrating it, changing its land ownership patterns . . . into a jigsaw puzzle of Israeli townships and Arab villages. . . . Menachem Begin is determined to see the West Bank, which he calls by the ancient names Judea and Samaria, under permanent Israeli sovereignty."

Should Bible-believing Christians support Israel in this drive to enlarge its borders? What about biblical morality, which says very simply that you can't go and grab your neighbor's house and property just because you want it?

God is concerned with the Palestinian as well as with the Jew. Because the Arab nations don't want him is no justification for the Jewish people throwing him to the wolves. Nor is Joshua's conquest of Canaan, which God delayed for four centuries because "the iniquity of the Amorites was not yet complete" (Genesis 15:13, 16). Today's Palestinians are monotheists, not idolaters like the ancient Canaanites. They are neither less moral nor more moral than today's Israelis, and they are often more responsive and less hostile to the Gospel.

But what about Bible prophecy? What about the clear promises that God would give the Holy Land to Abraham's descendants as an eternal possession? "To your descendants I will give this land" (Genesis 12:7). "I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession" (17:8).

Many evangelicals have been quick to seize upon these promises to justify Israeli ownership of the West Bank. On the surface, this attitude might seem to honor the Word of God. When looked at more closely, an unqualified endorsement of Israel's military aggression not only distorts the Scripture but also discredits God Himself.

Why? Because it overlooks the nature of the promises to Abraham. As to their ultimate fulfillment, they are undoubtedly unconditional. For any given generation of Jews, however, possession of the land is hinged upon

\*Bible quotations are from the New King James Version (1982).

obedience to God and to His Word.

Moses made that very clear: "If you do not carefully observe all the words of this law that are written in this book, . . . you shall be plucked from off the land which you go to possess. Then the Lord will scatter you among all peoples, from one end of the earth to the other" (Deuteronomy 28:58, 63, 64).

Once that happened, which it did, how would Israel get the land back? Only by repentance and conversion: "It shall come to pass, when all these things come upon you, . . . and you call them to mind among all the nations where the Lord your God drives you, and you return to the Lord your God and obey His voice . . . with all your heart and with all your soul, that the Lord your God will bring you back from captivity . . . to the land which your fathers possessed, and you shall possess it" (Deut. 30:1-5).

When Christians get over-anxious to see prophecy fulfilled, they overlook these scriptures. The result is to cast God in the role of a careless and forgetful grandfather. His conditions for restoration have apparently slipped His mind. Or maybe He decided He was expecting too much of Israel.

What about the unbelief and rebellion that brought on the Babylonian captivity? And what about the rejection of Messiah? God was displeased enough with that to let Roman armies level Jerusalem in A.D. 70 and once again scatter its inhabitants. Is God now giving the land back to Israel with no questions asked?

Such a view of God is unthinkable, yet that is the implication that arises from an unquestioning endorsement of Israel's recent behavior.

If God has not backed down from His original stand, then what should our attitude be? Has He not promised to bless those who bless Abraham, and curse those who curse him (Gen. 12:3)? Indeed He has, and we must never participate with those who persecute Jewish people. The actions of Jewish governments are another matter altogether. We are no more bound to approve of them than was the author of Acts to endorse the campaigns by national leaders against the early church (Acts 8:1; 9:1-2).

When it comes then to questions like the ownership of the West Bank, whether by Israel or by Jordan, or by the Palestinians who live there, we ought to voice our opinions on the basis of justice, compassion and peace, but not on the basis of promises whose conditions have not yet been met.

"This is what the Sovereign Lord says: 'On that day I cleanse you from all your sins, I will resettle your towns, and the ruins will be rebuilt'" (Ezekiel 36:33 NIV; italics mine).

God is committed to the survival of Israel as a people, not to the expansion of Israel as a nation. Not, that is, until there is genuine repentance and conversion. •

# INTEREST

DECEMBER 1982 Volume 47 No. 11

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# Imitating the Incarnation

by Hugo Santucci



*Let this mind be in you which  
was also in Christ Jesus.*

*Philippians 2:5*



**H**OW MANY shopping days are there before Christmas? When does Santa Claus arrive at the nearest mall? Will our depressed economy mean fewer Christmas parties and less gift buying? Should Christmas cards be sent this year, the price of postage being what it is? Should one vacation this Christmas or stay at home?

How much money should be spent on a gift for Aunt Hattie, or Uncle Henry, or Joe, or . . . ?

Christmas! What is it all about? What does it mean? How should one think about it? How do we get out of its commercialized frenzy?

As I write this in the relative calm of a late October, I am enjoying the luxury of not feeling the added "burden" of the Christmas "rush" and, therefore, can reflect in more leisurely fashion on the coming into the world of the Lord Jesus Christ. I would like to think about the following passage of Scripture.

Have this attitude in yourselves, which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bondservant, and being made in the likeness of men. And being found in appearance as a man He humbled Himself by becoming obedient to the point of death, even death on a cross.

Philippians 2:5-8 NASB

The uniqueness of this passage for me is that it takes us behind Christ's earthly life and asks us to imitate Him in the great act of the incarnation itself. Paul calls upon us to do nothing less than to be imitators of God.

It is the spirit which moved our Lord in the act of His incarnation which the Apostle Paul commands us to imitate. In this passage we are reminded forcefully of who Christ was, what He became, and what He did. He was indeed God! He did take the essential qualities and attributes which belong to a servant! He did become obedient to death on a cross! Understanding this, we can draw some pertinent lessons for ourselves by thinking of the incarnation and the response we should make to it.

Perhaps we should consider imitating Christ by laying aside our self-constructed prerogatives, no matter how great an argument we could give for holding on to them. Is our own Bill of Rights standing in the way of Church renewal? Is it standing in the way of having fellowship with all of God's people? Is it standing in the way of effective evangelism? Unhappily, even God's children can display an arrogant pretension and an unchristian self-

assertiveness that persist because they bring a temporal reward. Christ "did not regard equality with God a thing to be grasped at!"

Perhaps we should consider imitating Christ by serving people in their need, whether they be poor and hungry, lonely and isolated, sad and mournful, or on the wrong side of the tracks. It is far easier to be comfortable than to be committed to reaching out to a needy world. Jesus came into the world to serve and by His serving has honored all service forever. He took "the form of a bond-servant!"

Perhaps we should consider imitating Christ by giving to our neighbor in a sacrificial way. Self-sacrifice is the essence of Christ's spirit. The mere word "sacrifice" brings to one's mind images of what is painful and from which one shrinks. It also brings to mind ideas of doing with less, giving up a luxury, imposing limits on one's freedoms. I do not know how it is possible to give comfortably in a sacrificial way. I confess that this is the way I would like to give, but this Scripture speaks of His humbling Himself "by becoming obedient to the point of death, even death on a cross."

As I think of the incarnation and the call given to imitate the self-sacrificing unselfishness of our Lord, I am further reminded that there is a relationship between work and reward, humility and exaltation. "Therefore also God highly exalted Him!" (v. 9). Exaltation follows on self-abasement, glory on humility.

Why are we called upon to imitate the incarnation? I believe that we are called to fulfill our vocation as God's children by considering the welfare of others so that a spirit of unity and openness will be promoted. I believe that we are called to be "blameless and innocent children of God" so that His purposes for us as a witnessing community might be realized. I believe that we are called to be obedient in the same spirit of humble submission to the will of God that our Lord Jesus Christ displayed.

What shall we give this Christmas? Should we not consider giving ourselves as Christ gave Himself? That would promote cheer and good will where there might otherwise be sadness and strife. I believe a giving of ourselves this Christmas season would effect family reunions where there might otherwise be estrangement and alienation. I believe a giving of ourselves this Christmas season would be the greatest gift we could possibly give to people who long for an embrace of acceptance—of forgiveness—of love.

"Let this mind be in you which was also in Christ Jesus!"

*Hugo Santucci is on the faculty of the California Center for Biblical Studies in Culver City, California. This article appears by permission of C.C.B.S.*

# Why is Repentance so Important?

by Chuck Colson



*If I, then, your Lord and Master,  
have washed your feet, ye also  
ought to wash one another's feet.*

*John 13:14*



## The spiritual condition of America is the greatest paradox of our time.

**O**URS IS AN AGE of paradoxes. In recent decades the world has discovered hitherto unimagined abundance. Yet 12,000 people starve daily. More police are employed and more prisons are built than at any time in history. Yet the crime rate accelerates at an alarming rate. This goes on and on.

But the greatest paradox of our time, I believe, is in the spiritual condition of America.

Recently pollster George Gallup reported that one in three American adults says he is "born again," and 84 percent believe the Ten Commandments are valid today. Church attendance and charitable giving are at record levels. Yet, despite these signs of religious resurgence, pornography is rampant, more children are aborted than born, violent crime is epidemic and the family is disintegrating.

Historically, the most convincing evidence of spiritual awakenings have been their impact on society. A revived church inevitably changes the morality and values of a culture. Why is it not happening today?

One reason, as I hope I have made clear in the first two parts of this series, is our failure to heed the biblical call to repentance. Lack of repentance, I believe, is a root cause of church impotence in this materialistic, self-indulgent world.

### ULTIMATE HONESTY

Why is repentance so important? It is, as Dietrich Bonhoeffer wrote, "ultimate honesty," the acknowledgement of what we really are. A repentant heart produces tolerance and compassion for all other sinners, slaying the dragons of pride and self-righteousness.

Two of the most vivid examples of this I know are found in our Prison Fellowship staff. Two directors, both full-time and unpaid, are former business executives. One was president of one of America's largest insurance companies. Many people are amazed that these men seem more at home working with inmates than with their former business colleagues.

It should not really be so surprising, they have repentant hearts, which produce a genuine compassion for *all other sinners*.

Repentance, this true turning away from *self*, produces total dependence on God, which leads to reliance on prayer. Indeed, the significant Christian awakenings of past centuries have been marked by intense, fervent prayer.

I was recently reminded of the centrality of prayer to spiritual vitality. On a trip to the Orient, I preached in Seoul, Korea, in what is reportedly the largest church in the world. When I stood in the pulpit I was awed not by

size—15,000 people crammed in the sanctuary and 10,000 in overflow halls for just one of the six Sunday services—but by the sense of God's Spirit moving powerfully.

Later, as the pastor explained the workings of the church, the source of that power became clear. The church membership is divided into thousands of cell groups which meet every morning for two hours of Bible study and prayer. The real church is in the homes: Sunday morning is simply the culmination of a week of intense worship.

Prayer and Bible study are fruits of repentance; the lifeblood of true spiritual movements.

One of my former White House colleagues was recently converted after a lifetime of pew sitting. At age 51 he is closing his lucrative law practice and will spend the next year in Bible college. The world might think him foolish, but he realizes that the truly repentant Christian hungers for knowledge of God and gratefully submits to the authority of Scripture and Christian doctrine.

Paul wrote, "I die daily," meaning that repentance is more than a one-time confession. Only as we continue our desire to change—the very essence of repentance—can we grow in grace and a continuing, deepening appreciation of God's grace and mercy. This, I believe, holds the key to Christian impact on society, the answer to the great paradox of our time.

I've talked with hundreds of Prison Fellowship volunteers, often trying to determine why they selflessly toil in prisons. There is no glory, no fame for them there. Though their words may vary, their answer is always essentially the same. They see their service as the only possible response to God's grace. For it is out of gratitude to God for His grace and mercy that the Christian is moved to serve Christ in this sick world.

We share the good news, feed the hungry, visit the imprisoned, seek justice for the oppressed and care for the widows and orphans, not because we are do-gooders or taken in by a social gospel, but out of appreciation for what God has done in our lives. When Christians by the millions practice this kind of obedience in all walks of life we will see the culture profoundly impacted. The strongholds of Satan cannot stand against that kind of holy power.

Only God can bring revival. But if we have any expectation or hope that He will so favor us, we'd best get down to serious and sacred business. And the place to begin, as Jesus commanded, is with repentant hearts. ●

*This message first appeared in the Sept. 1981 issue of Jubilee. It is used by permission.*

*Jubilee is the newsletter of Prison Fellowship, an evangelical ministry dedicated to reaching and helping prisoners. Charles W. Colson, well known for his role in the Nixon White House, founded the organization after his own imprisonment for a Watergate-related crime.*

## “There was a new kingdom, a new loyalty, a new sovereign to be accepted.”

**P**ROMINENT BIBLE passages stress the gift aspect of salvation. Romans 6:23 declares: “The gift of God is eternal life through Jesus Christ our Lord.” In Ephesians 2:8-9 we read: “By grace are ye saved through faith; and that not of yourselves, it is the gift of God—not of works, lest any man should boast.”

Is not this reiterated time and again? And does not the closing chapter of the Bible cry out, “Whosoever will, let him take the water of life freely” (Revelation 22:17)?

In a religious world accustomed to legalism, to rules, and to rituals as the required pathway to the Presence of God, the free nature of salvation needs stressing. Men have sinned. Men are destitute of any claim upon God’s favor. The judgment of God is man’s just desert. The wrath of God is his deserved lot, despite his works and his rituals.

The good news is the message that God, acting in grace, sent Christ into the world. The Savior lived a sinless life. By His teaching and miracles He demonstrated His messiahship (Acts 10:38). He willingly went to the cross where He died an agonizing death, a vicarious death for others. He was buried, rose again on the third day and was seen by many (I Corinthians 15:3-8).

The work of Christ makes possible the free offer of salvation: “Through this man is preached unto you the forgiveness of sins. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses” (Acts 13:38-39). Thus the importance of stressing the gift character of salvation. It is free. There are no strings attached. You cannot work to gain it nor to keep it.

What, then, of the Lordship of Christ? Does it play any role in salvation? Some think not. In their view, you initially receive salvation gratefully as a free gift with no obligation. They would say that you accept Christ *as Savior* when you realize your need. Later on, you should also recognize His claims on your life *as Lord*.

Some would even say that to speak of Christ’s Lordship confuses the issue and may get the inquirer thinking of works for salvation. To keep grace clear in the sinner’s mind, they feel we should abstain from speaking of Christ’s Lordship until later.

Whether we agree or disagree with that position, we may find ourselves acting as if it were correct. Consider, for instance, the tendency to make the decision for Christ easier by phrasing it as a simple formula: “Repeat this prayer after me. ‘Dear Jesus, . . .’” The convert is then pointed to a Scripture verse and assured that he is now a child of God. He has received the gift—with no strings attached, and perhaps with no further obligation.

Is this a simplistic approach that makes a parody of the true Gospel message? Does one take the Gift alone, or also

receive the Giver? Is salvation an objective identity that can be acquired apart from entering into a new relationship with the Lord who gives it? Is it right to divorce the forgiveness of sins from the Lordship of Christ?

Let us seek to answer these questions by examining the preaching of Jesus, then that of Peter, Paul and John.

### I. THE MESSAGE OF JESUS

Our Lord began His public preaching after His baptism and temptation. “The time is fulfilled, and the kingdom of God is at hand,” He said, “Repent ye, and believe the gospel” (Mark 1:15).

Mark calls this message “the gospel of the kingdom of God” (v. 14). Since Christ had not yet been crucified and raised, the content of the message was not as full as it would be after Pentecost. Nevertheless, there were essential features that were to mark the message from this time on. Faith was vital. “Believe!” But faith was not divorced from content and other mental activity. There was a new kingdom, a new loyalty, a new sovereign to be accepted. The cry was for subjection to God’s authority and control. “Repent!” “Change your thinking from rebellion to submission.” Faith was essential, but it was coupled to these other concepts which gave it virility and validity.

Later, as Jesus passed by the Sea of Galilee He saw Simon and Andrew fishing. The cry rang out, “Come ye after me and I will make you become fishers of men” (v. 17). There is a note of authority here, an invitation to further association and submission. The king offers a new direction for the fishermen’s lives.

Matthew records another striking invitation: “Come unto me, all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light” (Matthew 11:28-30).

In this message of Jesus, the sin-weary and guilt-ridden were invited to receive rest—a gift. But the reception of the gift was an entrance into a new relationship described as a yoke. The ox that submits to the yoke gives up its independence and submits its will to another. The result is fruitful service. The disciples’ submission is to One who is meek and lowly, gentle. “Do not be afraid,” He pleads. “Submit voluntarily to your Lord and know rest.”

The love and loyalty Jesus demands dwarf all natural loyalties. “He that loveth father or mother more than me is not worthy of me. And he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me” (10:37-38). This is almost a military type of loyalty. Natural relationships must be put aside, even life itself if necessary, in obedience to the king. ➤

# Savior or Lord? ~ Savior and Lord!

by Donald L. Norbie



*Wherefore, God also hath highly  
exalted him, and given him a  
name which is above every name.*

*Philippians 2:9*

When Jesus left this earth to return to heaven, what were His final instructions to His disciples? "All authority is given unto me in heaven and in earth. Go ye, therefore, and teach (make disciples of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you. And lo, I am with you always, even unto the end of the world" (28:18-20).

In this commission, the apostles were again reminded of His authority. He is the sovereign of the universe. They were told to make disciples, that is, to make apprentices to Jesus, men and women who would mold their lives after His.

One writer put it this way: "While the Lordship of Jesus is cosmic in scope, its center is lordship over men. . . ."<sup>1</sup>

The public entrance into this pathway of loyalty and obedience is by baptism, a public proclamation of a new loyalty. This in turn is followed by teaching. Secret discipleship is an anomaly. The disciple is expected to obey.

## II. THE MESSAGE OF PETER

As Peter stood to preach on the day of Pentecost, it was with a keen sense of authority. The claims of Christ were presented. Jesus had been approved by miracles. God had vindicated Him through the resurrection. Now Christ is exalted, seated at God's right hand, the place of honor and power (Acts 2:22-24, 32-35). "God hath made (Him) both Lord and Christ" (v. 36).

It is a strong Christ who is so presented, a regal Christ. The mind is confronted with a choice. Either I accept Him as the risen Lord or I reject Him. The order of His titles should be noted—"Lord and Christ." His exalted position as Sovereign is stressed.

What must the convicted crowds do? "Repent" (v. 38). Change your

---

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

## Salvation is not simply an escape from hell, but an entrance into the life of submission to God.

thinking about Christ and about your relationship to Him. This, of course will involve faith in the One you once doubted. This was to be followed by baptism: "Be baptized every one of you in the name of Jesus Christ." The inward change of attitude toward Christ was to become an outward proclamation of loyalty and submission.

Following baptism there was instruction (v. 42), just as the Lord had commanded. New disciples must come to know the precepts of the kingdom they have entered.<sup>2</sup>

In Acts 4 Peter speaks with power to the rulers. Again the exalted position and authority of Christ is emphasized (vv. 10-12). In Acts 5 Peter states that the Holy Spirit is "given to them that obey" Christ (vv. 30-32). Here obedience is definitely linked with salvation.

When he stands in Cornelius' house Peter again proclaims Christ's exaltation. This is "he who was ordained of God to be the Judge of living and dead" (Acts 10:42). Previously Peter had said: "He is Lord of all" (v. 36).

We find the same stress laid on Christ's Lordship in Peter's writings. There is no suggestion of receiving Jesus as Savior first and Lord later. Christians are described as "elect . . . unto obedience and sprinkling of the blood of Jesus Christ" (I Peter 1:2). Obedience is seen as married to salvation. Christians are seen as those who are marked by obedience to the truth (v. 22). They are called "obedient children" (v. 14).

In I Peter 2:9 believers are described corporately as God's "holy nation," a people voluntarily clustered under His authority and rule.

The king's example of suffering is held up as a model (v. 21). Such a Savior is worthy of being exalted to the highest place of authority in the hearts of His followers (3:15).

In II Peter 2:1, Peter describes apostates as "denying even the Lord that bought them." The word "Lord" here is *despotes*, "master," a very strong term denoting absolute ownership and control. Redemption (purchase) is linked with ownership and mastery.

Peter concludes his epistle by calling Jesus "Lord and Savior" (3:2). The order of terms is significant. The Christian life is to be marked by growth in "grace and in the knowledge of our Lord and Savior Jesus Christ" (3:18).

Thus, from the beginning of his preaching (Acts 2:36) to the end of his writing, Peter proclaims Jesus as Lord, as well as Savior and Christ.

## III. THE MESSAGE OF PAUL

Immediately after Paul's conversion he began preaching that Jesus "is the son of God" (Acts 9:20). This was in the Damascus synagogues. Later, as Paul began to move among the Gentiles as well as the Jews, God's approval of Jesus became a prominent feature of his message. That approval was demonstrated by resurrection and exaltation (13:30-33).

Jesus was presented, not only as a dying, vicarious sacrifice, but also as a risen, triumphant Lord, and listeners were called upon to acknowledge His claims. He is the man God has appointed as universal judge (17:31). He is the great king. And so to the end of his days, Paul continued "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ" (28:31).

In his epistles, Paul links faith in a compelling way with the recognition of Christ's sovereignty. He invites people to "confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead" (Romans 10:9). The words might better be translated "Thou shalt confess . . . Jesus as Lord." The inevitable result of the heart being convinced of His claims is that the lips will open in a pledge of alle-

giance to the Christ.

To call Jesus "Lord" is to put yourself under His authority. Jesus complained of the hypocrisy of those who called Him, "Lord, Lord," but did not do the things He commanded (Luke 6:46). By contrast, Paul describes the Roman Christians as follows: "Ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered unto you" (Romans 6:17). They were given over to Christ's teaching for its molding, forming effect upon their lives. They had become enslaved to righteousness (v. 18) and to God (v. 22).

These are strong terms that Paul uses to define this new relationship. They are consistent with the goal of his ministry, which was "obedience to the faith" (1:5).

To Paul, the lost are those who "do not obey the truth" (Romans 2:8). He views unbelievers as disobedient (Ephesians 2:2; 5:6; Titus 3:3).

In summary, disobedience characterizes unbelief, while obedience marks the believer who confesses Jesus as Lord.

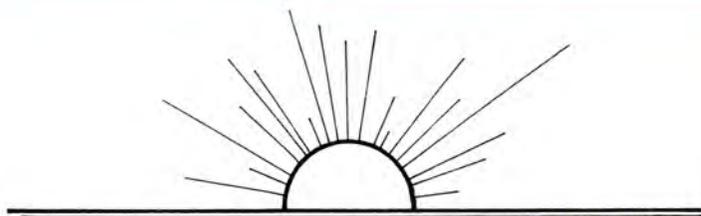
#### IV. THE MESSAGE OF JOHN

The apostle John stands squarely with Peter and Paul on these issues. Throughout his account of the life and ministry of Christ, faith and obedience are linked together.

At the conclusion of the great gospel chapter where Nicodemus talks to Jesus, John makes a few comments about the Lord's greatness and the truthfulness of his witness (John 3:31-35). Then he warns: "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth upon him" (v. 36). The Greek word changes from the first phrase to the second, and modern translations follow it by translating the second verb "does not obey."

Disbelief in John's mind equals disobedience. It is the visible result of unbelief, even as obedience is the visible result of faith.

In his epistles, John teaches that submission to Christ is a proof of knowing Him. "Hereby we do know that we know him, if we keep his



**Majestic in authority,  
Supreme in might and power;  
Victorious in life's struggles,  
Undaunted in death's hour.**

**The Christ who was, and who now is,  
And evermore shall be;  
The Master over life and death,  
Incarnate Deity:**

**Is the Sovereign who's the Savior,  
Of the fallen race of men;  
Yes, the Lord of Highest Heaven,  
Is the sinner's truest friend.**

**Mike Hamel  
Portland, Oregon**

commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (I John 2:3-4).

John says the man is a liar and hypocrite who professes to believe but resists submission to the Lord. In fact, a necessary result of birth from God is doing righteousness (v. 29). It is one of the brand-marks by which a true disciple can be recognized (3:10).

#### CONCLUSION

Is it possible to receive Jesus as Savior but not as Lord? Is it possible to believe in Jesus but to refuse submission to Him?

Beginning with Christ, and continuing with Peter, Paul and John, the message is the same. True gospel preaching proclaims the person of Christ as well as His work. The Giver must be received as well as the Gift.

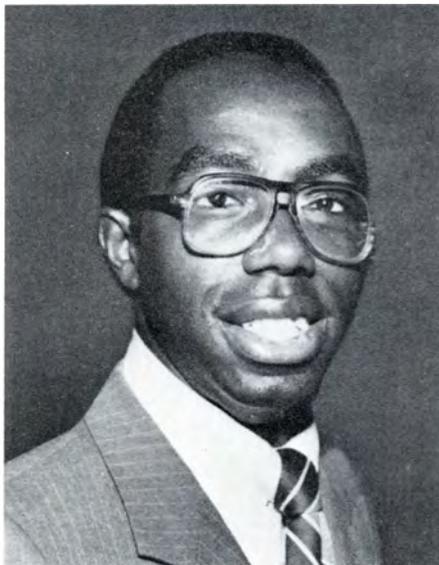
Salvation is not simply an escape from hell, but an entrance into the life of submission to God.

We do well to emphasize this in our preaching. We weaken the gospel if we present it only as an escape from hell, and not as a call to discipleship. But more than that! In our modern, rationalistic world, many people who are unmoved by warnings concerning the after-life find themselves definitely challenged by the biblical call to a new loyalty and a new sovereignty.

Christ is the Savior from the power of sin, as well as from its penalty! •

<sup>1</sup>Gerhard Kittel, *Theological Dictionary of the New Testament*, III, 1090.

<sup>2</sup>There is a tendency to treat Acts 2:38 as if it applied only to early Jewish evangelism and not to worldwide presentation of the Gospel. While Peter's words are fitted primarily to his immediate audience, it seems inconsistent to disqualify them completely, and then go on to make v. 42 a pattern for the church.



Marc Oden

## NEW WORKERS

**MR. & MRS. TIMOTHY DONAHUE,  
Box 218, Teec Nos Pos, Arizona 86514**

Christians at Northwest Gospel Hall in Grand Rapids, Michigan, have commended Timothy and Anna Donahue to the Lord's work at Immanuel Mission in Teec Nos Pos, Arizona. Timothy has been a teacher at the school for the past two years.

**MR. & MRS. ROGER GURNETT,  
Box 780, Spirit River, Alberta T0H 3G0**

Christians at Sharon Gospel Chapel in Edmonton, Alberta, have commended Roger and Shirley Gurnett to the Lord's work in the Peace River district of Alberta.

In 1969 the Gurnetts were commended to the work in the province of Quebec and for some time they directed the work at Maplemount

Children's Homes in Cookshire and Huntingville. The Gurnetts have since moved to Alberta and are continuing in the Lord's work there. At present they are engaged in establishing a local fellowship called the Bridge View Assembly.

**MR. & MRS. DAVID McCLURKIN,  
17 Meadowlark Rd., Elmira, Ontario  
N3B 1T7**

Christians at Woodside Bible Fellowship in Elmira, Ontario, have commended David and Gladys McClurkin to the Lord's work.

Dave and Gladys were born and raised in Christian homes. They both trusted the Lord as young children. David became a Chartered Accountant and Gladys a Registered Nurse.

In 1980 David dedicated his life to the Lord. He began spending half days in accounting and devoting the rest of his time to counseling, visitation and Bible teaching at Woodside, functioning as an elder in the assembly. He has now given up his accounting position to devote full time to the Lord's work. Gladys continues to be active in the women's activities at the assembly.

The McClurkins have three children, David 18, Daniel 15, and Debra 11. David's father, Robert, served the Lord for many years in Canada and the United States.

**MR. & MRS. WILLIAM TIDSBURY**

For many years William and Kay Tidsbury served the Lord in Honduras, commended in 1951 by two British Columbia and two Alberta assemblies. Due to health problems, the Tidsburys have left that field of service. They will be settling on Courtenay, British Columbia, on Vancouver Island, at the invitation of elders and Christians in that area.

Wycliff Bible Chapel in Sherwood Park, Alberta, commends the Tidsburys to this new field of service.

**MR. & MRS. THOMAS E. WILSON,  
Box 13, Spring Lake, New Jersey 07762**

Since 1971, Tom and Ruth Wilson have served the Lord in Zimbabwe, Africa, commended by the Fifth Avenue Chapel in Belmar, New Jersey.

The Wilsons are back in the United States

and, due to conditions in Zimbabwe, will not be returning. They have accepted the invitation of the Belmar assembly to assist with visitation, Bible classes, and ministry to local Christians. The assembly wholeheartedly commends the Wilsons to this new field of service and invites prayer that the undertaking will be blessed of the Lord in the salvation of souls and the building up of the Lord's people.

**MR. & MRS. ROBERT WYNJA,  
19 Meadowlark Rd.,  
Elmira, Ontario N3B 1T7**

Christians at Woodside Bible Fellowship in Elmira, Ontario, have commended Rob and Sherri Wynja to the Lord's work.

Since graduation from Briercrest Bible Institute in 1980, Rob has been director of Conestoga Bible Camp, a Christian day camp operated by assemblies in Ontario. This is a full-time responsibility during the summer months and part-time the rest of the year.

Rob and Sherri have also taken a leadership role with the young people at Woodside, and Sherri has been a help in the various women's activities.

**GROUPES BIBLIQUES  
UNIVERSITAIRES**

Christians at Assemblée Chrétienne in Sherbrooke, Quebec, have commended **Richard and Sylvie Ouellette** to the Lord's work in association with Groupes Bibliques Universitaires, the French counterpart of Inter Varsity Christian Fellowship.

Sylvie received the Lord in early 1977 and through her testimony, Richard came to the Lord shortly thereafter. Since their salvation, the Ouellettes have shown a love and zeal for the Lord's work. They have been active in Christian camps and Sunday School. They now wish to devote full time to the Lord's work in the colleges and universities of Quebec. The assembly has commended them to this ministry for an initial one-year period.

**WORD OF LIFE**

Christians at Calvary Gospel Chapel in Philadelphia, Pennsylvania, have commended **Marc Oden** to the service of the Lord to work with children and young people. Marc is on the staff of Word of Life Bible Clubs, working in the inner city. The organization helps local churches build strong and dynamic youth ministries through Bible study, evangelism and Christian service.

Marc is in fellowship at Calvary Gospel Chapel. He attended Philadelphia College of Bible and recently graduated from Word of Life Bible Institute.

**FOREIGN MISSIONARIES**

*France:* Christians at Chambersburg (Pennsylvania) Gospel Chapel have commended **Randy and Judy Clever** to the work of the Lord in France. The Clevers have just completed a two-year term in France with International Crusades. They will spend some time in language study in Switzerland before returning to their field of service.

The Clevers have two young daughters, Emily and Rachel. Their address is Institut Emmaus, Route de Fenil, 1806 St. Legier, Switzerland.

**SOUTHEASTERN WORKERS CONFERENCE**  
**For commended workers, elders and other concerned men**  
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**Durham, NC 27703**

## CONFERENCES

### JAN. 25—ASSEMBLY CAMPS CONFERENCE

In conjunction with the International Camping Congress to be held in Toronto, Ontario, January 26-29, Camp Mini-Yo-We is sponsoring a one-day conference for those interested in assembly-related camps. Speaker will be Gordon Rumford. No additional cost, except for lunch. To register for this extra day, contact Craig Copland, Camp Mini-Yo-We, 45 Crendon Dr., Etobicoke, Ontario M9C 3G6 (416/622-4802).

The International Camping Congress, sponsored by the Canadian Camping Association, will be held at the Sheraton Centre. Speakers include Sir Edmund Hillary, conqueror of Mount Everest, and Dr. Leo F. Buscaglia.

## ADDRESS CHANGES

### WORKERS CHANGES

Roy Bickel, 3310 Longwood Lane, Conway, South Carolina 29526

Derrick Bourne, 96 South 16th St., East Orange, New Jersey 07018

T. Michael Flowers, Box 370603 Decatur, Georgia 30037

Peter Gelderbloem, General Delivery, Huntsville, Ontario P0A 1K0

Mrs. Stephen Mick, 4701 Sheboygan Ave., #118, Madison, Wisconsin 53705

David Rickert, 3330 Konnoak Dr., Winston Salem, North Carolina 27107

### ASSEMBLY CHANGES

FANWOOD, NEW JERSEY, Terrill Road Bible Chapel, % William Patterson, 44 Arch-gate Rd., Basking Ridge, NJ 07920

## WITH THE LORD

REBECCA (McCORKELL) BROWN, 100, of West Hartford, Connecticut, on September 1. She was born in Londonderry, Ireland, where she was saved as a young girl. She lived in Hartford for 60 years and was in fellowship at Prospect Gospel Chapel. She was marked by faithfulness and her life was an example to all.

WILLIAM M. REID, 88, of Oakland, California, on September 20. Born in Chicago he accepted the Lord in his early years. He served in the army during World War I and after his discharge was sent to San Francisco by his business. Active in Christian affairs, he served as an elder, Sunday School teacher and superintendent, camp leader, with C.B.M.C. and on the board of Mount Hermon Conference.

## NOTICES

WINTER VISITORS: Greetings to the brethren and to strangers who journey through Flor-

ida. Examine our Bibles, books, and gifts at Items of Interest, 1637 Butch St., E. of Aamco, U.S. 19, Port Richey, Florida (813/848-4963). Free gift from Don or Fran.

BIBLE LANDS TOUR: Israel 1983, March 15-26. Basic cost ex-Montreal \$1550 Can. First class hotels. \$100 deposit reserves your place. Expert guide. Archaeology lecture. Organizer Leslie Russell, Russell Travel, 3622 St. Charles, Kirkland, Quebec H9H 3C3 (514/694-3447). Residence 514/464-5333.

LIBERTY BAPTIST COLLEGE: Students desiring assembly fellowship during week (or parents and elders of such students) contact Hugh Davids, 2939 Ravenwood Dr., Lynchburg, VA 24503 (804/384-6802).

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

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

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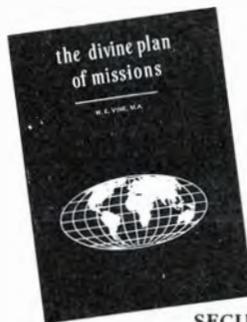
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# BOOK REVIEWS

# MUSIC

Christmas is a great time for singing. Perhaps more than in any other season of the year, Christians join together to express their joy and worship in music.

It wasn't always that way. The fourth century Council of Laodicea decreed that since laymen are forbidden to preach and interpret the Scriptures, "much more are they forbidden to sing publicly in church." So for more than a thousand years, congregational singing was virtually eliminated from the churches. Not until Martin Luther insisted on its importance was it restored to its rightful place in the worship of God.

Some valuable books on the subject of hymns and singing have recently come on the scene. The reviews that follow are by the editor of INTEREST.

**SINGING IN SIGNS, Hymns & Choruses for the Deaf, compiled by Cathy Rice. 1982 revision, Thomas Nelson Publishers, 161 pages, \$7.95 hard cover.**

This is a hymnbook—159 hymns and 73 choruses. It has words only, no music. The hymns are all familiar, but the words are not always the familiar words. "Almost Persuaded" has become "Almost Decided" (except in the index), and the last line of "Yes, Jesus Loves Me" is "The Bible tells me true."

The Christmas carols are included. Among them:

Hear the heavenly angels sing,  
Glory to the newborn King;  
Peace on earth, and mercy sweet,  
God and sinners joined.

The first line of another familiar carol is: "O come all you faithful, joyful and winner."

What's going on here? Why the changes? And why no music? Because this is a very special hymnbook—not designed for pianists, and not for singers who can carry a tune. Rather it is for deaf people who will sing the hymns by "signing" them in unison.

Cathy Rice says: "A hymnbook for the deaf generally is not used during a church worship service. The deaf must use their hands to sing, so obviously they cannot hold a book at the same time. In a worship

service, the deaf sing along with an interpreter. But to learn their favorite hymns and choruses, the deaf will use this book at home" (p. 11).

Also, this book is for songleaders of the deaf, those who will lead the deaf at their own gatherings, or, who will lead the deaf section of an audience while the hearing congregation sings in the conventional way. It will be a valuable resource for the leader in doing the advance preparation that is necessary to adapt congregational hymns for the hearing impaired. Or even to interpret solos and other special music to this section of the congregation.

The compiler is a hearing mother with a deaf daughter. From her own experience she writes an introductory chapter to guide those who lead the deaf in singing by signs.

Deaf people love music. They can feel it. They are very sensitive to vibration. Rhythm is important to them, and the leader must follow the beat of the song with easy flowing motions. He must keep up the tempo, so that the deaf singers can sing (sign) in time with the main section of the congregation.

Rhythm is important to deaf people, but rhyme is not. Rhyme has no meaning when you can't hear sounds. So when a hymn contains a word that has no sign, it is better to change the word than to spell it. If you spell it, you break the timing and lose the rhythm. In "All Hail the Power" you keep the rhythm while losing the rhyme by signing:

All praise the power of Jesus' name!  
Let angels kneel and bow,  
Bring here the royal crown,  
And crown Jesus, Lord of people.

The rhythm is not obvious in reading the poetry, for it is found in the movement of the signs and not in the counting of the syllables, which the deaf neither hear nor say.

In her introduction, Cathy Rice also explains why deaf people have problems with pronouns ("He lives") and negatives ("Isn't He Wonderful"). She shows how to revise the words to overcome these problems.

**101 HYMN STORIES, by Kenneth W. Osbeck. 1982, Kregel Publications, 288 pages, \$7.95 paperback.**

Just to browse through this new book is

fascinating. You learn a lot about Christian history from the little biographical sketches concerning authors and composers of well known hymns. There is, for instance, John Newton, a slave ship captain, who after his conversion to Christ joined William Wilberforce in a crusade for the abolition of the slave trade. His own deep debt to the mercy of God is expressed in his beautiful hymn, "Amazing Grace."

Then there was Julia Ward Howe of Washington, D.C. Day after day she watched the troops marching off to the Civil War singing the strains of "John Brown's Body." Challenged to write "some decent words for that tune," words that would edify instead of stimulating anger and hatred, she penned the beautiful "Battle Hymn of the Republic." *Atlantic Monthly* published it in 1862, and paid her the grand total of \$5.00 for her efforts.

Once written, the hymn itself can have an interesting history. Consider the case of "How Great Thou Art," rated by a 1974 *Christian Herald* poll as the No. 1 hymn in America. Originally written in Swedish by Carl Boberg in 1886, the hymn was translated directly into English in 1925, a literal version still found in some hymnals. The words commonly in use today come to us by a more circuitous route. The Swedish hymn was translated into German by Manfred von Glehn, then from German into Russian by S. Prokhanoff in 1927, and still later from Russian into English by Mr. and Mrs. Stuart K. Hine, British missionaries to the Ukraine. They brought the first three verses home with them when war broke out in 1939, and added a fourth verse after the war, combining the words with an arrangement of the Swedish folk melody that had followed the hymn from its Scandinavian origins.

Margaret Clarkson of Toronto, who is still writing hymns and poems, penned "So Send I You" in 1938, but didn't publish it for sixteen years. The music for the hymn was composed especially for it by John W. Peterson. But Miss Clarkson became dissatisfied with what she called the "one-sidedness" of her poem, for "it told only the sorrows and privations of the missionary call." In 1963 she published some new verses proclaiming its triumphs:

# MUSIC~MUSIC

So send I you—by grace made strong  
to triumph  
O'er hosts of hell, o'er darkness, death  
and sin,  
My name to bear, and in that name to  
conquer—  
So send I you, My victory to win.

Miss Clarkson's hymn is the most recent of the 101 hymns in Osbeck's book. The oldest is Francis of Assisi's "All Creatures of our God and King," written in 1225 by "a mystic, medieval monk who spent his lifetime as an itinerant evangelist, preaching and helping the poor people of Italy." Most of the hymns are from the 17 and 1800's. In addition to identifying both author and composer, Osbeck whenever possible describes the occasion for writing the hymn, and identifies its biblical source of inspiration. For instance, "Abide With Me" arose out of the intense physical sufferings of Henry F. Lyte, and was written shortly before his death in 1847. He took his text from far different circumstances, the invitation of two disciples on the Emmaus road to their risen Lord: "Abide with us: for it is toward evening and the day is far spent" (Luke 24:29).

Kenneth Osbeck's book concludes with a two-page bibliography and a three-page index of authors, translators, composers, and tune names.

**SINGING WITH UNDERSTANDING, by Kenneth W. Osbeck. 1979, Kregel Publications, 323 pages, \$9.95.**

This is a cloth-bound volume, identical to *101 Hymn Stories* except for the addition of three chapters (45 pages) at the beginning. These chapters start with a short, technical analysis of the structure of hymns and continue with a history of the hymnal's development from Martin Luther right through to the influence of evangelists like Dwight L. Moody and songwriters like William Gaither.

The third chapter discusses the hymnal's use, with diagrams on how to lead singing and suggestions for dramatizing hymns or building a service around one particular hymn.

**HYMNS THAT LIVE, Their Meaning & Message, by Frank Colquhoun. 1980, InterVarsity Press, 320 pages, \$6.95 paperback.**

In this book, 40 hymns have been

selected and analyzed. Whereas Kenneth Osbeck focusses on the authors and composers and the history of the hymn, Colquhoun is primarily interested in the content. Whereas Osbeck's book publishes the entire hymn, words and music, in traditional hymn book form, Colquhoun gives only the words, quoting one stanza at a time and then commenting on it.

He notes, for instance, that John Greenleaf Whittier wrote "our feverish ways," not "our foolish ways," in "Dear Lord and Father of Mankind." Whittier was praying for spiritual sanity instead of religious emotionalism, a sanity that would produce "purer lives" and "deeper reverence." His words, "Reclothe us in our rightful mind," allude to the Gaderene demoniac, who was found to be "clothed, and in his right mind" after the Lord Jesus found and saved him (Mark 5:15).

In Phillips Brooks' "O Little Town of Bethlehem," the morning stars singing together in verse two are the Christmas angels of the fifth stanza. The former reference comes from Job 38:7, and the latter from Luke 2:14. That "Christ is born of Mary" is the great fact of Christmas, but "surrounding the event itself the hymn-writer discerns much activity in the spiritual world. The angels were busy when Jesus was born," not only proclaiming His holy birth, but also keeping their watch while mortals sleep ("like the two cherubim overshadowing the mercy seat").

Thus this book is like a Bible commentary, except that it expounds the stanzas of the hymns instead of the verses of the Scripture. Great food for both devotion and preaching here! Very different from Osbeck's book, yet beautifully complementary to it.

**A GIFT OF MUSIC, Great Composers and Their Influence, by Jane Stuart Smith and Betty Carlson. 1979, Cornerstone Books, 255 pages, \$8.95 hardbound.**

Composers as well as authors have been influenced by the Scriptures, especially by the book of Psalms. This is particularly true of classical music.

*A Gift of Music* takes a close look at the lives of twenty well-known classical composers of the 15th through 20th centuries—Bach, Handel, Mozart, Beethoven,

Wagner, Brahms, Tchaikovsky, Debussy, Stravinsky, etc. For each composer there is a short biography (average length, eleven pages).

Smith and Carlson are especially concerned with the things in a composer's life that influenced his music, particularly with the effect of Christian faith upon their compositions. But they also show how the lack of faith on the part of some "has brought profound change in the meaning and form of contemporary music."

The book seeks to encourage the appreciation and understanding of classical compositions.

**SONGS FROM THE SONGS, by Isaac Watts. Edited by N. A. Woychuk, 1981, S M F Press (P.O. Box 24551, St. Louis, Missouri 63141), 226 pages, paperback. Available from the publisher, \$4.50 postpaid.**

Isaac Watts has been called the father of English hymnody. Frail in health for most of his life, he was virtually an invalid for the last 30 years, during which time he wrote many of his 697 hymns. One of his best known is "When I Survey the Wondrous Cross." In 1715 he wrote a book of songs especially for children.

For the people of old, the book of Psalms was poetry, often meant to be sung. English translations of the Hebrew are rarely singable, but Isaac Watts perfected the art of paraphrasing the Psalms so they could be sung to familiar meters. In 1719, after 19 years of work, he published metrical renderings of 138 Psalms, omitting only 12 that did not lend themselves readily to his purpose, or were in large measure a repetition of other Psalms.

In 1981 N. A. Woychuk and the Scripture Memory Foundation republished Isaac Watts' renditions, with hopes they will once again be sung in Christian churches. There is some editing, such as the replacing of words that have become obsolete in the last 260 years.

Five different meters are used. Woychuk gives the music for a familiar tune in each of these meters, and lists others that are usable.

Watts describes his work as an interpretation rather than a translation, with application of the Psalms in the light of

*Continued on page 20*

# REPORTS



DISCUSSING CHURCH PLANTING at the Cleveland Workers Conference. Left to right: Vernon Schlieff, New Orleans, Donovan Case, St. Louis, and Henry Sanchez, Brooklyn.

## 1982 Workers Conference

“Faith for Service” was the theme of the 1982 National Workers Conference, held October 5-7 at Gracemount Chapel in Cleveland, Ohio. Two veteran missionaries gave helpful ministry: **Albert Horton** opened each day with a Bible study on Salvation, and **T. Ernest Wilson** spoke on “Faith to Obey God in Christian Living and Assembly Life.”

Practical topics were taken up by various speakers: The Worker’s Commendation, by **Colin Anderson**; Developing Elders, by **Arthur Garnes**; A Full-time Elder in a Local Assembly, by **Abner Bauman**; Burn-Out in the Lord’s Work, by **Lowell Routley**; The Need for Counseling, by **Robert Johnston**; and Finding Your Way Through the Many Versions, by **James Stahr**.

An interesting diversion was a tour of Hough Bakeries, operated by the Pile

family of Cleveland. Conferees observed the preparation of the baked goods and then sampled some of the delicacies served by the catering department.

About 120 men and women were registered from a distance. There were 19 from Illinois and at least 9 from Ontario and 8 from Quebec. People came from as far as Colorado, New Mexico, Georgia, Rhode Island and Prince Edward Island. **Dr. Rodmunder Nielsen**, Chief Surgeon in the Faroe Islands, gave an interesting report on assembly work in his homeland.

Meeting attendance was swelled by people from the Cleveland area. The men and women of Gracemount and area assemblies worked hard to provide meals, lodging, and a happy atmosphere.

Next year’s conference is planned for Countryside Chapel in Lexington, Massachusetts.

### A CENTURY IN ELGIN

Forty miles west of Chicago is a city called Elgin, once famous for its manufacture of watches. It was a comparatively young community in the summer of 1882, when John Smith and J. M. Carnie brought a tent from Pittsburgh and commenced gospel meetings. *The Barley*

*Cake*, a forerunner of INTEREST edited by Donald Ross, says that the tent was taken down, with much reluctance on September 25. The weather was getting cold.

Smith and Carnie moved their meetings into a rented hall, and by the end of the year there was “a small company of saints gathered to ‘The Name.’” In 1883, C. W. Ross joined Carnie for another summer of tent meetings. Baptisms were held in the Fox River.

The assembly met in various rented locations for 44 years. One present member remembers a long, steep flight of stairs leading to a bare auditorium above a theater. There were Scripture texts on the walls and also painted on the curtain of a stage at the south end of the room. Seats were always arranged in a square, except for the gospel meeting.

**Walter Hanchett** was ten years old when the tornado hit. He sensed an eerie atmosphere as he walked to the afternoon Sunday School. “When the storm hit, the windows at the back of the stage blew in and the glass came ripping through the canvas curtain. I was blown against my seat and couldn’t get up. I remember looking out the window on my right and seeing the top of a five-story building

blowing off. Most of the children, screaming, ran to the back of the auditorium.”

The building stood, but the tornado cut a swath across the city. That was Palm Sunday, 1920. In 1926 the assembly constructed its own building, and then 40 years later erected the beautiful Park Manor Bible Chapel, its present home.

INTEREST congratulates the Elgin assembly on its 100th anniversary.

### FLUSHING, NEW YORK

At Hillcrest Gospel Chapel in Flushing, New York, we have seen a movement of the Spirit in the assembly. Two weeks of evangelistic meetings were held. **Clayton Watkins** of the Virgin Islands was mightily used of the Lord for this series. Eight people trusted the Lord. Additional evidences of salvation and recommitment have been seen since the series.

We invite the prayers of the saints that the Lord will continue to save souls as we present the gospel in open air meetings, tract distribution, Sunday evening meetings and in one-to-one witnessing.

Clayton Watkins may be contacted at PO Box 8084, St. Thomas, VI 00801.

*Victor E. Gill*



Clayton Watkins



Charles Redfield

### THIRD GENERATION

On September 11 the Directors of El Nathan Home elected **Charles E. Redfield** as a Director to take the seat being relinquished by his father **John A. Redfield**. Some years ago John had replaced his father **Henry**, who was one of the original board members when the home was incorporated in 1927.

Charles and his wife **Diane** live in Western Springs, Illinois, with their four children. Charles is an elder and treasurer of the LaGrange Gospel Chapel.

The home is located in Marble Hill,

Missouri. **Minna Gene Bollinger** continues as superintendent.

### PRINCE EDWARD ISLAND

The believers in Summerside, P.E.I., have been encouraged by the ministry of **Mr. and Mrs. Joseph Sherlock** who moved here in March 1981. Recently a young mother accepted Christ. A number of unsaved attend the gospel meeting regularly, and further encouragement is seen in the interest of some young people in an informal Bible study. A few new families and individuals have come into fellowship and are showing growth.

The assembly benefited from a week of meetings with **Aubrey Dellandrea** of North Bay, Ontario, and enjoyed a visit from **Arnot McIntee** who broadcasts The Family Bible Hour. The chapel has been airing the program in Summerside.

Mr. Sherlock continues to visit assemblies in the Maritimes and New England and appreciates prayer.

*Spurgeon Robbins*

### THE KING'S KIDS PUPPETS

The Lord has allowed us to see much fruit for our labors. During a week of meetings in Union, Missouri, three came to the Lord. Shortly afterwards two of them were baptized and are now in fellowship there. We had two exciting weeks at the Palos Hills Assembly near Chicago and eight children trusted Christ. During a week of meetings in Davenport, Iowa, the Lord again moved in hearts and we saw two children saved.

On September 11 we witnessed the wedding of **Tom Heitert**, so now there are four of us traveling together. Please continue to uphold us before the Lord in prayer.

*John Wagner, 11415 Homecrest Dr.,  
Sunset Hills, Missouri 63127*

### SHERBROOKE, QUEBEC

The Assemblée Chrétienne de Sherbrooke is encouraged by the fact that our prayers for more space seem to be nearing their answer. At first our application to enlarge the chapel was turned down because we did not have room enough for parking, which, at that time, had to be on the same lot as the chapel. For months we searched for another suitable building. Then the city by-laws were changed to allow a parking lot within 400 feet of the

building. This, of course, was not done to favor us. There was a vacant lot across the street, so we bought it.

Now we have had plans drawn and submitted to the Ministry of Labour for approval. In Quebec, plans for all public buildings must be passed by that Ministry. If we get the plans back in time, we hope to have the basement available for Sunday School early in the new year. The auditorium will come later, as we are able to finish it.

*Arnold J. Reynolds*

### BIBLE NEEDED: PRAYER ANSWERED

The young woman listened intently to the study of the Gospel of John. She had accompanied her husband to Keesler Air Force Base in Biloxi, Mississippi. A sailor in the Royal Thailand Navy, he had come for special training.

Loneliness in a strange environment motivated Teo to try the International Ladies Bible Study. The teaching was in simple English with many illustrations. The Bible version being used was also in simple English, to accommodate unfamiliarity with the language. But Teo was still confused. She needed a Bible in her native tongue.

A search was begun to locate a Thai Bible, first locally and ending with the American Bible Society in New York, but to no avail. Even the ABS was out of stock. In desperation I called on the Heavenly Father. I had waited until the “dead end” closed in on me before remembering the upward route of prayer.

The very next morning we received a call from one of my husband's classmates. I had met him only briefly ten years before at their graduation from medical school. He was in town for a conference and had heard we had moved to the Gulf Coast. This brother had a Thai Bible at home, which he later delivered personally in his private plane.

The Lord was once again teaching me boldly to enter His presence “through the veil.” Teo was moved by the Christians' God, who cared for the needs of a lonely, displaced woman.

*Yoko McAnally*

*Dr. and Mrs. Tom McAnally have recently started an assembly in Ocean Springs, Mississippi. See INTEREST, May 1981, p. 24.*

# LETTERS to the editor

How good it is to receive INTEREST every month! I surely enjoy the articles though some do not leave me feeling comfortable. The great variety of content, the letters from workers, even the address changes, help us to be aware of what God is doing and where His servants are laboring.

Margaret Petrie, Rwanda, Africa

I thought the October issue was outstanding. There are so many excellent articles it's hard to choose a best one. Jean Richmond's letter on page 22 brought tears of joy.

Felix Bloomquist, Millbury, Massachusetts

Thank you very much indeed for the splendid article entitled "The Voice of the People" in the June issue [concerning the Falklands war]. A friend of mine in Argentina sent me a photostatic copy, thinking that it might be of interest. I have sent a copy immediately to Mrs. Margaret Thatcher for her encouragement!

P. Derek Warren, London, England

This letter concerns your recent article "Billy Graham in Moscow" [by Don Cole, July/August, p. 10] and the effect it will have upon readers.

To speak of "Graham's unimpeachable integrity" and then to state that "His reputation is above reproach," shows ignorance of facts and a display of absolute naiveness. Graham is the world's greatest ecumenist—a builder of the world religious complex. I am enclosing documentation on the subject which I trust you will read.

Wilson Ewin, Nashua, New Hampshire

## FOR EVERY CAUSE

Your review of the book by John Williams on the subject of Divorce [October, p. 18] has caused me no little concern. Brother Williams very evidently has fallen far short of giving God's view of this very important matter.

You say "he takes first the commands of Moses regarding a bill of divorcement (Deut. 24:1-4), then the four warnings against divorce from the Lord Jesus," etc. That was a bad beginning, for he would have done better by quoting the original command of God regarding marriage, which has a very definite bearing on the subject: "Therefore shall a man leave his father, and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). This authoritative pronouncement of God was intended to be the basis of all teaching in Holy Scripture regarding marriage and divorce, and we dare not ignore it. As a commandment of God, it precludes all possibility of divorce, and condemns the permissiveness of Moses in Deuteronomy 24, as our Lord has shown in Matthew 19:8. In this text He does not refer to a command of Moses, but simply says: "Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so."

The fact is that God's view of the matter never changes throughout the whole range of Scripture; how could it? . . .

Andrew Stenhouse, Somerset, Massachusetts

I enjoyed your review of *For Every Cause* by John Williams. I must order it because I meet so many Christians who are in this status. I feel that I can relate to them since I have been through it. So many of us would like to have lived an uncomplicated life but I guess II Corinthians 1:3-5 comes into play here. It does help those of us who have made errors in life and have struggled with God's strength to make a comeback, despite the guilt trips that have been placed on us by so-called Christians who thought they had it all together. But usually when the truth is known, their struggles with less obvious sins are just as repulsive to God as our open, blatant ones. I think it is high time today's Christians deal with things the way they really are instead of the way they think they should be.

Florida

## FOR CORRESPONDENTS ONLY

I am a missionary and from time to time it is necessary for me to arrange meetings in different parts of the United States and Canada.

I don't have a lot of money, so it is necessary for me, as I travel across the country, to try and arrange meetings, and to be entertained by the Lord's people. Although I don't like that feeling, I must confess to you that it is a necessity.

I have written many correspondents of assemblies in the past few years. Some respond quickly. But many never answer my letters. It is very discouraging to try and arrange meetings and not know whether it is convenient for me to be in a certain area at a certain time.

It seems to me that it is common courtesy to answer a letter. I don't mind being told, "No, it is not convenient," or that other plans have already been made. But to hear nothing is very frustrating.

One of the problems in not hearing is that I don't know whether to make other arrangements with another assembly or not.

I appeal to correspondents: please respond to letters from missionaries and full-time workers. The work of the Lord needs to be accomplished with diligence.

Name withheld by request

*Editor's note: The position of "correspondent" has often been given to prominent men who are too busy to do the kind of work they would delegate to secretaries at their offices. A few assemblies are learning to solve this problem by turning some of the responsibility over to a housewife or a widow. Such women not only can find the time but are characteristically more diligent and faithful than men about thoroughness and promptness.*

*It might be good to re-examine our conception of the correspondent's role. Is it not true that the role has often escalated (or should I say, degenerated?) into a position of power and prestige—sometimes even giving a man a tool whereby he can control the assembly platform and its finances? Far better to return it to a secretarial role, and let the holder of the position be called the assembly's "secretary."*

*However it is handled, let it be recognized that a slipshod approach to correspondence and secretarial responsibilities is detrimental to the well-being of the local church and dishonoring to the Lord.*

# LETTERS OF INTEREST OPERATING STATEMENT

## for the Year Ended June 30, 1982

	L.O.I. ASSOCIATES in U.S. Currency			L.O.I. ASSOC. ( ONTARIO) in Canadian Currency		
	Ministry Fund	Publication Fund	General Fund	Ministry Fund	Publication Fund	General Fund
<b>REVENUE</b>						
Contributions Received	\$ 865,894	\$ 83,061	\$ 23,067	\$ 137,678	\$ 12,582	\$ 1,342
Advertising Revenue		11,052				
Literature Revenue			2,018			
Interest Earned		5,900	41,413			569
Magazine Subscriptions					14,782	
<b>TOTAL REVENUE</b>	<b>\$ 865,894</b>	<b>\$ 99,113</b>	<b>\$ 66,498</b>	<b>\$ 137,678</b>	<b>\$ 27,364</b>	<b>\$ 1,911</b>
<b>EXPENSES</b>						
Ministry Disbursed	\$ 803,046			\$ 137,678		
Magazine Editorial Expense		\$ 42,182				
Magazine Printing & Layout		35,736			\$ 19,955	
Magazine Mailing Expense		10,454			12,944	
Mailing List Maintenance		2,237				
Survey Expense		9,541			1,377	
Printing & Mailing Foreign		1,730				
Magazine Reevaluation		9,178				
Ministry Fund Expense			13,501			800
Travel			1,035			
Office Supplies			164			
Auditing			675			
Literature Expense			3,984			
Miscellaneous			682			224
<b>TOTAL EXPENSES</b>	<b>\$ 803,046</b>	<b>\$ 111,058</b>	<b>\$ 20,041</b>	<b>\$ 137,678</b>	<b>\$ 34,276</b>	<b>\$ 1,024</b>
<b>NET INCREASE (DECREASE)</b>	<b>\$ 62,848</b>	<b>\$ (11,945)</b>	<b>\$ 46,457</b>	<b>\$ -0-</b>	<b>\$ (6,912)</b>	<b>\$ 887</b>

## A Guided Tour Through the 1982 Annual Statement

Financial Statements are hard to decode. We publish one every year, but I often wonder if people are able to draw a lot of meaning from it. I thought a few comments might be helpful in understanding how we operate here at Letters of Interest.

Our income is divided three ways. The Ministry Fund is for the support of evangelistic, religious and charitable work. The Publication Fund handles the accounts for INTEREST magazine. The General Fund takes care of our other ministries and provides for the day-to-day operation of our office.

Even though we have only three funds, there are six columns of numbers on the financial statement. That's because we have separate corporations for the United States and Canada. So to get the overall picture of any fund, you have to look at the two columns for that fund.

The Ministry Fund accounted for 83% of our 1982 income. We received just over \$1,000,000 in contributions intended for ministries carried on by assemblies of God's people, and by the commended workers that serve such assemblies. These ministries include such things as evangelism, discipling, church planting, camps for children, homes for the elderly, and help for the needy.

All Ministry Fund income is used by Letters of Interest for the Lord's work without any deduction for office expenses. That's why the Ministry Fund columns only have two entries—contributions received and ministry disbursed. The two figures are not

identical because some money is normally on hand at the end of the fiscal year. Inevitably it is all sent out into the Lord's work.

The cost of processing such monies—issuing receipts, writing checks, paying postage—appears as "Ministry Fund Expense" in the General Fund columns. In 1982 it cost us \$14,000 to handle a million dollars. This is less than 1.5%, a very low expense ratio, which testifies to the efficiency of our business manager and office staff. This \$14,000 did not come out of gifts received for ministry, but rather from contributions designated for our General Fund. Often times folks sending money for the work of the Lord's servants will add a few dollars for office expenses.

The General Fund also handles the smaller scale ministries of L.O.I., such as our military chaplains program.

With interest rates so high, the balances on hand for ministry and the magazine brought in considerable income. Most of it appears in the General Fund column, but eventually it is used for ministry or publication expenses.

The Publication Fund is strictly concerned with the magazine, and it is here you can get an idea of what it costs to produce INTEREST. Again, you have to combine the figures from the U.S. and Canadian columns, and the Canadian figures should be reduced by at least 15% to make the numbers comparable with the U.S. dollars. When this is done the layout and printing of the

magazine appear as the major cost, totaling over \$52,000. Editorial expense, that is, the obtaining, assembling and editing of materials, is second, and then mailing. It costs more to mail 4,000 Canadian

## College-For-a-Day Weekends

High School juniors and seniors:  
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\$5.00 covers all

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Emmaus Bible School  
156 N. Oak Park Ave.  
Oak Park, Illinois 60301  
312/383-7000

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copies than 14,000 to U.S. readers because Canadian postage rates are very high for magazines produced outside of Canada. We mail the Canadian magazines at Windsor, Ontario. Postage on each single magazine is currently 17.2¢ to a subscriber, and 45¢ for those who fail to renew their subscriptions. This corresponds to 5.9¢ per copy in the United States.

The total cost of producing INTEREST Magazine for one year, approximately \$131,000, is obtained by adding the two Publication Fund columns (with an adjustment for Canadian exchange) and subtracting out the figure for magazine re-evaluation. This was a one-time cost, covered by a special gift. It involved hiring a professional consultant and doing an intensive research survey.

Now subtract advertising income from the total cost and then divide by the 18,000 names on the mailing list. This gives an approximate annual cost of somewhat under \$7.00 per recipient.

The contributions and subscription payments of our readers provide the great bulk of our publication expense. To our readers we owe a debt of gratitude for their faithful support of INTEREST Magazine, as well as the other ministries of Letters of Interest.

*James A. Stahr, Executive Director*  
*James D. Kennedy, Treasurer*

## MUSIC, MUSIC, MUSIC

*Continued from page 15*

New Testament truth. For example, in Psalm 98, the prophecy of the Lord coming to judge the earth becomes accomplished fact: "Joy to the world, the Lord is come. Let earth receive her King."

Beside "Joy to the World," two more of these 138 Psalms are widely sung today. "Jesus Shall Reign Where'er the Sun" is an interpretation of Psalm 72. "O God, Our Help in Ages Past" follows several verses of Psalm 90 rather closely. For example, consider verse 2:

Before the mountains were brought forth,  
or ever thou hadst formed the earth  
and the world, even from everlasting  
to everlasting, thou art God.

Now compare stanza three of Isaac Watts' rendition:

Before the hills in order stood,  
Or earth received her frame,  
From everlasting Thou art God,  
To endless years the same.

FROM WORKERS

# QUOTES

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



David Cartwright—Bahamas



Candido de Sousa—New York

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## Gospel campaigns in the Bahamas; Fruit in Green Turtle Cay

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## Noonday Bible studies on the campus of the University of Minnesota

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## Quebec City assembly hives off after experiencing growth and blessing

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## No word on visas—missionary continues to encourage assembly planting efforts in central Illinois

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## North Carolina worker injured—forced to cancel sermon on facing adversity

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**TIMOTHY AYERS, 2300 Hollywood Blvd.,  
Hollywood, Florida 33020**

The first annual Youth Workers Retreat was held at Camp Horizon in Leesburg, Florida, September 24 to 26. The purpose of the retreat was for the workers to come aside, rest and be fed. Several important subjects were covered such as Youth Workers Philosophy, How to Communicate with Teens, Counseling, Jr. High Ministry, Women in the Youth Ministry, and Creative Games. Some of the Florida youth leaders who led sessions were **Jack Nelson** and **Mike Nelson** from Orlando, **Matt Faircloth** from Miami, **Pat Altes** from New Smyrna Beach and my wife **Yvonne** and I.

The feelings were unanimous that it was a time of learning and renewal for all. A committee was elected to organize the 1983 retreat. Mike Young and I were named editors of the Newsletter.

If anyone would like to receive the newsletter, or more information about the retreats, you may contact me at the above address.

*October 1*

**DAVID CARTWRIGHT, P.O. Box 436,  
Marsh Harbour, Abaco, Bahamas**

Over the past several months we have had some intensive gospel campaigns here in Abaco. Using a 300-seat tent, we began in Marsh Harbour in mid-April with **Dr. David Clifford** and **Frank Perry** as evangelists. In May we held phase two of "The Abaco Evangelistic Outreach" in the settlement of Green Turtle Cay with **Tom Roberts** and **Lewton Neilly** as evangelists. The final phase was held in Murphy Town Community with **Tom Roberts** and **Robin Weatherford**. We praise the Lord for those who accepted Christ and ask prayer for these new babes.

The Lord has been working in Green Turtle Cay where we have seen a number of young people saved in the past year. The assembly has grown numerically as well as spiritually.

*September 24*

**GERARD COUENHOVEN, 3223 Colfax  
Ave. N., Minneapolis, Minnesota 55412**

In August I visited my home assembly, Bethany Chapel in Yonkers, New York, to take their Sunday and mid-week meetings for two weeks. It was good to see the increase there has been in the past few years.

From Yonkers I went to Camp Berea for ten days to speak at the College/Career Camp and also at the Family Camp held Labor Day weekend.

Now I am back in Minneapolis where I have started another cycle of Evangelism Explosion discipleship training in the assembly. We have also begun noon Bible studies on the campus of the University of Minnesota three days a week. Pray for these outreaches.

*September 30*

**LEON CRAPP, R.R. 3, St. Peter's Bay,  
Prince Edward Island C0A 2A0**

From August 14 to 28 we held a special summer team outreach in our community. Mornings consisted of children's work. Then **Ernie Smith** taught "Discipleship" to the team. Afternoons consisted of systematic door-to-door work. We used the religious survey approach, looking for discussion opportunities and then leaving appropriate tracts. Response was encouraging. Evenings were noted for a variety of activities.

I thank God for the vision and opportunity to reach many souls here in King's County.

*September 15*

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

In October 1979 I had a two-minute cardiac arrest and a massive heart attack the same day. I am still confined mostly to home, but Chris and I are still praising, loving and praying.

*September 30*

**CANDIDO DE SOUSA, 16 Fairview Place,  
Ossining, New York 10562**

Several families from our assembly went to Portugal to visit friends and relatives this past summer. Most were gone for about eleven weeks and we really missed them. They are all back with us and attendance at the meetings has become encouraging again.

Labor Day weekend we held our annual Portuguese Conference at a rented camp at Portsmouth, Rhode Island. Approximately 100 Christians from New Jersey, Rhode Island and Connecticut attended. Our first meeting began with a baptismal service at a nearby beach. Three new believers from the Pawtucket assembly were baptized. Speakers at the conference were **Manuel Ribeiro** from Portugal, **Carlos Cerqueira** and myself. We had a tremendous time of blessing and two made profession of faith in the Lord.

The Lord continues to bless the work at Harrison (New Jersey) and we thank all those who are praying on our behalf. Recently a couple and their 22-year-old daughter joined our assembly.

Thank you for your love, concern and prayers.

*October 12*

**ROBERT DEEDS, P.O. Box 887,  
Hagerstown, Maryland 21740**

We had the children's meetings again at the Greenwood Hills Labor Day Conference. It was a real enjoyable time. We also had the opportunity to be involved in four other weeks



**Robert Deeds—Maryland**



Fred and Jean Warnholtz—Quebec

of children's work during the summer, in addition to our Emmaus outreach. The prison work continues to grow and it is a real joy to see the Lord working in the lives of the students.

October 1

**JACK KIMPEL, 581 - 28e rue sud, Charny, Quebec G6W 5P6**

Courses I, II, and III of The Mailbox Bible Club correspondence series for children and teens are now available in French. This project has taken several years but orders are now coming both from here in the province and from several African countries. At present I am preparing a beginner's course for younger children.

For the past nine and a half years we have been in fellowship with l'Assemblée Evangélique de Ste-Foy. The Lord has blessed in this work where **Jean Paul Berney** carries much of the responsibility for shepherding. The building is crowded. Since April we have been praying with another couple concerning the possibility of beginning another assembly in the greater Quebec area. We believe the Lord's

time has come and we expect to begin our first meeting on September 26. *September 23*

**FLOYD PIERCE, 1226 N. 3rd, Springfield, Illinois 62702**

Tomorrow Helen and I are planning to visit the brethren in Bloomington, Illinois. There are now two interested families and one university student living there, plus some other contacts that may prove fruitful. It would give us a great deal of pleasure to see the Lord raise up a work in that city. We value prayer for **John Cramer** and **Mike Wurth** and their wives and families as they get involved in Bible studies and witnessing.

We still have no word about our visas for Brazil, other than that the applications are under study. So, patience is required. We continue to knock, though. *October 9*

**DAVID W. RICKERT, 3330 Konnoak Dr., Winston-Salem, North Carolina 27107**

The Lord saw fit to set me aside from my preaching ministry for a while as a result of a

broken jaw. I was speaking at the college and career retreat at Mountain Top Youth Camp and was reliving my youth in a game of touch football when the accident occurred. My ministry that weekend was from the life of Joseph and ironically my next message was entitled "Facing Adversity." Instead of preaching it, I experienced it. **Larry Batts**, the retreat director, very ably completed the remaining messages while I spent the next five days in the hospital in Winston-Salem.

My jaw is healing well but is still wired shut. I am due to be "unshackled" October 18. I have been thankful for the prayers of God's people during this time. We have also been encouraged by the warm reception to our ministry in Winston-Salem. *October 8*

**CYRIL SHONTOFF, 740 Place Desormeaux, Apt. 11, Sherbrooke, Quebec J1G 3L5**

This summer the Sherbrooke French assembly held a baptism where six publicly professed faith in Christ. All except one were from non-Christian homes. One woman baptized is the fruit of the new Club Chrétien de Dames (Christian Women's Club). She is praying for her husband's salvation.

My wife **Marjorie** spent untold hours in arrangements and translation of manuals and other literature to get this club started in September 1980. This was the first French Christian Women's Club in the western hemisphere. Usually 80 or 90 attend, of whom 35 to 40 are unsaved. A second club was started this year in Granby, with the help of **Joan Collins** from Stonecroft Ministries.

**Normand Gosselin** of Open Air Campaigners had excellent results in meetings this summer. I helped when time permitted and saw the Lord's blessings. On one occasion a 17-year-old girl asked questions on the law, having been put out of a supposedly Christian commune because she couldn't say she was Jesus or that Paul was a false prophet. We tried to get her in touch with other Christians. On another occasion a man told me he had spent 20 years in the Watch Tower religion and was now saved.

Several children professed faith at a two-week French D.V.B.S. in Dixville where I had the Bible lessons.

On the assembly effort, I've had several excellent encounters with young couples. One of them came to a Bible study in another couple's home and were full of questions. The following Sunday the husband professed to be saved. We've recently attended the Cookshire French assembly and find it encouraging. We are seeking God's will for the future and want to do His work where He leads. *September 30*

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## FATHERS and SONS in the Work of the Lord



**David and James Booker**

**HUBERT R. SMITH, Sr., 426 Woodlawn Rd., Charlotte, North Carolina 28209**

I have just returned from Albany, Georgia, an assembly that **Lester Wilson** started 27 years ago and where he is still ministering. I saw the Lord's blessings as three souls were saved, two young men and one young lady. We had the joy of seeing them baptized and coming to the Lord's supper, along with the wife of one of the men.

We are grateful to the Lord for allowing us a little part in His work across the southern states. Keep us in your prayers.

September 17

**FRED WARNHOLTZ, RR 2, Box 386, Magog, Quebec J1X 3W9**

This past summer nearly 400 French and English campers heard the gospel at Parkside Ranch. God answered prayer regarding staff, safety, and the salvation of souls. Thank you for praying.

December 27 is Snow Camp. Pray for this. Winter weekends are busy with French and English groups. **Carl and Marilyn McKelvey** are involved with us in this year-round ministry.

Pastoral ministry with Cherry River Gospel Chapel is also a very vital part of our lives.

October 7

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

The Lord has been raising up men with an ability to teach the Word and for this we are grateful. We have also seen growth among the women as they reach out in neighborhood Bible studies and in their ministry to the saints.

The people we helped bring over from Ghana, Africa, arrived in August. The amount of red tape to get them here was phenomenal but just seeing a family reunited has been worth it. Please pray that the adjustment period will be successful.

September 28

*This is the fourteenth in a series featuring families where two successive generations are serving the Lord in North American assemblies. Canadian families appearing earlier in this series were the Belches and Longs in Ontario, the Buchanans in Quebec, and the Rainey's, former Canadians now in Michigan. We return now to Ontario to meet R. James Booker and his son David J. Booker.*

James Booker is one of those pioneer church planters not too often seen these days. Well respected in the Ottawa River Valley, he is best known for the gospel work he has done along the Ontario side of the river. Reaching out from his home in Ottawa, Jim was involved in the beginnings of assemblies in Renfrew, Winchester and Pembroke. He worked with others in the strengthening of assemblies in Ottawa itself.

Twenty-six years ago Jim and Effie Booker started Camp Galilee at Haley Station, with a view to serving the Ottawa Valley assemblies and to link them more closely together.

Following his war years in the Air Force, James Booker was commended to the Lord's work in 1945 by the Greenwood assembly in Toronto, then known as Grace and Truth Gospel Hall. Early years in the ministry were spent in Trenton and Norwood, Ontario, at Grand Caspédia on Quebec's Gaspé coast, and in Old Perlican, a Newfoundland fishing village of 600 people. Then, 28 years ago, the Bookers accepted invitations to move to Ottawa.

Through the years that followed,

Jim drove out two or three nights each week, as much as 100 miles, to teach Bible classes and encourage their transition into full-fledged assemblies.

Jim and Effie had four children, Paul, John, David and Grace. David was born in 1951 in an eleven-bed hospital in Old Perlican, Newfoundland. Later, growing up in Ottawa, he was active in the assembly Sunday School and young people's work, and spent his summers helping at Camp Galilee.

Feeling called of God to Christian service, David moved to Belleville in 1974 to help in the work there. In 1976 he began a four-year course of studies at Dallas Theological Seminary. In Dallas, he played an active role in the new work called Eastfield Bible Chapel, and then stayed on a year after graduation to work full time with the assembly. Summers saw him back at Camp Galilee.

In December 1980 David accepted the directorship of Camp Galilee, and he and his wife Marybeth made plans to move back to Ontario. God directed them to Guelph, where David works full time with the Guelph Bible Chapel, except in the summer season.

David's mother Effie died in 1980. Jim recently remarried, and he and Buena continue in the service of the Lord in the Ottawa Valley, and in ministry in other places.

Jim and Buena live at 43 Singal St., Kanata, Ontario K2L 1B8. The address of David and Marybeth is 491 Waterloo Ave., Guelph, Ontario N1H 3K4.

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# The Music of Angels

by Elizabeth Caraman Payne

## GOD'S REVELATIONS COME TO SEEKERS OF TRUTH

**I**T IS WHILE MEN are at work that the message of God most often comes to them. More so than when they are at play, or even at worship, but rather while they are performing the routine tasks of their ordinary working days.

So it was with Moses, who was guiding his flocks across the open desert when he came face to face with God at the burning bush. Gideon was threshing wheat when the Lord appeared to him, and Elisha was guiding his plow.

So, too, the shepherds, to whom came the message of the birth of Christ. The Bible says they were "living out in the fields nearby, keeping watch over their flocks at night." On the night of Messiah's birth an angel appeared to them, enshrouded with God's glory.

The angel spoke: "Do not be afraid. I bring you good news of great joy that will be for all the people. Today in the town of David a Savior has been born to you; he is Christ the Lord."

And then a multitude of angels joined the first, praising God and saying, "Glory to God in the highest, and on earth peace to men on whom his favor rests" (Luke 2:8-14 NIV).

In other words, when man attends to his duty honestly he may hear the heavenly voices. We see, then, that the place of work and the place of worship are not only inseparable but "contagious," giving to each other the fulfillment of God's purpose.

Let us observe further truths in this story. Angels disappeared, yet the echoes of their song lingered on. The light-struck shepherds opened their eyes, gathered their thoughts and almost in unison said, "Let's go to Bethlehem and see this thing . . . which the Lord has told us about" (v. 15).

First we see that they had believed the Lord. Belief must be

expressed in order to be valid. So they went at once, cutting across the hills to reach Bethlehem in as short a time as they knew how.

Second, this message found them receptive because they were Hebrews who believed and waited for the fulfillment of God's promises. God's revelations come to seekers of truth, just as the highest mountains catch the first rays of the rising sun. Do you suppose God would have honored them with the announcement of Christ's birth had their minds been occupied only with the market price of wool and mutton?

Indeed not! There must have been some music within them or there would have been no unison with the music of the angels. The angel voices would have gone unheard if their own hearts had not been longing for that message.

Third, we must observe that common tasks are dignified and ennobled when the performer of them looks to heaven for blessing and guidance. Then no work remains common. The earthly becomes less of a menial chore when we learn to see heaven in it.

In living out our lives, our thoughts and movements should stretch both heavenward and earthward. The two should always intersect at some point. Happy is the person who, while keeping an open eye on the flock, also keeps his ears open to hear angelic music. Not only to hear it, but also to take its message to others.

*Elizabeth Payne and her husband William live in Lexington, Virginia. They have spent their recent winters at Park of the Palms, in Florida. Elizabeth was born in Turkey. Her life was spared miraculously when 1½ million Armenian Christians, including her parents, were slaughtered in Turkey in 1915. Subsequently she became a registered nurse and earned a master's degree from Biblical Seminary in New York City.*