

The Road to What's Real



ACADEMIC PROGRAMS

Biblical Studies

*Four-year bachelor's degree
One-year certificate*

Computer Systems Management*

Elementary Teacher Education*

Intercultural Studies*

Youth Ministries*

Pastoral Theology

Counseling (minor)

TESOL (minor)

Music Ministry (minor)

**Features a double major
in Biblical Studies*

*Emmaus Bible College will take
you on a journey that challenges
your intellect, inspires your
heart, and leads you down the
road to what's real – your
relationship with Jesus Christ.*

Emmaus
BIBLE COLLEGE

Since 1941

Phone 800-397-2425

Web www.emmaus.edu

E-mail admissions@emmaus.edu

Dubuque, Iowa

Emmaus
BIBLE COLLEGE

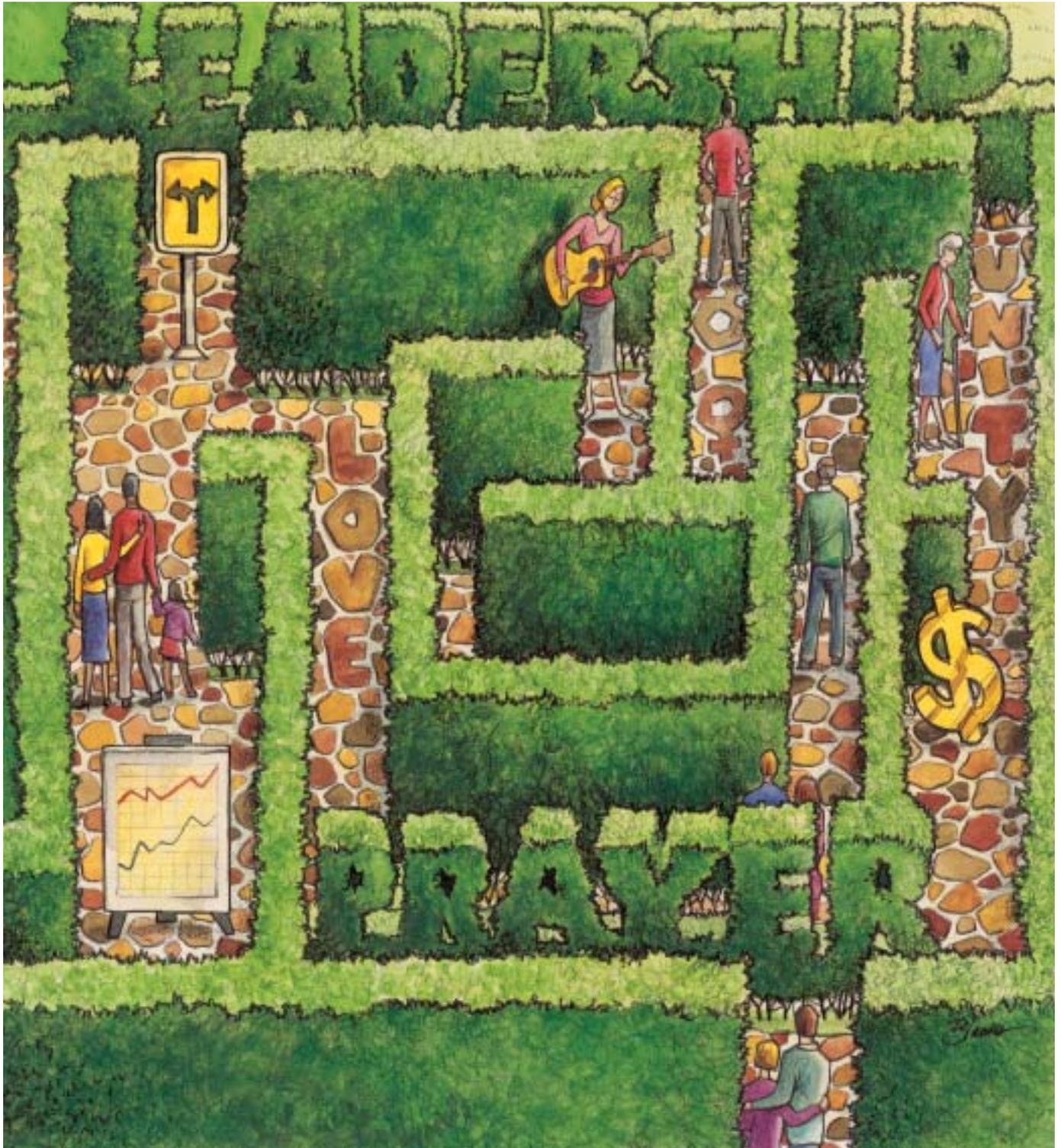
2570 Asbury Road, Dubuque, IA 52001

RETURN SERVICE REQUESTED

Nonprofit Org.
US POSTAGE
PAID
Cedar Rapids, IA
Permit 860

JOURNEY

EMMAUS BIBLE COLLEGE • SUMMER 2003



W h e r e A r e W e ?

Features



7

Light from a Dark Island

Kenneth C. Fleming

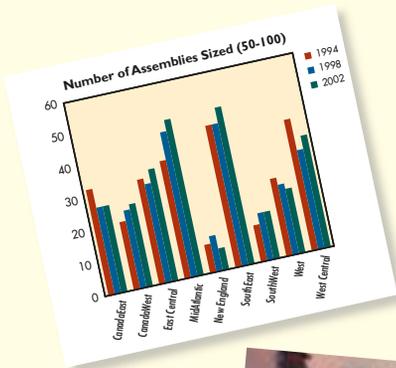
The power of God's Word is seen as memorized verses become the "Book" for isolated slaves on Slave Island.



12

Where Are We?

Twelve opinions from leaders across North America capture the tone of today's Assembly life.



16

The Numbers Speak

Interact with data from 800 Assemblies compiled over an eight year period. What do you think?



26

Why do the Nations Rage?

Kenneth C. Fleming

God uses national crises to accomplish His work!



29

A Memorial - Harlow and Smart

Family members recount the vision and amazing ministry of their parents.

Departments

- 2 **From the President**
- 3 **Fellow Travelers**
- 4 **Ask the Faculty**
Mark Stevenson responds to the question,
“How should I study the Bible?”
- 7 **Light from a Dark Island**
by Kenneth C. Fleming
- 10 **Travel Guides**
- 12 **Where Are We?**
- 16 **The Numbers Speak**
- 24 **Dr. MacLeod Asks**
- 26 **Why Do the Nations Rage?**
by Kenneth C. Fleming
- 29 **A Memorial – Harlow and Smart**
- 33 **Financial Report**
by Kenneth A. Daughters, President
- 34 **News from Emmaus**
- 36 **On the Road**
- 37 **Readings**

Journey Magazine, volume 2, issue 2, Summer, 2003

Journey Magazine is published by Emmaus Bible College, Dubuque, Iowa, USA.

Opinions expressed in articles published in *Journey Magazine* are not necessarily those of Emmaus Bible College.

Subscriptions to *Journey Magazine* are sent free of charge to addresses in the United States and Canada, as well as to those serving the Lord full-time overseas. Please contact “Subscriptions” at the address below for additions, corrections, or deletions.

Editor: David A. Glock
Assistant Editors: Kenneth A. Daughters,
Kenneth W. Murray
Bible Editor: Dr. David J. MacLeod
Circulation Manager: Nancy Ferguson
Technical Staff: Jesse Lange, Nancy Ferguson,
Susan Tyler
Contributing Editors: Dr. Daniel H. Smith, Dr. Henry Pitman, Dr. David J. MacLeod, Robert Tyler,
Christine Schneider, Kenneth C. Fleming
Online-Journey: Mark Woodhouse

How to contact us:

Journey Magazine
Emmaus Bible College
2570 Asbury Road
Dubuque, IA 52001
(800) 397-2425
www.emmaus.edu

Editor: journey@emmaus.edu
Subscriptions: journey@emmaus.edu
College Admissions: sschimpf@emmaus.edu
Alumni: alumni@emmaus.edu
Correspondence School: ecsorders@emmaus.edu
Believers Stewardship Services: stwrdsbp@aol.com
Other: info@emmaus.edu

Journey Magazine is available on-line at:

www.online-journey.com

Journey Magazine will consider, but is not responsible for, unsolicited articles. Send submissions to Editor at the address above. Submissions cannot be returned unless accompanied by SASE. Advanced query is recommended.

CORRECTION

In the Winter 2002 issue of *Journey* we mistakenly said in the “Timeline of Significant Points in the History of the Brethren” that the five missionaries martyred by the Aucas in Ecuador occurred in 1952. The correct date is January 8, 1956. We apologize for this mistake.



From the President

Paul's Choice to Mentor Timothy

Our assemblies need quality leaders. They will not be produced without the provision of training and experience. It is essential that those who possess these qualities pass the torch to the younger generation. Paul's choice to mentor Timothy is an excellent example for us of this plan for succession.

Our future leaders need to be in Paul/Timothy relationships.

A common mistake we see in assemblies is that the older overseers fail to train the next generation. Similarly, we too often see the young men leave before they can be trained and incorporated into leadership. They have ideas and would enjoy increased responsibility, but the relationship of the older training the younger is not often practiced.

The answer is not to develop age-specific churches. The New Testament church was made up of all ages (Eph. 6:1; I Pet. 5:5), races, social classes, and genders.

Paul's answer was to train men who were substantially younger than he was. Paul also worked with peers such as Barnabus or Silas, but he specifically picked young men who were expected to outlive him. He wanted continuity across the generations. He wanted his mission and ministry to continue. It may not seem efficient to work with young, inexperienced men. They couldn't do all that Paul could. They lacked his knowledge, wisdom, spiritual depth,

maturity, skill, and experience. But Paul looked for young men with potential. They especially needed to be gifted, spiritual, committed, faithful, and loving. Paul took these men with him on his travels. They watched, learned, and eventually received delegated responsibility. Reading through Acts and the

Pastoral Epistles we see that Paul gave them assignments commensurate with their maturity and skill (I Tim. 4:12). He stretched them so that they would grow (II Tim. 1:7). He trusted them with significant ministries (II Tim. 4:2), but he also checked up on them and evaluated and critiqued them. He was very specific (I Tim. 5:23). He even praised them openly (Phil. 2:19-24). Not all of Paul's picks turned out (Demas), and some struggled under the weight (John Mark), but eventually Paul passed his mantle to Timothy (II Tim. 4).

Paul's philosophy is clearly articulated in II Timothy 2:2. Four generations of succession can be seen in this verse.

We must entrust these truths and transferable skills. We must find faithful men who are apt to teach and mentor them for future

leadership. If we don't, our future leaders will lack the training and experience necessary to do their jobs well, and they will be unlikely to seek others to train either. I encourage you to listen to an audio message "The 40/60 Window: Modeling And Mentoring," on the Emmaus website (www.emmaus.edu) in the Iron Sharpens Iron section.



President, Emmaus Bible College

Fellow Travelers

Editor:

Just a few lines to say, "Thank you," for receipt of the Winter 2002 issue of *Journey*. It is a very interesting and educational publication. I came into Brethren fellowship while stationed in Thailand during the Viet Nam War. I was separated from my family for one year as this was an isolated tour. While there I met a brother who was an elder at an assembly in North Carolina. We met several times a week for Bible study with some other men. Most of the men were young and some unsaved. We studied R.A. Torrey's excellent book, "What the Bible Teaches." We started to have Breaking of Bread fellowship shortly thereafter.

May the Lord continue to bless the ongoing ministries of Emmaus Bible College and ECS Ministries in 2003 and until the Lord's return.

*Gerald Schwartz
Auburn, WA*

Editor:

I owe a debt of gratitude to Emmaus Bible College and the wonderful staff of teachers for all the delightfully instructive teaching I've received throughout the years in the taking of the Correspondence Courses.

My records indicated that I have taken 77 courses. I have 77 credit cards indicating the courses I have taken since, "What the Bible Teaches" dated July 30, 1960 and the last course I took dated January 5, 2000, one of which was Hebrews by David MacLeod. A tremendous course and a rather difficult one, on which Dr. MacLeod and I differed a wee bit. He wrote me on March 7, 2000. Of all the 77 courses I took, Dr. MacLeod graciously wrote, "Now brother, please forgive me for answering so briefly. I'm not writing to change your mind, but only to explain my own thinking on these texts." We differed on the answers to five questions.

These courses are great in helping students to systematically study God's Word. They've been

a great help to me in attaining an average of 98.4 over the whole 77 courses I completed and walk closer to the Lord.

May God continue to bless the ministry of the Emmaus Correspondence School.

*Henry Palmieri
Mechanicville, NY*

Editor:

Thank you for the copy of the volume 2, issue 3, edition of *Journey*. I was taken aback by the sexism on the cover of the issue. There you have a host of names of living and deceased workers, but only 4 women have been included. The insensitivity of this is indeed surprising and disappointing.

*D. Barry Lumsden, '61
Denton, Texas*

CONTACT THE EDITOR

Journey Magazine welcomes your letters and e-mails. Please send letters to: *Journey Magazine*, Emmaus Bible College, 2570 Asbury Road, Dubuque, IA 52001. Send e-mails to: journey@emmaus.edu. Please include your full name, town, state, Emmaus class year (if applicable) and daytime phone number. We reserve the right to edit letters for length and suitability. Opinions expressed in letters do not necessarily reflect those of Emmaus Bible College.

Ask the Faculty

Mark R. Stevenson

I want to deepen my study of the Bible and want to get your suggestions on how one can set up a program for in depth Bible study. Also which one of the study Bibles out today do you think I should own? - Ken Sagely

While it ought to be the goal of every believer to “accurately handle the word of truth” (2 Timothy 2:15), we must remember that it is ultimately the Holy Spirit who guides us into all truth (John 16:13). Whenever we study Scripture we would do well to pray with the Psalmist, “open my eyes, that I may behold wonderful things from Your law” (Psalm 119:18). Having said that, it is important to recognize that handling Scripture accurately is a skill that must be developed. Mastering the following two principles can greatly improve one’s effectiveness in the study of Scripture.

1. Observe the details

Armed with the slogan “a chapter a day keeps the devil away,” many Christians read the Bible quickly but not carefully. However, Scripture does not yield its treasures to the hurried reader.

The renowned Harvard zoologist, Louis Agassiz, was once asked, “What was your greatest contribution, scientifically?” His answer was simple yet profound, “I have taught men and women to observe.” The ability to observe -

to see the details of a biblical passage - is a crucial first step in the process of Bible study. Before you can determine what a passage means or how it applies, you must first see what it says.

Every detail of the text is important and contributes to the meaning of a passage. Look for things like purpose statements, contrasts and comparisons, connecting words like “for” and “therefore” and key terms. The more you slow down and observe the details, the better equipped you will be to understand the author’s meaning. One way to develop an eye for detail is to ask questions of the text. Who is the speaker? Who is the intended audience? What kind of passage is this (narrative, poetry, epistle)? When was it written? Is this an active or passive verb? You will not be able to answer all the questions you raise. What does “propitiation” mean? Who were the Amalekites? How much is a denarius? How is the word “justify” used in other contexts? For these questions a good set of Bible study tools is invaluable (see Trail Guides).

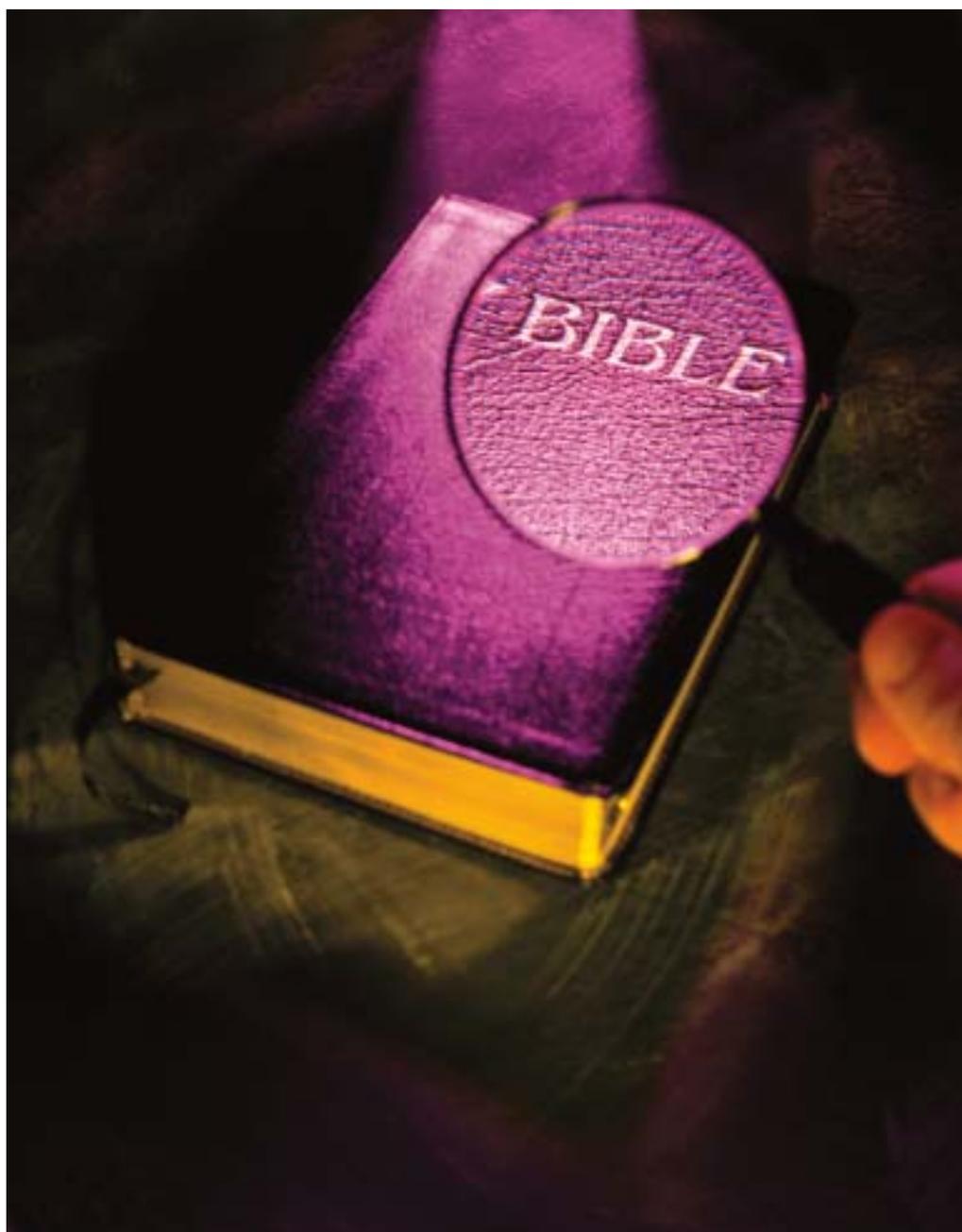
2. Pay attention to the context

A second important dimension of responsible Bible study involves paying close attention to the context of a given passage. Many people go wrong in their study of Scripture by ignoring the larger context of a biblical verse or statement. The cults are notorious for ripping verses out of context to support their own purposes. In his book *Scripture Twisting: 20 Ways the Cults Misread the Bible*, James Sire cites the example of Maharishi Mahesh Yogi, founder of Transcendental Meditation. Quoting part of Psalm 46:10 “be still and know that I am God,” Maharishi taught that “each person should meditate and come to the realization that he is essentially Godhood itself.” When we disregard context, we can twist Scripture to “prove” almost anything.

Paying attention to context can shed light on the text. In Mark 8:22-26 Jesus heals a blind man, yet he does it in two stages. After Jesus initially touches the man’s eyes, he can see only dimly. After Jesus’ second touch the man’s sight

is fully restored. Taken in isolation, this passage seems strange. Was Jesus not able to heal the man immediately? Observing the context provides the key. The miracle is sandwiched between two conversations Jesus had with his disciples. In the conversation preceding the miracle, Jesus reprimands the disciples for not understanding who he was: “Do you not yet see or understand...Having eyes, do you not see...Do you not yet understand?” (Mk. 8:17-18, 21). In the conversation following the miracle Peter declares to Jesus “you are the Christ” (8:29). Thus when the miracle is read in its context it makes much more sense. Jesus heals the blind man in stages to illustrate the disciples’ progression in their grasp of Jesus as Messiah.

In regard to study Bibles, there are a number available that provide helpful information (e.g. NASB Study Bible, Ryrie Study Bible, etc.). However be sure to remember that only the biblical text is inspired - not the interpretative comments!



SUBMIT YOUR QUESTION

The faculty of Emmaus Bible College address questions from our readers. Address your questions to **Ask the Faculty, Emmaus Bible College, 2570 Asbury Road, Dubuque, IA 52001**, or e-mail to journey@emmaus.edu. Please include your full name, town, state, Emmaus class year (if applicable), and daytime phone number. We cannot respond personally, but will address one or two submissions each issue.



Light From a Dark Island

Kenneth C. Fleming, Faculty Emeritus
Intercultural Studies
Emmaus Bible College

Sao Tome is the name of a small island in the Gulf of Guinea off the coast of Africa. The Portuguese discovered it in 1471 when it was uninhabited. Its rich soil on the costal plain attracted plantation farmers who grew sugar. The classic sugar plantation system using slave labor developed there. It became the model for sugar plantations established in the New World, especially in Brazil and the Caribbean Islands. The plantation owners on Sao Tome Island purchased the slaves from African slave traders. But it became more than a center for sugar plantations. Sao Tome was also a major staging point for the transatlantic slave trade. With the changing times in the 19th century, the sugar plantations were replaced by coffee and cocoa plantations. Eventually the slave labor was replaced by contract labor, mostly from the Portuguese colony of Angola.

The Dark Side

The conditions for the contract laborers were little better than the previous conditions for slave labor. But it did allow them to go home when the contract was finished. Sao Tome also became a prison island for convicts from the colony of Angola. They were sent to labor camps there as punishment. Their

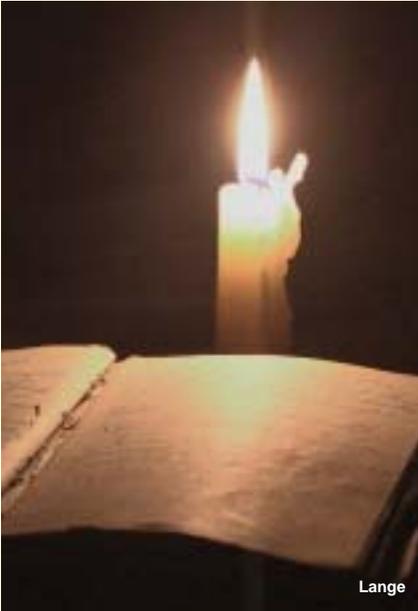
crimes were failure to keep their contracts, or theft, or merely displeasing their masters. The result was that the guilty, and many who were not so guilty were sentenced to years of hard labor on Sao Tome Island. The mere mention of the name Sao Tome among the tribal people of Angola still elicits dark tales of hopelessness and despair. These tales have been repeated around the night fires for a hundred years. They tell of the experiences of their ancestors who were prisoners there during colonial days. Thousands of Africans worked on those plantations during this period under extremely harsh conditions. It is here that our story begins.



Some of the prisoners taken from Angola to Sao Tome were believers, won to Christ by the diligent efforts of early Angolan missionaries. Starting with Frederick S. Arnot in 1882 assembly missionaries were among the very first Christian workers in that land. The first assembly mission stations in Angola were established among the Ovimbundu people. Along with their preaching and translation of Scripture they started schools to teach people how to read and write. Many of the people came to Christ and became active in the growing mission churches. The harsh and often unfair judicial system caught up with Ovimbundu believers as it did others. When they were exiled to Sao Tome they carried their faith with them. But when they got there they found themselves in rough and difficult circumstances without the support of Christian fellowship or the teaching of the Word of God. It was not easy to stay strong in the Lord in the long hot days cutting sugar cane with a bush knife.

The Light Dawns

But believers have a way of finding each other in terrible circumstances, and Sao Tome was no exception. As Ovimbundu believers met



together to sing and pray they realized that they had no Bible and no way to get one. So they decided to write one themselves. As schoolboys in Angola they had memorized verses and chapters taught by the missionaries. So these men obtained paper from a local school and hand sewed a small book together. While one man wrote down the words, others would recite passages and chapters as nearly as they could remember them and agree on the best possible wording.

The only available opportunity was after dark so their candles burned late into the night as they helped each other recall the words of God. Over time they reproduced substantial portions of the New Testament in a crudely made book. At first they took turns reading their hand written Testament. Preachers prepared messages with it. Those who could write began to make other written copies for

themselves and for others. They taught others to read it for themselves. When they were discouraged they obtained spiritual comfort and strength from it. The little groups reached out to others who found Christ. They worshipped based on what they had from the Word of God. As the believers continued to witness other churches sprang up among those prisoners. Light was beginning to dawn on the spiritual darkness of Sao Tome.

Home at Last

One of those who had a hand written Testament on Sao Tome eventually completed his contract and went back to his home among the Ovimbundu people of Angola. Years later, after the New Testament was completely translated and made available in printed form, he presented his Sao Tome New Testament to missionary Donald Cole. Later when Mr. Cole was teaching at Emmaus Bible College he left it in the rare book collection of the College Library around 1970. It is pictured in this issue (upper left, lower right). But the light from Sao Tome was to shine in another direction.

During these same times that the Sao Tome New Testament was being produced, a Portuguese-speaking missionary arrived on the island to work among prisoners and contract workers. Because most of them came from Angola, a Portuguese colony, he used Portuguese as a common language

while working among the various tribal groups of Angolan men. Using the Portuguese language, and with a supply of Scriptures in that language, he preached the Gospel and taught the Scriptures and Portuguese to interested prisoners and contract workers.

Francisco

Among those saved was the son of a slave couple taken to the island from the Camaxilo district in northeast Angola. His name was Francisco. The missionary saw potential in the boy and took pains to teach him to read and write Portuguese by candlelight or flickering fire. Together they read the New Testament and he learned not only Portuguese, but also some of the wonderful truths of the Gospel. When the missionary moved away from the island he left the New Testament with Francisco. His parents were eventually released from their prison term after twenty years on Sao Tome and they returned to Camaxilo. By that time the joy of life had been sapped from them by their long years of forced labor. They had little hope left. Francisco, now a young man, was disappointed to find that no missionaries had even been there. Undaunted he obtained more Portuguese New Testaments and started to teach some interested young men to read them.

Alongeshi Heza

One hot afternoon he was sitting on a stool reading the New Testament in front of his hut when he heard the cry “Alongeshi heza” (the missionaries have arrived). He ran down the hill to find two missionaries coming. One was Scottish missionary, R. C. Allison, and the other one was Irish, George Wiseman. They were pioneer assembly workers in the northern part of Angola, and often went together on month long treks by foot to areas where they knew the Gospel had never been. The year was 1949, when they came to Camaxilo that afternoon. In his journal Mr. Allison spoke of Francisco running to meet them. He said, “Grasping our hands he praised God for sending us to his home. We climbed the hill together and sat down to hear the story of Sao Tome and of his conversion to Christ.” *

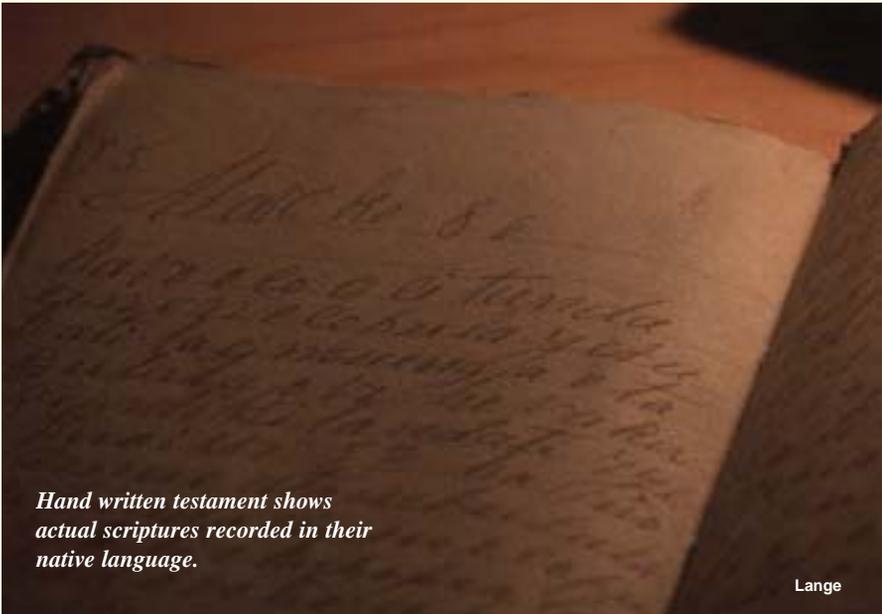
At the top of the hill were Francisco’s six young students, sitting on a log and reading their New Testaments. The missionaries joyfully heard the story of Francisco’s conversion and of his efforts to influence others of the Shinji people. He introduced his six friends. Word quickly spread that missionaries had arrived and within hours hundreds had gathered to hear the message of the

Gospel. This was the beginning of a work in that part of Angola, which led to the salvation of tens of thousands of souls. Francisco went on spreading the Gospel as an evangelist for many more years in the area of Camaxilo. George Wiseman and Crawford Allison continued to make a couple of trips a year until the Angolan civil war made it no longer possible. But the work of God goes on until today. Tens of thousands came to Christ and hundreds of assemblies were established. It all began among abused people on a slave island. The light of a candle lit the pages of a hand written New Testament on a prison island off the coast of Africa. And after that the light of God’s truth shone in

the hearts of responsive people, not only among the Ovimbundu, but also among the Shinji far to the north. It removed the blindness caused by the god of this world and allowed the glory of God to shine in their hearts. It was the “light of the gospel of the glory of Christ” that shined out of the darkness (2 Cor. 4: 4-6).



Mr. and Mrs. R. Crawford Allison

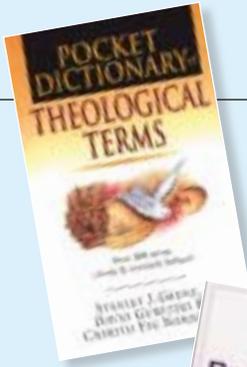


Hand written testament shows actual scriptures recorded in their native language.

Lange

* More of the story of the evangelization of the Shinji people can be found in an excellent book, *LEAVES FROM THE AFRICAN JUNGLE* by Robert Crawford Allison obtainable through CMML, P.O. Box 13, Spring Lake NJ 07762. R. C. Allison is the father of David Allison, the director of Believer’s Stewardship Services located at Emmaus Bible College.

Travel Guides



Pocket Dictionary of Theological Terms

For every beginning theology student! This affordable A-to-Z reference gives you quick access to more than 300 definitions of English and foreign terms. Written by a team of respected teachers, it also identifies key theologians, traditions, and organizations.



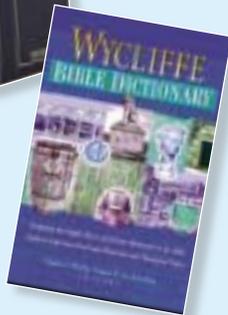
Basic Bible Interpretation Roy B. Zuck

Isn't Bible interpretation just for the experts? No, says Dr. Zuck—it's essential for each Christian's understanding and application of Scripture. Discover the challenges, problems, key terms, and history of interpretation—all in practical, down-to-earth language. Develop the skills you need to get the most out of your Bible study!



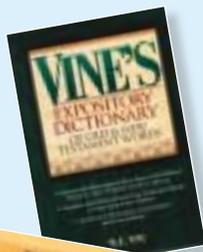
Bible Knowledge Commentary Edited by John F. Walvoord and Roy B. Zuck

This whole-Bible commentary discusses the entire Bible verse-by-verse and often phrase-by-phrase. In addition, maps, charts, and diagrams help you grasp the meaning of the biblical text. The Bible Knowledge Commentary—popular in style and scholarly in content—will deepen your understanding of God's written Word.



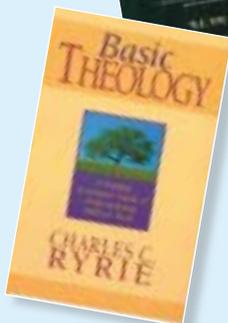
Wycliffe Bible Dictionary

This comprehensive Bible dictionary provides extensive background information on the names and places mentioned in the Bible, as well as important doctrinal, historical, and Bible background topics. Articles are written by more than 200 leading conservative, evangelical scholars. Over 900 photos, maps, charts, and drawings illustrate the text.



Vine's Expository Dictionary

Over 5700 entries arranged alphabetically in English provide quick and easy access for all Bible students. Serves as a dictionary, commentary, and a concordance by offering the original Hebrew or Greek word, its translation, meaning and comments on its use in Bible passages. Study the meaning of biblical words without having to know Hebrew or Greek.

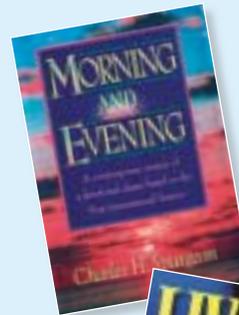


Basic Theology Charles Ryrie

Over the years Charles Ryrie's name has become synonymous with dispensational theology designed with personal application in mind. In this volume he offers a basic handbook of theology written in plain English for every Christian. You will find a systematic overview of the Bible's major doctrines, including God, the Bible, the Holy Spirit, Jesus Christ, the Church, Satan, sin, salvation, man, angels, demons, and events to come. Basic Theology also includes a glossary of theological terms and a list of key Scripture passages for the study of theology.

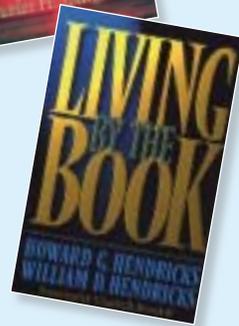
Morning and Evening Charles Spurgeon

For decades, Charles Haddon Spurgeon's Morning and Evening has brought spiritual comfort and renewal to Christians. Morning and Evening offers two devotionals a day that will take you on an inspirational, year-long journey through every part of God's Word. It is a work that stands ready to help in your daily walk of faith in a language that a new generation can understand.



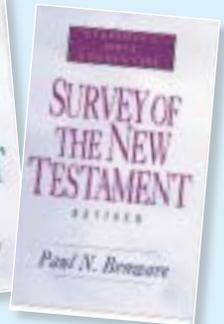
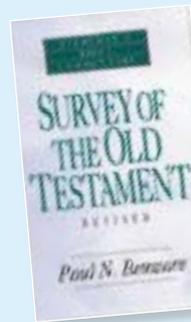
Living by the Book Howard Hendricks & William Hendricks

How would you describe your personal Bible study? Mundane or motivational? Lackluster or lively? Redundant or reviving? If you're not getting as much out of it as you would like, this practical book provides a 3-step process that will help you master the simple yet effective Bible study methods of observation, interpretation, and application.



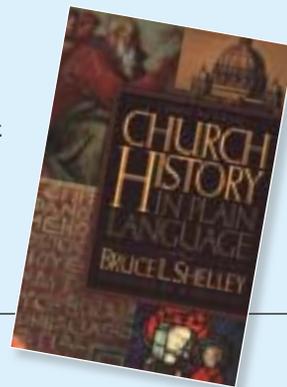
Survey of the Old & New Testaments Paul Benware

In Survey of the Old Testament Dr. Benware gives both a bird's-eye-view of the historic value of the Old Testament and a book-by-book analysis that reveals important details and emphases. Along with a book-by-book study of the 27 New Testament books, Survey of the New Testament includes a chronological study of the life of Christ, a look at political forces and ideologies of the first-century Roman world, and a glimpse into the intertestamental period. These companion volumes are a sure asset to any believer's Bible library.



Church History in Plain Language Bruce Shelley

Dr. Bruce Shelley makes church history come alive in this classic book that has become the first choice of many laypeople and church leaders. What separates this book from others is its clarity, both of language and organization. Dr. Shelley treats history as the story of people—their motivations, the issues they grapple with, the decisions they made. The result is that history reads like a story almost as dramatic and moving as a novel. Yet there is no fiction here.



This collection of some of the finest reference books and commentaries has been selected by a team of faculty and students at Emmaus Bible College to equip the believer with an essential and reliable tool for advancing in serious personal Bible study. These books can be purchased as a group or individually by contacting John Rush at (563) 588-8000 x 1003 or jrush@emmaus.edu.

Where Are We?

David A. Glock

In the first of the current series, *Journey* gave a brief historical background of the Assembly movement relating to the question, “Who Are We?” This issue will evaluate the present condition responding to the question, “Where Are We?” The following issue will look to the future and address the difficult question, “Where Are We Going?”

In order to gather input from a broad spectrum of the Assembly movement, we contacted some forty leading brothers and sisters across North America. Many responded, some preferred not to participate, and others were happy to share their opinions. From this latter group we have included their observations in the pages that follow. We are grateful for each one who participated.

A second approach to determine “Where Are We?” is reflected in the graphics in the center section of *Journey*. Over a period of eight years, from 1994-2002, David Rodgers, Assistant to Chancellor Dr. Daniel H. Smith, has gathered extensive data from the Assemblies of North America. There are slightly over 1300 Assemblies in the United States and Canada. Eight hundred Assemblies provided information over the eight year period, and 750 existing Assemblies provide the statistics that serve as a basis for the graphs. The specific data and information is available through contacting David Rodgers at Emmaus Bible College.

Please read and interact with the opinions of the various leaders in the movement. Please evaluate the graphs and statistics. Please share your suggestions and observations with *Journey* as we all seek to participate in the growth of the Church.



A Perspective of Youth

Andrew Shaver

Emmaus Bible College Senior

I have been in the assemblies since about nine months before I was born, and have received tremendous blessing through the ministry of the local church in my life. **I believe strongly in the importance of having vibrant, participative meetings, and in the centrality of a weekly observance of the Lord's Supper.** My heart's desire is to see the assemblies grow and thrive in the coming years.

As important as our distinctives are, **I think that it is impossible to have a growing assembly without a strong emphasis on personal Bible study.** Historically we have been a movement of Bible students. The things which make us distinct are all the product of people who dug into the Word of God to see how a church

should function. Thus, we can have no real appreciation of the importance of our distinctives if we are not congregations of Bible students. However, I say not flippantly, but with conviction, that **my generation for the most part is not interested in personal Bible study.**

We want everything to be quick and easy. We would much rather spectate than participate (at least on a deep level). **We prefer emotion to substance.** Because of the nature of my generation, I see three options for our future. **We can change to suit my generation,** and thus downplay or leave our distinctives altogether. **We can continue as we are right now,** while the younger generation leaves to join churches that cater to its emotionalism.

These are two of our options,

both of which will cripple our movement. **The third option,** and the only one that will bring life and growth into our future, **is to find a way to get the younger generation interested in studying the Bible for themselves.** Not just reading a few verses or chapters periodically, but really studying, reading serious books, grasping the importance of theology and sound principles of biblical interpretation, and-most importantly-**applying these things in their lives and in the local church.** Simply put, if we are not a movement of Bible students, we have no future worth saving. My hope and prayer is that we will renew this emphasis in our youth before it is too late.

Extending Ourselves Beyond Our Comfort Zone

Betty Mayes

Elder's Wife, Detroit, MI



Just as in any organization, there are many strengths and weaknesses and I will comment on a few of the facets of the Brethren movement.

One strength of the Brethren **is the sense of community that is developed within the local church.** The members form **deep friendships, rejoicing and sorrowing with another** as appropriate and helping one another in times of need.

Leadership in some assemblies is comprised of creative, capable, caring, and committed men, but that is not true for every assembly. Consequently, young people leave assemblies and attend churches that are vibrant and

innovative. In my own personal experience, I have been encouraged to use the talents and/or gifts God has given me, and I appreciate the support of the leadership in my present assembly. However, support of leadership is one area which is, I believe, weak. When leadership decides on change (not about doctrinal issues), people often leave an assembly, because the change is not their personal preference. **We are not good followers of the shepherds** who are responsible for the spiritual health of the local church.

Outreach programs such as Awana, MOPS, and camp work are useful tools in many assemblies, and

these ministries draw believers together as we function with a common goal of leading others to Christ. Also, in some areas of our country, outreach to the community is a large part of the assembly's commitment, while in other places, extending ourselves beyond our comfort zone is not a priority.

Sometimes I liken the Brethren movement to a child who, having started life healthy, grows strong, until he falls prey to a debilitating disease that attacks his body, leaving some parts so weakened that other parts must compensate. The effect, overall? Frail health.

Assembly Growth and Prospects for Southeastern US

Dick Andrews

Christian businessman, Conference Convener, Elder at Shannon Hills Bible Chapel, NC

Our assembly in Greensboro, NC began sixty-three years ago. We were able to help some in the formation of early assemblies in other North Carolina cities - Burlington, Silver City, Durham, and Sanford. **In 1940 there were but five assemblies in North Carolina.** With much dedication and effort put forth-the young men getting saved and developing the gift to preach and teach-today there are thirty-one North Carolina assemblies.

Today, many don't want the responsibilities of the Lord's work to hold them back. **Work in, and for, our assemblies does not always get top priority.** There is a great need for true evangelists to be raised up to do pioneer work and to repair works that have faltered and failed. We have too many assemblies with weak leadership. **One of our greatest needs is to see more godly elders both live for God and lead to God.**

Thank God for the camps, conferences, retreats, missions trips, etc. that are directed to our youth. Much more will have to be done if we are truly going to save them for a life of service and dedication for Christ, much less keep them holding on to the truths of New Testament principles.

May God help all of us who will take time to stop and survey the situation as it is, and make an effort to help "Revive our hearts, O Lord."

Leaders Learning From Other Leaders

Gord Martin

Vision Ministries Canada, Ontario

For the past ten years we have made a very deliberate effort to serve and stimulate like-minded brethren-rooted congregations in Canada. Our priorities have been as follows: church planting, leadership enhancement, church health and the cultivation of a positive network of churches and church leaders.

We are very grateful to God for the encouragement He has given us. From the beginning we discovered that there were key elders, pastors, and other volunteer leaders who were yearning for an effective and **cooperative way of working together to extend the kingdom of God in their communities, regions and nation.**

We wish we could say that more has happened in terms of evangelistic church planting, but we are very grateful for the twenty to twenty-five new churches that have been started

so far. It's also been a great plus for us to be involved with an interdenominational network called Church Planting Canada. This network facilitates the assessment and training of church planters on a cooperative scale that has been most helpful to us.

Of the one hundred and twenty or thirty congregations we are specifically trying to serve, many are thriving in their evangelistic and discipleship efforts.

But they are not without problems and burdens. We have been using the Natural Church Development assessment to gauge the health of congregations that have requested it. This process brings increased objectivity to our perception of a congregation's spiritual vitality. It also allows us to pinpoint problems and coach leaders through a series of "courageous

faith steps" that can lead to greater spiritual health and reproductive capacity.

We have been providing one-day teaching/dialogue seminars designed for elders, pastors and other volunteer leaders in five or six key cities per year. This has brought leaders together who otherwise would not be connecting. Beside the seminars we have arranged for peer learning networks for the pastors of our largest congregations, for leaders of thriving middle sized fellowships, and for church planters. We've discovered its true! **Leaders like to learn from other leaders who are succeeding at the very challenges with which they are currently wrestling.**





Strengthening What Remains

Evan C. Davis

Board of Trustees, Emmaus Bible College

Writing an article on the Assembly Movement presents one with trouble right from the start. As anyone discovers when they try to describe their “church” to someone who doesn’t know anything about assemblies, it is quite a task. The practice of New Testament principles in the fellowship results in **simplicity of worship and broad options for ministry at the local level**. Indeed, each assembly seems to have a personality of its own, which is what I have experienced in my various locations over the years.

It is also hard to assess the whole Movement since each local assembly is responsible to the Lord individually: we avoid any hint of being a denomination if at all possible. To the extent the Movement exists it is in the cooperative initiatives that many of the assemblies support. **We are independent but ideally are also, at the same time, trying to be cooperatively interdependent**. I have wonderful memories of conferences and meetings planned for young people in Detroit through the YPM Council with individuals attending from all of the assemblies in the city. Camps, cooperatively owned and operated are another example, as well as the support of missionaries by many assemblies through cooperative conferences and meetings. CMMML is organized to serve the missionaries of the Assembly Movement and is supported broadly. Emmaus is another of the institutions of the assemblies and seeks to provide service, support for the assemblies, biblical education, and materials for Regional Directors overseas and in prisons around the world.

Assembly cooperation has been damaged by the divisive issues that have politicized the assemblies over the last 20 years. The lines were drawn and clear, and votes were requested, a situation never seen before in the assemblies. On one side-

ridicule of tradition and the announcement of the death of conservative assemblies. On the other side-extravagant accusations and lawsuits against brothers. There is clearly enough blame to go around. The vestiges have affected some of the cooperative ministries of the assemblies and driven many to take a position characterized by “a pox on both your houses” and to withdraw from activities with other assemblies. **As a result, fellowship is reduced, missionaries find themselves with less opportunity to be heard, and some of our camps are now supported by other churches or parachurch organizations in order to make ends meet**.

The most distressing matter to me is the **suspicion that lurks** in the background of conversations with people from other meetings, and the sense that reconciliation is impossible. As one who has moved around the country on various business assignments, one of the real joys of assembly fellowship was to know that we would be welcomed into a new fellowship and find many connections among the new friends. There is a restraint that I wish didn’t exist today.

The health of the Assembly Movement can only be evaluated locally. Examples of success abound, but the measurements may differ. My persuasion is quite conservative and I tend to think that **the optimum size for an assembly is no more than 300**, at which time a new meeting should be initiated. **I tend to measure success by the development of gift locally, participation in worship, and the spiritual growth of those in the fellowship. This growth includes evangelism** and we should be seeing new believers added to the fellowship. Others would tend to measure success by a growth curve and target community outreach in determining the success of the assembly. Both standards have validity, but these two types of assemblies don’t tend to mix very well.

Consequently, cooperation tends to slip away as the intense local focus limits time and occasion to cooperate broadly.

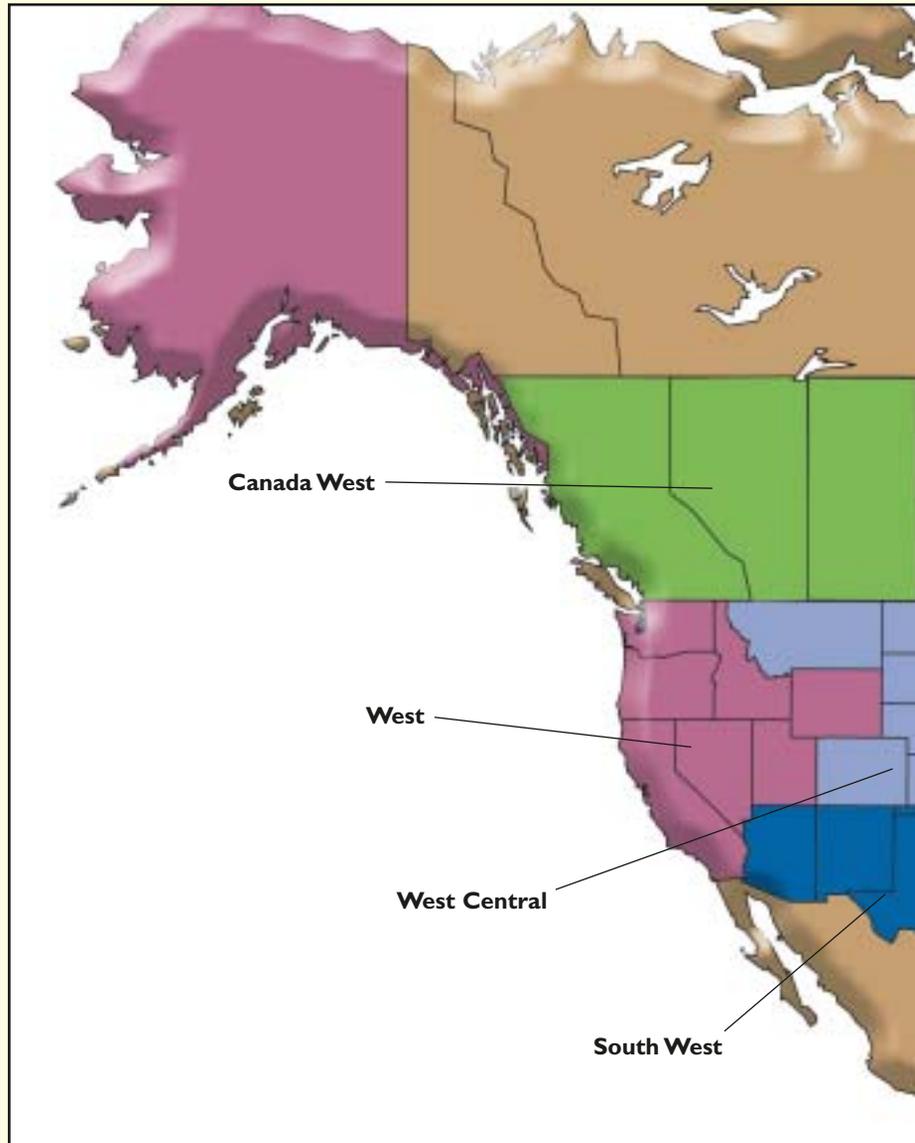
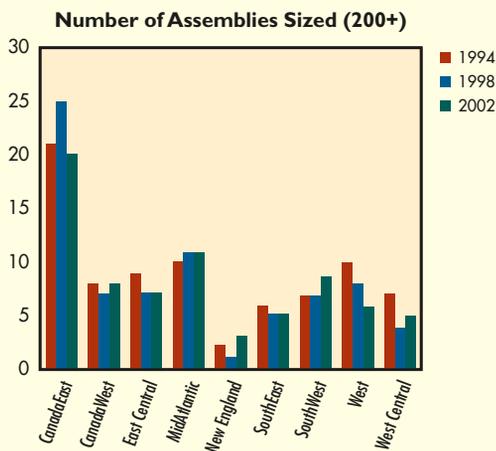
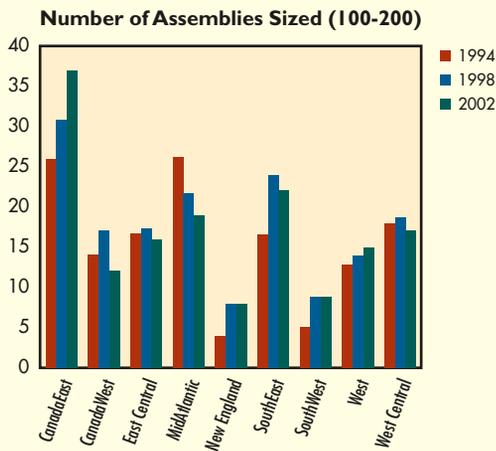
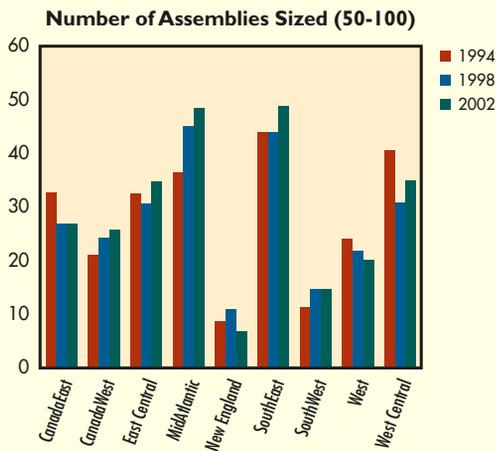
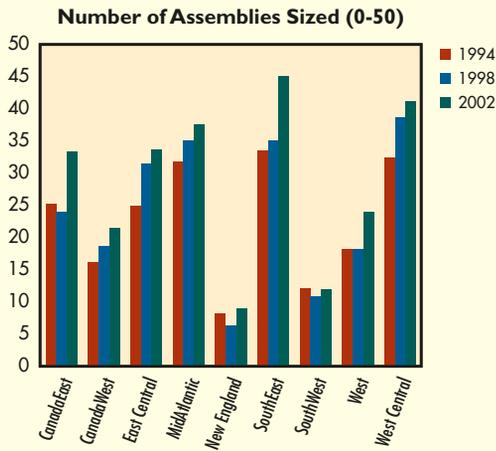
I don’t expect the assemblies to be a large numerical force in Christendom. The demands of participation in a local fellowship tend to screen out those who are not committed to the work of study and growth in the Lord. At the same time, I do expect the assemblies to have an influence beyond our numbers. This will occur as we model the New Testament Church and exhibit the commitment and holiness of the Lord Jesus Christ. This has been true in the past.

I am encouraged by the spirit that is exhibited in many assemblies today evidenced by the following:

1. **There are young people, seriously seeking opportunities to serve the Lord.**
2. **Adults are being saved** and applying themselves to catch up in their biblical knowledge. Many missed out on any Sunday school experience, growing up in a purely secular home in the 60’s and 70’s and are enthusiastically studying the Bible.
3. **Elders are being encouraged in their work.** The work of the elder has been critical for the entire history of the church, particularly in times of serious opposition. Encouraged elders, empowered by the Holy Spirit, are essential for health in the Assembly Movement.
4. **There is happy fellowship at the local level in many assemblies** and people are growing and influencing their contacts in the world as a result.

We need to strengthen what remains in these times because we have an opportunity that cannot be closed off until the Lord returns. Let us not be discouraged by comparisons to others or what we don’t have. Let us be encouraged by what we do have, lay hold of the resources available in the Lord, and faithfully serve Him while time remains to us.

North American Assemblies



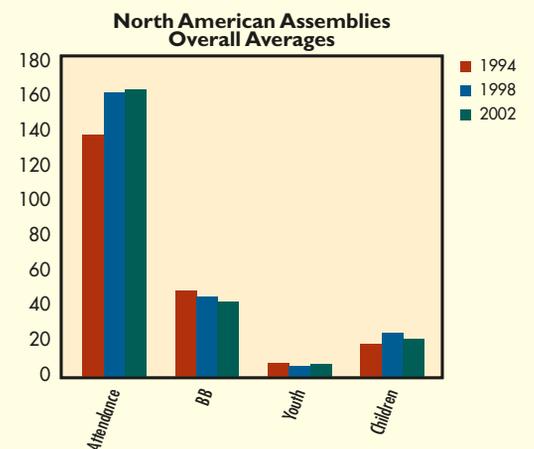
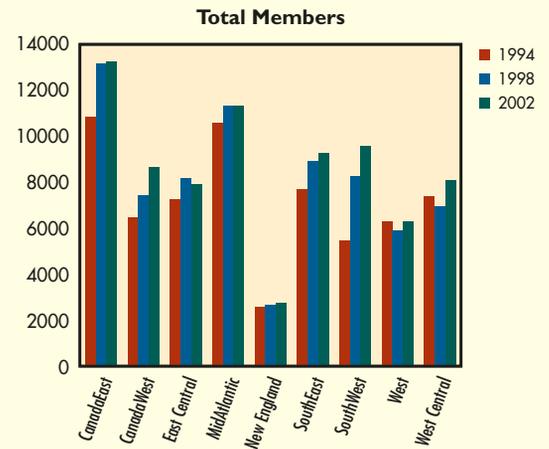
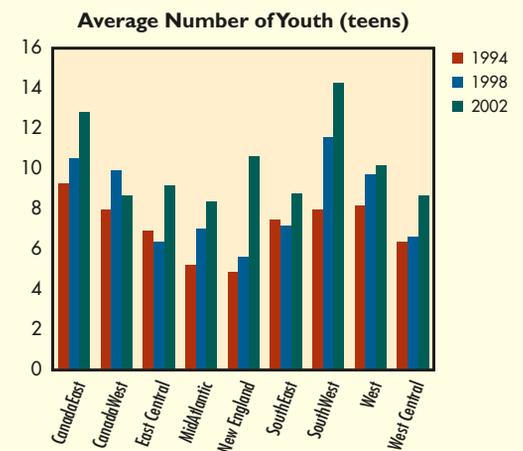
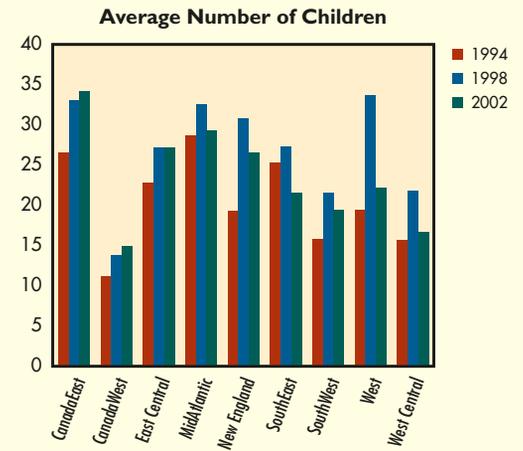
State & Province Listing
United States:

Alabama	9	Indiana	12
Alaska	5	Iowa	43
Arizona	6	Kansas	13
Arkansas	3	Kentucky	4
California	46	Louisiana	9
Colorado	15	Maine	6
Connecticut	17	Maryland	19
Delaware	2	Massachusetts	16
District of Columbia	3	Michigan	56
Florida	49	Minnesota	14
Georgia	23	Mississippi	4
Hawaii	3	Missouri	28
Idaho	2	Montana	4
Illinois	39	Nebraska	6
		Nevada	2
		New Hampshire	5

Assembly Demographics*



New Jersey	38	Washington	22
New Mexico	7	West Virginia	6
New York	50	Wisconsin	25
North Carolina	32	Wyoming	1
North Dakota	3		
Ohio	18	Canada:	
Oklahoma	3	Alberta	27
Oregon	13	British Columbia	62
Pennsylvania	45	Manitoba	16
Rhode Island	3	New Brunswick	15
South Carolina	21	Newfoundland/Labrador	20
Tennessee	9	Nova Scotia	32
Texas	36	Ontario	211
Utah	1	Prince Edward Island	12
Vermont	3	Quebec	53
Virginia	15	Saskatchewan	9





One Man's View

Hal Green

Resident Work, Pastoral Ministries, Conference Speaker - Cape Girardeau, MO

My assignment in this article is to share my personal evaluation of "the Assembly Movement." For those who may question my right to comment on the movement, I have been involved in it since 1928. Since that beginning I have ministered in more than eighty New Testament Assemblies in the United States, as well as abroad.

The unique feature of almost every assembly I have visited is a sense of holy awe and reverence for the Lord. This attitude of worship and wonder seems genuine and heartfelt, and manifests itself most often during the Lord's Supper. In my sixty-two years as a believer, I have not found another community of Christians who devote such focus to loving the Lord, corporately.

Something else I have observed **consistently in this movement is a firm commitment to the great doctrines of the faith, including the absolute authority of Scripture.** On the other hand, it is rare to find local churches where systematic expositional preaching is presented in the Sunday services. The hit-and-miss method is a more common approach. A large variety of speakers are used and they teach whatever they happen to have prepared.

The end result is a great diversity of disconnected Bible information, usually out of context. Another approach to Sunday preaching is evangelistic. This would be great if there were large numbers of lost people present in our services, but I have seldom observed this. Fortunately, some assemblies do their evangelism in the market-place, with consistently good success.

During my more than seven decades of observation, one thing has not changed: **Most local assemblies continue to remain very small and are housed in inadequate facilities.** They are seldom situated in a prime location, and are often difficult to find. It is rare to find their advertisements in the yellow pages, or on the church page of the newspaper. Unless the membership of those groups has a very aggressive witness in the market place, they tend to have little impact on their community.

There seems to be a philosophy within the movement that churches function more effectively if they remain small. This logic is based on the felt need for the free exercise of gift at the Lord's Supper. **This argument would be more convincing if each local church were spawning many sister churches.**

But, unfortunately, this is not happening in most places. The end result is a diminishing number of smaller churches with a limited impact on our world.

Another observation is that **most growing assemblies have one or more full-time elders.** This allows freedom for some of the leadership to do in-depth Bible study and teaching, as well as shepherding, outreach and prayer. The end result may be healthier, better fed and larger local bodies, with the Lord adding new converts on a regular basis. New, thriving assemblies are springing up all across southern Canada, as well as many parts of the United States. Black brethren as well as Hispanic brethren are also planting strong New Testament churches at an exciting rate in our large cities. In almost every single place where there is significant blessing, at least one man of God is devoting himself full-time to the local work. This may be a biblical suggestion worthy of emulation by the rest of us: Give double honor to those elders who work hard at teaching and preaching, or in shepherding the flock. Respect them and support them financially. Isn't this what Paul suggests in 1 Tim 5:17-18?

His Church Will Prevail!

Sam Thorpe, Jr.

Board Member for Emmaus Correspondence School



As part of His Body, enjoying for many years happy fellowship with saints gathered unto His name alone, I hesitate to speak of an "Assembly Movement." We are continuing in a stream of faithful saints who, from Pentecost, (Acts 2) have held true to New Testament principles of gathering (*The Pilgrim Church*, E. H. Broadbent).

Our strength is not in new programs, contemporary methodologies, or the latest innovations from today's best seller on church planting. **Our strength is in**

the God-given pattern of New Testament church order preserved for us in the Scriptures. God's order is perfect. It doesn't need updating, only obeyed. It is designed for all cultures of the Dispensation of Grace. It cannot be improved upon by the wisdom of modern man.

Our weakness can be attributed to the abandonment of the first principles of church order as delivered to us by the apostles. When man tampers with biblical principles, either through ignorance or intent, truth is compromised,

the Spirit is quenched, Christ's preeminence is diminished, and man's glory becomes a distraction to the glory of God.

His Church, obedient to His biblical pattern, is and will prevail. Good seed planted and watered will bring forth good fruit; however, the increase is God's work (I Cor. 3:6). Let's be careful not to judge how God handles the "increase," but rather judge our faithfulness in the work of "planting" and "watering" according to His divine instructions.

Everything Rises and Falls on Leadership

John Ottley

Resident Work, Pastoral Ministries, Conference Speaker - Des Moines, IA

The list of what God has done in my life through assembly camps, conferences, congregations and colleagues would be long! I'd love to tell how God has blessed us through the love and ministry of Mid-South, the elders of Marietta Bible Chapel, Ed & Jack Wagner, Owen Hoffman, Don Dunkerton, Milo VandeKrol, Liddon Sheridan, Camp Horizon, John Phillips, Jim Elliot, C.H.M., John Phelan, J.B. Nicholson, Jr., Bob Clark, Rob Lindsted, Kevin & Eloise Dyer, S. Lewis Johnson, F.F. Bruce, Hal & Norma Greene, S.C.O.P.E., Steward's Foundation, Dave & Margie Reid, Emmaus Bible College, Paul Fletcher, Gord Martin, Nelson Annan, Steward's Ministries, Interest Magazine, Decade of Promise, John McCallum, Bruce McNicol, Dave MacLeod, Alex Strauch and MANY others!

The Brethren Movement has many

strengths, but many individual assemblies are not doing well. Good people who love the assemblies have been leaving. Many others are discouraged. Assembly leaders often feel threatened, defensive, and inadequate. Studies, surveys, articles, and books have shown that this is a leadership issue. **"Everything rises and falls on leadership."**

In my opinion, many of our elders and leaders have equated practices (which may be changed) with principles (which should not change). Focusing on genuine NT principles (such as team leadership & gift-based ministry by every member) and the clear purposes of the church (such as evangelism and discipleship) will help local assemblies navigate the massive cultural and generational changes of the last forty years. Holding tightly to forms and methods has allowed the beautiful

palace of "Church Truth" to become a prison of outdated practices from which many of our brightest and best have fled. **"Churches die for two reasons. Some change what they should never change... others fail to change what they are free to change."**

There is definitely hope for our movement. **God is raising up a new generation of serious Christians who are committed to Christ and competent to lead His Church.** Encouragement, growth, and development will come when leadership is carefully transferred to younger men who will be held accountable, not to change apostolic doctrine and *principles*, but given freedom to change twenty-first century *practices* in order to accomplish Christ's eternal *purposes* for His Church.

¹ See, for example, Robert Baylis, *My People*, Harold Shaw, 1997 pages 252-7 and Nate Smith, *Roots, Renewal and the Brethren*, Hope, 1986, p. 47-51.

A Perspective on the Brethren Movement in North America

Kevin G. Dyer

Founder of International Teams, Conference Speaker, Missionary Statesman

Over the years I have had contact with many assemblies and assembly commended workers. I am concerned that there are some critical needs across assembly life in North America which must be faced if we are to grow and flourish in this critical hour of world history.

First, one of the greatest issues we face is the need for **effective evangelism**. Many assemblies see very few people come to Christ, and in some cases years go by without them seeing a person trust the Lord and be added to the local church.

All across the country there is a huge need to re-invigorate the believers to be active witnesses in their neighborhoods and workplaces.

Second, there is **reluctance** on the

part of many of those who are doing evangelism to **bring new believers to the local assembly**. The reason is that the programs and services needed are either not available or attractive enough to hold a new believer or to develop them in their new life in Christ.

This doesn't mean we have to change our beliefs, but it does mean **we must change our methods** if we expect to grow and minister to the needs of the hurting people around us.

Third, there is a **woeful lack of prayer** in most assemblies today. This doesn't mean that we have to revert to the old style prayer meetings, but we must weave prayer throughout the life of the local church by a renewed emphasis on prayer in private, in small groups and at the corporate level.

Fourth, in every assembly we need a united group of **elders with a willingness to change attitudes and actions**. Unless there is a dramatic change among elders there probably will never be significant change in the life and ministry of many assemblies.

It is **EVANGELISM, PROGRAMS, PRAYER, and LEADERSHIP** that need to be revitalized in our assemblies today.

This will only happen when a fresh wind of the Holy Spirit blows through our movement, convicting of sin, changing lives, opening hearts to new approaches, and drawing people to Jesus as Lord. Then we will have the change we need to be a vital force for God in the years ahead.

What Makes A Good Assembly?



Sarah Bobo
Emmaus Bible College Senior

Although I have Brethren roots, I attended a Bible church for most of my childhood. For the last three years I have been involved in a local assembly while attending Emmaus Bible College. My background has given me a unique perspective on the Assembly Movement. I have had to ask myself, “**What makes a good Assembly?** What elements of church life are more or less crucial?”

In our assemblies today I see **two elements** that are crucial distinctives of our movement. Sadly, it appears that many assemblies are moving away from these very elements.

The first element which is precious to me is our **unique approach to the Breaking of Bread**. The silence and meditation that is practiced while contemplating our Lord’s death has become

an integral part of my week. But, as a whole, my generation is uncomfortable with silence. They want background noise. They want to be doing something; they don’t want to be left alone with their own thoughts. My peers are used to busyness, being constantly surrounded by cell phones, computers, radio-noise. They are left with very little time for quiet meditation when the Holy Spirit has free reign to convict and lead their hearts. To take this element away from the Breaking of Bread would be to deny that aspect of communion.

Another distinctive of the assemblies that I have grown to appreciate is **the variety of ministry from the pulpit**. Having various men preach throughout the year exposes the saints to a diversity of styles, topics, emphases. This allows

the ministry of the Word from the pulpit to be more well-rounded than a “one-man-show.” Yet again, our assemblies are moving away from this. Young men in my generation do not put enough emphasis on personal Bible study to be equipped to take their turn preaching. They would rather hire someone to do the job.

As I look at the Brethren Movement today, I wonder how my generation will affect its future. If we do away with the Breaking of Bread and hire a preacher, will we be any different from other evangelical churches? Are our distinctives worth preserving? I believe the answer is “yes.” **The key is for the older generation to instill an appreciation for these distinctives in my coming generation.**

“Do We Need to Call 911? The Present Health of the Assemblies”

Larry Dixon, Ph.D.
Faculty, Columbia Biblical Seminary and School of Missions

In my almost forty years of serving in the Assemblies, it is my perspective that the health of the Assembly movement needs to be evaluated. My thoughts:

1. We have much to offer the Christian world. Our emphasis upon **the priesthood of all believers, a high reverence for the Lord’s Supper, and the encouraging of young men** (especially) to serve the Lord are ways through which we can be a blessing to other believers.

2. We need to present the gospel in today’s world rather than longingly seek to replicate the days of Darby

and friends. For that reason, we need to **provide the best education possible for our “full-time, resident workers.”** Those who are trained are best qualified to equip others to do the work of the ministry. Rejecting an anti-education attitude, we must support those who seek to train the present and future leaders in the Assemblies.

3. **We must abandon our “fissiparous tendency” to divide from other born-again believers, and often from ourselves.** Such fragmentation is a scandal to a watching world. The lack of theological humility among many of

us must grieve the Spirit of God. We need to learn to discern between the essentials (with which we must all agree) and the distinctives of the faith (where there is freedom in Christ to respectfully disagree with one another in love).

4. We need to “become all things to all men so that by all possible means [we] might save some” (I Cor. 9:22). **Our methods need to be constantly evaluated;** our message must never be adulterated or adopted to conform to the “spirit of the age.”

Issues and Challenges

The input gathered for *Journey* has brought to light a series of issues and challenges that answer the question “Where are We?” Identifying where we are is a first step in walking through the maze of today’s Church life with the hope of a brighter future.

- Renewal of evangelistic zeal
- Renewal of personal commitment to the local Church
- Renewal of personal Bible study
- Integration of prayer into private and Church life
- Leadership and generational transition
- Developing priesthood of believers in worship life of the Church
- Developing exercise of spiritual gifts in the ministry of the Church
- Decline in attendance of Breaking of Bread
- Determining the expanding ministry of women in the Church
- Maintaining unity in a fragmented movement
- Harmonious implementation of music in the local Church
- Rebuilding trust and confidence
- Application of technology to Church life
- Decline in generosity in financial support of the Church
- Decline in generosity of financial support to missions and agencies
- Migration of membership to mega-church, high church, etc.
- The legitimacy of an “Assembly Movement” orientation

“Watching and Remembering”

“Therefore watch and remember...” Acts 20:31

Mark Kolchin

Church Ministry, Conference Speaker, Advisor for CMML

Sometimes, charting the course for the future comes by looking to the past.

A Personal History

I did not have the privilege of growing up in a Christian home. It was a good home in many ways, but one in which Christ was not present. During my childhood years no one in our family knew the Lord though we attended a sizable Methodist meeting in town. I don't ever recall hearing the gospel preached there, but if it was, we were blind to it and eventually our family lost interest and stopped attending. For a number of years we were part of the “unchurched” segment of society until a sickness in our family providentially stirred interest in attending “church” once again. At first, my ten-year-old sister began attending the Friday night Bible club program at a local assembly. It started through her friend, who invited my sister to this program. “Points” were awarded to those who brought others and this friend brought her. It was not long afterward that my sister, upon hearing the gospel, made a profession of faith in Christ. Eventually my mother, whose spiritual interest had been peaked, began regularly attending the assembly on the Lord's Day. She, also, heard the gospel faithfully proclaimed and trusted the Savior. Simply put, God was at work in our family.

I came to know the Lord Jesus as my Savior just prior to my seventeenth birthday. It was through the youth ministry of this same local assembly. I was invited to attend a youth activity through a family who had, by this time, befriended my mother. The invitation caught me off guard, but strangely I accepted—strange for the reason that I had my own circle of friends and was

quite content to stay within that circle. To this day, I don't know why I accepted, other than the fact that the Lord was directing my steps. With some reticence, I headed out of the house that night, not knowing what to expect. When I arrived at the home of the youth meeting, I witnessed a group of teens my own age that genuinely seemed to be enjoying themselves. It was very obvious to me that this was a different brand of people. They were not like the friends with whom I kept company—friends who put each other down and strove for popularity. They were different in their attitudes and in their words toward one another, and they were very kind to me including me in every activity of the night. Near the end of the evening, someone shared a brief message from the Bible and closed in prayer. I don't recall what was said that night, but I do remember this: there was a warmth and friendliness toward me and a joyful, spiritual atmosphere that pervaded that gathering. It made a deep impression upon me, and there was no question in my mind that I wanted more. It served to open the door for me to regularly visit that assembly. In time, after I also heard the gospel faithfully proclaimed, my spiritual eyes were opened, and I, too, joined my sister and mother in trusting the Lord Jesus as my Savior.

In the years that followed I took an active part in the life of the meeting. Youth group, college and career events, Bible conferences, and regularly meeting on a weekly basis to remember the Lord with like-minded believers were all vital aspects of my early development as a Christian. The

constant spiritual encouragement I received from older brethren in the assembly was truly a blessing from the Lord and was of inestimable value in my early years as a new believer. It launched me well in the Christian life, making up (in my estimation) for not receiving the “benefits” of being raised in a Christian home.

An Evaluation of Principles

Looking back, I can say unequivocally that there were a number of key spiritual components that contributed greatly to my deep appreciation and love for the assemblies. One of those components was **Personal Evangelism**. It has been a salient feature in assembly history and it was prevalent also in my early experience as a Christian. No matter what the event or meeting, opportunity was always sought to bring in the gospel. There was always the reminder to the assembly to invite unsaved friends to meetings of the church and to bring them under the sound teaching of the gospel. It was the way in which those in my family found the Lord, and it was the way others in the meeting came to know Him also.

Today, however, there is a serious challenge for assemblies of the Lord's people to maintain this evangelistic zeal. The avalanche of materialistic and secular influences in our post-modern society threatens to smother the Church's influence and extinguish the flame of evangelistic fervor. The Lord reminded His disciples in the Olivet Discourse that in a future day iniquity will abound and the love of many will grow cold (Matt. 24:12). Likewise, it is

easy for Christians to get caught up in the spirit of the age and to allow their hearts to also grow cold toward the spiritual needs of others, and forget their responsibility to the unsaved. Like Judah in the days of Isaiah, it is possible for believers to “take delight in approaching God” and yet forget their responsibility in the gospel (Isa. 58). As I speak at different places, I often hear the comment: “Thank you for preaching the gospel”- a nice compliment, but a subtle indicator that gospel preaching has taken a back seat. Remembering the words of the Lord Jesus when He said “Follow Me, and I will make you fishers of men” should challenge us to walk more closely with Him so that our “fishing” skills are improved upon. If we indeed follow Him, He will make us fishers of men, since we will be conformed to His image and draw others to Him through our words and deeds.

Personal Study of the Word

Not only has evangelistic zeal been a hallmark of assembly life, but so has **the diligent study of the Word**. It did not take me long to see that there was a strong emphasis on personal Bible study. I observed normal people from every walk of life genuinely interested in learning and applying the Word of God to their lives and striving to please the Lord. This was instrumental in shattering my previous misconceptions of a Christian. I was strongly encouraged from the very beginning to set time aside each day for personal prayer and Bible study. This habit has remained with me through the years, and I thank the Lord for those godly men and women who strongly impressed upon me the need for this spiritual priority. Wonderfully, the Lord has raised up many in our day who are following in the steps of the spiritual giants who have gone before us, yet there is still a dearth of Bible understanding and application even among the assemblies of the Lord’s people. What defined the assembly movement in previous generations is seriously being challenged today more than ever. There is truly a famine

in the land, and the prognosis is not good unless there is a widespread return to the Book. Like Isaac, there needs to be deliberate change of direction from the place of compromise and a conscious effort to rediscover the ancient wells of testimony that have been covered over by the modern-day Philistines (Gen. 26). And to make matters worse, popular preachers looking for an audience are quickly removing the landmarks that were established by former generations. Appropriate are the words of Proverbs 22:28: “Remove not the ancient landmark, which thy fathers have set.”

Priesthood and Giftedness of all Believers

Another truth prevalent in the assembly movement that figured highly in my development as a Christian is **the truth of the priesthood of all believers**. From my earliest days as a Christian, I was faithfully taught from the Scriptures that the risen Christ has imparted to every believer **spiritual gifts** that He expects them to use for the building up of His Church, to the glory of God. This was so revolutionary to me in the light of my denominational upbringing that it had an immense and immediate influence upon my level of involvement within the local assembly. The church was not for spectators-each believer had a vital part. As I discovered and embraced this truth, it triggered a spiritual desire within me to exercise any ability that I had in the service of the Lord. Knowing that I may be called upon to speak or lead a Bible study spurred me on in a greater way to know the Word more accurately. The rich literary heritage of assembly writers provided a vast reservoir of truth available at my disposal. Coupled with the fatherly guidance of older brethren in the Lord, it fueled my desire for personal study and gave me the impetus to share the truth I had learned with those around me. This aspect - the constant reminder to diligently study the Word and live a separated life- was highly significant in forging my experience as a new Christian.

The doctrine of the priesthood of all believers remains a solid distinctive in many assemblies today. But adherence to this truth is also being challenged in our day. Successful “mega” churches are a powerful draw, offering a comfortable, sanitized, program-oriented experience. Though there are many positive aspects to these churches, they can, on the other hand, substantially limit the ordinary Christian from experiencing and appreciating the valuable benefits of being workers together with Him. The strength of many assemblies has always been in fostering the sense of responsibility of each person in the meeting. I was clearly reminded of this when I was told the story of a believer who gave a powerful message at a funeral service of a fellow Christian. After the service was over, a relative approached one of the elders from that assembly and asked who the “reverend” was, and where he got his training. The reply was simple and shocking to the inquirer: “He’s not a reverend, he’s just a retired, oil burner mechanic.” It was a powerful testimony to the validity of this claim. Certainly, a scholarly approach to the study of the Scriptures should never be shunned (and perhaps needs to be increased!), but it is no substitute for dependence upon the Holy Spirit and a life of separation to powerfully communicate God’s truth.

Much more could be said of the significant contribution that the assembly movement has had on evangelicalism; truths such as the **plurality of elders, the weekly observance of the Lord’s Supper, the autonomy of the local assembly, and the doctrine of the imminent return of Christ**. All have been part and parcel of assembly history, simply because they could be substantiated from the Bible by godly men and women who were diligent in their study of the Word and bold enough to take a stand for Christ. But as the day darkens and end of the age draws to a close, this same level of commitment will be required of us if the truth of God’s Word is to shine forth to a world lost in sin and to “unbelieving” believers. May it always be so, for the Lord’s sake.

Dr. MacLeod Asks

Faculty member Dave MacLeod leads us in a public forum to discuss issues pertinent to contemporary Christian life. Last issue he asked the following question:

At the 2002 “Iron Sharpens Iron” conference a gentleman distributed a pamphlet, which argued that the Lord’s Supper would have included a full meal or “love feast.” Another brother argued that the only thing the New Testament requires is the partaking of the elements of bread and wine. The New Testament, he said, says nothing of a special meeting or pattern for the Lord’s Supper. My question is this: How accurately can we determine, from hints in the New Testament, the actual order of events when Christians in Jerusalem, Corinth, or Troas “were gathered together to break bread?” (Acts 20:7). Can we be sure that any form of communion service practiced by Christians today reproduces that order? Should we desire such an assurance?

David F Johnson Responds:

I was intrigued with the question that is asked for the next *Journey* Magazine and also somewhat disappointed that the same kind of questions surface from time to time that have plagued the church from past to present. As a believer and one who values Biblical truth, I find this question symptomatic of the problems facing the Assemblies. I have wondered why there seems to be a stagnation of local Assemblies with many closing or becoming ineffectual. I believe this question and one’s like it, even in all their sincerity, many times nullifies the real needs of each member in favor of being, so-called, “Scriptural.” When we become so enamored with *form* that thought and heart are passed by; when “**the way we meet**” is more important than “**By this shall all men know that Ye are My disciples, if ye have love one to another**” (John 13:35) then any local church effectively starts to die. “**Having a form of godliness but denying the power of it; from such turn away**” (II Tim 3:5) can apply to form as well as absence of correct doctrine. It is sad when form is confused with or takes the place of function.

As regarding the asked questions in particular: the scriptures indicate “**If first there be a willing mind**” (II Cor 8:12) as the yardstick with which we measure our giving and by extension - worship. I am not saying

disregard the simple steps laid down in I Corinthians 11. Also, there is no way we can “accurately” determine the actual order of practice in the Jerusalem, Corinth or Troas churches. To seek or require a certain method erroneously thought there and to have it set forth so that it must be that form and adhered to under pain of censure or label of being “unscriptural” is not only counter productive to the Spirit’s ability to lead but seems a slap in the face to sincere believers then and now. Also there is no way we can be sure that any of today’s Breaking of Bread services reproduce any early order, nor should we seek to make sure it does. The practice of the early Church is never mandated in scripture as the method of church gathering throughout history or even encouraged. To cap it off, the three churches mentioned above may or may not have had the same practice as each other. We just don’t know.

Finally; “And there are differences of administrations, but the same Lord. And there are diversities of operations, but the same God who works all in all: (I Cor 12:5-6) isn’t this what it means for the church to have “freedom in the Spirit” and the best model for worship? I have experienced many different Breaking of Bread and Communion services. I have observed that obedient Christians in love with their Lord are able to worship fully and grow in grace using the modest elements

given by the Lord Jesus and simply explained by the Spirit through Paul. Isn’t the Lord Jesus more concerned with our heart than our dogma and ecclesiastical accuracy?

David F Johnson
Upland, CA

John Ottley Responds:

What a great question! This question touches on the issue of managing change while remaining true to Scripture and our tradition. I think this is one of the challenges facing the Brethren movement today. Your question also reminds me of the child who asks a seemingly innocent question in the presence of both parents because she knows they’ll disagree. Does she want to know the answer or watch the fireworks?!

For those who are interested in the question of “patternism,” I would recommend Roy Coad’s History of the Brethren Movement (featured in the Winter ‘02 *Journey*). He has an excellent discussion of the issue in chapter 10, “The Scriptures and the Church.” Coad shows that, while early leaders of our movement believed in biblical authority, they did not think that God wanted them to try to find a universal template for the communion service or anything else. As a matter of fact, Coad suggests that this is naïve and comes from a tendency to depend on the example of others rather than read Scripture and think for ourselves.

“As time passed, and as men were brought in... who were of rougher enthusiasms and less judicious understanding [of Scripture], a cruder ‘patternism’ took hold in many places...” (Coad, 258)

Furthermore, Coad gives us some clear warnings about the negative consequences of trying to copy something that wasn’t meant to be copied and then imposing it on emerging generations as “the Lord’s own appointed way”:

Beware “an exaggerated ‘patternism’ “which seems to imply that certain ways of organizing... one’s church life are in themselves pleasing to God.” (Coad, 260)

“The Bible can be a liberating and invigorating force... or I can use it to forge the shackles of an unbelievable bondage.” (Coad, 261)

Someone recently said,
**Churches die because...
 They change what they should never change, OR...
 They refuse to change what they (must) are free to change.**

We should never change our commitment to remember our Lord Jesus Christ often in the broken bread and cup. But we are free to change the details of the meeting in which we have communion. The “devotion” mentioned in Acts 2:42 was to “the breaking of bread,” not the format, time of day or length of the meeting in which the bread was broken.

*John Ottley
 Des Moines, IA*

David B Good Responds:

The question for the Winter 2002 issue of *Journey* concerns the “special

meeting or pattern of the Lord’s Supper”. When I was growing up in the Assemblies (I am not making this up), we met on the second floor of a building because, as it was explained to me by my Grandfather (the assembly dictator), the disciples met in an upper room. We had the elements on a table in the center of the room, because we gathered round the Lord at His Table.

That was then. This is now.

Why are we still “distributing a pamphlet, which argued that the Lord’s Supper in New Testament times would have included a full meal or “love feast””? Don’t we have anything better to talk about or concentrate on like evangelistic outreach, urban ministry, help for hurting people, youth ministry, etc.? Is it any wonder why our young people are frustrated and heading for the exits?

Please.

Let’s talk about something meaningful. And something that will help us take some souls with us to heaven.

*David B Good
 Pittsburgh, PA*

Alvin Reid Responds:

The three synoptic gospels recorded the institution of the breaking of bread. In all three gospels, we see the bread was broken and a cup was present with wine.

Jesus at this time did not give a complete revelation concerning the breaking of bread. Let us keep in mind what Jesus said in John 15:12-13, “I have yet many things to say unto you, but yet cannot bear them now nevertheless, when He, the Spirit of truth is come, He will guide

you into all truth; for He shall not speak of Himself but whatever He shall hear that shall He speak, and He shall show you things to come”.

In complementary and progressive revelation, the Holy Spirit gave Paul in 1 Corinthians spiritual intelligence concerning the breaking of bread:

1. In 1 Corinthians 11:21-22 we can conclude that there was a feast kept by the saints before the breaking of bread, [but] there were abuses at this feast.

2. Paul showed us that the breaking of bread proclaims the Lord’s death until He comes.

3. According to 1 Corinthians 14:26, the breaking of bread was not a programmed meeting. There was freedom for each believer to exercise his or her common priesthood, brothers audibly and sisters silently (1 Cor. 14:34).

4. The freedom at this meeting should be under the control of the Holy Spirit-no more than two or three prophets should speak per meeting and the saints are to judge as to profit and relevance. (1 Cor. 14:29).

I cannot say that the breaking of bread is celebrated today as the early Assembly (universal Assembly) kept it, but if we are endeavoring to follow the first century apostolic principles and practices, we are near to what Jesus intended for His Assembly.

When we reach the book of Revelation, God’s revelation to man is completed by the Holy Spirit, and we are to interpret this revelation and not to add to it.

*Alvin Reid
 Jamaica, WI*

NEXT ISSUE’S QUESTION:

Many of us believe that our familiar practices in the Breaking of Bread meeting provide adequate room for the liberty of the Spirit. Some have suggested, however, that time and custom have created in that meeting a fixed, albeit unwritten, liturgy that we would not like to have disturbed. Would we be uncomfortable, for example, if the elders determined that the first fifteen minutes of the meeting be devoted to contemporary choruses? Or would we be upset if a couple of young people contributed to the worship by singing an impromptu duet with guitar accompaniment?

Please send responses to *Journey Magazine*, Emmaus Bible College, 2570 Asbury Road, Dubuque, IA 52001, or e-mail to journey@emmaus.edu. Include name, city, state and daytime phone number. Letters may be edited to yield brevity and clarity.

Why Do The Nations Rage?

God Uses National Crises to Accomplish His Work

Kenneth C. Fleming

God orders the historical events of the nations and uses them for His own purposes. Some of the events God uses most powerfully are viewed by believers as negative.

These include such circumstances as social disintegration, national disaster, cultural decay, moral decline, economic collapse and war. God in His wisdom uses the trauma of events like these to turn people's hearts toward Himself. They mark the "seasons" in which God often works (Acts 14:16-17). One of the "seasons"

occurred after the national disaster of the Civil War in the 1860s. In the aftermath of that terrible war God ordered the greatest harvest of souls America has ever seen. God orchestrated the circumstances, He raised up His man, Dwight L. Moody, He enlightened the people with His Truth, and He convicted the hearers of sin, righteousness and judgment. It was really the work of God.

Why Do the Nations Rage?

In the second Psalm King David was considering the unrest in the nations surrounding the kingdom of Israel. The time may have been late in his reign when he was thinking



of handing over the scepter of power to his son Solomon. His long reign had been marked by constant wars with the surrounding nations. But one by one he had subdued them and brought them into his kingdom. David understood that he was king by God's choice. But he observed that the nations were restless and rebelling against Israel and their God. Contemplating these things he composed this psalm. In writing about God and the nations his thoughts were lifted above the contemporary situation to the far future when nations would once again rebel against God and His Son, in the end times.

David began, "Why do the

nations rage and the people plot a vain thing?" It is an expression of the utter senselessness of nations trying to revolt against the purposes of God. David saw the truth that even in the Great Tribulation of future history, God would fulfill His purposes no matter what the opposition. God would set up His King in Zion, He would declare Him to be "My Son". The enemy would be broken with a rod of iron and the wise would be willing to "kiss the Son", that is, be reconciled to Him (cf. Psalm 2). The principle is this; the nations may rage, but God's Son will triumph.

Triumph from Social Upheaval

World War One was devastating when we consider the millions of lives lost and the catastrophic damage it did to the institutions of Europe and other nations. Yet out of that terrible war God worked to accomplish His purpose in world evangelism. Christian soldiers came back from that war older and wiser, and with a renewed determination to carry the Good News to the ends of the earth. One of the spiritual results of that war was that God stirred the "nest" of assembly leaders

in North America toward foreign missions. Richard Hill started a training school for missionaries in Brooklyn, New York. New workers trained there and took the Gospel to China, India and Africa. They joined a host of other evangelical workers in the harvest.

God's Purpose in this Age

The truth is that the raging of the nations is often an accessory to the purposes of God in every age. In the age of the church the apostle Peter defines the purpose of God. He was speaking to the Jewish Christian leaders in Jerusalem who had gathered to discuss the implications of Gentiles being saved. Peter told them that God is "Taking from among the Gentiles a people for His Name" (Acts 15:14). These words describe what God has been doing for the past two thousand years. Beginning at Pentecost where fourteen peoples heard the Good News in their own language, the message spread rapidly from house to house, from city to city, from people to people and from country to country. The history of Christian growth is one of the most wonderful and incredible stories ever told. Today many believers have little idea that Christian growth continues today at an ever-quicken pace. The reasons for growth and conditions under which it takes place can only be explained in terms of the purpose of God in and how He accomplishes it.

Missions is the Work of God

God not only plans world evangelism, He makes it happen. Missions is not man's work as much as it is

God's work. The New Testament makes this point clearly. It is God who causes the growth (1 Cor. 3:7). It is the Lord who adds to their number (Acts 2:47). And the growth of the body is from God (Col. 2:19). But God does not always work the way we think He should, or by means of the strategy that we have planned. His ways are often unexpected and surprising to us; sometimes even disappointing from our perspective, and catastrophic. Scripture does, however, give us some great insights into how He does His saving work. We have already seen one way which works, and that is that He orchestrates the circumstances, even war.

The Second World War was even more disastrous than the first in the cost of human life and social upheaval. But once again God sovereignly brought blessing to millions through that circumstance. American and Canadian soldiers were posted all over the world during the war. Because they had physically seen some of the spiritual needs of the world they were "ripe" for missionary service. When the war was over Evangelical Bible schools and colleges were hard pressed to meet the demand for serious Christian training. Tens of thousands of evangelicals spread all over the world as missionaries with the message of life. In the Assembly movement it was at this time that Emmaus Bible School emerged to meet the growing demand for training. God orchestrated circumstances to do His work.

Enlightening People with Truth

In addition to orchestrating the circumstances for evangelism God also enlightens people with the truth of the Gospel. In order to be saved people must also clearly understand the content, or the message of the Gospel. The Good News is a set of propositions that God made known to chosen men by revelation. These propositions are now part of Holy Scripture. They include the sinfulness of all people before a holy God who must judge sin by death. They also include the provision by God of a Savior for all people. He is God's incarnate Son named Jesus. He died on the cross to bear the wrath of God on behalf of all people. When people acknowledge that they are lost they can repent from their sin and believe on the Lord Jesus Christ as their Savior. God forgives their sin and saves them eternally from His wrath. As a bare minimum these truths must be understood before anyone can be saved (See John 1:12, 3:16, 36, 5:24, Acts 16:31, Romans 3:23, 5:12, 6:23 etc.). It is God who reveals His Truth and God's work enlightens the darkened hearts of lost people.

He has enlightened the people of China in a remarkable way in the last fifty years. The evangelization of China is another episode in the saga of Christian triumph through tragedy. It too began with terrible civil war in the late 1940s when the Communists led by Mao Tse Tung took over the country. They hated Christians and expelled all the foreign workers. Within a few years they had closed virtually

every church in China. They began a campaign to wipe out Christianity with active persecution, imprisonment, execution, harassment, denial of education and exclusion from desirable work. The believers had to meet informally in “underground” house churches and at unconventional times in the middle of the night. They were often caught and publicly beaten before being relocated to far away places. But at the very time when Christians outside China thought the church there was fast disappearing, God was at work through those persecuted believers and the truth of God began to shine in dark hearts as never before. The church, one million strong in 1949, experienced enormous growth. It doubled in size and doubled again and again until there were more than fifty million believers by the time that the restrictions against them were eased. The nations may rage, but God’s Son will triumph.

Convicting People of their Sin

We have seen that God orchestrates the circumstances, and he enlightens people with truth. The third thing God does is to convict and convince people that they need a Savior. It is God the Spirit who works in the consciousness and hearts of people who have intellectually heard the truth so that they are convicted of sin, righteousness and judgment (John 16:8-11). He gives them a hunger and a thirst for the Word of God and shines the Light of the Word on their hearts. Having convinced them of the terror of sin He shows them righteousness is through the atonement, and that Satan is to be judged. The convict-

ing work of God’s Spirit is essential to the work of God in saving people.

Even with tens of thousands of missionaries spreading the Good News, there are still areas that have virtually no witness at all. One of these was Afghanistan where there was no church for one thousand years. The best efforts of highly dedicated medical and educational Christian workers who managed to get in to Afghanistan had typically experienced great resistance to the Christian message and virtually no converts. After Herculean efforts expatriates in Kabul the capital were finally allowed to build one small church building, only to watch it being bulldozed to the ground a few months later.

A Marxist coup in 1978 was followed by a ten-year occupation by the Soviets and bloody resistance. When the Russians left Afghanistan there was a devastating civil war from which an extremist Muslim party, the Taliban, was dominant. They showed even greater resistance to the Gospel. But when Western powers helped the opposition, the Taliban was defeated and the country was flooded with aid. Along with the aid many committed believers entered the country for the first time in one thousand years. Today Afghans are hearing and responding to the Gospel. It is God orchestrating the circumstances, enlightening the minds of Afghan people and convicting them of their need of Christ.

Sending Out His Messengers

One further activity of God in the process of man’s salvation is the sending of His witnesses to bring the message of life to those dead in sin. The father sent Jesus, and He, in turn, sent His disciples into the world as witnesses (John 20:21). This may be illustrated on a micro scale by what happened in the eastern jungles of Ecuador. The Waorani “nation” was then known as Auca territory and its population numbered no more than 500. In their own way they too “raged” against the intrusion into their land of five missionary outsiders in 1956. After a first contact, they returned two days later to spear them all to death. But God had plans for those people and used two women translators as His messengers to open the door. Through the death of five men God orchestrated the circumstances, He sent his messengers, He revealed the truth of the Gospel, He shined into their hearts bringing light and salvation to Waorani people. Today many of them bow in worship to “kiss the Son”. The nations may rage, but God’s Son will triumph.



R.E. Harlow: A Tribute From His Children

Stephan Harlow, Rhoda Hess & Mary Lou Steffen

March 10, 2003

“As Thy days, so shall thy strength be.” Those words are part of the blessing Moses gave to the tribe of Asher. While perhaps they don’t predict accumulative quantities of strength with age, but rather are a promise of daily sufficiency, the days our Dad had on this earth in service for his Master certainly validated that promise. He enjoyed 5 days short of 95 years of days - and that is 34,670 days, (and doesn’t that sound just like him?) each one lived for his Lord. When he turned 70, I reminded him that three score and ten years were considered by some to be a normal life span. His response was that each morning he thanked the Lord for that new day and gave it back to Him. That was 25 years ago, and the Lord has honored that commitment from His faithful servant with a long and fruitful life.

Our Dad was a missionary at heart. He was saved as a teenager, as you have read in Della Letkeman’s wonderful account of his life, and soon dedicated his life to serving the Lord. His early travels with his quartet friends, his preaching in little assemblies in Ontario and his years at Toronto Bible College were all before our time. And we do know how he met and fell in love with Margaret Burritt while there, then married her and they were commended to serve together in the mission field in the then

Belgian Congo. A man of vision, as he taught in the Bible school at Nyankunde, begun earlier by his good friend Bill Deans, he saw the need for a Bible school in the homeland. Mom and Dad served only one term there, led by the Lord in a new direction that would have a wider sphere of influence. But he never lost his love and empathy for missionaries. In our early years, and as teenagers, we remember Dad being gone for weeks, even months at a time, visiting and encouraging missionaries around the world. He would invariably come home with a stack of slides and stories that he would share with the brethren at home through missionary meetings or books describing the trials and triumphs of missionary life. His focus was to stir up the Lord’s people to pray for missions. Our Dad loved the Lord and His servants on the mission fields around the world.

Our Dad was a teacher. His vision for teaching young people at home and equipping them for effective service in all parts of the world led him to co-found Emmaus Bible School. His work with Emmaus was a natural outlet for his teaching ability. Well qualified by gift and education, his lessons in class were appreciated by hundreds of his students over the years, many of whom still remember his pop-quizzes and dry sense



of humor. And who didn’t quickly learn that the sudden twinkle in his eye meant a joke or clever pun was soon to follow? And he never lost his sense of humor. While trying to communicate with one of the hospital doctors, he took out his hearing aid and invited the doctor to speak close to his better ear. When the doctor asked “Can you hear me now?”, Dad retorted, “Of course I can. Do you think I’m deaf?” Our Dad loved the Lord and His young people.

Our Dad was a preacher. Not eloquent, by some standards, so that people were held in rapt attention only by his oratorical skills. And not so deep that only a few could understand. His presentation was a straightforward sharing of the spiritual truths of the Word he had had the joy of discovering and wanted to teach to his audience. Our Dad loved to share the Word.

Our Dad was a student. A certificate from Bible College and

three degrees from the University of Toronto, including a PhD in Education, were just not enough. He went back to take a course in astronomy to acquire illustrations from science for his sermons that would help him share his excitement for the Creator of the universe. One of his graduate degrees was in Biblical languages, and in addition to Greek and Hebrew, he kept up with reading a few verses each week in Aramaic and Syriac for many years, carefully charting his progress on graph paper. Our Dad loved to learn, and never stopped studying the Word for almost 80 years.

Our Dad was a writer. A natural outgrowth of the correspondence courses he developed while at Emmaus was a series of over 50 books about the Bible, most of which were written in ordinary English. Designed to be easily translated and quickly understood by natives learning English, these books have found their unique place in the mission field. We thank the Lord that He brought Gertrud into his life after our Mom died almost 40 years ago, and blessed them both as they labored so ably together. Their work with, and the Lord's blessing on Everyday Publications for the last thirty-eight years has been a source of blessing to countless readers around the world. On his 90th birthday I suggested perhaps he should slow down into a period of retirement, and his answer was an announcement that I was too late - he had just started another book. The word incorrigible suddenly took on new meaning. But dedication and commitment describe him more accurately. He was here for a purpose, and was determined to serve his Lord to the end. Our Dad loved

to share his understanding of the Word through written words.

Our Dad was a great Dad. Although his busyness meant that he couldn't spend as much time with us as he would have liked, we always understood, and were never resentful, assured by our Mother that He was serving the Lord. His determination to help us with our homework, some of the concepts he taught us and his fine example are things we will never forget. We knew and felt his love for us, and appreciated his prayers for us. And, as we all grew older, and scattered around the country and the world, our Dad was also our friend. Always grateful for a phone call to catch up on our family news and to share his latest ambitious project, he prayed for us and for our families daily, praying particularly for the salvation of each of his 11 grandchildren and 15 great grandchildren. We are proud that he was our father. We indeed have a goodly heritage. Our Dad was a great man.

Of all the hats he wore, however, his most cherished was that of a servant of the Most High. His determination, his drive and all his energy were focused on serving his Master, Who loved him and gave Himself for him. Our Dad was a faithful servant. To live, for him, was Christ, and serving his Lord was a genuine luxury and privilege. And he knew that to die and be with Christ was even better. He realized his body was shutting down, and looked forward with eager anticipation to seeing His Lord and Master face to face. He realized his latest book would have to be finished by others. His Master was calling him home to finally rest from his work. Death was not a fearsome foe, but a friend who would soon release him from the grasp his

body held on him.

And now he is with his Lord. And it is better. He told us he wanted to hear The Shout and be caught up with the Lord's people. But, as the Psalmist has said, "Precious in the sight of the Lord is the death of His saints." We think that the death of our Dad is especially precious, and that the Lord has taken him home a little early to enjoy some extra fellowship with His faithful servant, inviting him personally to "enter into My joy". And there the joy is mutual. One of Dad's favorite hymns expresses so beautifully that wonderful truth.

*He and I, in that bright glory
One deep joy shall share.
Mine, to be forever with Him,
His, that I am there.*

Through all his service for the Lord, through his editorials for Missions magazine, (his last is in the March issue) his contributions to Choice Gleanings, his help with Literature Crusades, his work at Emmaus and his labors for Everyday Publications, our Dad's life has touched countless people around the world.

We will miss him immeasurably, but we rejoice in the certainty that he is with his blessed Lord. His service for the Lord has been a life-long expression of worship. Now that his life of service on earth is over he can praise our Lord forever for all that He has done, and worship Him forever for all that He is.

Our Dad is there in Immanuel's Land, where the Lamb is all the glory.

**To read more on the life of R.E. Harlow, see the recent article in Uplook Magazine.*

Fay Smart: A Life That Was Pleasing to God

Margaret Smart Reid

In December, 2002, friends around the world said goodbye to Fay Smart, who went Home to be with the Lord at the age of 90. Her exemplary life impacted the many Emmaus Bible College staff, faculty and students who knew her. Many Emmaus graduates on the foreign mission field will greatly miss her lively interest in their lives, her encouraging letters, and her consistent prayers for their ministries.

Euphemia McNicol Surgenor was born in Scotland in 1912, and moved with her family to the USA in 1920. An excellent student and talented cellist, she graduated from high school at the top of her class. Continuing her studies at Mt. Holyoke College in Massachusetts, Fay earned her way through college with academic scholarships and employment, not an easy task during the early years of the Great Depression. She was elected to Phi Beta Kappa (honor society) in her junior year, and earned a bachelor's degree in Chemistry with high honors at the age of 20.

Fay's lifelong commitment to Bible study and foreign missions began during her childhood. She observed a pattern of service to the Lord in the lives of her godly parents, Duncan and Catherine Surgenor, who were actively involved in their assembly in

Hartford, CT. Although money was scarce, her family often entertained missionaries in their small home. An autograph book, started in childhood, contains messages to Fay from many missionaries and preachers who visited in their home in the 1920's and 30's. In Fay's senior year of college, a young Canadian evangelist and church-planter passed through Hartford on his way to do missions work in the West Indies, and a message signed by "John Smart" was added to her autograph book!

Fay and John Smart were married in 1938, and faithfully served the Lord together for over 37 years. They settled in Toronto, Canada, where Emmaus Bible School was launched by John Smart, R.E. Harlow and C. Ernest Tatham in 1941. The purpose of the school was to teach the Word of God, so that students would be equipped to serve the Lord more effectively on foreign mission fields and in their homelands. Over the past 62 years, many preachers, teachers, missionaries and active local church members have received a solid biblical grounding at Emmaus.

The early years of Emmaus Bible School were busy years for Fay. In addition to raising four lively children and supporting her husband's expanding ministry, Fay

taught English and Writing courses at the fledgling Bible school. To assist Christian servicemen and women in their study of the Bible while they were serving overseas during World War II, the first Emmaus correspondence courses were written by John Smart and Ed Harlow. Their wives provided vital assistance by typing, mimeographing and mailing these early courses. Their vision and sacrificial effort of faith was greatly blessed and expanded by the Lord. Over the succeeding years, Emmaus Correspondence School has reached millions of people worldwide with the Gospel and sound biblical teaching.

Throughout their lives, Fay and John Smart were vitally involved in foreign missions. John Smart helped form Canada's Missionary Service Committee, was a charter member of Christian Missions in Many Lands, and traveled to many countries to assist and encourage missionaries. In 1951 the Smart family moved to New Jersey, where John became the editor of Missions magazine (then called *The Fields*). Fay worked behind the scenes, editing and typing all the articles and letters from missionaries, and meticulously correcting the magazine proofs. Their work together on the magazine continued for many



years. Fay also wrote a children's book about the five missionaries who were martyred in Ecuador in 1956. Many missionaries fondly remember John and Fay's "round the world" trip in 1971, during which they encouraged and fellowshiped with missionaries and national Christians.

John Smart served as President of Emmaus Bible College from 1965 until his sudden Homecall in 1975. During these years Fay taught Creative Writing courses at Emmaus, disciplined students and was actively involved in Emmaus life. John and Fay's daughter, Marnie ('66), and their granddaughter, Catherine Reid ('78), both studied at Emmaus. In 1975 their son-in-law, Dr. Dave Reid, joined the Emmaus faculty, and Fay and John rejoiced that Dave and Margie and their three children now lived nearby. Dave often said that the usual "interfering mother-in-law" jokes didn't apply to his mother-in-law! In His grace, the Lord provided Fay with family members living nearby before He called John Home to heaven, just 6 months after the Reid family moved to Illinois.

After John's death, Fay continued to live in the Chicago area for another 20 years, actively serving in her local assembly, discipling young believers, teaching women's Bible studies and volunteering with the Emmaus Correspondence School. She co-authored an Emmaus correspondence course, aptly named *The Woman Who Pleases God*, with Emmaus faculty member Dr. Jean Young, Fay's close friend and prayer partner. She maintained her involvement in foreign missions, writing a booklet on intercessory prayer for Everyday Publications.

Beloved by all her family, "Nana Fay" greatly enjoyed being involved in the lives of her children, eight grandchildren and six great-grandchildren. Her grandchildren and great-grandchildren especially remember snuggling close to "Nana Fay" while she read stories to them! Most importantly, her faithful prayers for her family remain our invaluable legacy.

When Fay moved to Pittsboro Christian Village seven years ago she rejoiced that now, freed from household duties, she had more time for prayer, Bible study and writing letters of encouragement to missionaries! Fay's disciplined prayer life included long lists of people and daily requests. She consistently prayed for each missionary listed in the North American and British missionary handbooks, which were well worn and annotated long before each year ended. She continued her life-long study of the Bible, leaving behind an extensive collection of journals in which she had written thoughts

and insights from Scripture. On a limited income, she lived frugally in order to minister financially to missionaries, and most of her small estate was specifically designated for the Emmaus Correspondence School ministry and other foreign missions.

Fay Smart made it her life-long goal to live a life that was "pleasing to Him." Her wealth of experience, practical wisdom and knowledge of the Lord through a lifetime of walking with Him, her love and devotion to her husband and family, her service to the saints, her strength and trust through times of trial and loss, her consistently thankful attitude, her humility and gentle demeanor, her cheerful and uncomplaining spirit—her family, her friends and the Emmaus family around the world thank the Lord for Fay Smart and for her example to us of a Christ-honoring life.

In honor of Mrs. Smart, her assembly has established the ***Fay Smart Scholarship*** for women of academic distinction. Contributions to this scholarship fund can be sent to: Emmaus Bible College, 2570 Asbury Road, Dubuque IA 52001.

Financial Report

Kenneth A. Daughters, President

Emmaus Bible College is a non-profit organization meant to serve the assemblies of the Lord's people by training future leaders in biblical studies.

Three-quarters of our income is from student fees, but we are dependent on gift income in order to keep our education affordable. Our policy is not to solicit funds, and much of the time we are so quiet that we do not even let our needs be known. Occasionally, we mention a need or two to those who are our stakeholders, and we are pleased that they respond by helping us.

God blessed us mightily in the 90's. We doubled the size of the school and added many new faculty and programs. We also built Smith Hall to accommodate the growth. The recession that began in the spring of 2000 has been hard on us. Our enrollment has slipped back

about 7% from our record year, and our donors have had less ability to help us. We have faced deficit budgets of \$600,000 each of the last two years. Gifts to our General Fund (for Operations), and our Faculty and Staff Aid Funds have declined steadily. Thankfully, by switching to austerity budgets and receiving good gifts through estate planning we have minimized the deficits. Unfortunately, we have had to raise the cost of tuition.

Our vision of what the Lord would have us do is bright. We are adding two new programs this fall, Teaching English as a Second Language, and Counseling. We continue to succeed in helping stimulate the health and growth of the assemblies by sponsoring conferences and seminars. Our plan is to offer some of our best college courses on-line so that those who cannot come to Dubuque can access our education at home.

What can you do to help us? First and foremost PRAY. We want to stay in the center of God's will and need your help in prayer to serve Him wisely as we follow the Spirit's leading. Second, ask those young people you know who could benefit from our education to consider studying with us. If you would like to help a student attend Emmaus, most of our students receive financial aid to subsidize their education. We would also like to remove the \$2,200,000 debt on Smith Hall and complete the building project.

God has blessed Emmaus these 61 years. We are proud of our alumni serving the Lord faithfully throughout the world. We are happy to see the Lord use us even now as we seek to train future servants and leaders for our constituency. Thank you for your willingness to partner with us.

Praying for Emmaus Bible College

Two Important Prayer Requests: • *Funds are needed to remove the existing debt on Smith Hall.*

- *We need to build an endowment fund to enable needy students to achieve their educational goals and to serve the Lord.*

I will pray regularly for Emmaus Bible College through 2003.

I will pray daily for Emmaus Bible College through 2003.

I will make the ____ day of each month through 2003 a day of special prayer for Emmaus Bible College.

Send future prayer requests to me at the following address:

Name

Address

City State Zip

E-mail Phone

Spring Break in New York

During Spring Break, twenty Emmaus students scrubbed bathrooms, cleaned kitchens, and washed walls. This service was for the Market Street Mission in New Jersey. For the first couple of days, cleaning was our life. This craze for cleanliness was for the inspection the Mission was going to have for their certification by the state, which they passed. We also had many opportunities to get to know the men who were going through the Mission's rehabilitation program. They were a great encouragement to us, as well as a challenge to dedicate our lives completely to God. We were able to encourage them through our dramas, music, and conversations. In all, the trip was a blessing, and we thank "youse guys" who were our partners in prayer.

Discover Emmaus Weekend

Discover Emmaus Weekend was held March 27 through 30. And as one previewer put it, the weekend was "totally awesome". We had 105 visitors with plenty of food and fun to go around.

After attending classes on Friday and learning more about Emmaus and our programs, we kept current and prospective students busy for the remainder of the weekend. Rather than doing typical DEW events such as bowling and roller-skating, we filled the weekend with games such as Bombardment, Egg-Streme Challenge, and Extreme Contact

as well as a floor hockey tournament. We also had a Comedy Show on Saturday night and the auditorium was filled with laughter.

Throughout the weekend, we had great opportunities to gather together in worship. On Friday night, we hosted well-known Christian artist, Shaun Groves, in concert. Shaun's fun sense of humor as well as his deep love for the Lord kept the audience captivated and encouraged. On Saturday morning, alumnus Stu Modrzejewski led a session on The Principles of Leading Worship. There was an excellent turnout and it was very encouraging. Finally on Saturday evening, anyone was welcome to attend our time of prayer and praise. There are few things that seem to compare to being in a room filled with hundreds of people raising their voices in worship and praise.

The weekend concluded on Sunday with each previewer attending a church of their choice and enjoying one last meal here in our cafeteria. The next Discover Emmaus Weekend will be held October 16—19. Here in Admissions, the wheels are already spinning on how to make it a great weekend. Our prayer for each DEW is that the Lord would bring to the weekend those that desire to grow in their love and knowledge of Him, whether it be for one year or up to four years. Please continue to pray for us that the weekends would be beneficial and that the Lord would bring to Emmaus those that deeply desire Him.

Enrollment Services News

The Enrollment Services department includes Admissions, Recruiting, Financial Aid and Publications. Our mission is to recruit quality students and admit them in a timely and efficient manner while providing superior, personal service in Christian love.

We've been busy traveling around the country to let potential students know about the great opportunities here at Emmaus. As of early June, we've received 117 applications and already accepted many of those. We are expecting record growth in new students this year. Please pray with us that God would bring many students here to get grounded in the Word as they pursue their college education.

If you are interested in attending Emmaus, know someone that we should contact, or have questions about our application process or financial aid, please call Kari at 1-800-397-2425 x5. We would love to come to your assembly or youth group and let them know what Emmaus has to offer — just call us at the number above.

Fleming and MacLeod to Attend Historians' Conference

The Summer break at Emmaus is generally a time when faculty turn their attention from classroom teaching to other forms of ministry. While some members of the faculty will be found in their offices studying and writing, others will leave town for other parts of the country and the world. Special

NEWS • FROM • EMMAUS

meetings, missionary conferences, summer camps, and family times will take them away from Iowa and the Emmaus campus.

Two of our faculty, Ken Fleming, professor emeritus of missions, and Dave MacLeod, chairman of the Bible department, plan to spend one week of July in England. They hope to spend a few days in Gloucester attending a conference sponsored by BAHN, that is, the Brethren Archivists and Historians Network. The conference, to be held at Redcliffe College, will be devoted to the topic, "The Growth of the Brethren Movement: National and International Experiences." Among the many topics to be discussed will be the contributions of Anthony Norris Groves and George Müller. The conference will be held in honor of Dr. Harold H. Rowdon, whose book, *Origins of the Brethren* (1968), was a landmark in historical writing about the movement and who has influenced the wider evangelical world through his years of teaching at the London Bible College.

Emmaus Ensemble Tours Canada

During Spring Break this year, the Emmaus Ensemble traveled to visit our friends "north of the border." The Ensemble sang at seven local assemblies across the northern United States and southern Canada: Oakwood Bible Chapel, Windsor, ON; Westmount Bible Chapel, Peterborough, ON; Rossland Ridge Bible Chapel,

Ajax, ON; Scottlea Gospel Chapel, St. Catharines, ON; Blasdell Gospel Chapel, Blasdell, NY; Elim Bible Chapel, Arkona, ON; and Lakeside Bible Chapel, Sterling Heights, MI. We had a wonderful time of ministry and even got to do a bit of sightseeing with trips to the CN Tower in Toronto and to Niagara Falls. Students had an opportunity to develop skills and experience in music ministry while learning practical lessons about serving and giving to one another. We greatly enjoyed our fellowship with believers across the continent!

Our traveling didn't end with Spring Break. The first weekend in April, the Ensemble completed its annual Short Tour with stops at Countryside Bible Chapel in Stratford, IA, Plymouth Bible Chapel in Plymouth, MN, and Bethany Bible Chapel in Cedar Falls, IA. If you would be interested in hosting the Emmaus Ensemble at your local church, please contact the college for information at 563/588-8000 ext. 1124.

Iron Sharpens Iron

Emmaus is rejoicing over its third success! Iron Sharpens Iron is a forum for church leaders to sharpen one another's vision and skills for building God's Church. The third annual Iron Sharpens Iron conference was



better than ever this year as we focused on some difficult issues in church growth. Over 400 people from across the globe enjoyed the teaching ministry of Alexander Strauch (Littleton, CO) as he targeted issues including Conflict Resolution, Gender Contribution, Generational Succession and Musical Expression. 22 leaders presented elective seminars on 25 topics related to church growth. Meal times were filled with good food and vibrant fellowship. Many were delighted with "Hotel Emmaus" as we filled our dorms to their capacity with new and returning guests. The conference received excellent ratings from the attendees and leaders, many of whom offered helpful feedback to enhance next year's conference. Lord willing, Iron Sharpens Iron 2004 will be held at Emmaus the weekend of May 27-30. CD's and tapes of the conference may be purchased by visiting our website at www.emmaus.edu or by contacting Jesse Lange, 2570 Asbury Road, Dubuque, IA 52001, 563.588.8000 x1113. Audio recordings of each seminar are also accessible by visiting the ISI schedule page on our website. We're pleased to extend the ministry of the conference to all who can benefit!

Emmaus On the Road



If you would like more information on having faculty speak at your assembly, retreat, conference or camp please call 1-800-397-2425 or e-mail info@emmaus.edu.

Northeast	Midwest	
<p>Dave Glock, Camp Li-Lo-Li, Randolph NY June 29-July 5; David MacLeod, Littleton Bible Chapel, Littleton CO June 22; Fairview Bible Chapel, Boulder CO June 29; Northeast Bible Chapel, Colorado Springs CO June 22, 29 (p.m.); Ben Mathew, Camp Li-Lo-Li, Randolph NY Aug 3-9; Dave Reid, Groton Bible Chapel, Groton CT Aug 2-4; Dan Smith, Prospect Bible Chapel Conference, Hartford CT Sept 20-21; Steve Witter, Greenwood Hills Gospel Chapel, Fayetteville PA Sept 7</p>	<p>Ken Daughters, Family Camp, Kansas Bible Camp, Hutchison KS June 29-July 5; Koronis Bible Camp, Paynesville MN July 20-27; Jack Fish, Prophecy Conference, Grand Rapids MI June 27-29; Ken Fleming, Arbor Oaks Bible Chapel, Dubuque IA June 1, 15, 22, 29; Virginia Gospel Chapel, Virginia MN Aug 10; Storybook Lodge, Gilbert MN Aug 10-16; Dave Glock, Oak Lawn Bible Chapel, Oak Lawn IL July 6, 13, Aug 10; Koronis Bible Camp, Paynesville MN July 20-27; David MacLeod, Lake Geneva Summer Conference, Conference Point, Williams Bay WI July 19-27; Lombard Gospel Chapel, Lombard IL Aug 3, 10, 17, 24; Woodside Bible Chapel, Maywood IL Sept 7, 14, 21, 28; Arthur Manning, Twin Lakes Bible Camp, Twin Lakes IA June 22-27; Koronis Bible Camp, Paynesville MN July 20-27; Dave Reid, Lombard Bible Chapel, June 1, 8, 15, 22, 29; Northwest Bible Chapel, Chicago IL July 6, 13, 20, 27; Dan Smith, Grace Bible Chapel, Kenosha WI Aug 22-24; Lake Geneva Family Camp, Lake Geneva WI Aug 29-Sept 1; Mark Stevenson, Warrenville Bible Chapel, Warrenville IL</p>	<p>June 15, 22, 29; Park Manor Bible Chapel, Elgin IL July 6, 13, 20, 27; Arbor Oaks Bible Chapel, Dubuque IA Aug 3, 10, 17, 24, 31, Sept 7, 14, 21, 28; Steve Witter, Warrenville Bible Chapel, Warrenville IL July 6, 13; Warrenville Bible Chapel, Warrenville IL Sept 21, 28; Mark Woodhouse, Koronis Bible Camp, Paynesville MN July 21-26</p>
<p>Southeast</p>	<p>West</p>	
<p>David MacLeod, Anniston Bible Church, Anniston AL Aug 31-Sept 3; Dan Smith, Word Alive Conference, Washington GA Sept 12-13; Lakeside Bible Chapel, Washington GA Sept 14; Steve Witter, Parkway Chapel, Winston-Salem NC Aug 10</p>	<p>Ken Daughters, Pacific Coast Christian Congress, Mt Hermon CA Oct 6-10; Dave Glock, Lakeside Bible Camp, Clinton WA June 22-27; Ben Mathew, Koinonia Conference Grounds, Watsonville CA July 20-26; Steve Witter, Verdugo Pines Bible Camp, Wrightwood CA July 27-Aug 9</p>	
<p>Foreign</p>		
<p>Floyd Schneider Graz Austria, June 6-July 23</p>		

READINGS

From Those Who Have Gone Before...

We live in a time of turmoil and triumph, conflict and confidence. It is sometimes helpful to hear the words of those who have preceded us and lived through similar times. The collection of quotes on this page will be uplifting and encouraging - helping us to focus on the True Source of our strength.

"The ways of God are mysterious and profound beyond all comprehension - "Who by searching can find Him out?" God only knows the issue of this business. He has destroyed nations from the map of history for their sins. Nevertheless, my hopes prevail generally above my fears for our Republic. The times are dark, the spirits of ruin are abroad in all their power, and the mercy of God alone can save us." (Abraham Lincoln, December 1862, in speaking with Reverend Byron Sunderland.)

"America was founded by people who believed that God was their rock of safety. I recognize we must be cautious in claiming that God is on our side, but I think it's all right to keep asking if we're on His side." (Ronald Reagan, January 25, 1985, Second Inaugural Address.)

"But all of us - at home, at war, wherever we may be - are within the reach of God's love and power. We all can pray. We all should pray. We should ask the fulfillment of God's will. We should ask for courage, wisdom, for the quietness of soul which comes alone to them who place their lives in His hands." (Harry S. Truman, 1950, The National Day of Prayer Information Packet.)

"If there is anything in my thoughts or style to commend, the credit is due to my parents for instilling in me an early love of the Scriptures. If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity." (Daniel Webster, Benjamin Morris, *The Christian Life and Character of the Civil Institutions of the United States of America.*)

"I feel no anxiety at the large armament designed against us. The remarkable interpositions of heaven in our favor cannot be too gratefully acknowledged. He who fed the Israelites in the wilderness, who clothes the lilies of the field and who feeds the young ravens when they cry, will not forsake a people engaged in so right a cause, if we remember His loving kindness." (Abigail Adams, June 20, 1776)

"It is no slight testimonial, both to the merit and worth of Christianity, that in all ages since its promulgation the great mass of those who have risen to eminence by their profound wisdom and integrity have recognized and revered Jesus of Nazareth as the Son of the living God." (John Quincy Adams, Tryon Edwards, *The New Dictionary of Thoughts.*)

"Righteousness alone can exalt them as a nation. Reader! Whoever thou art, remember this, and in thy sphere practice virtue thyself, and encourage it in others." (Patrick Henry, May 1765.)

JOURNAL TOPICS

In the Current Issue of *Emmanuel Journal*

David J. MacLeod, "*The Trinity and Scripture*"

Charles T. Grant, "*Our Heavenly Father*"

S. Lewis Johnson, Jr., "*Paul vs Peter, or the Bishop of Rome Fallible After All: An Exposition of Galatians 2:11-14*"

Larry Dixon, "*The 'Shy' Member of the Trinity: The Holy Spirit*"

Charles C. Ryrie, "*Why Sacrifices in the Millennium*"

The *Emmanuel Journal* is available for only \$7 a year (\$10 Canada and overseas), and each issue contains thoughtful and scholarly articles on issues facing the church today. For subscription information, please write to The *Emmanuel Journal*, 2570 Asbury Road, Dubuque, IA 52001, e-mail info@emmaus.edu, or call (800) 397-2425.