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1988

The Fundamentalist Journal

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1-1988

## The Fundamentalist Journal Volume 7, Number 1

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# Fundamentalist

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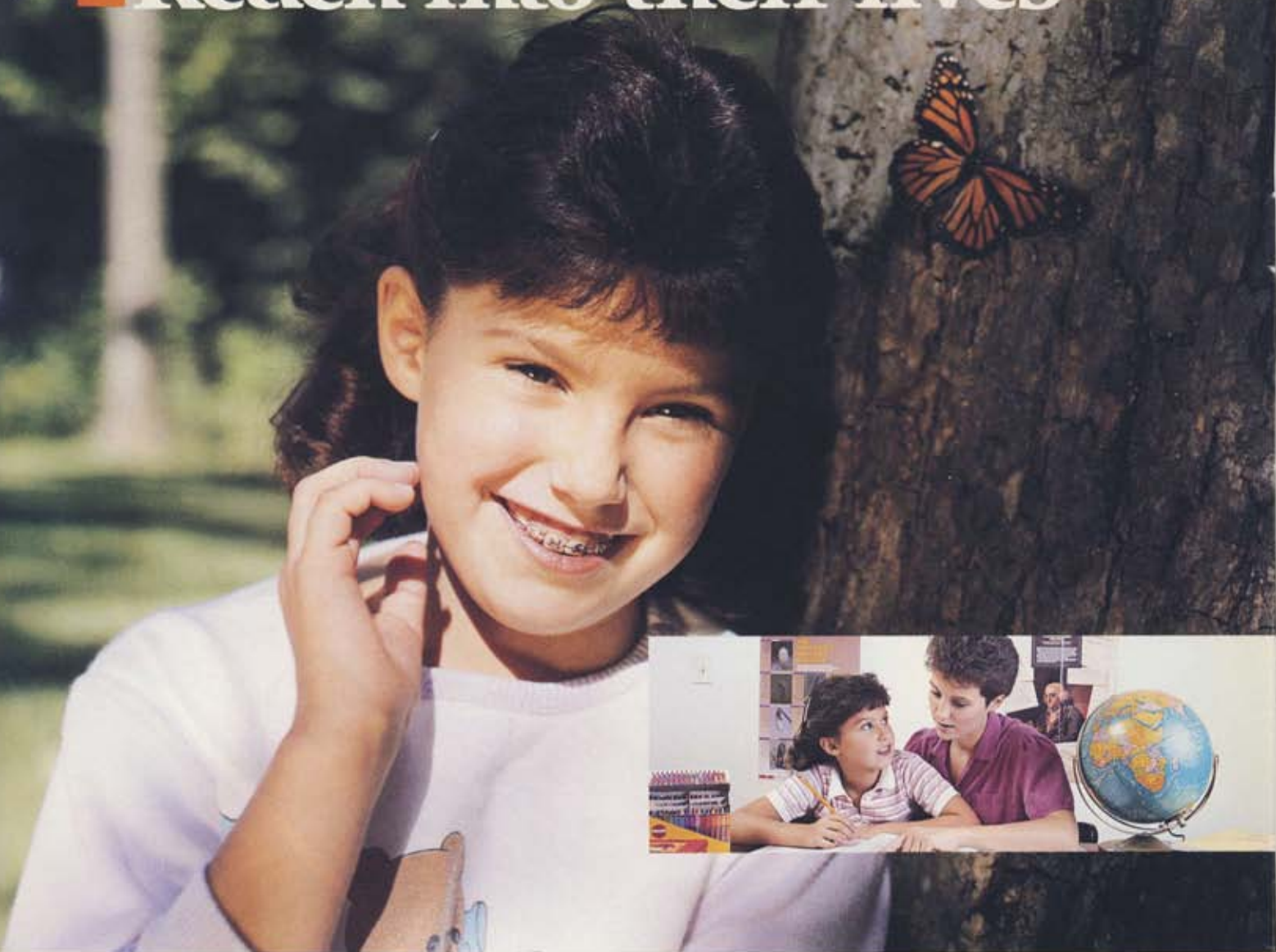


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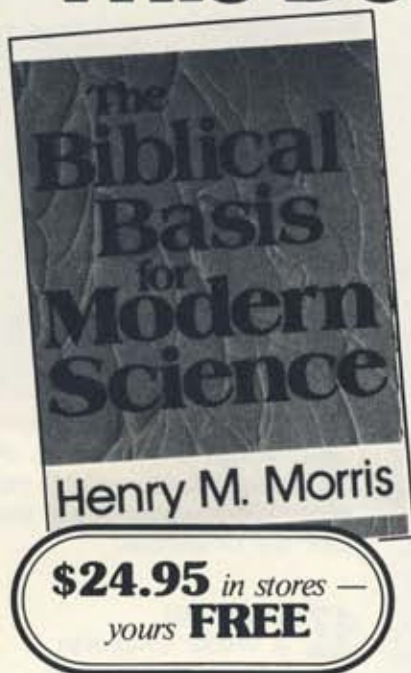
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# FOR SERIOUS CHRISTIANS, THIS BOOK CRIED OUT TO BE WRITTEN



*We quote from the editorial report that prompted us to select this book for the Conservative Book Club:*

"Any honest believer will admit that he has often found himself facing uncomfortable difficulties and dilemmas when confronted by the pronouncements of scientists (genuine or pseudo) on matters that concern controversial Biblical passages involving scientific areas. We search for explanations, but too often come up with weak ones that don't even convince us.

This book should help straighten us out. Henry Morris brings together those key Biblical insights and instructions related to all the natural sciences. In his own words:

*'Whenever a Biblical passage deals either with a broad scientific principle or with some particular items of scientific data, it will inevitably be found on careful study to be fully accurate in its scientific insights. Often it will be found even to have anticipated scientific discoveries.'*

A large order, but I think Morris fills it admirably in what can only be called a monumental volume. The main thrust of the book is to reassure theists of the validity of the Scriptures not only as a guide to living but as an explanation of the facts of the natural sciences, of mankind, and of the world around us. *It may well be the means of liberating a reader from long-time doubts and give him ammunition for confrontations with the scoffers.'*

Dr. Morris has served for 28 years on the faculties of major universities — including 13 years as chairman of the Civil Engineering Department of Virginia Polytechnic Institute and State University. He is the president of the Institute for Creation Research. So isn't this book heavy going for the nonscientist? Again, our editor:

"The book is a mass of scientific exposition and evidences, but so clearly written and well arranged visually that it held the attention of even a layman with minimal scientific background like myself."

As for the theological position of Dr. Morris, our editor writes:

"Basically evangelical Protestant, but I think there's very little that's not fully consonant with conservative Catholic teaching. As a matter of fact, I found much of his thinking and even his style reminiscent of Chesterton's *Orthodoxy*. You could say Morris' overall argument almost parallels Chesterton's, with the addition of technical references!"

## *Answers questions no thinking believer can ignore*

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- ✓ Apparent discrepancies in Scripture. (Dr. Morris gives unbelievers a full hearing, answers their questions — and then fires some pointed questions right back at them.)
- ✓ Great pioneers in science who had no doubt that the Bible is the inspired word of God.
- ✓ "Miracles and the Laws of Nature."

- ✓ Problems with the "big bang" theory. Other modern theories of creation and solar system that don't hold up — even on scientific grounds.
- ✓ "Fossils and the Flood": new findings that strengthen the old arguments for Genesis.

One publication that would be unsparing if Dr. Morris failed to do justice to the case for inerrancy is *The Biblical Evangelist*. So its review carries great weight:

"Morris ... is the man to whom Biblical Christianity probably owes more in answering the pseudo-science of evolution than to any other. ... The average reader will be amazed that the Bible and science are so inter-related."

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The lady at the clinic spoke only of the "mass of cells" before the abortion was performed. But by the grace of God Joshua survived the procedure, proving that he was more than just "A Particle of Conception."



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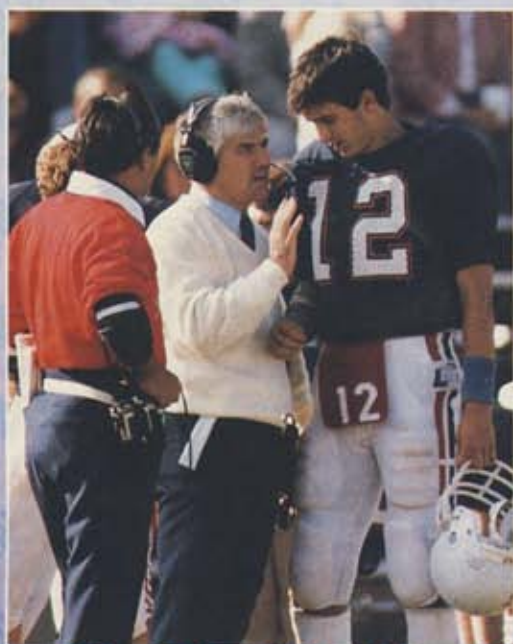
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# TENNESSEE TEMPLE UNIVERSITY

## Alumni Spotlight



### Morgan Hout

*Class of '71*

Head Football Coach  
Liberty University

I'm so thankful that the Lord allowed me to attend and graduate from Tennessee Temple University. Each day as I compete, not only in the arena of life, but in the arena of NCAA Division I-AA college football, I find that the things I had learned at Temple have sustained me. The teachings that I learned in the classroom and in Chapel are those things that I turn to now whenever I am pressed. "The platform upon which my life is built has been those things which the Lord allowed me to learn while at T.T.U."

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## You Said It

### Positive outlook...

You have done an excellent job of putting together an attractive publication. The articles are well-written, informative, and give us the positive outlook we need as Christian parents and educators.

"Battling Textbook Bias," about Mel and Norma Gabler, meant a lot to me since they are from my home state.

Gerri Hoover  
Burnet, Texas

### Really touched us...

We read and enjoy each issue of the *Journal*. The September issue really touched us because we have a 17-year-old who is loved and a big part of our family. To lose her to the streets, as some of the teens in the articles, would break our hearts. Thank you for devoting an issue of the *Journal* to this very important subject.

John L. Elder  
Selden, New York

### Immeasurable grace...

Thank you for the October issue of *Fundamentalist Journal* which addressed the issues of pain and death and the believer's response to them. We suffered the loss of our two teenage girls on June 6, 1986, through an automobile accident after vacationing in southern California. The articles articulated many of our thoughts and feelings.

Christians are not exempt from the "disasters" of life, but we have an immeasurable amount of the grace of God that we can draw upon in our times of need (Heb. 4:15-16). It has also given me

more empathy in my ministry to help those who are hurting and suffering.

John Romanosky, Pastor  
Brigham City Bible Church  
Brigham City, Utah

### Jesus and "Barbie"?...

Regarding "Toys with Christian Values" in your November issue, I had to write to express my point of view for the action figures mentioned. I have seen a line of these action figures, including Jesus and Paul. I cannot express in words how I felt about this, but something less than joyous. All I could see was some good-intentioned friend, aunt, or grandmother giving a child an action figure of Jesus, only to have it disrobed and plunged into a toy hot tub with "Barbie." After all, action figures are action figures. Only the name made this action figure "Jesus." I don't feel it is something that should be left in the hands of a child—to go hand-to-hand combat with "G.I. Joe." Somehow I feel that this is a well-intentioned over-compensation to the problem of toys. It could be worse in many ways than what secular interest toys are offering.

Thanks for your good work in the *Journal*.

John Newton  
Longview, Texas

**Editor's Note:** *News Briefs* entitled "Penthouse Launches New Offensive Against Anti-Porn Activists" and "ACLU Joins Suit Against 'Bible Ladies'" appeared on pages 62-63 of our October issue. We inadvertently left out the fact that attorneys from The Rutherford Institute are handling both cases. Our apologies to John Whitehead and his fine staff.



**"I 'Retired Early'...**

**THEN MADE \$27,000**



## **PART-TIME IN A BUSINESS OF MY OWN"**

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"Well, word got around about how much money I had saved and that opened a whole new world of opportunity. Ever since then I've been like a cat on a hot tin roof! **The first year I did 15 roof jobs. Almost double that the second year, and had a huge backlog.** Most of these were big jobs like the county home, the Chevy-Buick garage, bank buildings, city hall. Big jobs mean big money!"

"The business I used to be in had been pretty good to me, but I really had to work both nights and days. **With Pace, business just seems to fall into your lap.** I don't really do any promoting or 'selling' ... most of my sales come from referrals, and my phone's ringing all the time."

"What I like to tell people is that Pace offers a fine income opportunity. You can

start working as little as two hours a week and then go full time when your income exceeds your regular job."

What our successful Pace distributor is too modest to say is that he actually did over **\$100,000 worth of roofing business last year, in spite of living in a depressed farming area!** And that's working less than half of the year, leaving the rest of the time for his family and other interests.

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## Purpose

This magazine is committed to the historic fundamentals of the Christian faith, biblical separation, moral absolutes, the priority of the local church, and world evangelization. Although no magazine or individual can speak for the overall Fundamentalist movement, it is our desire to create a forum to encourage Christian leaders and statesmen to defend biblical Christianity. We will examine matters of contemporary interest to all Christians, providing an open discussion of divergent opinions on relevant issues. The *Fundamentalist Journal* will also reaffirm our history and heritage, as well as point the way to the future.

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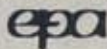
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## From the Publisher

**Leadership.** Everything rises and falls on leadership. Inside we look at the characteristics and traits of a good leader. To illustrate the articles we have selected portraits of two men, pastors Ed Dobson and Don Norman, who we feel demonstrate a unique ability to blend both management and ministry. The latter joins authors Ronald E. Hawkins and Doug Bookman in presenting a descriptive analysis of godly leaders.

**An Old Subject.** Our January issue focuses on abortion. Why are we covering it again? Because it is a horror that will not disappear with the trash—like the millions of unborn lives we allow to be carried to the dump, incinerated, or disposed of in similarly inappropriate manners.

I was on the "Donahue" show recently, and a member of the studio audience, who was aware of my stand against abortion, asked me who would assume responsibility for all the unwanted babies if there were no abortion. I quickly responded, "We will."

Our Liberty Godparent Home, and a national network of other organizations, are prepared to take in any young girl facing a crisis pregnancy, and offer her housing, continuing education, adoption services, and follow-up counseling.

We have established a prototype ministry here in Lynchburg. We are not the first or the only church to provide such a unique outreach to unwed pregnant girls. With the help and knowledge offered from half a dozen groups such as Sav-A-Life in Birmingham, Alabama, we learned how to build a program that ministers to these young girls, that saves their unborn babies, and that places many of those babies in the arms of hopeful adoptive parents. We in turn are training others to do likewise. With six years of experience, our LGH staff travels the nation conducting seminars and providing intensive

training to churches and organizations that want to get involved in this lifesaving mission.

These girls are not merely warehoused in our home until they deliver their babies. If they are in high school, they can continue taking classes and not miss any of their schooling. We offer a variety of arts and crafts programs and other life-enriching courses. We minister daily to their spiritual needs, providing the scriptural nourishment they need to build a new life.

We also have the opportunity to minister to couples yearning to adopt a precious little child. We have a hundred families waiting for every baby that is placed for adoption. Our adoptive families must meet all the Virginia state criteria—which are very rigid—for adopting children. In addition, they must be born again, participating in a Bible-believing church, conducting a family altar, and have a clear Christian testimony. That is why I was able to respond to the man in Phil Donahue's audience as I did.

If you or anyone you know is facing an unwed or an unwanted pregnancy, call our toll-free number 1-800-LIFE AID. Speak with one of our trained counselors and receive help through our Liberty Godparent Home. If you are interested in more information on how to establish a ministry of this nature, whether it be as simple as the telephone help line or as complex as a maternity home, call our Liberty Godparent Home at (804) 847-6806. Our staff will be happy to help you.

I hope the articles we carry on this critical subject will not only inform you, but will also challenge you to get involved in this ongoing battle to save the unborn.

*Jerry Falwell*



# On Resolutions and Challenges

**"L**ord, when saw we thee an hungered, and fed thee? Or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? Or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethern, ye have done it unto me" (Matt. 25:37-40).

A cup of cold water. A warm coat against winter's chill. A hot meal. Shelter on a stormy night. Most of us have never faced a bleak morning wondering if we would find these things by nightfall. We don't think about these basic needs, because we never lack them. Perhaps fleetingly, at Thanksgiving time or during the Christmas season, thoughts of the hungry, homeless, and troubled people of our land pass through our minds. The spirit of the holidays may even prompt us to help a stranger, donate a little more for the poor, or prepare a meal for the hungry. But now it's January. Will 10 or 11 months pass before we are moved with compassion again to help "the least of these"?

**The Mission of the Church.** In His Great Commission to the church, Christ commanded us to "go" and to "teach" and to "baptize." The primary mission of the church is to win lost souls to Christ, to guide them into local Bible-believing churches, to meet their spiritual needs, to disciple them to become worshippers of God, and ultimately to train them to become soulwinners themselves. We must never break away from that commission—even in the name of meeting the basic needs of the desperate, lonely people of our society. For without the primary goal of soulwinning, the church becomes just another social agency doing good works.

**The Mercy of the Church.** The "social gospel" is no gospel at all. It sends men and women to hell on a full stomach. But I am afraid that New Testament, Bible-believing churches have failed to realize that people facing hunger, homelessness, and all manner of immediate earthly troubles often cannot think in terms of their eternal destiny. I believe



**The church of the Lord Jesus Christ is not to be ministered unto but to minister.**

the New Testament church, as commissioned in Matthew 28, is also the institution ordained of Christ on this side of heaven to meet the needs of its own people and to reach out and do good to all men, as Christ taught in Matthew 25.

In our reluctance to reach men's souls by meeting their needs, we have thrown the baby out with the bathwater. They are still hungry—and still on the road to hell. Christ's church has not fulfilled His commission to "go" and "teach" and "baptize" them, nor His command to feed, and clothe, and shelter them.

We must do both. We are to win the lost and we are to care for the needy—whether they hunger or thirst, whether they are friends or strangers, whether they are homeless, naked, or in prison. Christ's command to win the lost cannot be separated from His command to care for the needy.

**The Majesty of the Church.** God has ordained that His church should be without spot or blemish (Eph. 5:27). If ever the church needed to project a majestic testimony it is today. The tragedies of 1987 hurt the church of Jesus Christ badly. It has sustained many injuries and suffered grievously. God did not promise that His church would not face adversity, but thankfully, He did promise the church perpetuity. No person or government can eliminate God. No philosophy can repress God. And no action by man—no matter how immoral—

can stop the church of Jesus Christ from marching on.

Satan knows he cannot destroy the church. But he continues to attack it because in so doing he brings about the greatest tragedy. Men and women turn a deaf ear to the witness of the church. They scorn the gospel preached by the church. They turn their backs on God and spend eternity in perdition's consuming flames—because they do not trust the church. Swift restoration of the testimony of the church must be a priority. We need to pray for holiness in our churches, from the pulpit to the back pew.

**Ministry of the Church.** How can we once again prove to the lost people of this world that the church of Christ has the answer for all their needs—spiritual and physical? James gives us the answer. "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to thy body; what doth it profit?"

The church is not to be ministered unto but to minister. The time has come for the majestic church of the Lord Jesus Christ to minister to today's world by obeying Christ's commands of mission and mercy. We are not here to be helped but to be of help.

I am asking God to allow me to once again concentrate my efforts on building a local Bible-believing church that is consecrated to upholding the majesty of the church—through a ministry that is dedicated to the mission of winning souls and focused on showing the mercy of Christ to a lost and needy world.

Join me and the Thomas Road Baptist Church ministries as we reach out to help hurting and heartbroken lives. Let us do it in the name of Christ.

"Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me" (Matt. 25:44-45). ■



# YES, CHRISTIANS NEED HELP!



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Dr. Jerry Falwell

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# When Pastors Make Mistakes

by Edward G. Dobson



I get a lot of interesting letters. I enjoy letters from people whose lives have been changed through the ministry of Calvary Church. I don't really enjoy letters from people with "concerns," "objections," and so forth. But these letters are necessary. I accept them as opportunities for reflection and growth, and I ask God to help me see what He wants me to learn through criticism. I received such a letter one recent Tuesday morning.

The Sunday before, I had preached on leadership in the church, and I raised the issue of the role of women in the church. I stated that we as Evangelicals and Fundamentalists had done rather poorly in understanding and articulating this issue. I mentioned that I would like to preach an entire series of sermons on the role of women in the church. As a footnote I added what I thought was a touch of humor. "Of course," I said, "that series may be only one minute in length!" Everyone laughed—well, almost everyone.

Now, I meant nothing harmful by that comment. I certainly did not intend to offend anyone. Then I got the letter. It was from a young attorney in our church. She is a relatively new believer. Listen to what was on her heart.

"Today I wept when I left Calvary Church, which based upon my training in my discipline is extremely out of character for me. I am not distressed for myself, for regardless of your stated position that women's ministries deserve only a one-minute discussion in a future sermon . . . I have no doubt that the Lord has called me even as a woman to be His servant and to use the gifts of intellect, administration, and leadership for His greater glory. . . . My tears today were not for me, but for the women who because of what was perhaps an off-hand comment by you will never come to know the Lord. Women who because they seek so desperately to understand their changing role in our society as well as their role in God's kingdom, will harden

***Apologizing is not easy.  
Making a public apology  
is very difficult.  
But I knew it was  
the right thing to do.***

their hearts to the Lord because they may have interpreted your comments to mean that they just don't count, either at Calvary Church or with the Lord.

"Pastor Dobson, as a young attorney I have lost several cases because of remarks made by me that were neither well thought out nor well-researched. How much more important your calling is and how much more devastating your remarks can be when you think of it as souls lost for the Lord. As I am sure you know, a word wrongly spoken, whether to gain a laugh or to achieve a point, can never be completely or effectively retracted.

"Thank you for your time and consideration in reviewing my thoughts. I will continue to lift you and your ministry up to the Lord in prayer."

Of course I did not mean to imply that the role of women merited only a one-minute sermon, or that women do not count at Calvary Church. I was joking! Can't people take a joke?

As I read and reread the letter, two points became abundantly clear. I had offended and hurt a young believer. I was wrong in making that comment. I knew what I had to do. I called the person who wrote the letter and admitted I was wrong. I asked her to forgive me. Then I read the letter to our church board. I wanted them to see how even off-hand comments can be perceived by those attending our church. As I prayed and

read the Word I realized I should apologize to the entire congregation the next Sunday. Apologizing is not easy. Making a public apology is very difficult. But I knew it was the right thing to do.

The next Sunday morning as I stood to lead the congregation in the pastoral prayer I said, "Before I lead in prayer I must apologize and ask your forgiveness." I explained the joke from the previous Sunday's sermon. I confessed that it was insensitive to the many women in our church who daily struggle with their role in the marketplace. I told them that I had demeaned women by implying that their role in the church merited only a one-minute sermon. The truth is that the vast majority of the ministry of this church is accomplished by women—not men. "I was wrong," I said, "and I ask the congregation to forgive me. I am not infallible. I will make mistakes. Thank you for letting me make them so I can grow." The response of our people to my apology was overwhelming. Their love, support, and appreciation meant a lot.

I learned some important lessons. I was reminded again of the serious nature of preaching the Word. I am handling God's truth and thereby impacting people's lives. I learned the importance of being sensitive. I must try to see my sermons from the point of view of those who sit in the pews. Now I go once a week to the empty sanctuary and sit in a pew. I ask questions. Who sits here? What are their needs? How does my sermon for this Sunday relate to them? What can I say to help them this week? I pray, "God, help me to be sensitive to the needs of everyone in this congregation." I learned not to be afraid of making mistakes. I am not perfect. I am fallible. God can overrule our mistakes and bring glory to Himself.

God has put me in a congregation of loving people, so I can minister to them and they can minister to me. I must learn from the people God has placed around me. Together we are growing, learning. With God's help we are in the process of becoming more like Christ. ■



# **“RSI Promised Total Leadership...**

## **And We Benefited From It.”**

“Obviously, I am not a novice at fund raising. But when we at Thomas Road Baptist Church decided to raise money for a new building, I called on the services of RSI.

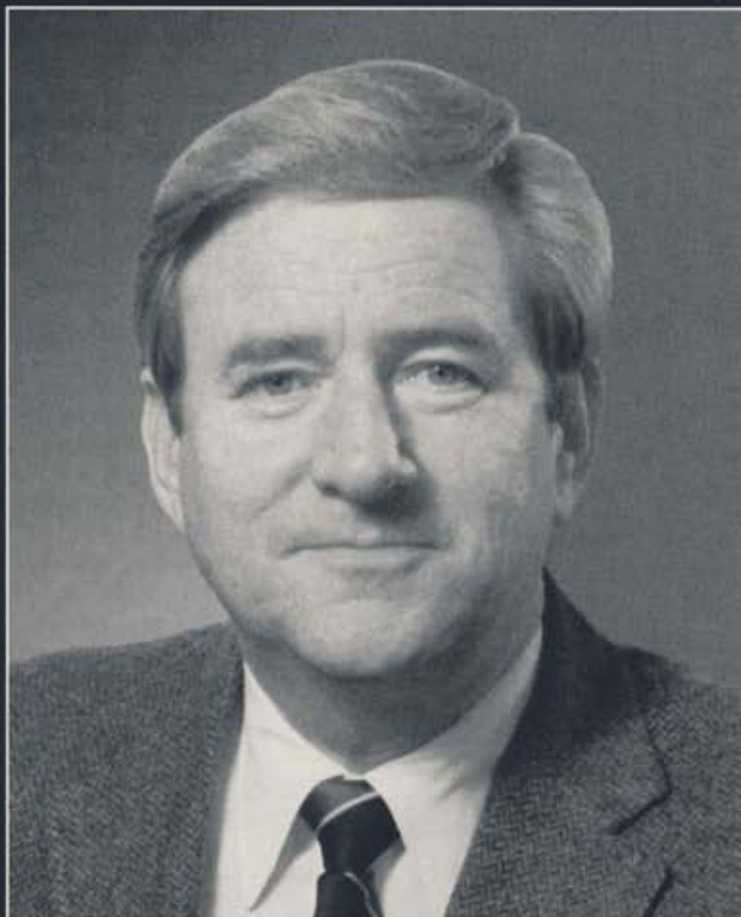
“RSI has established a track record of successful fund raising projects. From the \$34,000,000 program they completed with my friend Ed Young at Second Baptist Church, Houston, to those developed for hundreds of churches across the nation—RSI has proven their expertise and ability again and again.

“So when RSI promised to give total leadership to *our* fund raising program, we were comfortable with that promise. Now, after the fact, I can happily tell you that RSI kept its promise.


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“Yes, RSI promised us total leadership... and we are a better church today because of their promise. You can trust the good people at RSI. I hope you will give them a call.”



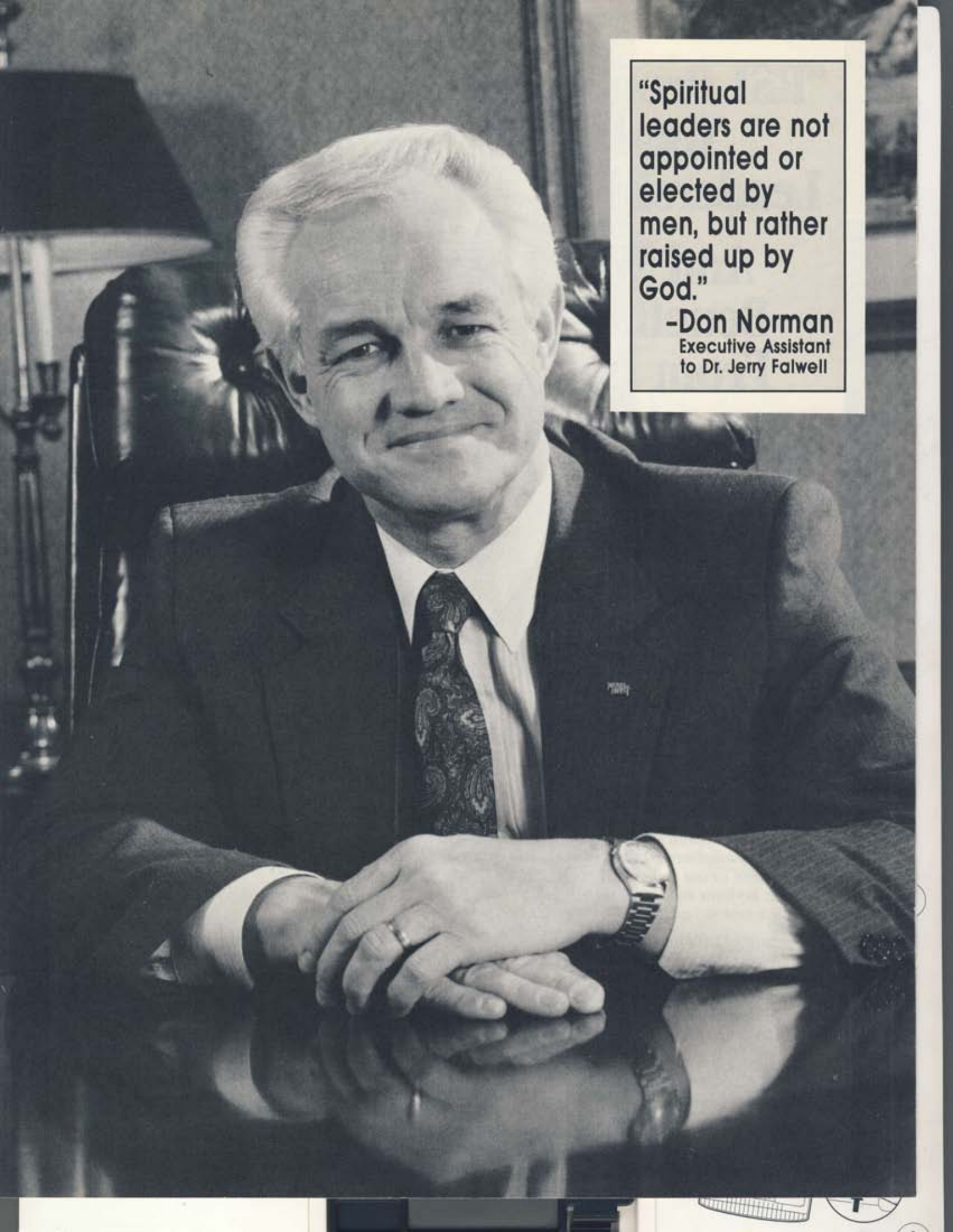
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A black and white photograph of Don Norman, an older man with white hair, wearing a dark suit, white shirt, and patterned tie. He is seated in a leather chair, leaning forward with his hands clasped on a reflective surface. A watch is visible on his left wrist. The background is slightly out of focus, showing a lamp and some office equipment.

**"Spiritual  
leaders are not  
appointed or  
elected by  
men, but rather  
raised up by  
God."**

**-Don Norman**  
Executive Assistant  
to Dr. Jerry Falwell



# A Servant's Heart

## The Key to Spiritual Leadership

by Ronald E. Hawkins

**I**n the ninth chapter of Luke's gospel, we are privileged to be with the disciples as they travel with Jesus in the "School of Discipleship." The Lord teaches them timeless principles designed to make them able leaders.

Soon He will journey with them to Jerusalem. After His death, burial, and Resurrection, He will establish His church, and they will provide the leadership for this new dynamic and divine instrument. Through that instrument, God will carry on world evangelization. Jesus takes time to zero in on attitudes these future leaders must carefully nourish and develop if they are to be effective.

**Appreciation for Their Commission.** Jesus "called his twelve disciples together, and gave them power and authority" (Luke 9:1). We too are commissioned and dependent. Nothing inside us naturally prepares us for the ministry God entrusts to us. Destitute of power and authority, we need to perform our ministry through Christ. When we view the authority and power God gives us in their proper context, they always humble us. They should never cause pride. God commissions today's leaders as He did Abraham's servant in Genesis 24. Speaking of the Master and doing His bidding without alteration or reservation is our finest service.

**Appreciation for the Importance of Compassion.** Some look at compassion as a quality of temperament—some have it; others do not. That is not so. We can develop compassion if we allow ourselves to become aware of the needs of hurting people. As we draw close to them

and sense their hopelessness, compassion moves us to meet their needs. When Mark recounts the feeding of the 5,000 he tells us that Jesus "was moved with compassion toward them, because they were as sheep not having a shepherd." The development of compassion demands that we move outside of our comfortable church walls and walk in the tragic places.

When I was a young pastor in Worcester, Massachusetts, I walked the sidewalks of that city, through row after row of three-story tenements, talking with the people. God's compassion and concern caught fire in my life as I drew close to the poor of that American city. Traveling to some of the mission fields of the world, I have sensed this same overwhelming desire to meet needs. Christian leaders should periodically visit mission fields like Africa and the Orient, and our own inner cities and Appalachia. The spiritual and physical needs of the people in these and other areas of our world are overwhelming. Christian leaders must work to meet the needs of people through Christ and the resources of His church. This generates compassion and makes us leaders worthy of Christ.

**Character Development.** Recent and past events in the church of Jesus Christ illustrate that God's people do not always evidence an abundance of character. Without character we lack the ability to make decisions in the best interest of others, whether or not our personal interests are served by those decisions. Character manifests itself in a selflessness that sacrifices personal gain for the enrichment of the church, family, friends, and others.

The bondservant of the Old Testament is one of the best biblical models for

**A leader's greatest attribute is to possess the heart of Christ, and to minister out of that servant's heart.**



character. In Exodus 21:5 a unique bond-servant states, "I love my master, my wife, and my children; I will not go out free." Offered the opportunity for freedom from all responsibilities and burdens related to employment and family, the bondservant chooses to honor his commitment to meeting the needs of others. His motivation is clearly the love of others above love for self and personal comfort.

Beginning at Luke 9:16 Jesus is teaching the importance of character to the future leaders of the church. The Master Teacher frequently taught with parables, but here Jesus exposes His disciples to another teaching method. He teaches through paradox, a statement or an event seemingly contradictory or opposed to common sense, yet it is true.

Jesus sets forth three paradoxes. The first involves the feeding of the 5,000. The disciples reasoned that since they were a great distance from a supermarket and without great financial income, the best answer was to send the crowd away. That makes sense. But it does not factor in the compassion and concern of God for the needs of the multitudes. Jesus takes the insignificant loaves and fishes in His hands, blesses them, breaks them, and uses them to feed thousands. The event defies human explanation. It doesn't make sense. How can the insignificant be multiplied and become the source of blessing for so many? There were even 12 baskets of food left over. In the hands of God, blessed and broken, the paradoxical makes sense. God takes the small and insignificant and through His power causes it to bring great blessing to those He loves.

The second paradox involves the Son of God. God takes the Man Jesus in His hands. He blesses Him, breaks Him, and buries Him. From the human side He is rejected by men. However, Jesus is always in the hand of God and enjoys the blessings of God. This makes the paradoxical possible. Jesus is crucified! They have finished Him. But wait! He is alive! How can it be? He has always been in the hand of God. God transforms death to life in His hand. He, through the power of the Holy Spirit, brings Jesus Christ back from the grave. He is the God of the Resurrection. Christ triumphed over death because He never left the hand of the Father. "He being dead, yet liveth." This is the greatest paradox conceivable to the human mind. Death is transformed into life in the hand of the omnipotent God.

In the third paradox the disciples

**Nothing  
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naturally  
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ministry  
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to us.  
We need to  
perform our  
ministry  
through  
Christ.**

are invited to apply the crucifixion teaching to their own lives. Jesus advises them that they must come to their own crosses. They must come willingly to these instruments of death on a daily basis. They must put their concerns and interests in the hands of a sovereign God. They must be willing to seek His blessing and undergo His breaking. Then and only then will they meet the requirement for divine service.

As leaders in the church of Jesus Christ, we too must develop a disciplined relationship to our own crosses. We must develop a keen awareness of the importance of character and the relationship of Christ's Cross to its development. We must see that in Christ's service, leadership is surrounded by the aura of the paradoxical. He that is the greatest must be like the little child. Concern for personal success will surely result in failure to accomplish God's purposes. We may have great numbers. We may build great churches. However, if character is absent, if we do not believe in the essential necessity of the Cross at the center of our lives, then in the long view all we do will be undone. The communities we seek to serve will witness the demise of our influence and our ministries. Only those things built on the paradox of the Cross will truly last, because they rest on the foundation of God's blessing and power.

Only when we lose our lives for His sake do we find it. Character is best demonstrated in the life of the servant. He that would be the greatest in the kingdom of God must be the servant of all. He must model a submissive spirit centered on compassionately meeting needs. His leadership will result in a work that will last long after he, as the servant of God, passes into the presence of his Lord.

Without the experience of the Cross, we wander impotently through the duties of our ministries. The disciples were well-acquainted with such impotency. They had met the demon-possessed lad in Luke 9:37-43. Hear the tragic cry of the father for his son. "I besought thy disciples to cast him out; and they could not." Why could they, with the power and authority of Christ at their control, not help this poor soul? Jesus tells us why. They had become perverse (9:41). What was their perversity? They had replaced concern for the Cross with concern for self-exaltation. In that exchange they lost their character and they lost their power.

However, that loss is not the greatest tragedy. The greatest tragedy is that



those who so desperately needed God's work in their lives were hindered from receiving it. God's instruments for proclamation neutralized God's ability to reach the lost by the self-centered games they played. They argued over who would be the greatest in the kingdom of God, and their spiritual power eroded (9:46-48). They were suspicious of the intentions of those from another camp, forbidding them to do the works of God, and their spiritual power eroded (9:49-50). They even wanted to call fire down from heaven on those who were nonreceptive to the things of God, and their power was further eroded (9:51-56). Jesus openly rebuked such attitudes and labeled them perverse. Today's spiritual leaders must beware of developing such perversity, for it compromises God's ability to use us powerfully and it leaves the captives bound.

Jesus suggests three activities that will keep us close to the Cross and ensure character development. These activities will also ensure that the world sees God's power working through God's leaders.

**Attention to Hearing the Word of the Lord.** Jesus informs the disciples that they ought to let His words "sink down into your ears" (9:44). The greatest single force for the development of good leadership is our willingness to hear the word of the Lord and uncompromisingly obey it. Paul warned of the danger of "itching ears." We must make certain that we let "all" of God's instruction sink deep into our minds. Thus embraced, it is

## Concern for personal success will surely result in failure to accomplish God's purposes.

free to do its gracious work of transformation.

**A Willingness to Serve.** Arrogance and pride should never characterize our dealings with those we are privileged to serve. Leaders must continually look for better and more effective ways to meet the needs of people. For example, they should take advantage of opportunities to attend workshops and enhance their abilities to serve their constituency more efficiently. Ultimately, a leader's greatest attribute is to possess the heart of Christ, and to minister out of that servant's heart.

**A Tolerance Toward Those Who Differ.** The disciples had trouble dealing with those who rejected Jesus. Their solution was to call fire down on them. Leaders have followed that approach for generations. Leaders who mishandle those who disagree with them cause irreparable damage to their effectiveness. Jesus rebuked the disciples for turning with vengeful attitudes toward those who opposed them (9:55). Those who aspire to leadership must always strive to speak the truth in love.

Christ commissions the leaders of His church. We have no inherent authority. We depend on God's gracious gift of power. Our fervent desire should be to adorn that gift with compassion and character. Such a desire will ensure a ministry of power, and will result in people leaving our presence praising God that they have been helped, rather than lamenting that we had nothing to offer them in their hour of need. ■

## Drafted for Leadership

A.W. Tozer wrote, "A true and safe leader is likely to be one who has no desire to lead, but is forced into a position of leadership by the inward pressure of the Holy Spirit and the press of the external situation. Such were Moses and David and the Old Testament prophets . . . I believe it might be accepted as a fairly reliable rule of thumb that the man who is ambitious to lead is disqualified as a leader." Tozer's words sum up what Christian leadership is all about.

Spiritual leaders are not appointed or elected by men, but rather raised up by God. The most important quality of a spiritual leader is a life committed to the Lord Jesus Christ and directed by the power of the Holy Spirit.

Self-ambition disqualifies one as a good leader. Jesus, our example as the greatest leader of all, became a servant. His teaching in the parable of the talents (Matt. 25:21) confirms that a servant's heart in being faithful over a few things leads to a position of being ruler over many things. Paul's admoni-

tion to the church at Philippi was: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men" (Phil. 2:5-7).

Human ability and talent are often detrimental in Christian leadership. Why? Because the flesh contends against the Spirit, and when, in the power of the flesh, there are special talents, there is a tendency to rely on self rather than on the power of God, and the flesh cannot please God (Rom. 8:8).

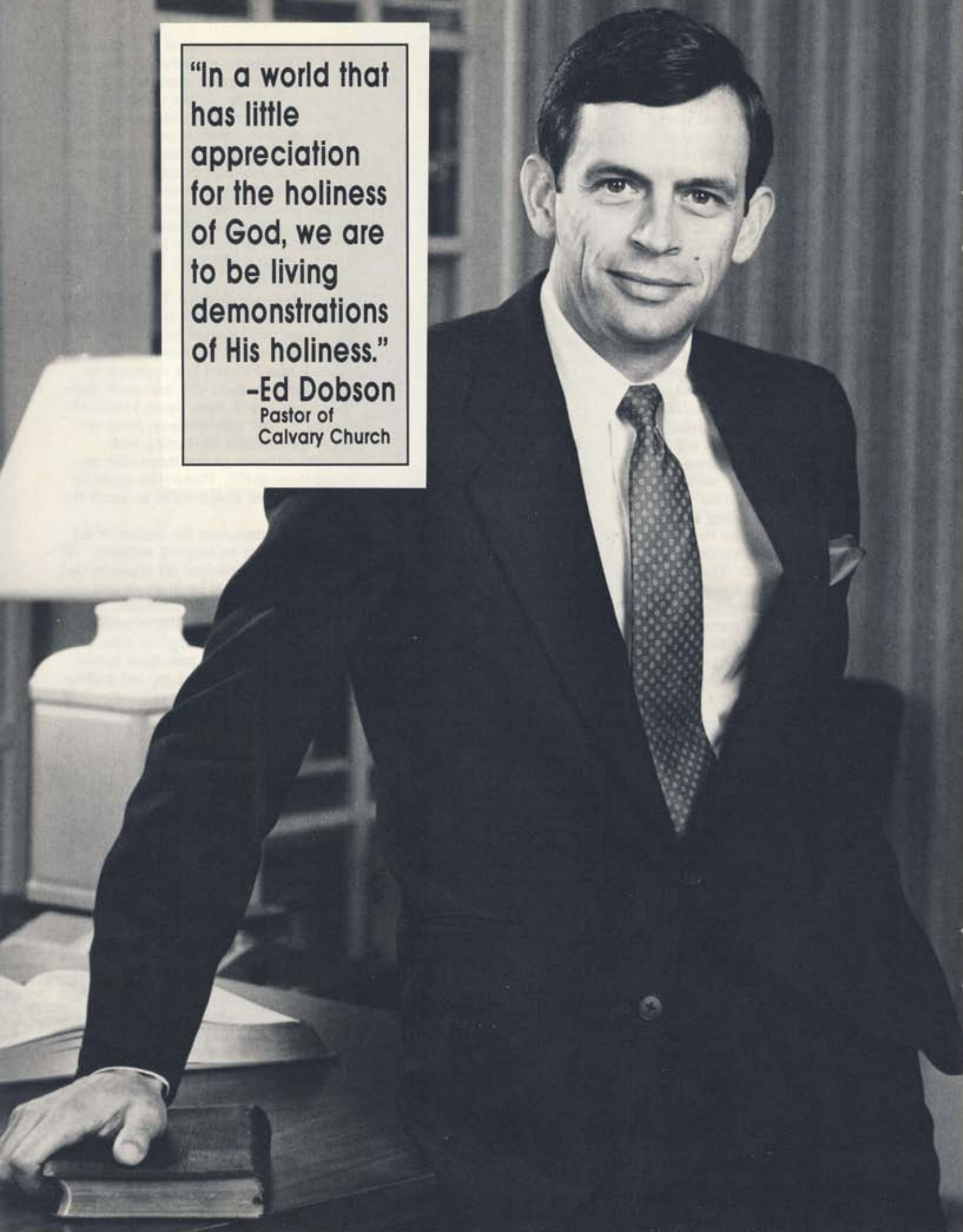
A true Christian leader is determined, through the power of God, to carry out God's will in his life. A leader leads by his own lifestyle and his devotion to the Lord Jesus Christ. That godly leader will always be seeking first the kingdom of God and His righteousness.

■ Don Norman



**"In a world that  
has little  
appreciation  
for the holiness  
of God, we are  
to be living  
demonstrations  
of His holiness."**

**-Ed Dobson**  
Pastor of  
Calvary Church





# Biblical Leadership

## Yieldedness—Not Style

by Doug Bookman

**G**od uses people to accomplish His purposes on this earth. The Bible resounds with the reality that the work of the Lord is dependent on believers yielded to His will. A vital element of any aspect of His work—be it the home, the church, a mission agency, a Bible college, or whatever—is the leadership God raises up to give direction and guidance to that ministry. The paramount importance of leadership compels believers to understand and honor biblical standards of Christian leadership.

The Bible makes no demands regarding *styles* of leadership. God may use individuals with different styles of leadership, and bless each one marvelously.

Isaiah was a courtly prophet. He moved among the highest circles of government with familiarity, and seems to have been recognized as a part of Hezekiah's court. We conceive of him as a rather dignified, stately man, austere and studious in his bearing, reasoned and methodical in his prophetic discourse.

Amos, however, was rough-hewn, a herdsman and gatherer of figs whom the Lord took and made to be a prophet. The light of a thousand starlit nights on the Judean wilderness blazed in his eyes. His words must have burned like the dusty desert winds as he raised his voice in righteous horror over the apathy and wickedness of Israel. Both were raised up of God, and each faithfully did the job God gave him, though their *styles* of prophetic ministry were in extreme contrast.

God took unique personalities and styles of leadership and used them effectively to His glory. Consider Paul, the

polished rabbinic student; Peter, the impetuous fisherman; Zechariah, the visionary; Haggai, practical, with his feet on the ground; Deborah, bold and confident; and Timothy, timid and frightened.

The same is true today. One person is effusive in his relationship with those to whom he ministers, almost flamboyant in style. Another is more reserved and managerial. But if both honor biblical standards of leadership, both can be mightily used in God's work.

The Bible also addresses itself to the matter of standards of leadership. In 1 Samuel 12 we find a schematic of the leadership qualities of the prophet Samuel. This passage is certainly not exhaustive of all that the Scriptures have to say in this regard, but it is an excellent place to begin.

Samuel has functioned as the religious, moral, and civil leader of Israel for over 20 years. He has rescued the nation from the lowest point of her history and set her on the road to the time of her greatest glory. In 1 Samuel 8, Samuel abdicates the civil leadership of the nation in favor of Saul, the new king. In his sermon of abdication we discern several standards of biblical leadership.

**Unquestioning Submission to God's Word.** Samuel states, "I have hearkened unto your voice in all that ye said unto me, and have made a king over you" (1 Sam. 12:1). He had done so because Jehovah had explicitly demanded it (8:7). In spite of the fact that it grieved the heart of the prophet to do so, and that it seemed inconsistent with God's desire to see Israel prosper, Samuel stood face-to-face with God's clear instruction to appoint a king, and he was submissive to that word.

**Christian leaders must depend on God in all things and instill in their people a sense of dependence on Him alone.**



The person to whom God gives spiritual leadership must be a careful student of His Word, wholly submissive to it in every instance. We stand on higher ground than did Samuel. We possess the full, written Word of God. In every area, that Word is our life (Deut. 32:47). The individual who is not well-versed in Scripture, who is not continually giving himself to an ongoing study of the Word, who does not have the principles of Scripture before him day and night, so those principles dictate in every decision he makes, is not qualified for spiritual leadership.

**Honest Self-Criticism.** As Samuel stood before the assembled elders of the land he challenged them to bring against him any criticism, any charge of wrongdoing, any evidence of selfishness or wickedness (12:3-5). The demonstration of his qualification for leadership was not that he was able to suppress all criticism of himself or his ministry, but that in affording men the opportunity to lodge such criticism, no one was able to do so.

Perhaps the greatest snare to a gifted leader is the temptation to think he can do no wrong. The doctrine of depravity must be ever before aspiring leaders—the reality of his own fallen state. He is under solemn obligation to provide moral checks on himself. Peter needed to be rebuked to his face (Gal. 2:11). Paul had to admit he was wrong about John Mark (2 Tim. 4:11; see Acts 15:38). Moses stood worthy of punishment from the Lord (Num. 27:12-14). The Christian leader who insulates himself from all criticism or rebuke places himself in terrible jeopardy. Convinced that he can stand, he has not taken heed lest he fall.

**Unshakable Faith in God.** As Samuel stands with Israel on the threshold of this new period in that nation's life, he briefly rehearses their history, emphasizing at every point the power of Jehovah, which has intervened on their behalf (12:6-12). The prophet delights in the knowledge that whatever good was accomplished in and through Israel was through God's power and for His glory.

The world is addicted to methods. When difficulties arise and a church experiences growth problems, today's answer is a Madison-Avenue formula for surefire success. Innovative programs are not intrinsically wrong, but when we depend on them to the neglect of faith in God, they become wicked. The contemporary idea of faith seems to be to hire the best advertising agency available and

**No amount of rationalization can justify disobedience or neglect of God's Word. All disobedience is a reproach to the Lord.**

ask God to bless them. Christian leaders must depend on God in all things and instill in their people a sense of dependence on Him alone.

**Humble Self-Effacedness.** In 12:13 Samuel calmly relinquishes the civil leadership of the nation, a post he had effectively fulfilled for over two decades. He conceded it to a man whose only qualification was his good looks, and who had demonstrated himself incapable of caring for his father's donkeys (1 Sam. 9:1-3). The office of civil leader was an honor to possess, but Samuel realized that it was his only by God's direction, and if God chose to give it to another, he could only happily obey.

There is perhaps nothing as intoxicating as the praise and honor of men. According to Paul, it requires a significant level of maturity to avoid being "lifted up with pride" (literally, besmoked, wrapped in a fog so that one loses his sense of direction) and caused to fall into the same condemnation suffered by Lucifer (1 Tim. 3:6).

**An Unwavering Commitment to Moral Verities.** Israel had demanded a king because they had wearied of the relationship with Jehovah that made their every fortune—military, agricultural, political—dependent on their spiritual condition. In 12:14-15 the prophet essentially reiterates the basic moral relationship enunciated in Deuteronomy 11:26-28. Though it was unpopular to do so, Samuel insisted on the immutable authority of God's standards. He reminded the nation of the reality that "the Scripture cannot be broken."

A leader might easily feel he has found an asterisk in Scripture, to function as if the truths of the Bible apply to all others, but he has found a footnote by which he is excluded. This is a delusion. In his own life and in his dealings with others, the individual in a place of leadership must demonstrate an unwavering spirit of obedience to the moral principles of the Word of God.

**A Dominating Sense of Biblical Priorities.** Samuel had a burning consciousness of the purpose for which God had raised up the nation Israel. They were to be a "priestly kingdom," the means by which God might communicate His truth and His glory to the world (Exod. 19:6). But Israel had lost her sense of direction and stood in danger of going after "vain things which cannot profit nor deliver" (12:20-21). The prophet's abiding sense of priorities, his



consuming consciousness of what was ultimately important, and his keen awareness of the purpose for which the children of Abraham had been chosen by God, enabled him to help Israel steer a straight course through their crisis.

**A Focus on God's Glory.** In 12:22 Samuel encouraged the nation with the

reality that "the Lord will not forsake his people for his great name's sake."

Perhaps Samuel had in mind the words of Moses, who remonstrated the Lord for His determination to destroy rebellious Israel in the wilderness, reminding the

*continued on page 61*

## True Success

**T**he desire to achieve and overcome obstacles is a basic part of human nature. It is magnified and promoted in bookstores, on television, in business, and even in our entertainment. Best-selling books are geared toward those who would be successful: *A Passion for Excellence*, *In Search of Excellence*, and even the biography *Iacocca*, the man who for many people personifies success for the eighties.

But what is success? Money? Fame? Personal satisfaction? Unfortunately, we almost always define success in terms of occupational and financial achievement. Work has its place, but to zealously pursue success in the ministry or in the marketplace, without regard for personal health, marriage, or family will ultimately bring disaster.

What we do with what God has given us will determine whether or not we are successful in our jobs, our families, our ministries, and our personal walk with God.

Hetty Green, born in Massachusetts in 1853, inherited a substantial fortune and managed her investments so cleverly that she soon amassed a fortune of over 100 million dollars. But the "Wizard of Wall Street," as she was known, lived like a pauper. She wore underwear made of newspapers, lived on a diet of cold eggs and onions, and laundered only the lower half of her clothes. When her son broke his leg, Hetty refused to pay for having it set in a cast. Eventually his leg was amputated at her boarding house because Hetty would not pay for a hospital room. When she died, she had over 125 million dollars, but little else. Money did not bring happiness or even prosperity.

Christians who are obsessed with the success of their ministries, to the point of neglecting other God-given responsibilities, can fall into the same trap.

Jim Powers, director of a Christian family counseling center in Austin, Texas, knows how easy it is for ministry to overpower the home. "One Sunday morning after I'd been burning the midnight oil for a couple of weeks straight on a big project at work, our 3-year-old daughter prayed at breakfast, 'And, Jesus, thank You that Daddy could come home for a visit.' Jolted back to reality, I cancelled my appointments for the next couple of days and got reacquainted with my family."

If you maintain business or ministry as your top priority you will find that success according to the world's terms is a high-cost item. But if you offer premium effort when you are working and know when it is time to stop and make room

for other important areas, you will find success on another level, without the penalties of stress and family problems.

How do you find success in your marriage and family? Invest time, energy, and creativity. In Paul Lewis's *Famous Fathers*, Lewis gives Bill Gaither as an example. Bill once received a call inviting him to perform for President Gerald Ford. "Sorry," Bill replied, "but I'm booked at home that night."

Gary Hunt is a youth pastor in Florida. "We do many things together as a family," he says. "But I know it's not good to always have the kids doing things with me on my level. I know I need to spend time with my kids on their level, too."

"I work with young people, and over half of the kids I minister to are from broken homes and are desperately seeking a father figure. I've realized how unfair it would be to invest my life in other kids while cheating the ones I have at home."

No one can find true success while cheating his family. Why not set one evening a week as "Home Together Night" and plan unique activities as a family? Have a date with your spouse regularly. Take the children out for a coke and fries. Bring home your appointment book and let your family take "first stab" at your available time. Take five days of your vacation time and plan five three-day-weekend "mini-vacations" and see the sights near your home that you've never seen. Learn how to mentally "gear down" when you come home. Rediscover talking and listening to your wife and children.

Likewise, no one can find true success cheating himself, by not seeking and maintaining a personal relationship with the God who created him. Jeremiah 9:23 tells us, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord." We cannot boast of success in wisdom, strength, or financial matters. True success comes from understanding and knowing God.

The word *success* is used in the Bible only once: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good *success*" (Josh. 1:8). ■



# Four Freedoms Four Voices

## An Anniversary of Four Freedoms Day

by Angela Elwell Hunt

On January 6, 1941, President Franklin Delano Roosevelt addressed Congress with these immortal words:

"We look forward to a world founded upon four essential human freedoms. The first is freedom of speech and expression—everywhere in the world. The second is freedom of every person to worship God in his own way—everywhere in the world. The third is freedom from want—everywhere in the world. The fourth is freedom from fear—anywhere in the world."

Though much of the world may never know these blessings, most Americans cherish these freedoms and enjoy them to the fullest. What can we do to ensure these freedoms for ourselves and our children?

**The Freedom of Speech and Expression.** James L. Franklin, 40, is the religion writer for the *Boston Globe*. Does he believe that true freedom of speech and expression exists in America?

"I certainly do. I see evidence of that specifically in the way I make my living. There is little evidence that Americans are inhibited in a substantial way from speaking freely, although some of us have bigger advantages. Obviously if you work for a metropolitan daily newspaper your voice gets to be louder than other people's voices."

But does the average American have the opportunity to exercise his freedom of speech? "Certainly," says Franklin. "I live in a small city, and I've seen friends take an interest in local political issues and make a difference in the way the community works because they spoke out about something."

"I've always believed the best way to

***"The freedom of speech  
isn't just the freedom  
to spout off,  
but it is making  
your voice count.  
Stick your neck out  
and speak up  
for what is right  
as far as you are able."***

**—James Franklin**

maintain our freedom of speech is to use it responsibly. We need to speak openly, frankly, and sincerely, as much as we can in the situations that are open to us. I see that in the rebuttals of people like me who work for socially advantaged organizations. If you have a difference of opinion, write the editor of your newspaper or call your local broadcasting station. Let them know how you feel about the situation. That is one way to make your voice heard and to protect the freedom of speech that works for everybody.

"It is also important in the workplace

to speak up when you see some issue of justice or fairness. Stick your neck out and speak up for what is right as far as you are able. If you have something to offer your community, part of your freedom is the responsibility to speak out in the areas where you have some competence. When you are in your own domain, no matter how small, it is also important to support others who speak out, especially if their views are different and initially unpopular. We each have the opportunity to back someone else's freedom of speech. We must work at it to make it succeed."

Has our freedom of speech changed since Roosevelt's day? "In the political world, the role of large social organizations, especially news organizations, touches on the freedom of speech. Their voices seem louder and more important. In competition with the voice of the individual, perhaps they diminish the effect of the freedom of speech."

"As a journalist, I have to be aware of this unfair advantage, and those of us who work for such institutions should be more careful and responsible about the way we do business."

"This advantage makes me want to advise people to exercise their freedom in their local communities and work harder to make their views heard. The freedom of speech isn't just the freedom to spout off, but it is speaking when it counts and making your voice count as much as seems responsible and fair."

**The Freedom to Worship Freely.** Joseph Farah, 32, is executive editor of the Glendale, California *News-Press*. As a newspaper editor and a Christian, he understands the importance of the freedom of religion all Americans share.

"As a journalist, I think that freedom of religion is a part of the First Amendment





Photo by Brian Sullivan





often overlooked in our secular society. Most journalists are champions of the First Amendment, but when it comes to religious freedom, most of them have a pretty skewed viewpoint. Most of the journalists I'm familiar with tend to think the Constitution only ensures freedom from religion.

"As a journalist and as a Christian, I'm as concerned—even more concerned—with the freedom of religion as I am with the freedom of speech, freedom of assembly, and the other rights guaranteed by the First Amendment.

"As a Christian, I believe the freedom of religion as guaranteed by the First Amendment is probably one of the most precious aspects of life in the United States, because it guarantees that we will be able to spread the gospel.

"We need to make certain that our concept of freedom of religion doesn't become perverted. Many secularizing agents in our society are trying to create a society that keeps religion, especially Christianity, in a closet somewhere, out of the public's view. That was never the intent of the framers of the Constitution. We need to oppose efforts by groups like the ACLU, People for the American Way, and the National Organization for Women, which are attempting to suppress the expression of religious views and opinions. The secularizing agents have been successful in decreasing to some extent the scope of religious liberty in our society. However, I don't believe that is an irreversible trend."

**Freedom from Want.** Bill Miller, 56, lives with his wife and daughter in Virginia. His life is now peaceful and prosperous, but on New Year's Day 1951, the lifestyle most Americans take for granted was suddenly snatched from Bill.

He had enlisted in the Army at age 18 because he had been taught that serving our country was "every man's job." After 15 months serving in Japan, he was transferred to Korea when the war began. On January 1 he was among the troops captured on the 38th parallel when Chinese Communists swarmed over the border.

He was held in a prisoner of war camp for 33 months. The healthy young man who had once weighed 165 pounds shrunk to a 98-pound shadow of a soldier. He buried his fellow prisoners as they died, often as many as 50 each day. How did being a POW change his life?

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***—Joseph Farah***

"I've learned to appreciate what I have," says Bill. "I have health, food, a roof over my head, a family, and freedom. My wife knows I never complain about food, and I'm grateful for anything that is placed before me. We take our daily provisions so much for granted!"

"In the POW camp, beatings were only one means the Chinese used to torture us. We were slowly being killed by malnutrition, exposure to the cold, and body lice. Every night we had to strip off our clothes and remove the lice eggs which had been deposited in the seams of our garments during the day. If you missed a day or two, the lice would literally drain you of life.

"I tell my children and my five grand-

children that they can never take what they have for granted, because it could be taken away in a single night. God gives us our health, our possessions, and our homes, and He's taught me to be grateful.

"When I became a Christian after the war, I felt a responsibility to my fellow-man. Since I had been disabled and couldn't join the work force, I asked myself, 'Why can't I help others?'

"Ruth, my wife, and I decided sometime later we would visit nursing homes. We went to one nearby and asked the activities coordinator which residents didn't have much company or family in the area. I found one 96-year-old man named Grady who just loves to play checkers. I'm not much of a checker man, but once a week Grady and I get together for a game.

"Visiting nursing homes has taught me to be grateful, too. All the people in homes are not old—one lady I visit is a 33-year-old college professor who was suddenly stricken with a disease. In a way, shut-ins are prisoners like I was—their world is within the walls of their rooms. I visit three ladies in another home. Two of them are in wheelchairs and the third is blind. When I leave I almost feel guilty that I can walk and see. God has given me so much.

"God gave me one possession I hope I never lose. When I joined the army, we were each issued a little New Testament. I wasn't a Christian, but I had been raised in a family with strong moral values and I respected the Bible. When we were tied down in a foxhole, I'd pull out that little Testament and read it. When we were captured, and they began to search us and take away our personal possessions, I'd hide it under the straw mats on the floor until after the guards had finished searching me.

"When my daughter got married years later, I told her I didn't want to say anything in the wedding, but I wanted her to carry that little Testament. So instead of a bouquet, she wrapped that little Bible in lace and carried it down the aisle with her.

"It bothers me when I see Americans







getting relaxed and taking our freedoms for granted. I haven't been bitter about being a POW for one moment. I've always believed if your country asks you to do something, you ought to do it. I want my children and grandchildren to have the same freedoms I have known."

***"I haven't been bitter  
about being a POW  
for one moment.  
I want my children  
and grandchildren  
to have the same  
freedoms I have known."***

***—Bill Miller***

**The Freedom from Fear.** Joseph Tson, 53, journeyed to the United States not as an immigrant, but as a man on a mission. A Baptist minister from Romania, Tson came to America at the request of a group of ministers who needed theological books translated and smuggled into the Communist nation. Unlike many who revel in the freedoms of America, Tson plans to retain his Romanian citizenship and hopes to return to his homeland even though the present government has forbidden his return.

What is it like for Christians in a Communist country? Tson, who has been placed under house arrest for extended periods of time, beaten, and frequently interrogated, admits that he once struggled with the issue of fear. "If you are a Christian in Romania, you are under constant harassment from the authori-

ties," he reports. "The government policy is to achieve a totally godless society, and the declared policy is to eradicate all faith. With that, every Christian is a target of pressure from the authorities who want to force Christians to give up their faith.

"The first step in this process is long sessions with some expert in Atheism who will try to 'illuminate' them so they will realize there is no God. A lot of people live in fear of these sessions, because they don't have a choice. They have to listen. If the experts don't succeed in making them give up their faith, they will be demoted in their jobs. If they are in positions of leadership or prominence, they will be put down or fired. If they have worked hard and deserve a bonus, they will be told, 'Sorry, but if you go to church you cannot get a bonus.' If things go wrong in the institution where they work, they will be made the scapegoat.

"Most Christians in Romania are afraid all the time that some of these things will happen again and again to them. They are under constant fear that someone from the Communist party or the secret police will come to interrogate them.

"If a Christian in Romania wants to be active in evangelism or spreading Bibles, the area for fear grows. If a Christian's colleague is converted, the authorities will investigate who led him to Christ. Can Christians preach? Can they witness? They may lose their jobs for it.

"After I struggled with the issue of fear myself, the Lord taught me that you don't have to go to the free world to be free. The freedom from fear is not related to a place. True freedom can be found in a labor camp.

"I don't think we can speak about freedom from fear in America because there are many Americans in the grip of fear—fear of cancer, fear of being laid off, fear of accidents, fear of failure, fear of bankruptcy.

"Fear is Satan's tool of slavery. Fear blocks your fulfillment in life—remember the man who hid his talent under a rock (in Matthew 25)? He was afraid.

"But Christ liberated people in three ways. First, by dying, He liberated us from death. Now I can tell people who threaten to kill me that they would only be sending me to heaven if they do so. Second, Christ opened my eyes. Christ told us not to worry, and if my bad eye

***"The Lord taught me  
that you don't  
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to be free.***

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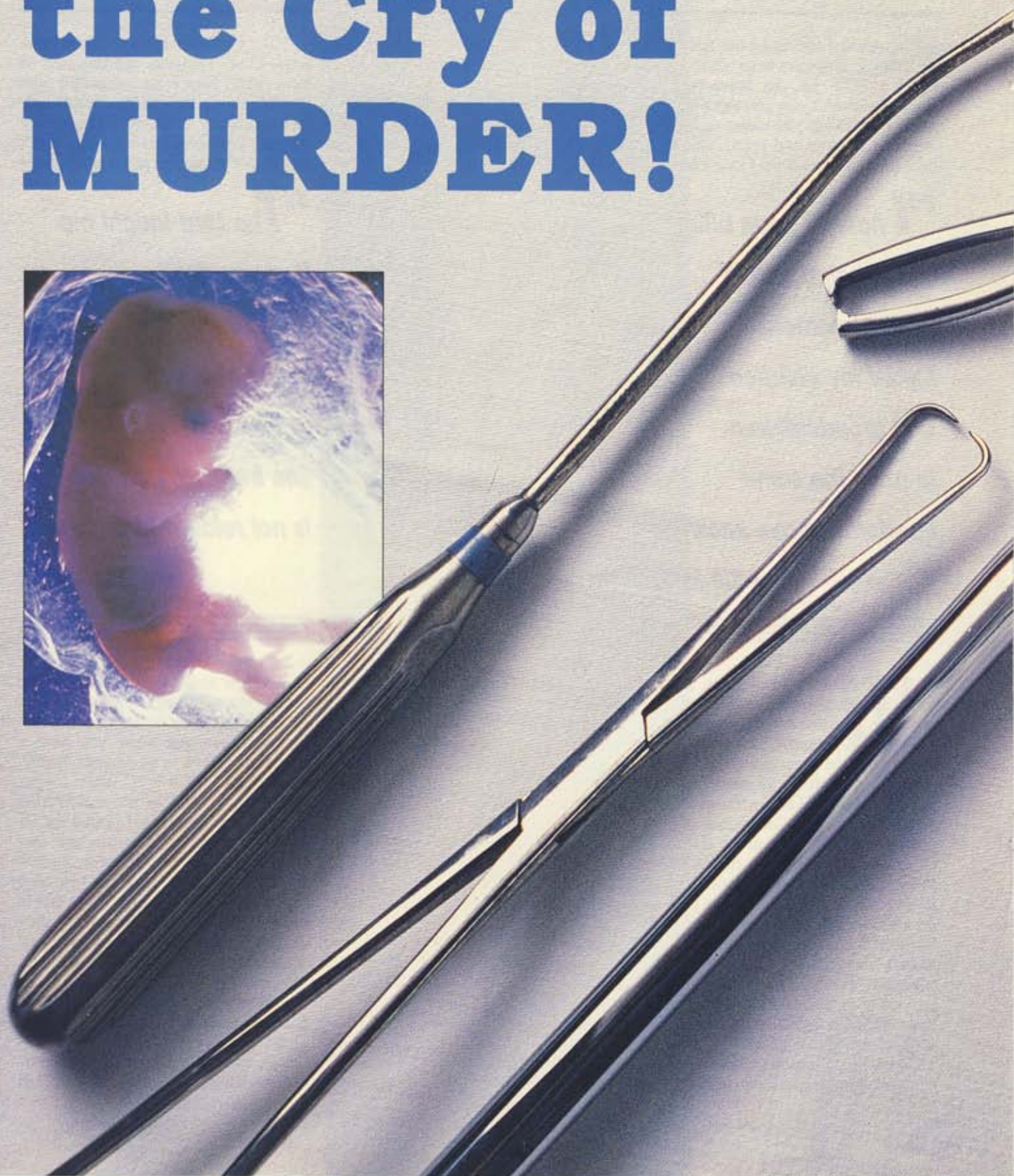
***—Joseph Tson***

sees danger and enemies, my good eye sees God my Father manipulating even my enemies for my final good. Fear disappears when you know you have a sovereign Father in command. Finally, there is no fear in love. When I went through interrogations and a man tried to break me, I told him I prayed for his salvation. When another man beat me, I told him he gave me the greatest present, because there is no greater blessing than to suffer for my Lord. When others see that you love them, eventually they change. If you can aggressively love your enemies, you will not be afraid of them. You cannot be afraid of people you love.

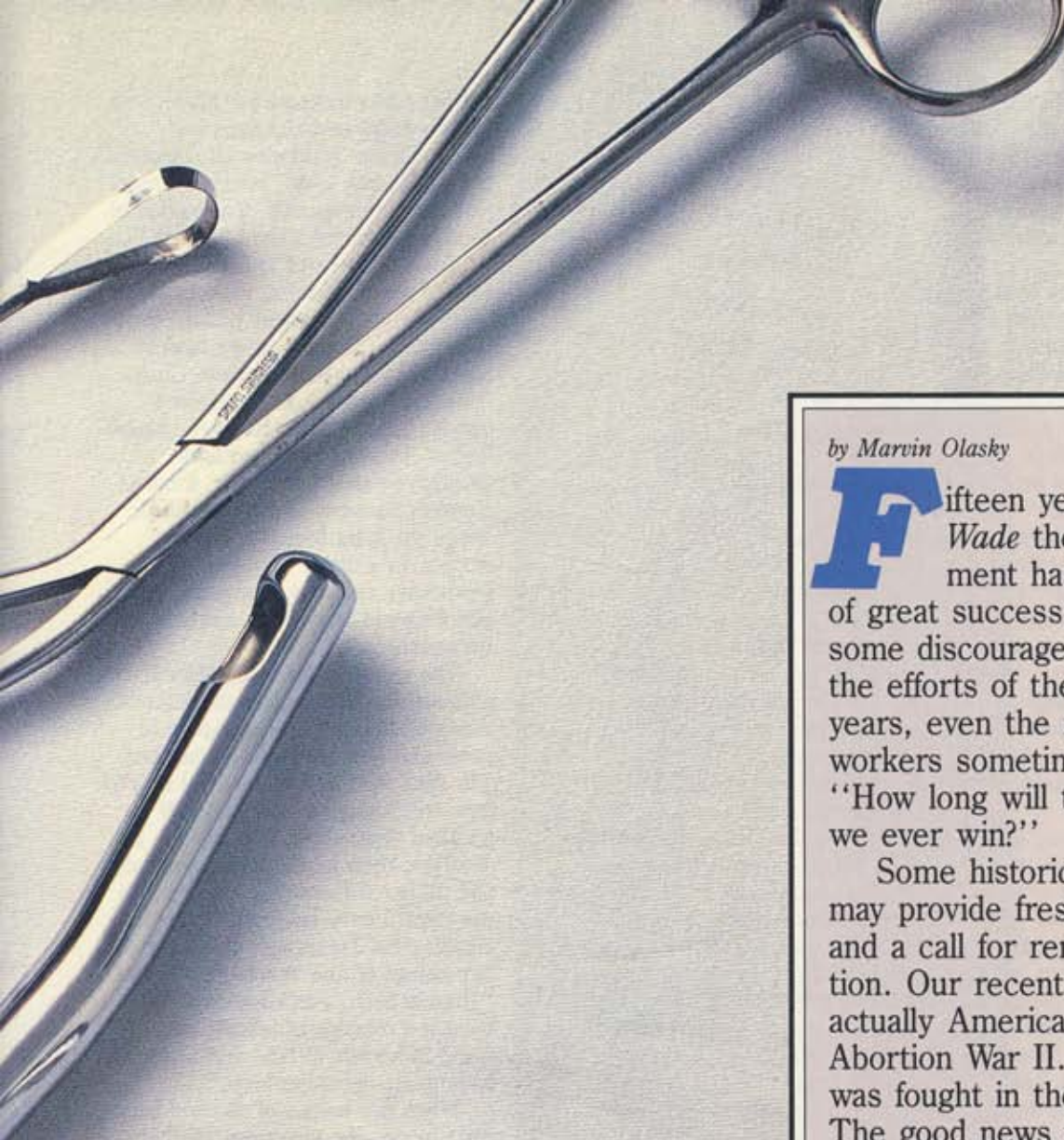
"Whatever the political conditions, freedom from fear comes only from Christ. You can be free in a prison with Christ, and a slave of fear in America without Him." ■



# Sound the Cry of MURDER!







by Marvin Olasky

**F**ifteen years after *Roe v. Wade* the pro-life movement has built a record of great success but also of some discouragement. After all the efforts of the past few years, even the most diligent workers sometimes wonder, "How long will this go on? Will we ever win?"

Some historical background may provide fresh inspiration and a call for renewed dedication. Our recent conflict is actually American history's Abortion War II. Abortion War I was fought in the mid-1800s. The good news is that it took 40 years to win—but it was won. The bad news is that the victory was temporary and incomplete.

**Abortion War I.** Many nineteenth-century doctors and observers testified to the frequency of abortion in America from the 1840s through the 1870s. Underlying causes perhaps included the growth of rationalism and pantheism, coupled with a refusal to accept (even by some calling themselves Christians) revelation's clear indication of the unborn



child's humanity. Medical science at that point knew little about the child before birth, and some eighteenth- and early nineteenth-century medical textbooks stated that the baby before quickening "is not a human creature, if it be even a living one."

Although illegal by statute in some states and by common law tradition in others, in mid-nineteenth-century America abortion services were advertised in major newspapers and almost never interrupted by police. Abortionists had a brisk walk-in traffic from (as the *Boston Surgical and Medical Journal* put it) those "who have no apology for concealment, and who only desire to rid themselves of the prospective cares of maternity." The *British Medical Journal* noted that American abortionists had a "large and lucrative business" and were "never in want of engagements." One anti-abortion doctor, J.H. Toner, had to admit that abortion "has become a regularly established, money-making trade."

While we cannot accurately determine the number of abortions performed in the United States during this period, both pro- and anti-abortion physicians repeatedly estimated that at least 20 percent of all pregnancies were ending in planned abortion, but each side may have had reasons to exaggerate. The *New York Times* described abortion as "an offense which is known to be very common." Abortionists "have openly carried on their infamous practice in this city to a frightful extent, and have laughed at the defeat of respectable citizens who have vainly attempted to prosecute them."

According to one anti-abortion doctor, Hugh Hodge, married as well as unmarried women at mid-century were having abortions, often because of unwillingness to undergo "the care, the expense, or the trouble of children, or some other motive equally trifling and degrading." For them and others, Indiana minister E. Frank Howe proclaimed that there was a vital job to do. "In the ears of the thoughtless," he said, "I would sound the cry of MURDER! so clearly that henceforth they cannot fail to think."

Howe had but one voice, though. Sadly, with some church members evidently having abortions, and

## **We desperately need a press that will cover pro-life activities fairly and "cry MURDER" when murder is evident.**

surprised that anyone would think the action sinful, many ministers apparently avoided their responsibilities. Reverend J. Morgan Smith of Grand Rapids told the Michigan State Board of Health that sermons on abortion would "turn the pulpit and church into a place that many people would not like to visit." The Missouri State Medical Association in 1868 noted that "our clergy, with some very few exceptions, have thus far hesitated to enter an open crusade against . . . criminal abortions." A report to the Illinois State Medical Society contended in 1872 that "the clerical profession has been very derelict in handling this subject too delicately, and speaking of it too seldom."

Some ministers courageously tried to push past such delicacy. A Cincinnati minister was said to have "created a sensation" among local clergymen when he attacked "the appalling prevalence of criminal abortion." A Kansas City anti-abortion physician commented that "some divines . . . take the bold stand, but they are unpopular." Howe in Indiana spoke up, as did some others, but that was not an impressive showing in a country containing tens of thousands of churches.

With only two exceptions—Catholics and "Old School" Presbyterians—nationally organized church groups were also silent. The general pulpit quietude was widely noted. After one Brooklyn abortion, the *National Police Gazette* contended that anti-abortion sermons were not being preached "in that church-going city, abounding with houses of worship, liberally stocked with eloquent and well-paid ministers." Instead, according to the *Gazette*, congre-

gations "heard rosewater balderdash, politico-religious harangues and cream-cheese platitudes ad nauseam" from ministers who "remained silent lest the namby-pamby sensibilities of fashionable 'fops' should be hurt."

### **Crucial role of the press.**

Providentially, though, with ministers often silent, newspaper editors tended to become the town criers against abortion. Some editors were Christians and considered themselves secular ministers, truth-tellers regardless of personal consequences. Others revealed the bloody detail of abortion because of the journalistic desire for good human interest stories. In a highly competitive newspaper age, few newspaper editors could survive by skirting controversy.

The result of these combined philosophical and journalistic interests was a tendency for newspapers to cover abortion stories. For instance, *The New York Times* reported in 1867 how one young woman paid \$20 (marked down from \$40) to have an abortion, then took her aborted baby and (in her own words) "threw it in the river. I have been sick ever since." The *Times* also discussed the furnishings of one abortionist's office: "Human flesh, supposed to have been the remains of infants, was found in barrels of lime and acids, undergoing decomposition."

When the bodies of aborted babies were found, the discovery received full coverage. A little more than a century ago Philadelphia police, on a tip, dug in one cellar and found "the bodies of 21 infants who had been killed before birth." The abortionist, Isaac Hathaway, was sentenced to seven years hard labor after a trial in which jurors were shown a cigar box containing the bones of the murder victims: "Whenever the box was moved, they rattled like hard withered leaves. There were many bits of skulls among them, some almost complete."

Ironically, in light of *The New York Times* recent pro-abortion stance, the *Times* then served as leader of the journalistic crusade. *Times* editors told their reporters to go undercover into the abortion dens, and gave prominent play to the stories resulting. Sensational coverage, along with constant attempts by the American



Medical Association to toughen up and enforce abortion standards, had an effect. Laws were tightened and more often enforced. Although there were no public opinion polls at the time, some shift in public sentiment became visible in the 1870s, with

judges who were searching for public support beginning to mete out tough penalties.

By the late 1870s Abortion War I was clearly being won by pro-life forces. Doctors reported a declining incidence of abortion. Public senti-

ment no longer allowed abortion advertisements even when editors would allow them. Anti-abortion laws were being enforced with enough vigor that abortionists and their customers had

*continued on page 38*

## Criminal Abortion

by J.H. Kellogg, M.D.

*We tend to think that our battle against evil is unique to our times, and if not unique certainly more grueling than for previous generations. But 3,000 years ago Solomon, the wisest man who ever lived, observed, "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun" (Ecc. 1:9).*

*Abortion and the war against it is no exception. The practice dates to ancient times. The following condemnation of abortion in America was written a little over a hundred years ago.*

**F**ew but medical men are aware of the enormous proportions which have been assumed by this terrible crime during the present century. That it is increasing with fearful rapidity and has really reached such a magnitude as to seriously affect the growth of civilized nations, and to threaten their very existence, has become a patent fact to observing physicians.

An eminent medical author asserts "that the frequency of this form of destroying human life exceeds all others by at least fifty percent, and that not more than one in a thousand of the guilty parties receive any punishment by the hand of civil law. But there is a surer mode of punishment for the guilty mother in the self-executing laws of nature."

The destruction of the child after the mother has felt its movements is termed infanticide; before that time it is commonly known as abortion. It is a modern notion that the child possesses no soul or individual life until the period of quickening, an error which we have already sufficiently exposed. The ancients, with just as much reason, contended that no distinct life was present until after birth. Hence it was that they could practice without scruple the crime of infanticide to prevent too great increase of population.

The effects of this crime are not upon the child alone. The mother suffers not only imminent peril of life at the time, but the almost certain penalty of chronic invalidism the remainder of her life. We have good authority for the assertion that abortion is *fifteen times as dangerous* as natural childbirth. With reference to the immorality of the act the eminent author of "The Ten Laws of Health" says:—

"There are those who would fain make light of this crime by attempting to convince themselves and others that a child, while in embryo, has only a sort of vegetative life, not yet endowed with thought, and the ability to maintain

an independent existence. If such a monstrous philosophy as this presents any justification for such an act, then the killing of a newly-born infant, or of an idiot, may be likewise justified. The destruction of the life of an unborn human being, for the reason that it is small, feeble, and innocently helpless, rather aggravates than palliates the crime. Every act of this kind, with its justification, is obviously akin to that savage philosophy which accounts it a matter of no moment, or rather a duty, to destroy feeble infants, or old, helpless fathers and mothers" [J.R. Black, M.D.].

"From a very large verbal and written correspondence in this and other States, I am satisfied that we have become a nation of murderers" [Reamy].

Said a distinguished clergyman of Brooklyn in a sermon, "Why send missionaries to India when child-murder is here of daily, almost hourly occurrence; aye, when the hand that puts money into the contribution-box to-day, yesterday or a month ago, or to-morrow, will murder her own unborn offspring?"

Whether this gigantic evil can ever be eradicated, is exceedingly doubtful. To effect its cure would be to make refined Christians out of brutal sensualists; to emancipate woman from the enticing, alluring slavery of fashion; to uproot false ideas of life and its duties,—in short, to revolutionize society. The crime is perpetrated in secret. Many times no one but the criminal herself is cognizant of the evil deed. Only occasionally do cases come near enough to the surface to be dimly discernible; hence the evident inefficiency of any civil legislation. But the evil is a desperate one, and is increasing; shall no attempt be made to check the tide of crime and save the sufferers from both physical and spiritual perdition? An effort should be made, at least. Let every Christian raise the note of warning. From every Christian pulpit let the truth be spoken in terms too plain for misapprehension. Let those who are known to be guilty of this most revolting crime be looked upon as murderers, as they are; and let their real moral status be distinctly shown.

It should be known, too, that wives are not the only ones to be blamed in this matter. In many instances husbands are the instigators as well as the abettors of the crime, and in their hands lies the power to stay the sacrifices to this horrible modern Moloch.

■ Reprinted from *The Home Hand-Book of Domestic Hygiene and Rational Medicine*, copyright 1887, Condit & Nelson, Des Moines, Iowa.



Annice Craddock's

# Book of Love

by Angela Elwell Hunt

**A**nnice Craddock is compiling a book of love—a scrapbook of the people and events that have shaped the miraculous Love Life Ministries. Love Life, in Florence, South Carolina, offers to pregnant girls a crisis pregnancy center, an adoption agency, a maternity home, and a Christian academy.

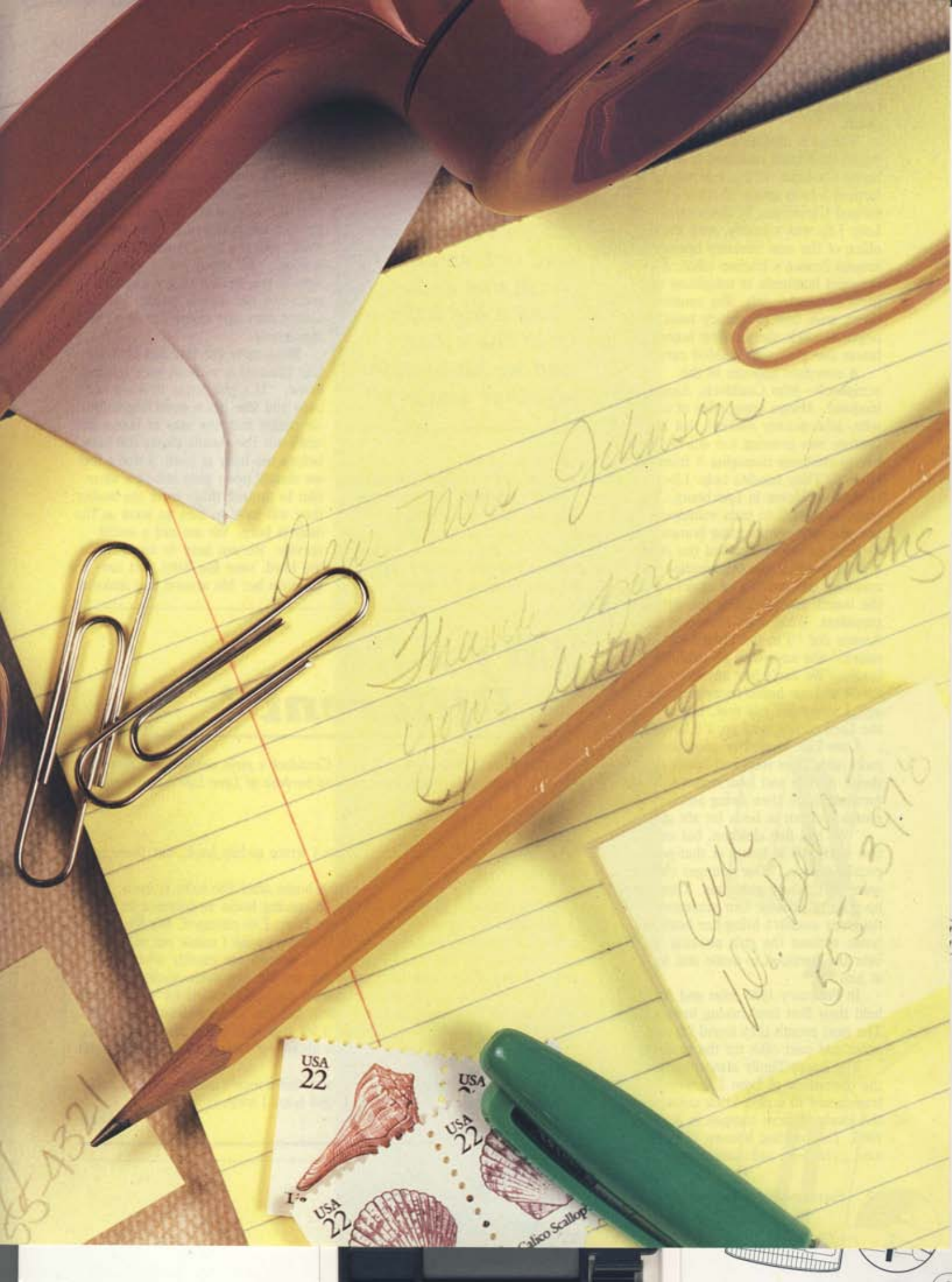
Annice's book of memories begins, strangely enough, at a dying woman's bedside. Annice had been summoned to the bedside of her mother, who was hospitalized in serious condition for over three months. As Annice kept vigil over the semi-conscious woman, she talked to hospital nurses and became aware that a nearby hospital was performing over 100 abortions each week.

Annice's blood ran cold when she heard the story of a nurse who wanted to save an aborted baby that did not die. For over two hours the baby clung to life while the nurse pleaded with hospital authorities. Nothing was done. The baby died.

Annice, who had always been pro-life, began to think and pray about the possibility of







Dear Mrs Johnson

Thank you for the letter  
I am sorry to

Call Mr. Bell  
555-3978

85-4321





helping girls with problem pregnancies. The concept of Love Life Ministries came to Annice during her mother's death.

The next chapter in Love Life began as Annice returned home to South Carolina. Within two weeks she formed a core group of other concerned Christians. In three months Love Life was a reality, with the office of the new ministry operating around Annice's kitchen table. Annice received hundreds of telephone calls from desperate girls. She counseled them, gave free pregnancy tests, and began to seek shepherding homes to house the girls who needed care.

A new face appears in the scrapbook—John Craddock, Annice's husband. Always supportive of his wife, John quickly realized that her venture was growing too quickly for her to continue managing it from the kitchen. They needed help. Liberty Godparent Home in Lynchburg, Virginia, sent staff to train volunteers and organize shepherding homes.

John Craddock handled the details of incorporating the organization and assumed the position of chairman of the board. Annice fulfills the duties of president. What does President Annice do? "I'm the chief fundraiser," she says with an exuberant laugh. "We don't buy anything on credit and we haven't stopped building yet. I never get any rest, but until the Lord comes, or I go, I'll keep on!"

Love Life Ministries soon had more girls than they had space to put them. Annice and John removed the furniture from their living and dining rooms and put in beds for six girls.

"We had five children, but only two were still at home at that point," recalls Annice. "Our younger children were particularly generous. They gave up a lot of privacy. Our youngest daughter couldn't bring her boyfriend home without the girls peeking out over the partition to smile and wave at him."

In February 1985 John and Annice held their first fund-raising banquet. The next month they found 20 suitable acres and paid cash for the property.

The happy family atmosphere and the operations of Love Life were transferred to a new brick cottage on the lovely 20-acre campus in April 1986. The building houses 12 pregnant girls. John and Annice have an

***"When the baby  
is born  
I hold him up  
so my girl can examine  
all his little  
fingers and toes.  
I have one small baby  
in one arm  
and a big baby  
in the other,  
and we all huddle  
together and cry."***

apartment at one end of the cottage. They completed a second cottage, housing 12 more girls and containing a clinic and office space for the crisis pregnancy center, in April 1987.

When John and Annice Craddock look across the grassy fields, they cannot help planning for the future.

Their dream includes lovely cottage-type homes for 100 girls and all the facilities necessary for a busy Christian academy.

Snapshots in the Love Life scrapbook convey the love of families who have sent their daughters to Love Life. Each week, either in person or over the telephone, the girls and their parents are counseled. "We try to work with the total family," says Annice. "We never had a girl go against the wishes of her parents regarding her baby's future. We always want the entire family to be in agreement."

Many girls are touched by Love Life Ministries without ever leaving home. "If a girl wants to keep her baby and she has a good home life, we prefer that she stay at home and work out the details about the baby before the baby is born. I don't feel we should keep girls out of a situation to protect them from the reality they will have to face as soon as the baby is born. We are not a social service. We are here to win girls to the Lord, save the baby, and have the girl turn her life around and make a

## ***"My Life Is Different"***

*A sample letter from one of Annice Craddock's girls, written to a boyfriend at home, contains the entire message and purpose of Love Life Ministries.*

Dear James,

Hi, how's life? Fine, I hope. I know I wrote awhile back, but there is something I didn't tell you.

I know I told you I would be coming home after the baby is born. Well, so far this is true. But the Angie that is coming home is different from the one who left. Since I've come down here, I've changed. My life is different. I have no intention of going back into what I came out of, the drugs, sex, and all the other wrongs. And wrongs are exactly what they were. I've found someone who has taken my life and made something good. He's found it in His heart to forgive me and He died for me. I don't know if you've ever heard of this Person, but His name is Jesus. And that is who I live my life for now. There's a lot you don't know about my past, and there is a lot you're going to learn about my future. Because He's still working on me.

I don't expect you to understand, and this doesn't mean we can't still be friends, but maybe one day you'll find what I have.

—Angie



good life for the baby.

"Most of our girls are college and career age and they plan to continue on to college. These girls are not prostitutes or kids from slums. They are simply girls who have made a mistake and they need to be loved and forgiven."

No Love Life scrapbook would be complete without a chapter devoted to adoptive parents. These couples, most of whom would never have had the children they so desperately desire, are all born-again Christians who will bring up their babies in the nurture and training of the Lord.

"Probably 97 percent of our girls release their babies for adoption," explains Annice. "We want to know that our babies will be raised in Sunday school and church, attend prayer meeting, and be taught the Word of God. It is very important to us, and to our girls, that the babies go into Christian families."

When a girl arrives at the Love Life Maternity Home, she is counseled and made to feel at home. While there, she will attend school and share wholesome times with the staff members and other girls. Those who are college age are able to attend classes at a local college.

The love surrounding the girls at Love Life does not vanish after their babies are born. Many girls remain at Love Life for up to a year after the birth of the babies they released for adoption. The "graduates," as Annice calls them, work with the other girls in return for a small salary and room and board. They are also able to attend a nearby college part time.

Many stories of the Love Life work are written on the pages of Annice's heart, rather than bound in her scrapbook. "I go through labor and delivery with all my girls," she explains quietly. "When the baby is born I hold him up so my girl can examine all his little fingers and toes. I tell the girl, 'Thank you for giving this baby life.' I have one small baby in one arm and a big baby in the other, and we all huddle together and cry. It's very hard to give up something you've had within you for nine months."

Even as life is ever-renewing, so is the story of Love Life. "Our adoptive parents and their babies get

## A Modern Parable

# The Passenger

by Gina Barrett Schlesinger

There once was a woman who was on a long journey. At a stop along the way, she saw a man who was a friend of hers. Holding his hand was a little child. In her pleasure to see the man, the woman ignored the child. They decided to share part of the journey together, so they embarked in her car. The child came along, but the woman did not notice.

After a while the woman and the man decided to part ways, and she made a minor detour and dropped him off. When she had driven a short distance, she noticed that the child was in the car.

To circle back and try to give the child to the man could be arduous or impossible. So the woman had to make a choice. She could make a nine-mile detour in her trip and leave the child with someone who could care for it. Or she could lean over, open the passenger door, and shove the child to its death. After wrestling with this difficult decision, she finally chose to do the latter.

A police officer witnessed the child being crushed by the wheels of the woman's car, but he did not give chase. He did not try to get the woman's license plate number. He did not try to revive the child. He simply called the trash collector to cart the body away.

This used to be illegal. In an earlier day, if a woman found herself in this situation she would have to take a short but dangerous back-road detour to kill the child, possibly killing herself in the process. But no more. Today the highest Court in the land states that a woman has a free choice to keep or to kill an unwanted passenger.

Because after all—it's her car. ■

together once a year, and we are able to see how the babies are growing," explains Annice fondly. "Most of our girls have given me the freedom to say to the children, 'I knew your birth mother and I know she loved you dearly.' Our girls call us occasionally and ask if their babies are OK. The girls will say, 'I just want you to know I am thinking about him.' They know I will never tell where the baby is—we have closed adoption records—but if we think a girl can simply blank that child from her mind, we're not being realistic. At Christmas I get calls from nearly all my girls, and many adoptive parents call to give me a progress report so I can pass it on."

Love Life Ministries is a vital, working organization that makes a difference. It all began with the vision of one woman and the support of a family who cared enough to sacrifice for what they knew was right. Annice's scrapbook bulges with memories and testimonies of changed lives—and it is only the introduction to what can be done if others are willing to follow her example.

■ To contact Love Life Ministries write: PO Box 247, Florence, South Carolina 29503, or call (803) 665-8473.



*“A Particle of Conception”*

# Joshua

by Barbara Martin

Outside the abortion clinic, a dozen or so people are picketing. They are orderly, subdued, carrying signs that read “Abortion Is Murder!” They pray softly for the infants being slaughtered inside.

Walking quietly beside his mother is 8-year-old Joshua Vander Velden. His light hair and dark eyes make a striking combination, but that is not what catches your eye when you glance in Joshua’s direction. Most noticeable about Joshua is his bright red T-shirt proclaiming, in contrasting white, “I survived the abortion holocaust.”

Joshua Vander Velden survived an abortion attempt.

Joshua’s mother is a shy, quiet woman, not the sort you would normally expect to find demonstrating in front of an abortion clinic. She explains her motivation succinctly: “We must save the babies.” Then she adds softly, with a hint of tears, “I wish there had been picketers the day I came to get my abortion. I was very uncertain about what I was doing. I would have been so easily dissuaded.”

In January 1979 Linda Vander









Velden discovered she was pregnant. She had only recently gone through a devastating divorce. In her loneliness, she succumbed to the amorous advances of a young man named James (not his real name). Now she found herself pregnant with an illegitimate child.

She worried about the effect this would have on her two daughters.

She worried about losing James.

Mistakenly thinking that the administrator of the local abortion clinic was a crisis pregnancy counselor who would give her thorough information, Linda approached her for advice. Linda says bitterly, "She never said 'baby' to me. She spoke of 'the particles of conception' and 'the mass of cells.' She told me she had had two

abortions herself, and there was nothing to it."

Still, Linda was reluctant. Having carried two babies inside her body, she remembered the soft, sweet stirrings of new life. Her head told her to have the abortion, but her heart rebelled.

James was determined that the pregnancy end. He pressured Linda relentlessly until, finally, she agreed. Worried that she would have a last-minute change of heart, James took the day off from work and escorted her to the abortion clinic.

She had been assured that a suction abortion would be painless, but Linda insists, "It was very painful. For years, I had nightmares about lying on that table."

Within days, Linda found herself deathly ill. She could not function at work because of severe nausea and constant dizziness. She grew so sick she began to imagine she had cancer or some other deadly disease.

Even worse than the physical symptoms was the mental anguish she experienced. She was tormented by suffocating remorse. She found herself turning away from her two daughters. "They would reach for me," she now admits, "and I would push them from me. They would tell me they loved me, and I could not respond. I felt so dirty, so guilty. I didn't want anyone to touch me. I just wanted to be left alone."

James quickly tired of Linda's problems. She wasn't fun anymore. He walked out.

At the end of March, Linda went back to the abortionist for help. He believed her to be seriously ill and sent her to another physician. The new doctor informed Linda she was still pregnant. Miraculously, the abortionist had not succeeded in ripping the baby from the womb.

"There is such a thing as a 'missed' abortion," Linda explains, "especially when twins are involved. One young woman told me her experience. She had an abortion, went home, and miscarried a second baby. I also must have been carrying two babies. One did not survive."

Linda's pregnancy was a long and difficult one. In September her doctor had to take the baby by Caesarean section. Joshua was born with heart



Joshua and his mother, Linda Vander Velden.



Joshua's body still carries reminders of his mother's tragic decision. He has learning disabilities, a faulty memory, and is partially deaf. But he is a fighter, and his mother believes he will

"He understands how sorry I am, but we don't waste time looking back with regret. Instead, we work together to spread the word to expectant mothers: abortion is a mistake for which you never stop paying."

■ **Barbara Martin** is a free-lance writer in Great Falls, South Carolina. For information on WEBA, write to PO Box 267, Scholcraft, Michigan 49087.

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to be discreet. New York's leading abortionist, Madame Restell, committed suicide.

But Abortion War I did not end in unconditional surrender. Original sin is such that abortions continued to be sought, and abortionists satisfied the decreased market demand. Lacking the justification of acceptance by either state

or press, abortion stayed underground for a long time, and many lives were saved. But in the 1960s, abortion raised its serpent's head once more, with the press this time often joining the pro-abortion side.

**Abortion War II.** Our recent abortion war began a decade before *Roe v. Wade*. Early on, most ministers were silent, and many Liberals even joined the pro-abortion army. Providentially,

though, a strong ministerial condemnation has emerged from Bible-believing churches during the past decade. Many other Christians have also cried murder. The voices have been heard; anyone contemplating abortion is without excuse.

The communications media remain a problem. Without media support for pro-life ideas even the eventual Supreme Court trimming of *Roe v. Wade* will be only a partial help. One lesson of Abortion War I is that journalists are gatekeepers. We need a press that will cover pro-life activities fairly and "cry MURDER" when murder is evident. The development of such a press will require some Christians working within the current journalistic system, others acting as a burr, and still others developing entirely new alternative media.

Working within mainstream media means providing well-written human interest stories about mothers carrying their babies and doctors who have stopped doing abortions. It means making sensational connections between abortion and two things reporters love to attack—money and power. It means going to journalism schools, gaining training in how to become hard-hitting reporters, and working through the internships and entry-level jobs that lead to more influential positions. Christian reporters face discrimination, but if they learn to do twice as good a job as non-Christian reporters, it is harder for even biased editors to shut them out.

Acting as a burr means constantly reminding journalists that they are missing out on good stories if they allow ideology to overcome reportorial instincts. After all, investigative reporting by definition involves the search for a lively story filled with specific detail that will afflict the comfortable and comfort the afflicted. One pro-abortion author, Magda Denes, has (despite her philosophical leanings) written a book describing in grisly detail life and death inside an abortion clinic. The material was just too overwhelming for her to leave out. Non-Christian journalists want to turn the truth into a lie, but they are also trained to chase down detail.

The establishment of alternatives must include not only electronic media but old-fashioned print as well. Studies have shown that major television networks and local stations tend to base their story selection on what the national

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continued on page 50





## The Buy-Now-Pay-Later Syndrome

by Tim and Beverly LaHaye

The wise man of Proverbs writes, "The rich ruleth over the poor, and the borrower is servant to the lender" (Prov. 22:7). Every Christian couple in America should take that principle to heart. Being a slave to debt is one of the major causes of undue stress in marriage and family life today. In fact, many counselors conclude that financial pressure is one of the top six causes for marriage breakdown. Most authorities blame increased costs, inflation, and so forth for the problem. While we are not blind to the high costs of housing, transportation, food, and other necessities, we are convinced that the three main reasons many Christian couples are in trouble today are: They have bought the world's slogan, "Buy now and pay later." They do not tithe, as we discussed last month. And they do not have a budget.

The buy-now-pay-later syndrome is not the product of Christianity, but of materialism, which holds

an awesome influence on our society. Based on the false assumption that the purpose of life is to be happy or to "experience the good life," young-married couples embark on a credit buying spree for furniture, clothes, housing, and transportation. Soon, tithing, living on one income, or in some cases even paying their bills becomes impossible. This brings on pressure, irritation, and sometimes guilt.

We have counseled young couples whose debt limit had been so over-extended within one year of marriage that hope was out of sight. The reason—the couple thought they should have anything they wanted and the friendly banker made credit so easy to obtain they fell into the trap. Unfortunately, they found out how unfriendly the banker could be when they started missing payments. If the problem continues, answering the phone or going to the mailbox can be a dread. Such stress is not uncommon, but it is unnecessary. If you find yourself in even part of this scenario, there is a way to handle it. Admit to God in a formal time of prayer that you have violated His principle of avoiding credit buying. Repent and recommit your family finances to His control. Start tithing by faith, so God can start blessing you again. He has promised to "rebuke the devourer for your sake" and to "open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Now make a prayerful commitment to go on a new cash payment basis. If you cannot pay cash for some-

thing, don't buy it! You will be amazed at how many things you can resist, when you have to pay cash. Usually they are things you do not really need anyway. The only exception to the "cash only" plan should be housing and transportation. We will deal with that next month. In the meantime, if you have credit cards for personal use, may we offer you a suggestion? *Burn them.*

One of the greatest decisions at the LaHaye house, made many years ago, was to end credit buying forever and destroy credit cards for personal use. It took two years to dig ourselves out of the financial pit—but we won't go back to "buy now, pay later" for anything the so-called "good life" has to offer. We have found that if purchasing something is God's will, we can pay cash for it. ■



## "I Almost Died!"

How many times have we talked about dying when embarrassed or disappointed? The Bible has news for us. If we are Christians, we *have* died. Paul tells us: "If one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (2 Cor. 5:14-15).

What does Paul really mean? He says I am dead,

but I am not. I am very much alive. Positionally I am crucified with Christ, but I do not always reckon this to be true and live accordingly. Consequently I am alive to hurts, insults, disappointments, disillusionment.

It all looks so good on paper, but I have a very difficult time working it out in my daily life.

I puzzled over this question for years. I prayed that someday I would become spiritual enough to understand how to die to self, to reckon myself dead. One day it dawned on me that



dying to self is simply giving up my own way, submitting to another, submitting to God.

Looking back I see now that during the early years of our marriage I was anything but submissive. How could I be? I always knew what was best. Quietly but doggedly I insisted on my own way, making us both miserable. One day I realized that even a stubborn Norwegian could submit to the wishes of another. Even I could give up my own way, if I would. Paul calls it "dying to self."

As a preparation for taking a trip with my in-laws, I memorized the love chapter in the Bible. I knew I would need some help along the way. There were four of us adults, and each had a different opinion about where we should stop, what we should eat, how we should spend the money in the "kitty." I had to keep reminding myself that love does not demand its own way (1 Cor. 13:5).

Strangely enough, it is often easier to die to self in the big things than in the little things. I found it easier to submit to God's will when my husband had to undergo heart surgery than I do when he comes home late for dinner and the hash gets dried out. But our lives are made up of little things: petty annoyances and small irritations. Interruptions—oh, how hard for me to accept them, but what a good opportunity to die! Daily frustrations—we can do battle against them or we can quietly lay down our sword and die. It sounds like a coward's way out, but it is really just the opposite. It is God's way to release His resurrection power in us.

A few days ago when I was having my morning devotions I prayed that God would guide me throughout the day and that I might be willing to do His will in all things. Shortly after I had prayed this prayer the telephone rang. It was a friend asking me to baby-sit her small son until noon. I consented cheerfully enough, but inwardly I resented this interruption of my schedule. I had planned to write that morning. Impossible with a little boy to watch. As I turned to my Bible with a sigh to finish my devotions I came to Paul's words in Acts 20:24. "None of these things move me, neither count I my life dear unto myself." I stopped reading. Could I say that? I had to be honest—my life was very dear to me: my plans, my schedule, my leisure. I did not relish anyone interfering with what I planned to do. Yet God was asking me to give up my plans, my schedule, to "die to myself" in order to serve somebody else. When I refuse to die to myself and my own way, the result is poverty of spirit and barrenness.

There is a better way. John says we are not to love our own lives, but to "lay down our lives for the brethren" (1 John 3:16). I don't think that necessarily means physical death, which may be easier than repeated deaths to self in the little things. It might be something as simple as giving up an afternoon of watching football to help a neighbor fix his roof, or something as generous as volunteering to house and feed a missionary family for a weekend when you wanted to relax. It could mean giving in to a husband

or wife, or even giving up a favorite pastime to spend time with your children. It might be a big sacrifice that everyone sees, or a little one nobody but God notices.

Jesus said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24). To die is not really so bad when we look at the results.

Oh, there goes the door bell, and I was planning to write this morning. What did You say, Lord? A chance to die? An opportunity to experience Your resurrection life? I think I am beginning to understand.

■ Matilda Nordtvedt

## Add a Hymn to Your Devotions

Do you sometimes find it difficult to cut your thoughts loose from the tasks that lie before you for the day? Is it hard to just sit down for your quiet

time, open your Bible, and be ready to receive a message from the Lord and commune with Him? Let me share something that can "perk up" your quiet time.

Like many house-bound wives, I have to be careful about slipping into thoughts of self-pity, doubts, and negativism. I have learned the principle of turning my thoughts back to God by keeping hymns playing on the record player. I also have a small cassette player that moves easily with me from room to room. Listening to tapes while cleaning, sewing, baking, washing, and even while writing, preparing lessons, or translating, keeps my thoughts turned Godward. Larry Coy once said, "It is difficult to have negative thoughts about God's love when 'How Great Thou Art' is flowing through your mind."

Since this practice made such a difference in my thought life, it was natural to include it in my quiet time. At the beginning of last year when I sat down to think about my goals and plans, I had in my hands a beautiful new calendar book, a gift from my oldest





son. I also had my new agenda and a hymnbook left over from a Christmas arrangement. I began to leaf through the worn hymnal. How my heart rejoiced when I read some of the titles and words. We do not sing these old hymns as often as we should. I decided to read or sing through one hymn each day during the New Year. As I went through the hymnal numbering one for each of the 365 days in the year, I wrote the page number on the corresponding page in my yearbook.

"Take time to be holy, speak oft with thy Lord," says one hymn-writer. As a wife, mother of four, missionary, teacher, counselor, and Joan-of-all-trades, I have learned that it does "take time to be holy." Satan tries everything in his bag of tricks to keep me from time with the Lord. He knows how much more I can do for Christ if I spend time at the fire warming my soul so I can reach out and touch the cold world.

The severe illness of our youngest child taught me the importance of daily Bible study and prayer. I could never have lived through those three years of operations, pain, stress, and anxiety without drawing strength from God's precious promises each day. I am not always faithful. When I am extremely busy and things are going well, I can easily neglect or rush through devotional time. When the way is rough I come crawling back, knowing too well that "seven prayerless days make one weak."

Often during this past year, when I have been discouraged, the Lord used the

words of the hymn for that day along with His Word to strengthen and encourage me. Other times the hymn has served as an answer to prayer or the assurance of the answer that came. Some days the hymn brought conviction of sin or renewed commitment for greater service. The Christmas hymns did not fall during the Christmas season. My heart rejoiced in September and October to sing about Christ's birth. Likewise, hymns for Mother's Day brought a thankful heart in October instead of May. I wrote my precious mother more often and expressed the love and appreciation she needs to hear. The hymns were reminders.

Many times I was encouraged to learn a new song. I am thankful for the lessons learned—the joy, the repentance, and the encouragement I have found from adding a hymn to my devotions.

When I turned to the devotional for today, I read: "Revive us again, Fill each heart with Thy love; May each soul be rekindled with fire from above."

That prayer will ring in my heart all day long, because I added a hymn to my devotions.

■ Joan Rohr

## Family Bookshelf

**Smart Kids, Stupid Choices** by Kevin Lehman. Called "a survival guide for parents of teens," this easy-to-read book is designed to help "kids make good decisions about peer pressure, choosing friends, sex, drugs, dating, and more." Written by well-

known Christian psychologist (and experienced father) Kevin Lehman, this handbook is especially helpful in stating the concerns of teenagers in language their parents can readily understand. His insightful suggestions about a teen's need for privacy and longing for conformity help the parent to see his offspring in a new light. Lehman stresses that parents should prepare teens for dating and teach them to say "no."

Perhaps most beneficial for families with strained teen relationships is the final chapter featuring an "open letter" to adolescents. Parents are encouraged to share and discuss this letter with their teens. For the haggard Christian parent who has longed for an "owner's manual" for his teen, this book fills the bill precisely. (Regal Books, 1987, 151 pp., \$7.95)

■ Carl D. Windsor

**Recess and Report Card** by Terry and Sandy Thornton. These two new books teach kids that God does not love everything. In fact He hates some things people do—things like being mean and picking on other kids and like lying about losing a report card because you don't want your parents to see your bad grades. Written in rhyming verse and combined with colorful, full-page illustrations, these

stories teach valuable lessons about choosing between right and wrong and about God's forgiveness.

Author Terry Thornton says that these books were written with Proverbs 6:16-19 in mind because "Proverbs tells us what God thinks about problems we all face." Best suited for children ages 6 to 10. (Abingdon Press, 1987, 32 pp., \$5.95)

■ Cindy B. Gunter

An excerpt from  
**Recess**  
by Terry and Sandy Thornton



The first thing decided by the group  
Was to tease a kid whose pants always droop.  
It didn't really matter what pants he wore;  
They were always too big and drooped to the floor.  
So we teased and laughed and called him a name.  
He got so embarrassed he left the game.



# Pro-Life

There's a little guy somewhere  
Waiting to appear  
Curled up inside his mother's  
Protective atmosphere.



They know it's what they have to do.  
There is no other way  
But once or twice they wonder  
What that little guy might say.

He's the one they didn't plan on.  
He's an extra mouth to feed,  
A little inconvenience  
Neither of them need.



"I wish you wouldn't do this.  
I've got too much to do.  
I have to learn to walk and talk,  
To dress and tie my shoes.

He's doctor bills and formula.  
He's sleepless nights and stress.  
He's wet and dirty diapers  
And a house that is a mess.

"I have to learn to whistle  
And I have to learn to run.  
I have to learn to say my prayers  
For when the day is done.

He could have been a newer car  
Or a cabin with a view  
Or a cruise or clothes or Vegas shows  
Or other dreams come true.



"I have to watch for Daddy  
With Mommy at the door  
And I have to ride in shopping carts  
When they take me to the store.

So, they talk about abortion  
As the alternative  
For that fetal imposition  
Who would change the way they live.

"I have to blow out candles  
On a lot of birthday cakes  
And pose for all the pictures  
Mommy always takes.

He isn't really human.  
He doesn't even breathe.  
He was just a misadventure  
They happened to conceive.



"If you let them do this  
I'll never learn to wave.  
I'll never have a birthday.  
I won't even have a grave.

They sit there in the waiting room  
With the papers they must fill,  
The waivers and consent forms,  
And arrangements for the bill.

"I'll never play a game  
And I'll never laugh or cry.  
I won't even have a name  
And I'll always wonder why."

■ Bob Scott





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Pastor of Temple Baptist Church  
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## WHY WAIT?

by Josh McDowell

The scene was so familiar to me that it seemed like a broken record. The young couple walked into my office as countless others have and we began the awkward task of determining what was wrong with their dating relationship. She tearfully explained how once they were so in love but now they fought often and had little desire to talk with each other. He sat uncomfortably in his chair and mumbled something about how he didn't think it was that big of a problem. After wading through a few preliminary questions, I zeroed in to right where we needed to be. "How physical are you on your dates?" I inquired. His eyes intently searched the floor and she began crying even harder. We all knew what we now would have to deal with.

Teenagers today are pressured to be sexually active. By 20 years of age 67 percent of unmarried girls and 81 percent of unmarried boys have had sexual intercourse (p. 21). Even with the present AIDS scare teenagers are falling into deep sexual problems that result in depression, alienation, social diseases, unwanted pregnancies, and so on. Many good programs and books have been produced to combat this problem, but there is still a great need for education in this area.

Josh McDowell has written a book that stands as a shining example of how to educate adults on the problem of teen sexuality. *Why Wait?* is divided into five parts including "The Crisis," "Reasons Youth Have Premarital Sex," "Reasons to Wait," "How to Cope," and "Additional Help." He gives helpful background material on the factors contributing to the crisis. From there he works in that familiar McDowell style to systematically present the reasons why teenagers have premarital sex. This section is especially effective as he presents a reason, quotes a teenager, or cites an

example, and then methodically tears that reason down. Again, he delivers two sections on why to wait and how to wait, which present very logical arguments and practical solutions. The book closes with a collection of articles by different authors that deal with "How far is too far?" a father's response to a pregnant daughter, forgiveness, and so forth.

The book is a success due to its straightforward content and vocabulary. The authors carefully and logically examine the problem and then the solutions. They speak frankly yet tastefully as they explain to parents about their teenagers' sexuality. As a youth pastor, I

found part five's "The Power of Positive Parenting" to be the cornerstone of the book. I believe, as the authors state in Chapter 5, that the biggest contributing factor to teenagers' problems is inattentive parents. If parents could learn to model a healthy view on sex and could openly communicate to their teens, we could see this sex crisis brought under control.

*Why Wait?* will become a standard guide for any adults working with and ministering to teenagers, but I feel this book will be most helpful to the parents of those teens. (Here's Life Publishers, 1987, 444 pp., \$9.95) **Dave Adams**

### An excerpt from WHY WAIT?

True intimacy involves being able to remove all the masks and disguises we hide behind, without fear of rejection, and be known and loved for ourselves.

Listen to this personal account of one young person's search for intimacy:

"I used to search for intimacy through latching on to a 'special someone,' because I felt that as long as I had *his* love and approval everything would be OK. Yet, there was usually a high price tag . . . the giving of my body. The penalty I paid was that of feeling cheap, used and guilty. I began to wonder if there would ever be someone who would love and accept me without demanding that I . . . do something to earn that love.

"Then, I learned of the unconditional love that God has for me and made a decision to ask Jesus Christ to come into my life . . . and teach me what true love is all about. I can say with certainty that He has made a difference! Instead of feeling cheap, used and guilty, I now know that I am valuable, forgiven . . . and have a new life that began the moment I asked Christ into my life. Because I have experienced an intimate love relationship with God first, I am now able to develop lasting, meaningful relationships with those around me. I also know that when I do marry and can enjoy sex in its proper context, my sex life won't be mediocre, but will be excellent because that's what God desires for those who choose Him: excellence in all areas of their lives!"

For young people, or anyone, the first step to real intimacy is a life-changing relationship with Jesus Christ.

## BOOKNOTES

### BEYOND SEDUCTION: A RETURN TO BIBLICAL CHRISTIANITY by Dave Hunt

"You can have religion . . . without knowing God. Satan does not hate religion; he has invented most of it." Thus the author quotes McCandlish Phillips and many others, in tracing the psychological and psychic roots of the false systems of our day. Hunt is a man

of vast experience and scholarship, and this volume is a sequel to his best-selling *The Seduction of Christianity*. He exposes "positive mental attitude" for the counterfeit that it is to true biblical faith. He explicates the distinction clearly in his third chapter. Hunt, as in his previous work, attacks "Christian psychology" (37 pages) and its related "selfism" (43 pages); both are thought-provoking. Both *Seduction* and *Beyond Seduction* lack a good index. (Harvest House Publishers, 1987, 282 pp., \$7.95) **Donald R. Rickards**



## INNER HEALING by Don Matzat

Don Matzat, a Missouri Synod Lutheran pastor, has produced another addition to the literature surrounding the issue raised by *The Seduction of Christianity*. Specifically, Matzat examines the biblical basis of the ideas of the inner healers and the inner-visualization schools of Christian Charismatic writers. These include Agnes Sanford, Ruth Carter Stapleton, the Buckinghams, and the Bennetts. His conclusions confirm the charges of the author of *The Seduction*.

Matzat finds that the inner healers reflect Jungian and Freudian psychological concepts. Neither system is biblical, and the methods and assumptions of the inner healers are counter to biblical teachings on man. He also proves that inner-visualization techniques belong in the realm of the occult and are Satanic rather than heavenly. Finally Matzat is critical of various encounter groups and self-improvement seminars popular in Christian circles. He argues that there is an underlying error in all of these self-

improvement methods. That is: they try to improve man rather than replacing man's will with Christ's will. They seek to improve human nature rather than urging the total surrender of human nature to the will of God. (Harvest House Publishers, 1987, 206 pp., \$6.95) **Homer H. Blass**

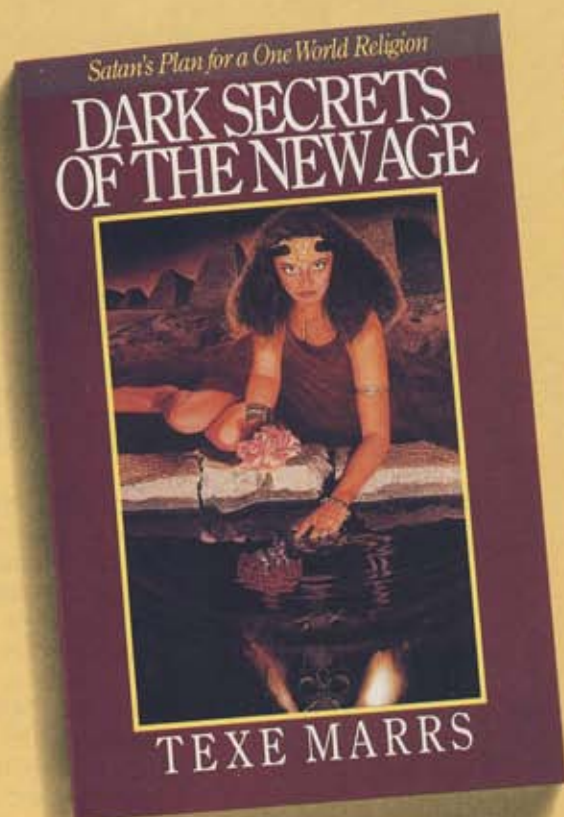
## THE ENDLESS SONG (MUSIC AND WORSHIP IN THE CHURCH) by Kenneth W. Osbeck

*The Endless Song* builds a biblical rationale for music in the church, and provides many practical tips for pastors and church musicians. It examines arguments for and against the use of rock sound in Christian music and offers wise counsel regarding this sensitive issue. It reflects the author's wealth of knowledge and experience with hymnology, church music, and the arts. The book skillfully traces the music of God's people from Old Testament times to the present with many interesting cultural and historical references. This book will make a fine text or reference for college and semi-

nary courses in church music. Practical projects and discussion questions in each of the 13 lessons also make it useful as an adult elective course in local churches. (Kregel Publications, 1987, 142 pp., \$6.95) **Keith Currie**

## SCRIPTURES THAT SING by Warren W. Wiersbe

This helpful little book presents the subject of Christian hymnody from a novel perspective. Following a short introduction, 10 well-known hymns are examined in light of their essential message. The scriptural text upon which they have been based, or that cast light upon their spiritual teachings, are then discussed with a view to their relevance to the believer's life. The result is a pleasant devotional experience that blends together Scripture and song and weds them in practical fashion to the realities of one's spiritual experience. A performance of the hymns and songs in the book can be obtained on record or cassette. (Back to the Bible, 1986, 138 pp., \$2.25) **Richard D. Patterson**



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# J. Wilbur Chapman

Evangelist to the World

by Bernard R. DeRemer

**C**ollins Street in Melbourne, Australia, was a solid mass of humanity. Earlier that day in August 1909, 15,000 had jammed the great Exhibition Hall to hear J. Wilbur Chapman. Ten thousand more had waited outside.

After the final service the enthusiastic crowd followed the Chapman party to the railway station. Windows, balconies, and roofs were filled with eager spectators. A member of Parliament declared, "Even the Prince of Wales received no such ovation as this!"

The station platform was thronged with people, many in tears. The train rolled out to the heartfelt accompaniment of "God be with you till we meet again!"

It was a fitting climax for the campaign of the man whom D.L. Moody in 1895 called "the greatest evangelist in the country." Chapman was noted for the strength of his conviction as he spoke with zeal to multitudes in many parts of the world. His preaching was calm but forceful, emotional but not dramatic. His campaigns were models of prayerful planning. William G. McLoughlin called him "modern in revival techniques."

Chapman was born June 17, 1859, in Richmond, Indiana, where he was remembered as a good scholar, one whose studies came easily to him and left him with time for throwing paper wads.

From age 4 or 5 he loved to "play church." Later he leaned toward becoming a schoolteacher or college professor.



He never knew the exact date of his conversion, having been dedicated in infancy, brought up in a godly home, and always surrounded by and subject to holy influences. D.L. Moody led him to the assurance of salvation he had lacked, and "from that day to this I have never questioned my acceptance with God."

He joined the Richmond Presbyterian Church in 1876. Later he attended Oberlin

**Windows, balconies, and roofs were filled with eager spectators. "Even the Prince of Wales received no such ovation."**

College, Lake Forest University, and Lane Theological Seminary.

Pastorates followed, the main ones being the First Reformed Church, Albany, New York; Bethany Presbyterian, Philadelphia; and Fourth Presbyterian, New York City.

Bethany, with 12,000 members in all departments, was the largest of its denomination and had the biggest Sunday school in the world at the time. It was the church of the distinguished John Wanamaker. As word of the efficient organization and methods that contributed to Bethany's great outreach got around, Chapman became more and more in demand else-

where. In a few years, he received a call to Fourth Presbyterian Church of New York City—at that time badly split.

At his first service there the congregation welcomed him with tears of love and joy and hearts filled with praise and thanksgiving. The session was induced to meet for prayer before the morning service. The after-meeting—something new in that church—was crowded. God was working mightily.

Known for his generosity, Chapman responded to all appeals. Sometimes he was victimized, but he still gave because of the opportunity to in turn make an appeal for Christ.

Once a derelict wandered into a service. A deacon, wanting to relieve the burdened minister, offered to "get him a cup of coffee and a bed and get rid of him."

"Under no circumstance," Chapman replied. "I'll see him myself."



After an hour of counseling, the visitor was saved—and later became a Presbyterian pastor. Scores of others were also called into the ministry through Chapman's influence.

When Chapman began his pastorate at Fourth Presbyterian, the church was giving only \$720 a year to all benevolences. By the end of his tenure, this had grown to \$9,000. During his nearly four years there, 650 were added to the church, including 250 on profession of faith. Chapman frequently held services elsewhere, but was rarely absent on Sunday.

This great servant of the Lord had no fewer than 13 serious health breakdowns, which laid him aside for some extended periods. After one of these, he concluded that he could no longer be both pastor and evangelist. Although it was not easy, he felt led to leave the settled pastorate for the larger field.

As always, God's timing was most strategic. Barely two years before, D.L. Moody had died. B. Fay Mills, who some had thought would succeed Moody, had risen to the zenith of his powers—and then strangely departed from the faith. Moody's mantle fell on Chapman. (R.A. Torrey still held great campaigns early in this century, but in just a few years he would settle at Biola and the Church of the Open Door, Los Angeles, thus largely giving up itinerant evangelism.)

Chapman and Mills had been in college together, and Chapman was grievously distressed at his friend's apostasy. He once traveled from his office in New York City to Oakland, California, to try to convince him to return to the true faith. The effort yielded no immediate results, but some years later Mills did finally experience a remarkable restoration and return to the faith. He went on to proclaim for the rest of his life the message he had forsaken for some 20 years.

Chapman's first trip abroad was in 1900 to Egypt and the Holy Land. After 1902 he held great campaigns, and sometimes single services, in many major cities in the United States.

During this time he developed the simultaneous method of evangelism. He perhaps built somewhat upon the system Mills had used of committees, publicity, prayer meetings, and so forth, but adapted it in his own way.

Large cities were divided into sections, and in each of these an evangelist of note and a song leader held simul-

taneous services. All the meetings were geared to the central services of Chapman and his associates.

In many respects results were phenomenal. Perhaps the most outstanding example was Boston, in the heart of staid New England. A.Z. Conrad, pastor of historic Park Street Church, issued the call for true spiritual awakening, and 300 clergymen welcomed Chapman at the first planning session. The city was divided into 27 districts, chairmen were appointed, a thousand personal workers trained, and a multitude of other details arranged.

The campaign began January 26, 1909, with services in the 27 centers over an area 30 miles in diameter. At famed Tremont Temple, Chapman held forth the Word of Life five times daily (including prayer and planning sessions). One service was even held at Harvard University, that "cold and cloud-bound center of philosophy."

Daily newspapers devoted whole pages and editorials to the movement. Boston was absorbed with the revival that swept the city. No fewer than 166 churches cooperated.

Afterward, resolutions by the cooperating pastors and committees declared, "Boston has been thoroughly awakened, thousands have been brought to God, the whole Christian church has been reinvigorated."

Earlier Chapman had become associated with Charles M. Alexander, the musician who formerly served with R.A. Torrey on his world tours. Alexander's contribution to the ministry was enormous. He led the choir and congregation in worship and praise, wonderfully preparing hearts to respond to the gospel appeal. As a congregational singing conductor, he probably had no peer in his generation.

***He responded  
to all appeals  
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In addition to Australia, Chapman and Alexander toured New Zealand, China, Japan, Korea, the Philippines, Hawaii, and the British Isles. (He never preached in Africa or Latin America.) In campaigns sometimes lasting six to eight weeks, Chapman would preach three to six times daily. No wonder he suffered numerous breakdowns! But multitudes everywhere responded to his message. He preached clearly from a definite outline in an appealing voice that was mellow and musical.

Chapman also served as executive secretary of the General Assembly's committee on evangelistic work and as national moderator. Thus he was influential in securing evangelists for many small, struggling rural churches countrywide which probably otherwise could not have supported such a ministry.

He helped found and was the first director of the Winona Lake Bible Conference in Indiana, which exerted great influence over the lives of countless ministers. Chapman sought and secured the best speakers in this country and abroad, and also contributed much to summer conferences at Montreat, North Carolina, and Stony Brook, Long Island, New York. The wide multiplication of such facilities, so common across the land today, was due in no small measure to his deep interest and dedicated support.

Once at Montreat, where Chapman had a summer home, he preached on Psalm 45:8. This inspired Harry Barracough, later Charles M. Alexander's assistant, to write the words and music to "Ivory Palaces," which he dedicated to Chapman, and which has been so widely used and greatly blessed around the world.

Chapman himself wrote the words of "Jesus! What a Friend for Sinners" and "One Day." He also authored numerous books, including a biography of D.L. Moody, *Revival Sermons*, *When Home Is Heaven*, *The Surrendered Life*, and many others.

Chapman had weathered many previous breakdowns, but failing health finally claimed him on Christmas Day in 1918. Multitudes of tributes poured in from all over. His simple epitaph is perhaps the best summation of his life: "J. Wilbur Chapman—To Live Is Christ—To Die Is Gain."

■ **Bernard R. DeRemer** is a freelance writer in West Liberty, Ohio.



# Is It Well with Thee?

by J. Wilbur Chapman

**F**ifty-three miles north of Jerusalem, eight miles from Tabor and a few miles from Jezreel, once stood the ancient village of Shunem. It was beautifully situated. But it is not of the beautiful situation of Shunem that I am to speak. We know something about one of the families of the city. We know the number of the household—the father, the mother, and the little boy, who was as truly a gift of God and a miracle as was Isaac. We know something about the home life of the little company.

One of the best things I know about the home in Shunem is that it was the place where Elisha used to tarry. The home was small, so they built for him the prophet's chamber. They gave him a special invitation to tarry with them. When Elisha was weary he rested there, and when he was hungry he found refreshment in the home of Shunem.

We know something more about the household. One day in the midst of the harvesting season the little boy of the family died. You can only imagine the sorrow of that Shunamite woman unless you have passed through like affliction. She was an exceedingly wise mother. She did not shut herself up with the body of her dead boy and refuse to be comforted, nor sit alone with her grief and let her heart break. But she turned away from the home at Shunem and she said, "Elisha is across the plains in the mountains of Carmel," and she hastened after him.

Elisha saw her coming. He turned to his old servant Gehazi and said, "Yonder comes the Shunamite woman. Go and see what she wants." Gehazi starts down the mountainside, and when he comes near enough for the woman to hear his voice, he cries out to her after the manner of the East, "Is it well with thee? Is it well with thy husband? Is it well with the child?" And she in turn replies, "It is well." I suppose he thought that she would stop and tell him the nature of her errand to his master, but she pushes on past him and up into the presence of Elisha, where I suppose she sobbed out

***We have prayed  
minutes for our children.  
How many of us  
have prayed  
by the day  
for our children?***

the account of the death of her boy.

I see her at the feet of Elisha. I hear her saying to him, "Oh, thou man of God, thou knowest that I did not desire a child of the Lord. He gave him to me. Now, He has taken him away from me. As the Lord liveth and as thy soul liveth, I will not leave thee." And so Elisha takes her by the hand and starts down the mountainside. He comes into the home in Shunem, puts his hands to the boy's hands, his mouth to the boy's mouth, his eyes to the boy's eyes, and prays only as a servant of God could pray. Suddenly, there is a touch of color in the boy's cheeks. He sneezes seven times. His eyes are opened. Elisha takes him by the hand and bids Gehazi call his mother. And I think I see her rushing up and down the streets of Shunem saying, "My boy was dead and is alive again." And there was joy in the old home in Shunem.

Why do you suppose this story was placed in the Old Testament? Among other reasons it is there so we might understand what it is to pray with importunity. "Do you believe," said a young woman to me in the city of Boston, "that if my mother and I should pray all night that my brother would be saved?" I said to her, "If I were you I would pray all night if I were led to do it." Before 10 o'clock they were on their knees. At 12 o'clock they were praying. At 3 o'clock they were still crying out unto God, when the mother rose from her knees to say, "I believe God will hear us," and closed her eyes in sleep.

I saw that young man the next eve-

ning stand in the great church and say that he had spent a sleepless night. He said, "This morning, as the day was breaking, I gave myself to Jesus." I think the story of the Shunamite is in the Old Testament that we might thus learn how to pray.

"As the Lord liveth and as thy soul liveth, I will not leave thee." We have had days of prayer. I wonder how many of us have had nights of prayer. We have prayed minutes for our children. How many of us have prayed by the day for our children?

I think the text takes in everyone in its teaching. "Is it well with thee?" That is personal salvation. "Is it well with thy husband?" That is interest in the salvation of others. "Is it well with the child?" That is interest in your own household.

"Is it well with thee?" I should like to answer the question for you. It is not well, and for two reasons. First, because sin is too mighty. No one of us is able to withstand the awful power of sin in his own strength. Sin is too awful in its power to be trifled with. It is not well with thee.

I have another reason. Trouble is on every side of us. I am sure that no one of us can get along without Jesus Christ in the day when trouble comes. When the day comes that you are ill, or that the family cord binding your household together is strained, you will need Jesus. You cannot get along without Him. Therefore it is not well with thee.

Then there is a second question. Is it well with thy husband? I do not mean the husband that is today by your side, with whom you have been walking along life's journey so long (yet I do mean your husband, too). Is it well with anyone whom you know is away from Christ? Is it well with thy husband?

The saddest thing in the world to me is that sacred things divide us. Trouble rarely divides us. The more our hearts ache, the closer we come together. But sacred things divide us. The communion table is between us. The church is between us. "Is it well with thy husband?" This is the statement made in God's Word: "He that believeth not is con-



demned already." "He that hath not the Son of God, hath not life, but the wrath of God abideth on him."

"Is it getting night?" said an old Scotch woman 97 years of age. "Husband," she said, "is it getting night?"

Her aged Scotch husband by her side, realizing that she was dying, bent down close to her and said, "Yes, Janet, it is getting night."

She was wandering a bit and was back in the olden days with her loved ones, but he knew that the end was near. She was still a moment, and then said, "Are the boys all in?"

"Yes," he said, "the boys are all in, Janet." The last one had gone home three years before.

She was still a moment more when she said, "I will soon be in."

"Yes, Janet, you will soon be in." "And you will soon come, too?" she asked.

"Yes," he said, "by the grace of God, I will soon come, too."

She reached out her thin hands that she might clasp them round his neck and draw him down by her side as she said,

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often do it.  
The saddest thing  
in the world to me  
is that sacred things  
divide us.**

"And He will then shut us all in."

"All in."

I wonder if you can say it—with the boys all in; the girls all in. It is a sad thing to have a boy who is a wanderer, and a girl who is lost.

"Is it well with the child?" Your child, my child. I have such confidence in God that I know perfectly well that if a child dies in infancy before it is able to choose

the Saviour for itself that God's grace avails for the little one. But can any of you tell me when our boys pass to the age of accountability? Can any of you tell me when a girl comes to the place where she knows the difference between right and wrong? I almost believe you might take people into church too old, but I do not believe you can take them into church too young, if the child is cared for. "Is it well with the child?" The question is solemn. The only hope is in Christ. Choose Him now, and seek to win others to Him.

■ Adapted from *Revival Sermons*, by J. Wilbur Chapman. Used by permission of Fleming H. Revell Company.

#### **Murder continued from page 38**

or local newspapers and magazines are covering. We need a Christian equivalent to today's *New York Times* and a Christian equivalent to magazines such as *The New Republic*. At the same time, we need to continue to take advantage of new vehicles such as cable television and inexpensive newsletters.

Progress along all three of these avenues has become apparent during the past several years. More Christians are working in major media. The search for a story has led even some Liberal journalists such as Geraldo Rivera to recognize the humanity of unborn babies. Christian journalism has advanced from reporting church functions to coverage of social, political, and economic issues.

Even with continued pro-life progress in the media, one lesson of Abortion War I is that our current abortion fight will last for a long time. The other lesson is that, with God's grace, it eventually will be won. That victory will not end the matter. Abortion, like other attacks on God's law, is part of a conflict that continues from generation to generation until Christ's return. But the victory will glorify God and save many lives.

■ Marvin Olasky teaches journalism history at the University of Texas, Austin. His articles have appeared in the *Wall Street Journal*, *Eternity*, *Fortune*, *Reason*, and many academic journals. Source references available on request.

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## A Ministry of Gentle Graces

by J. Grant Swank

Her skin was flawless, her manner graceful, her laugh infectious. She came from an upper-middle class Christian home, had attended a Christian college, and her boyfriend went to her church. The two were so handsome and polite, easily modeling the ideal couple. However, when she sat with my wife and me her glance was anxious, and her hands twisted one another. Her shoulders bent with troubled weights. How else does one look after having had an abortion?

"We sat in the clinic," she said. "And we saw others from my college." She and her boyfriend huddled together in the unfeeling outer room of the abortion trade. None of their usual laughter, only embarrassed eyes touching one another, then bouncing off onto beige walls.

"My family must never know," she said. "They'd die. They would..."

She began to cry. Speaking in half-sentences had become common that night. Confusion mixed with hurt overwhelmed language. Grammar was molded to fit the wounds inside.

Reliving the nightmare was not easy, for her or for us. Light from attractive living-room lamps glowed too brightly for tired eyes. The usually cozy parsonage turned into an impersonal barracks of the soul. We yearned for escape.

But escape would not come. What had been done was stamped on the minds of those involved. As long as the body housed the spirit, there would be cries against the injustice done. Her's were anguished cries of a broken heart that kept pumping out its fear and guilt.

At times we tried to say something helpful; at times we let silence soothe. Then she would start all over—mumbled sentences, the awful stare at the ceiling, more tears, pressing her hands against her face, then dropping them into her lap.

I had preached sermons on abortion. I had Bible passages I could pull out handily, and I had written articles dissecting the theological fine points. But confronting it in the raw was another matter. What to do with a soul set on fire with its own burning coals was a complicated assignment.

Once I had spoken against abortion to a public high school class, along with a representative from Planned Parenthood. The latter told how youth could get an abortion without having to tell their parents. Now, in my living room, I wondered how that rep would have dealt with this torn woman.

There have been other times when we have listened to these cries. The faces were different, but the cries strikingly similar. Each time, it gets harder. Instead of finding more

precision tools for counseling, we confront our frailty as helpers with deeper ache. We try to be more refined and professional, but when it comes to abortion—the killing of the innocent—we discover more inadequacies within our sincere attempts at healing.

What did we do right? Perhaps our reminders of the grace of God—regardless of what we have done—brought some solace. Perhaps the message of the divine search to continue to forgive, to glue pieces back together again brought hope. I pray so. I also think the silence was worth something. Our being there, our gentle graces—would to God that they were more. Perhaps these young women have sensed our willingness to keep listening and crying with them and groping for God's kind face again. I believe it all adds up to some eternal balm.

Nevertheless, I dread these situations. Each time, a part of me dies because I hear not only the one crying on the sofa. I also hear the cry of one small and unprotected, that tiny one who—by one means or another—was scraped out of life on earth.

■ J. Grant Swank is pastor of the Church of the Nazarene in Walpole, Massachusetts. His article first appeared in *Christianity Today* in 1985.

## Sermon Outline

A Faithful Steward  
1 Corinthians 4:1-21

A. Execution of Faithfulness (vv. 1-5)

B. Example of Faithfulness (vv. 6-13)  
C. Exhortation to Faithfulness (vv. 14-21)

## Word Study

**Huperetes**, "minister." The New Testament uses many terms to describe the work of ministry. From *doulos*, "slave," to *apostolos*, "apostle," the language may depict humble service or great privilege. *Huperetes* is one of the terms the New Testament uses, as in 1 Corinthians 4:1, to designate a person who is in the service of Jesus Christ to minister His Word and do His work. The term originally signified the slave who was chained to his oars in the bowels of larger ocean vessels crisscrossing the Mediterranean in Paul's day. Hence it means, literally, "underrower." In subsequent usage it came to be used of almost any subordinate acting under the direction of another (cf. Luke 4:20; Acts 13:5). Of the various synonyms in the New Testament *diakonos* views a servant in relation to his work, *doulos* in relation to his master, *leitourgos* in relation to public service, and *huperetes* in relation to his superior.

## Modern Hymns: Are They Biblical?

For nearly 200 years the doctrine of the inerrancy of the Bible has been challenged by Liberal scholars. But less well-known is the challenge that has recently approached the



world of hymns. Are the hymns we sing in danger of a subtle Liberal censorship?

The wave of Liberal theology and Humanist philosophy that has so drastically changed the religious and social life of our nation has finally begun to make its way into the repertoire of church hymns. This invasion can be found in several broad categories. New hymns are written, existing hymns are rewritten, and some hymns are dropped out of hymnals altogether to incorporate these changes. A vivid example of this appeared in the national media in 1986. A hymnal revision committee of the United Methodist church decided to drop "Onward Christian Soldiers" and "The Battle Hymn of the Republic" from the next edition of the their hymnal because the hymns were too militaristic in thought. A national outcry erupted, resulting in over 8,000 cards, letters, and even petitions objecting to these deletions. By contrast, only about 40 letters supporting the decision came in to the denomination's office. The committee met again to vote on keeping the two old favorite hymns.

Another concern is the effort to remove examples of "sexist language" from our hymnals and replace them with "inclusive language." Such typically classic hymnic phrases as "brotherhood of man" and "God the Father" would be changed to "family of God" and "God the Parent." When this new hymnody and the rewriting of existing hymns goes as far as to redefine the person of God, the matter becomes an issue of basic theology.



What can an individual member of a church do about the invasion of inclusive or humanistic language into his hymnal? **First, if you are going to raise questions about hymn texts, which are poetry, then you should show others that you truly care about good poetry.** You can object to inclusive language on aesthetic grounds. Many writers, poets, and editors now avoid inclusive language simply because of its ugliness. "Chairperson" is not a pretty word, and comes off as a mechanical tampering with our English language just to attain a social end.

**Next, watch your own language. Have you begun using inclusive words in your daily speech**—such as "chairperson" for chairman or "business person" for businessman? The more ordinary these words become, the more likely it is they will be casually absorbed into the language of hymns as well as church charters and doctrinal statements.

**Ask your pastor and music minister about their views on modern language in hymns.** If

they are not aware of the problem, they might select a new hymnal for your church that uses inclusive language or deletes the old hymns about man's sin and Christ's victories.

**Find out if the hymnal used in your church is going to be replaced or revised.** If so, ask why, and ask how the decision on the new hymnal will be determined.

If your hymnal is being edited for a new edition by a denominational committee, write to them with the following questions.

- What is the committee's policy on inclusive language?
- Which hymns in the present edition will be deleted from the new edition? Why?
- What new hymns will appear in the new edition? Why were they selected?
- Will hymns being carried over into the new edition be edited or reworded in any way? Why?
- Who will read the new hymn text for doctrinal fidelity?

Of course some changes are understandable. For instance, if certain hymns are rarely sung, they should be replaced with newer hymns that congregations

will sing. But if you find that editorial policies lean toward Humanist or pacifist ideas, or advocate inclusive language in a way that impinges on theological fundamentals, then you ought to speak out.

Our classic hymns, such as those by Martin Luther, Isaac Watts, and Charles Wesley, which have stood the test of time so well, are truly a precious heritage, not only for their poetic beauty, but for their doctrinal message.

■ James Siddons

## Sound in the Church

Being a good steward on a capital purchase does not mean being cheap; it means being clever. We need to obtain products of a standard sufficient for the task intended, but at a fair and attractive price.

This concept sounds rather basic, but the audio marketplace confronts pastors with a host of economic and technical perils. Unfortunately the church/sound contractor relationship is typically an adversative one, not a partnership working toward a common goal. Even more unfortunately, pastors generally do not realize this situation.

Probably the most important issue to address is the profit margin the contractor will make on the sale. Time after time we find churches who thought they were getting a special discount over list price. All too often churches are regarded by contractors as gullible victims where they can make up for profit not



available in more competitive parts of the market.

Before buying a product, find out what the manufacturers publish as "suggested selling prices" or "professional user net prices." Reputable manufacturers will gladly provide this information. Beware of "list" prices. While they may be the same as "suggested selling prices," since there is no standard terminology in the industry they are typically grossly inflated prices that no prudent buyer would ever consider. Instead, the list exists to help a contractor offer an artificial discount from a price he doesn't expect to sell at anyway.

Once you know the true suggested selling price, you can assume that the contractor will have a cost 25 to 40 percent lower. Contractor discounts vary from brand to brand. They also vary with the contractor's volume, and in many cases his ability to pay for products on a prompt basis. Many manufacturers offer contractors fast-pay discounts of up to 10 percent. Some also offer free freight to the contractor if he hits a specified volume. On bulky items like loudspeakers and mixers the freight issue is important. If your contractor has to pay it, so will you—as part of his price.

Most contractors expect to sell their products at a markup of 25 to 40 percent over their cost, which is reasonable. It is a tragedy, however, when the church pays more for a product than a rock group does just because the rock group is a better steward of its money than the church is of God's.

■ John Westra

For help with specific church sound system questions, call John Westra at (800) 222-6460.

## **Christian Leadership Avoid the "C's"**

Successful Christian leaders must avoid criticism and complaining. Both of these habits hurt our relationships with other people and reduce our effectiveness as leaders. Problems cannot be avoided. The important thing is how we respond to them. When a problem occurs, do you respond with a positive, helpful attitude or in a negative, critical manner?

The old adage, "You can catch more flies with honey than with vinegar" is certainly true. People respond well to a positive attitude, but poorly to harsh criticism. We need to be very careful in dishing out criticism. You should criticize only when you have a particular objective in mind, and it should always be

followed by a word of encouragement or praise.

A few years ago a young executive made a wrong decision that cost IBM \$2 million. He was called into the office of the boss and fully expected to be fired. The boss knew that the young executive was a good employee with a bright future and that nothing would be gained by yelling at or firing him. Instead the boss calmly said, "We can't afford to fire you. We've got too much invested in you. You just learned a \$2 million lesson." Pointing out mistakes in a positive, helpful way is almost always more effective than criticizing.

How you respond when someone else criticizes you is also very important. Do you get angry or make excuses? Do you get your feelings hurt and sulk? Even if the criticism is unfair or unkind, you will come out ahead if you respond positively. By thanking the person for pointing out the problem, you show yourself to be confident enough to accept criticism and you will gain added respect.

Do you know a person who is a chronic complainer? If you

do, you probably try to avoid him. Being around someone who constantly complains is no fun. Sometimes we slip into the habit of complaining without realizing it. We complain about the taxes, the weather, the boss, the secretary, traffic, and so forth.

A young man who worked for a public relations firm was called into his supervisor's office. The supervisor said, "You have great potential with this firm, but you have become a constant complainer. People don't like to be around constant complainers. Yesterday morning you complained to Nancy that her report was 24 hours late and then fussed because your coffee was cold. Afterward, you complained to me about the mechanic who did not fix your car right, that the cleaners left a spot on your suit, that the custodian did not vacuum your office well, and that you had to work late the day before."

The young man responded, "But all of those things happened. Don't I have a right to complain?" The supervisor said, "You have a right to be upset, but you cannot afford the price of complaining. People are beginning to avoid you." After a few days the young man realized that his supervisor was right and he determined to change his attitude.

Complaining will not change anything. If a problem arises, *do* something about it, but do not complain. When necessary, ask for assistance in solving the problem, but do not complain. Complaining will only make people ignore you. In addition, it tarnishes your image and hinders your success as a Christian leader.

■ Glenn Sumrall





## Church News



**Grady B. Wilson, Billy Graham's first associate evangelist, died October 30, 1987, in a Charlotte, North Carolina, hospital.** Of Wilson, Graham said, "He was a unique servant of God. . . . He had friends all over the world. He was at home with the rich and the poor, and counted three Presidents as his friends, but he was always the same. His sense of humor was notorious and his dedication to the gospel made him a powerful evangelist in his own right."

Grady first met Graham while singing in the choir of the now-famous 1934 Mordecai Ham revival in which Graham professed faith and Wilson renewed his commitment to God. In 1947 he joined the Graham crusade as an associate evangelist.

Grady became vice president of the Billy Graham Evangelistic Association upon its formation. Among the many honors given him during his career were honorary doctorates at

seven colleges and universities. He was a member of the board of trustees of Gardner-Webb and LeTourneau colleges; a member of the Foreign Mission Board of the Southern Baptist Convention; and a member of the boards of directors of Blue Ridge Broadcasting Company in Black Mountain and the Christian Broadcasting Company in Honolulu.

Wilson is survived by his wife, Wilma Hardie; two daughters; four grandchildren; three brothers; and one sister.

The Coalition for Christian Action announces that Wednesday, February 10, will be a **national day of prayer and fasting for the destruction of organized crime and for the preservation of children in America.** Organized crime contributes greatly to the corruption and degradation of our children through pornography and drugs.

**Needed: Christians to counter Planned Parenthood's "public opinion machine."** Planned Parenthood is bombarding the Department of Health and Human Services with pro-abortion mail in an effort to overturn President Reagan's executive order denying

Title X funds to organizations supporting abortion services. To voice your support for the President's order, write to the Deputy Assistant Secretary for Population Affairs, PO Box 23993, L'Enfant Plaza, Washington, DC 20026-3993.

## True Worth

We are the bearers of His likeness,

Sheep of His pasture,

Partakers of the blood.

And in a world



That would rob us of ourselves,

We have worth

Because we belong to Him

Who alone is worthy.

■ Teresa Burleson



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## Ushering with a Servant's Heart

Every Sunday for 16 years George McGann has been overseeing his team of ushers at Thomas Road Baptist Church. They are responsible for making each visitor and member feel welcome, and for helping anyone who has a question or a problem. George has been consistent and faithful in this ministry—never missing a Sunday morning service in all these years.

George believes "ushers make the first and most lasting impression of a church. They have the specific duty of filling the gap—especially in large churches such as Thomas Road where the pastor cannot stand at the door and shake hands with everyone. Ushers offer direction to Sunday school

classes, the nursery, the rest room, and provide general information about church activities. They hand out all literature, and they must be ready to help anyone who may become sick."

Ushers are also responsible for collecting the tithes and offerings. They handle all money openly before witnesses. No one handles the collection by himself.

McGann has 34 registered full-time ushers who help him during the church services. They serve Sunday morning, Sunday night, Wednesday night, and at all church-related functions such as Super Conference, the Living Christmas Tree, and other special services.

"I believe the best and most consistent men in the church should be ushers. They set the spiritual tone of the church through their personal testimony. If a visitor has a bad experience with an usher outside the church, such as on the job, and then he sees that usher at the church, he will tend to base his opinion of the whole church on that one usher," McGann said.

■ Martha Harper

## LBN Singers Present a New Musical Dimension

A new, vibrant group of musicians—vocalists and a band—will be featured on the "Old-Time Gospel Hour" and Liberty Broadcasting Network this year. The multi-talented team, known as the LBN Singers, brings a new outlook to the music ministry.

"The group is versatile enough to reach people who are entertainment oriented in our television audience, yet they have the special ability of ministering to the grandpas and grandmas of Thomas Road," said Robbie Hiner, director and producer of the group. Don Norman is executive producer.

Each member has professional talent and experience. Rick Schneider, trumpet player, is from Akron, Ohio. He has directed choirs and musicals, taught private lessons, recorded music, and played in and directed The Chapel's orchestra in Akron.

Tim Sanborn, trombone player from Saint Clair Shores, Michigan, played with The King's Brass. Alan Nowell of Anderson, South Carolina, is a woodwind player. He traveled with a Christian variety group known as the Spurr-lows and with Truth.

Numerous members are from Nashville. As a full-time professional free agent, guitarist Beau Lamb played background music for Christian singers Jesse Dixon and Angie Lewis. Michael Wells plays the alternate keyboard and arranges music for the group. He worked with the

Benson Company in Nashville as executive producer and product developer and has traveled with Truth. John and DeAnna Cabaniss were also free-lance musicians who formerly traveled with Truth. DeAnna sings alto and John plays the trumpet. DeAnna was a background vocalist for contemporary Christian singer Paul Smith. John's main outlet for his Christian music ministry in Nashville was playing in the orchestra at Two Rivers Baptist Church. John and DeAnna were also studio musicians for Opryland. Baritone Paul Lynch directs the vocal section. During his three years with Truth he sang the group's first number-one song, "Jesus Never Fails." Soprano Shari Beeman from Hayward, California, also traveled with Truth.

Kevin Newton from Orange, Texas, plays the drums. He traveled with Truth for four and a half years. Linwood Campbell of Lynchburg, Virginia, is the keyboard player. He played the organ for Rivermont Avenue Baptist Church in Lynchburg for over 14 years. He also worked with Roberts Piano Company and was hired as part-time staff keyboard player for the "Old-Time Gospel Hour" Trio (Robbie, Don, and Mack) before accepting this full-time position.

The singers include tenor Don Black from Roanoke, Virginia. A graduate of Liberty University, he sang with YouthQuest and later directed music in Canton, Ohio. Baritone Mark Christian from Ravenswood, West Virginia, is a former member of the Liberty Baptist College Singers and the Sounds of Liberty.

Wes and Bernee Tuttle, husband and wife, traveled



On Thanksgiving Eve TRBC members supplied dinner and then joined needy families for the meal. Over 1200 dinners were served.





with Truth for six years before joining the LBN Singers. Wes plays the electric bass guitar and Bernee sings second soprano.

Robbie said of the group, "They are so excited to be members of the Thomas Road family and to have the opportunity to minister through music."

■ M.H.

## LU Spotlight

### Hodges serve as Missionaries to Bolivia

You take the corner convenience store for granted—until there is none, and your only regular contact with "civilization" is a once-a-month flight into town to pick up supplies. Lonnie and Ruth Hodges serve in central Bolivia with New Tribes Mission—four

hours by river from the nearest road. That requires a patience and faithfulness many would find difficult to attain. But the privilege and rewards of working with groups of people without the Word of God provides a fulfillment the Hodges could not find elsewhere.

Lonnie, a graduate of Liberty Bible Institute, met Ruth on the field. As part of a team working with the Yuqui Indians, they live in a jungle base camp 45 minutes by twin-engine airplane from the nearest city—an entire day's trip by boat and truck.

Lonnie spends the majority of his time working with an adult literacy program and assisting in the translation of the Bible into the Yuqui language. Ruth works with Lonnie on the literacy project and on developing a preschool program. She is also the base nurse, providing basic medical care for the Yuqui.

Living and ministering in

Bolivia, the poorest nation in South America, has abundant challenges and rewards. For centuries, farming has been the major way of life for Bolivia's 6.5 million people. Traditional crops are being replaced more and more by profitable coca plants, making the country the world's leader in cocaine production.

In May 1987 the Bolivian Congress received a recommendation that New Tribes Mission stop their work among the various tribes and be immediately expelled from the country. This antagonistic group is against any influences they feel undermine traditional tribal beliefs and practices. How effective this opposition will be is uncertain. Meanwhile, the work among the tribal groups continues.

The Yuqui Indians are a sincere people with whom the Hodges enjoy ministering. Their concept of civilization is extremely limited.



They have no idea of the size of their own country, much less the immensity of the world. "Sharing the gospel with people who otherwise would never be able to hear it is why we came," said Lonnie. "There is much left to do, but we

look forward to the day when, with pride, the first Yuqui can read God's Word for himself."

■ Howard Erickson

## Calendar

### January

- 5—Dr. Falwell speaks at New Hope Baptist Church, Winston-Salem, North Carolina
- 7-17—LIGHT Campaign to Jamaica
- 18—LU Students Return for Second Semester
- 24—Dr. Falwell speaks for Pro-life Rally at Baptist Tabernacle, Danville, Virginia
- 30—Walk Thru the Bible Seminar by Bruce Wilkinson, LU

## LU Cited As Leader in Educating Youth Workers

GROUP magazine's September issue listed Liberty University as one of the top four colleges and seminaries offering a respectable youth ministry education. Liberty offers 17 youth courses.

GROUP surveyed 567 Christian colleges, seminaries, and universities in April 1987 to determine how they are meeting the growing need for youth ministry education.

■ M.H.



# The 1988 Pro-Life Movement

## What's on the Agenda?

**T**he primary goal of the 1988 pro-life movement will be to elect a pro-life President.

All six leading Republican candidates support reversing the *Roe v. Wade* decision, the 15-year-old Supreme Court ruling legalizing abortion-on-demand in 1973.

They include Vice President George Bush, former 700 Club President Pat Robertson, Senator Robert Dole of Kansas, Congressman Jack Kemp of New York, former Nevada Senator Paul Laxalt, and former Delaware Governor Pete DuPont.

None of the front-running Democratic candidates supports an end to legalized abortion—including Senator Albert Gore of Tennessee, who is considered the most Conservative Democratic contender.

Four of the leading Republican candidates stated their opposition to abortion in a *Liberty Report* survey in November 1986.

Vice President Bush stated, "I support a human life amendment with an exception for life of the mother, rape, and incest, and I oppose the use of federal funds to pay for abortion except when the life of the mother is threatened."

Senator Dole stated, "I've been opposed to abortion-on-demand ever since the first vote was cast around here. I supported a constitutional amendment to overturn *Roe v. Wade*. I've consistently supported the Hyde Amendment [to prevent Medicaid services from funding abortions], and I have never voted for federal funding."

Congressman Kemp stated, "This is a fundamental issue that goes to the heart of the whole struggle for human rights, which I think Conservatives should very much be a part of. And this is an issue around which the central struggle of the twentieth century is being waged. I don't have any doubt as to where I [will] be on this issue . . . nor how I will wage this battle in the future."

Robertson stated, "The Supreme Court, in a judicial usurpation of state

***None of the front-running Democratic candidates supports an end to legalized abortion. Four of the leading Republican candidates stated their opposition to abortion.***

power in *Roe v. Wade*, fabricated a constitutional right to abortion. That exercise of raw judicial power must be overturned . . . and the control of abortion must be returned to the individual states where it properly belongs."

But before the next President is elected, the pro-life movement will continue to work vigorously for two presidential initiatives from the Reagan administration.

The first is the President's so-called "Superbill," which became the first pro-life bill sent to Capitol Hill by a U.S. President.

The Superbill, if passed, would attach "personhood" to the unborn child. The bill also states that a right to an abortion is not guaranteed by the Constitution. The second proposal of the bill would permanently prohibit federal funding of abortion. Finally, the bill restricts federal funds from going to family-planning clinics that refer or provide abortion, unless the life of the mother is threatened.

When the President introduced the bill last spring, he said, "Every time a choice is made to save an unborn baby's life it is reason for joy."

"In the meantime, we in government will see to it that not one tax dollar goes to encouraging any woman to snuff out the life of her unborn child and that

eventually the life of the unborn again comes within the protection of the law."

The pro-life movement will also be working to lobby for the President's new Health and Human Services regulations, which restrict the use of federal funds by family-planning clinics.

The new rules not only restrict federal funds from being used to "advocate abortion," but would even prohibit federally funded clinics from providing a pregnant woman with a name of a doctor willing to perform an abortion—even if she requests a name. Such federally funded clinics are also prohibited from lobbying for passage of pro-abortion legislation. Under former regulations, such clinics were required to mention abortion as a remedy for pregnancy. The new rules have eliminated this requirement.

The pro-life movement will also be lobbying hard for passage of a bill proposed by Congressman Robert Dornan of California in the House and Senator Gordon Humphrey of New Hampshire in the Senate. The bill would strip abortion clinics of their federal tax-exempt status.

One-third to one-half of all U.S. abortions were performed by tax-exempt abortion clinics last year. Supporters of the bill believe abortion clinics would have a difficult time surviving if they had to pay taxes. And without benefit of tax-exempt status, these supporters believe, many clinics would lose major contributors, such as United Way.

The suppressing of abortion technology is also high on the pro-life agenda. Medical technology is not only making it possible for parents to choose the sex of a child but to learn whether their unborn child suffers from a genetic defect—such as hemophilia, Down's syndrome, spina bifida, and a host of other congenital diseases.

Some parents are choosing to abort a child of the wrong sex, and many doctors are recommending abortion for fetal children suffering genetic deformities.

Two other medical technologies



causing alarm for the pro-life movement are fetal tissue transplants and an abortion drug known as RU486. According to medical scientists, evidence is increasing that aborted fetal tissue can contribute to the treatment of Parkinson's disease and other nerve disorders. The *New York Times* has predicted that "it is only a matter of time before fetal tissue is routinely used." The procedure involves the injection of fetal brain tissue deep within the brain of the Parkinson's patient.

Other major diseases that may be treatable through fetal brain transplants include Alzheimer's disease, Huntington's chorea, and Lou Gehrig's disease.

RU486 is an abortive drug that kills a developing baby after the egg is fertilized. A woman takes the drug if she fears being pregnant after missing her period. Many users, therefore, never know for sure whether they actually aborted a child.

Dr. Richard Glasow, a pro-life medical doctor, said RU486 is therefore less intimidating for women than other abortion methods. "Women using the abortive drug feel no guilt, no responsibility."

In France RU486 successfully terminated the pregnancies of 85 percent of women tested in a 1986 experiment.

The drug is currently unavailable in the United States. But American doctors, who have termed the pill "a major advance," are working hard to make the pill available in the states as well.

Dr. Glasow also complained that the drug would "render parental notification laws unenforceable" if the pill becomes available in the United States.

Parental consent will also be a major focus of the pro-life movement this year. The U.S. Supreme Court is expected to rule on a parental consent law in early spring.

At issue is an Illinois law requiring girls under 18 to wait 24 hours and to notify their parents before having an abortion.

Passed in 1983, the law was never enforced and was struck down by two federal courts as violating a minor's right to an abortion.

Maura Quinlan, an attorney for Americans United for Life in Chicago, said the Illinois law should pass constitutional muster since it permits a minor to obtain a court order for abortion in lieu of parental consent.

"In terms of parental consent, the Supreme Court has made it very clear that you cannot require absolute parental consent. If you are going to require

parental consent you must allow the minor, if she desires, to go into court to try and bypass the consent requirement and get a waiver," Quinlan said. The court can grant a waiver if it finds the girl is mature enough and the abortion would be in her best interest.

Currently, 29 states have laws requiring some form of parental notification. In 10 of those states, lower courts have ruled them unconstitutional or unenforceable.

Nearly 440,000 teens obtained abortions last year.

Parental consent is also a major focus among pro-life groups because of the enormous efforts of family planning advocates to introduce school-based sex clinics in the public schools.

In the last two years, the number of such clinics has risen from 15 to 71, with 32 clinics prescribing contraceptives and 17 dispensing them.

Other goals of the pro-life movement will include increased public demonstrations at abortion clinics, the establishment of homes to care for unwed pregnant mothers, and opposition to legal euthanasia, especially the withholding of food and water from hopelessly ill patients.

■ Martin Mawyer

## News Analysis

# Pro-Life Game Plan to Reach Next Generation

Innocent. Defenseless. Victimized. They die from the ultimate child abuse—abortion. Two-thirds of all abortions are performed on women under the age of 25. One-third of those are teenagers.

On the other hand, a growing number of young women and men are strongly pro-life, and they are doing something to prove it.

Three national groups serve as clearinghouses for educational information and organizational aid for young people on high school and college campuses across the country. National Teens for Life is the newest, with an emphasis on junior high and high school students.

The second, American Collegians for

Life, focuses on two- and four-year college and university students. The third, the National Youth Pro-life Coalition, serves as an umbrella organization for students from junior high through graduate school.

National Teens for Life is an affiliate of the National Right to Life Committee. Established in the summer of 1985, NTL boasted 10 states on the original roster. Today it has members in 32 states with a goal to set up supporters in all 50 states.

Directed toward junior high and high school students, the group is led by 15-year-old Danielle Faucher. "I got involved when I was 12 years old," she said. "I just worked my way up through being involved in the Maine Teens for

Life." Her philosophy sheds light on the attitude of the growing teenage group. "We are definitely reaching the young people because we keep growing," she explained. "And even if we only reach a few people, we're still making a difference."

School groups are the key, the young leader stated. Church youth groups are also involved with NTL. Because they provide an educational platform to the community, both kinds of organizations are sources for workshops, slide shows, seminars, and speeches for area groups and young people. "Mostly, teens don't know information on what abortions are and what the effects of abortions are afterward," Faucher said.



NTL young people are also encouraged to provide service to the community by becoming trained for work on area crisis pregnancy hot lines.

"We have lots of goals," she explained. "We want to do more training and presentations. But our main goal is making the next generation 100 percent pro-life."

American Collegians for Life is a 10-year-old operation, formerly called Coalition of American Pro-life University Students. President Liz Schmitz, a junior at Georgetown University, described ACL as a national service organization for college and university students. A great deal of the work of ACL is done on a one-on-one basis through personal correspondence. "Some of them [who write] are nervous and intimidated," she explained, describing the hostile pro-choice environment many students face. "A student will write and ask about how to form a group," Schmitz said. ACL provides handbooks to help local pro-lifers do that very thing.

On other occasions a student may want to know if there are other pro-life students or groups in a particular area. ACL can provide a mailing list for that purpose.

"We provide a communication network," Schmitz stressed. That communication is funneled through the quarterly newsletter "Vita," previously called "CAMPUS Light." The newsletter provides information on the legislative status of pro-life bills, a report on what the organization is doing, and ideas for individual groups.

Sometimes ACL will get a call from a pro-life group: "We're coming to Washington to lobby. Can you put us up?" "We do," Schmitz responded.

"And then they [students] read [in the newsletter] how students who had a [pro-life] poster torn down in the student union went to court and won," Schmitz continued. That contact, realizing they are not alone, provides isolated pro-lifers with the courage they need to stand for what they believe, Schmitz added.

The most challenging fact for Schmitz is that half of American collegians have an open mind on the subject of abortion. That 50 percent is the focus of the organization.

One major function of ACL is the national convention, held in conjunction with the January March for Life in Washington, the weekend before or after the march. Besides organizational planning and sharing, the convention provides a lobbying experience for students involved.

## **America has effectively wiped out an infant population equal to the population of North and South Dakota, Minnesota, Montana, Wyoming, Kansas, Colorado, Nebraska, and Iowa (18 million babies).**

"We were included in the annual meeting with the President," Schmitz said, referring to the 1987 convention.

ACL has no regular membership. Any pro-life student is involved if he or she wants to be. Nonetheless, Schmitz estimated that ACL is in contact with 700 students and organizations.

"It's exciting to work on unifying college pro-life forces," she explained. "We are a force, and we're different from adults and different from high school students," she added.

ACL leaders also make new contacts through their attendance at conventions throughout the country. Included on their schedules are state NRL conventions, gatherings of College Republicans and Young Americans for Freedom, and meetings of the Catholic American Student Association.

ACL representatives work tables at these conventions, providing handouts and talking to interested students. "We are a morale-builder," she concluded. "We keep track of groups and how they're doing. We get them in touch with other groups in their area."

Next on the agenda is the annual convention, held this year at Trinity College in Washington. "We expect 300 or 400 reservations," she predicted.

A third organization, and granddaddy of both NTL and ACL, is the National Youth Pro-life Coalition, founded in 1971 and headquartered in New York. Its youthful organizers were prompted by two major developments. First was the fact that many states had begun to liberalize their abortion laws under pro-choice

pressure and a strong media campaign.

In addition, young people, who were so sensitive to other injustices, didn't see abortion as a problem. "They didn't value human life from fertilization to death," Mary Anne Hughes, executive director of NYPLC, stated.

Unlike the other two groups which are singly pro-life, the coalition pushes for other causes as well. Although the position against abortion is a "foundational issue," the group involves itself with the cause of peace, the international hunger problem, drug abuse, and prison rehabilitation.

NYPLC acts as an umbrella for junior high through graduate school young people. Like the others, the coalition acts as a clearinghouse for education and resources. And a compassionate approach to those caught in a crisis pregnancy is stressed along with the promotion of a strong pro-life stand.

"We concentrate on leadership training," Hughes said. The reason is several-fold. Those who were teenagers at the time of *Roe v. Wade* are now young professionals, influencing cultural atmosphere and legislation.

"Abortion has moved from an option to an obligation," Hughes explained. Much of that mind-set has been promoted by Planned Parenthood and like groups, she added. "Young people today have strong pressure as they move into professional life to cooperate in that mentality. If you get to them younger and develop a pro-life perspective, they will hold that pro-life position throughout life."

The coalition accomplishes this goal through three methods. The first is direct field organization on campuses and in churches through an adult coordinator. The use of an adult adds to the longevity and output of a particular organization as the students pass through and graduate, Hughes explained.

Each year NYPLC sponsors a number of national programs for young people. Thanksgiving for Life has been held every Thanksgiving weekend since 1971. Here leaders meet young people and provide workshops as well as general sessions.

A newsletter distributes information to members; leaders will also teach seminars. A further pro-life interest is "post-abortion healing" through the annual Healing Vision conventions, cosponsored with Notre Dame University.

The focus here is on adult professionals from many faiths who want to learn



more about post-abortion syndrome. Emphasis is on the problem itself and various methods of dealing with it.

Although the coalition doesn't count members specifically, Hughes said the group works with 300 or 400 or more groups from the junior high level through graduate school.

The main thrust is respect for life, but it is more than a matter of teaching about the issue. "What young people are taught will influence them and their society for the rest of their lives," Hughes concluded.

Two of the three groups provide internships for young people who want to become more involved with the pro-life heartbeat. NYPLC provides two summer legislative internships. Two of the eight weeks are spent in training while the other six are spent lobbying for pro-life issues on the Hill and gathering research.

Also available are crisis pregnancy internships. This program provides week-end training in counseling, after which the intern is placed with a crisis organization.

National Right to Life offers five summer internship opportunities. One is legislative, another is with the educational foundation, while a third is with the *NRL News*. Two others are in the public relations office and the public affairs office of NRL.

Another NRL program under development is work with state organizations. The goal is to place one intern in each state organization. Last year was the first-time run of that project, Michelle St. Martin, NRL intern director stated. "We're looking for a strong pro-life commitment," she said.

Information on internship programs can be obtained through the following addresses: NRL Internship Program, 419-7th Street NW, Suite 402, Washington, DC 20004; and NYPLC, Jackson Avenue, Hastings-on-Hudson, New York 10706.

Four thousand abortions are performed every day in the United States—that's one every 20 seconds. In fact, America has effectively wiped out an infant population equal to the population of North and South Dakota, Minnesota, Montana, Wyoming, Kansas, Colorado, Nebraska, and Iowa (18 million babies).

But young people across the country are uniting in the battle to save lives. As Danielle Faucher, NTL president, said: "Our main goal is to make the next generation 100 percent pro-life."

If the influence of Planned Parenthood and like groups on young people of

the last generation is anything to go by, the approach is a sound one that should yield a great harvest.

■ Ann Wharton

*Leadership continued from page 21*

Lord of the fact that if such were to happen, the name of Jehovah would be dishonored among the Egyptians (Exod. 32:11-13). The leader's only ultimate consideration must be the glory of God. The end never justifies any means that dishonors God's name. No amount of rationalization can justify disobedience or neglect of God's Word. All disobedience is a reproach to the Lord.

**Genuine Compassion.** Having rebuked and corrected the nation, Samuel concluded with a promise to the people. "God forbid that I should sin against the Lord in ceasing to pray for you" (12:23). The heart of the prophet was broken for the people. The only reason Samuel could scold the nation was that for 20 years he had demonstrated that he loved them deeply. He had lived out his life for their good and for God's glory. Leadership that is selfishly motivated quickly becomes transparent. People realize the person is leading them for his own sake rather than for the good of those entrusted to him by God. The words of such a person are soon seen to be a "cloak of covetousness." Such leaders quickly expose themselves as "lovers of their own selves, covetous, boasters, proud." The Bible demands otherwise. Genuine love does not overlook or tolerate sin. Samuel carefully challenged Israel with her wickedness, but he did so with a desire to see the nation repent and enjoy God's goodness once again. Every leader in God's work must have that motivation.

The qualities most evident in Samuel's life are enjoined upon the nation. They also serve as a model for any who would lead others.

"I will teach you the good and right way: only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king" (1 Samuel 12:23-25).

■ Doug Bookman teaches Bible and theology at Arlington Baptist College, Arlington, Texas.

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## Porn-free Stores Appreciated

Most churches would frown if their congregations decided to go shopping rather than attend a church service.

But in Oshawa, Canada, just 45 miles east of Toronto, a group of 150 to 200 church members decided to do just that.

It was appreciation day for this group.

And what were they appreciating?

That the local 7-Eleven convenience store stopped selling pornography.

Said organizer, Bob Richards of Oshawa, "The world declares that there are those in church who say one thing and do another. Our vision is to make our pocketbooks and words agree by using our money strategically for righteousness.

"We feel we need to throw out a challenge before merchants. Many sell pornography, for they feel it provides a product and service for certain customers.

"We must now instill within them a new thought: that morality will also be considered a product and a service that



Photo by Paul D. Rooney

also will be rewarded by certain clientele.

"If we make morality a product, we'll see that merchants want our business."

After the church members bared the 7-Eleven of its milk, bread, eggs, and other merchandise, the group also presented gifts to Sue Maughan, the store manager.

## Graduate Forbidden to Say "Lord" in Speech

She wanted to use a four-letter word during her valedictory speech, but school officials said no. Angela Kaye Guidry, a Louisiana high school graduate, wanted to credit the "Lord" as the most important Being in her life. But principal Kerry Durr and school guidance counselor Sylvia Seals found the suggestion offensive.

They told her to delete the following paragraph from her speech:

"To me the most important thing in your life is not whether you have a good education or a good job, but whether or not you have the Lord in your life. It doesn't matter how many years you go to school or how successful you are in this life, if you're not doing it all for the Lord."

Miss Guidry refused to delete the paragraph so the principal refused to allow her to speak.

In response, Guidry took her complaint to the Rutherford Institute, a Virginia-based civil liberties organization, which filed a lawsuit on her behalf.

The suit alleges school officials violated Guidry's free speech rights. Furthermore, the suit charged that the guidance counselor "engaged in a tirade

of criticism" within Guidry's hearing distance.

When she tried to walk away, the counselor "grabbed her arm and continued making derogatory and slanderous remarks" about Guidry's religious beliefs.

## Falwell, Flynt Face Off at Supreme Court

Does the First Amendment guarantee a publisher the right to print anything about anybody no matter how false or offensive? The Supreme Court will decide that when it renders its decision on the *Hustler vs. Falwell* case.

Larry Flynt's *Hustler* magazine carried an advertisement with a satirical account of Jerry Falwell having a drunken and incestuous relationship with his mother in an outhouse.

Falwell has spent over four years fighting the case through the court system. "We have struggled with this to protect myself, my ministry, and the memory of my mother and to try to put an end to the kind of sleaze merchandising that Larry Flynt typifies.

"A public figure does not give up his right to protect his family and himself



from such malicious and false portrayals."

Several press groups, concerned that editorialists, cartoonists, and satirists will be subject to similar suits from the political and other public figures they criticize, filed briefs arguing their support of *Hustler*. "I don't think they have to worry," said Falwell. "There has to be a line drawn that says you just can't print garbage like that."

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## Conference Urges Liberalized Abortion Laws

An international conference on family planning has urged all governments to liberalize abortion laws.

The four-day conference was sponsored by seven international organizations, including the World Bank and World Health Organization.

Conference spokesman Fred Sai of Ghana said that it was unethical for health services to "shut their eyes to abortions and unplanned pregnancies which indeed exist and are responsible for the deaths of thousands of women every year."

According to Sai, women would be safer in countries that permitted fetal children to be aborted rather than requiring mothers to carry their children to term.

"No primary health-care strategy is complete without the inclusion of family planning, which has been demonstrated to improve the health of women and children," a draft statement issued by the conference said.

## Senate Restricts Funds from Promoting Homosexuality

The U.S. Senate voted overwhelmingly to restrict the promotion of homosexual activity in federally funded AIDS education programs.

In recent months the federal government has come under criticism for allowing homosexual groups to produce sexually explicit AIDS educational programs—some of which smack more of "how to have homosexual sex" than how to avoid AIDS.

By a vote of 94-2 (and only three days after 250,000 homosexuals marched in Washington for special rights), the Senate favored that amendment which requires all future federally funded AIDS "education, information and prevention activities" to stress "abstinence from sexual activity outside a monogamous marriage, including abstinence from homosexual activities."

Senator Lowell Weicker and Senator Daniel Patrick Moynihan cast the only votes against the amendment.

Senator Jesse Helms, who read from

a sexually explicit comic book published by the Gay Men's Health Crisis of New York, told Senate members, "If the American people saw these books, they would be on the verge of revolt."

Helms added that after President Ronald Reagan was shown one of the comics he "slammed his fist into the desk in outrage."



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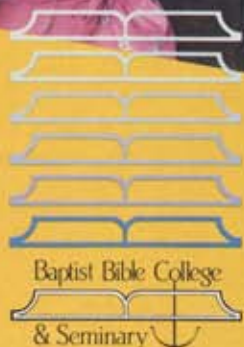
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## Charles Colson Says Evangelical Influence Is Overestimated

WASHINGTON (RNS)—More than 3,000 Evangelical Christians attending a celebration of the Bible here September 23-27 heard a sobering message: they aren't wielding as much influence on society as they may think.

Speaking before the second Congress on the Bible, moderate Evangelical leader Charles W. Colson cooled down



Charles Colson

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the festivities for a while by declaring that Christianity's influence is probably weaker than at any time since the fifth or sixth century, "when barbarian hordes overran Europe."

Today's Europe, with its declining observance of religion, is "truly a post-Christian culture," argued the former Watergate figure turned born-again Christian. Sweden is dismantling its churches. Christians face continued repression in Marxist countries. Every day, India expels more and more Christian missionaries from the country, he said.

Even in the United States, which has supposedly experienced an Evangelical resurgence, "What we see are pagan values on the ascendance and Christian values on the decline," Colson continued. "For the first time in Western civilization," he added, "we are attempting to live as a culture without God."



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# Make the Most of 1988

by Truman Dollar

Columnists poke fun at New Year's resolutions, like skeptics laugh at foxhole religion, and the failure rate of both justifies the criticism. There is another side of the story, however.

Resolutions involve making decisions, setting goals, and establishing covenants. That whole process is a useful spiritual tool. Jacob was serious at Bethel when he committed his life to God and promised to give Him a tenth of his income. For over two decades Jacob lived his life against the backdrop of that single night with God. Moses chose not to be called the son of Pharaoh's daughter, and that represented a permanent and profound change of direction for his life. Paul's life was never the same after his Damascus road experience.

Charles Colson, Nixon's former White House counsel, was the butt of much humor when he embraced Christianity while imprisoned for Watergate-related crimes. His national prison ministry, his impressive writings, and 15 years of faithful service give solid testimony that his decision to become a Christian was genuine.

When I was 12 years old I made a New Year's Eve decision never to end a day without some time in prayer. At the young age of 13 I gave up a long struggle and committed my life to God to preach the gospel. Almost 40 years have passed, and those two commitments are still among the most important decisions I ever made. All of these were covenants with God, commitments, resolutions.

Your past New Year's resolutions may not have been as life-changing as the illustrations I have used, but there is still great value in this approach. This is a good time of year for spiritual evaluation and making covenants with God. Most of the important things that have happened to me involved some kind of commitment.

This year of 1988 can be a year of transformation, but I promise you it will not happen without choices, decisions, and covenants. If you are weary of



***This year of 1988  
can be a year  
of transformation,  
but I promise you  
it will not happen  
without choices, decisions,  
and covenants.***

spiritual failure, here is a suggestion that can make a permanent difference in your Christian life.

Allow the Word of God to come alive in your life. You may have failed in past years. Your resolve to read the Bible through in a year may have fizzled before March. Getting through the genealogies and Levitical sacrifices can be difficult and make February a confusing month. Let me suggest a Bible-reading method that can change all that.

Select a book of the Bible for your life's book. Choose a practical Old Testament book like Proverbs or a New Testament book like James or Philippians. Begin this spiritual pilgrimage by reading two or three chapters a day from the same book. The average reader can read the whole book of James in no more than 10 minutes. Read through the book over and over, day after day. Do not stop or struggle over difficult passages until you have read the book at least 30 times. After that you may want to do some word studies.

When you use this approach some interesting things will begin to happen. Soon, quite naturally, you will develop a good overview of the book you have chosen. Outlines of the major themes will begin to stick in your mind. Signifi-

cant verses will hide themselves in your heart. You will be able to recall where important passages appear on the pages of your Bible. The language of the book will become a part of your vocabulary.

If you continue reading the same book of the Bible for a year, it will inevitably make a positive impact on you. Some people set a goal to read the whole Bible through in a year, but they remember nothing they read. How much you read is not as important as the effect the reading has on you. Reading a specific number of chapters chronologically each day is an empty goal unless the reading has an impact on your life.

As you continue, you will automatically memorize some passages. That will come naturally and without struggle. Even if you think you are incapable of memorizing, you will be amazed at how much you will remember after just a few months.

Understanding will then follow. God wants you to understand the Bible. The Holy Spirit will begin to provide illumination as you faithfully continue to read. Lack of understanding is sometimes no more than failure to pay attention.

Application is a normal outgrowth of memory and understanding. The Bible will become a powerful spiritual instrument for you, and the mystery and obscurity will be a thing of the past. You will develop a thirst for the Word of God, and it will become your guide for living.

Make a commitment now. Select a book. Pray over your selection. Get started early in January. Read it faithfully for 12 months. That book of the Bible will become a permanent part of your spiritual life. Your whole attitude toward reading the Bible will change. I guarantee results if you honestly invest your time.

Write to me and let me know you have accepted this challenge. If you write, I promise to personally pray for you on your spiritual journey. Begin today, and in years to come you will look back on this New Year's resolution as one of the most important you ever made.

■ Truman Dollar, *Fundamentalist Journal*, Lynchburg, Virginia 24514.





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This is the place America was born, and the birthplace, too, of many of her greatest leaders. Men like Washington, Jefferson, and Patrick Henry called this part of the country home. Traditions of liberty and leadership, excellence and eminence still hold fast here, and Liberty University is proud to share the image and promote the ideal.

Outwardly, Liberty looks like any other fine university, with its fully accredited academic program, fine football team, thousands of energetic students. But this is not just another university: it is a place of learning for people who want to change the world. We are dedicated to training our students for major contributions and

positions of leadership. It is our desire to produce young men and women who are not only authorities in their fields, but individuals of true Christian character, deeply rooted in biblical principles.

Liberty is one of the fastest-growing universities in America, primarily because we are powered by the fuel of bold dreams and great expectations. We think in terms of excellence here, and we encourage our students to begin each day in its pursuit. We offer them freedom to grow, opportunities to learn, challenges to meet, friendships to build, good times to enjoy, visions to share. And they offer us... potential.

And that's all we need to make history, together.

**LIBERTY**  
UNIVERSITY

## Where History Is Still Being Made.

LIBERTY UNIVERSITY, Lynchburg, VA 24506

Call Toll Free: 1-800-522-6225

Financial Aid information available on request. Applicants for admission are considered without regard to sex, race, national origin, or handicap.