
1989

The Fundamentalist Journal

1-1989

The Fundamentalist Journal, Volume 8, Number 1

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J O U R N A L

JANUARY 1989

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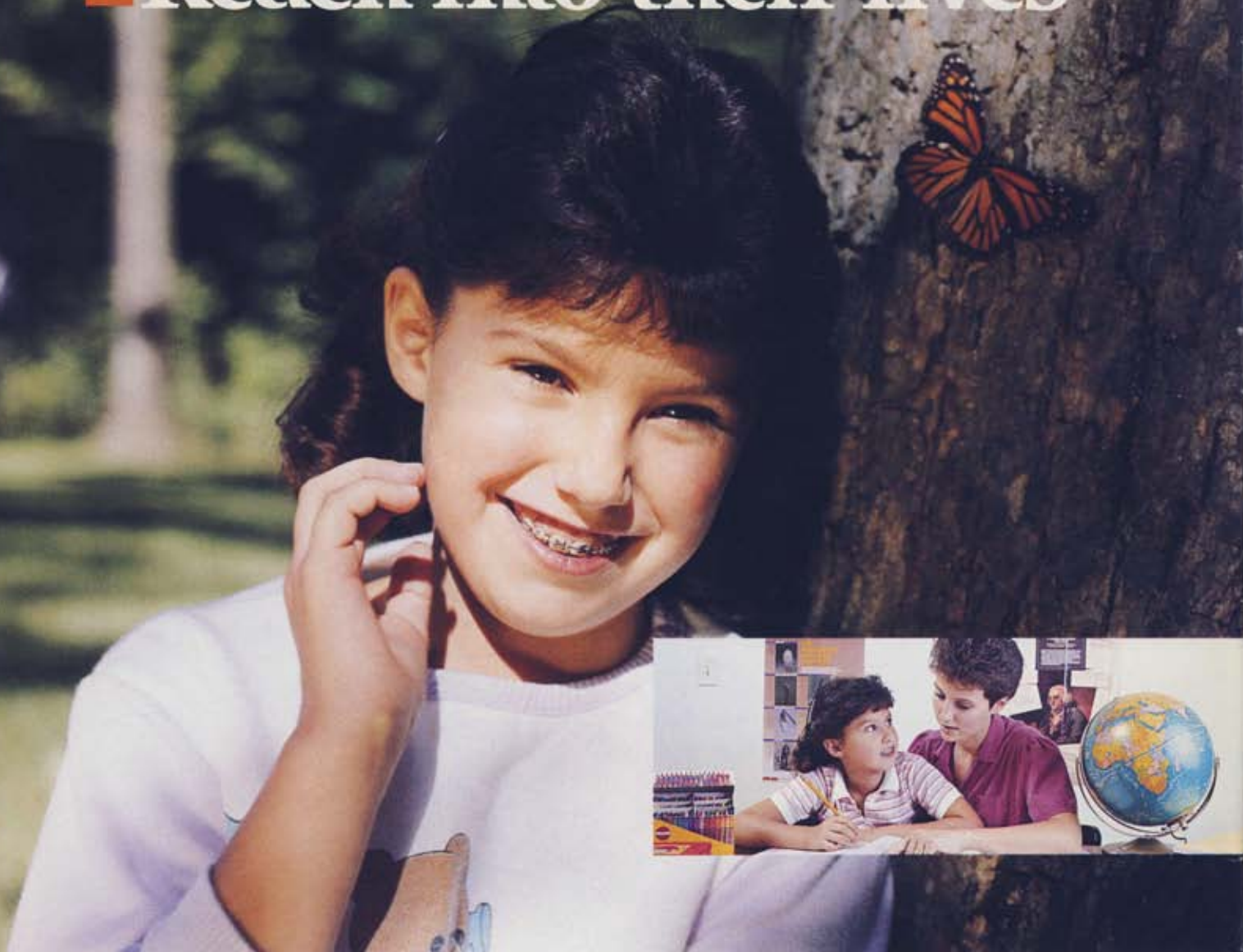


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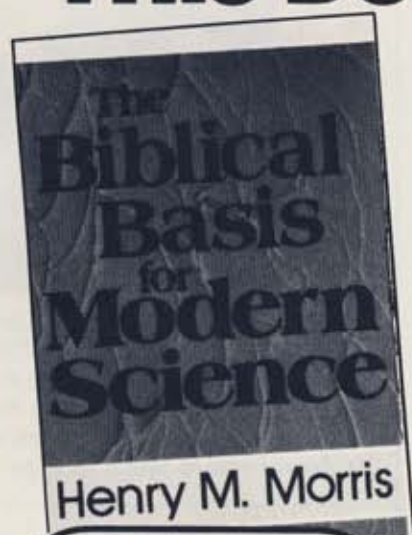
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Dr. Morris has served for 28 years on the faculties of major universities — including 13 years as chairman of the Civil Engineering Department of Virginia Polytechnic Institute and State University. He is the president of the Institute for Creation 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!"

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."*

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- ✓ 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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■ **Cover story:** *No Frilly Dress, No Pink Shawl, No Lullaby—What Had I Done?* is Linda Glaeser's heart-gripping story of grief and hope in the lingering aftermath of an abortion.

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■ Does abortion affect men too? A husband bears his sorrow as he realizes how his selfish actions resulted in his wife's painful choice to abort their child.



■ "I cried just to see so many lost people. I'd never seen the ghetto before. This was the first thing in my life that made me feel God needed me." Just when they thought they were too old, God opened new doors for these *Retirees with a Mission*.

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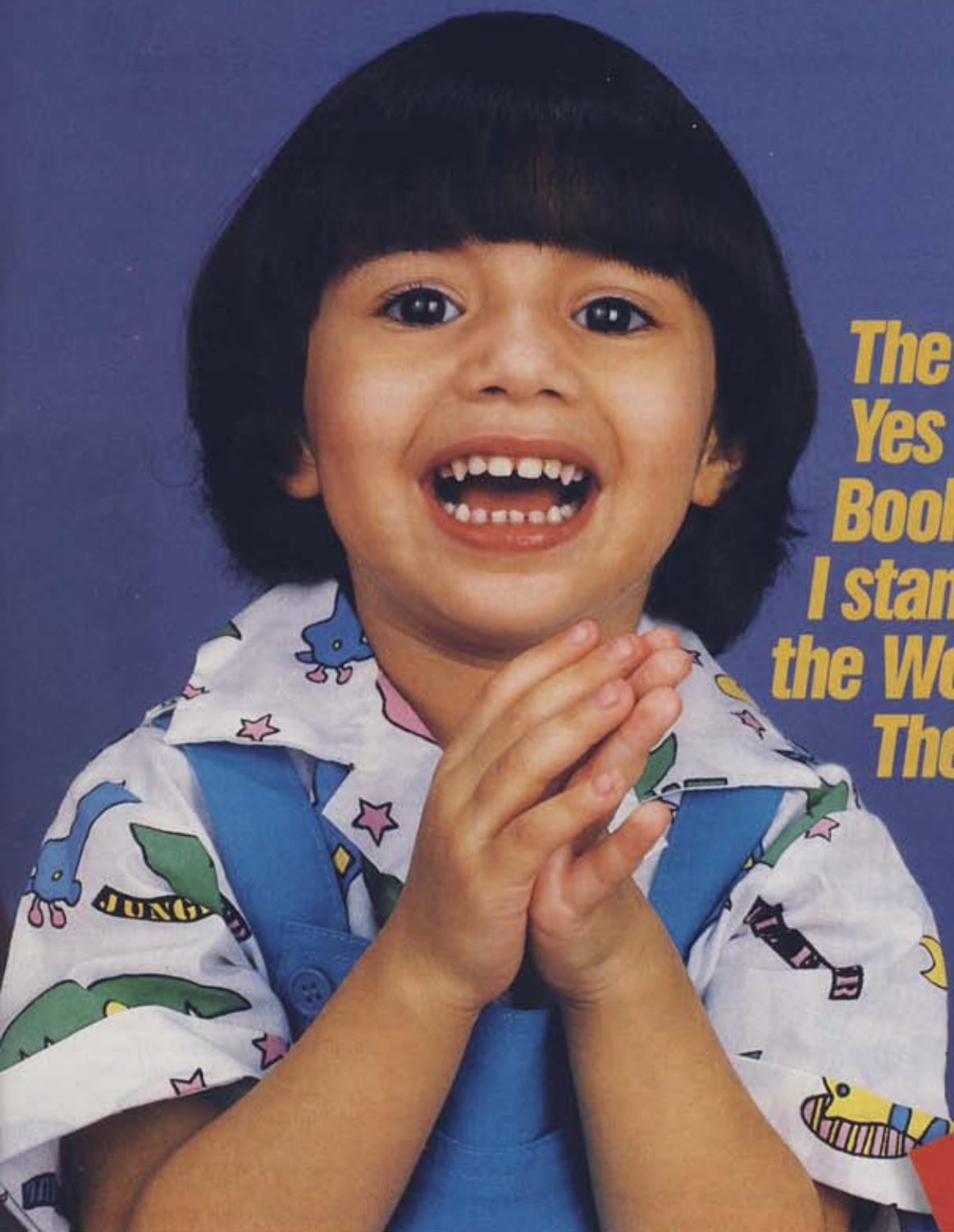
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■ **Deep appreciation, tremendous response**

Just a note to express my deep appreciation to your readers for their tremendous response to Angie Hunt's story on the Migrant Ministries which appeared in the October issue of the Fundamentalist Journal, and to you as well for running it.

As stated, the response was tremendous...from the precious lady in Washington State who sent \$2.00 of her fixed income to help, to the folks in New York who are making it possible for us to have a new bus, to the medical doctor and the minister from Detroit who have volunteered their services to come to Florida and help establish new missions to reach more workers, to the Christian in Miami whose heart God touched and he began collecting in his area needed blankets and driving the

nearly 100 miles to deliver them to our mission in Okeechobee. There were hundreds of other responses too numerous to mention, but all of them just as important to God's work with the migrants.

What truly blessed my heart the most was the Christian love and compassion that was converted into *PERSONAL ACTION*. We all feel for people like the migrant workers but usually not deeply enough to take that personal action and really get involved.

Thanks to you and Angie Hunt, God has revealed His love through hundreds and it is being received by thousands. God bless you and your readers as you continue to strive together in His service.

Wayne Vanderpoel, Director
Migrant Care Ministries
Pinellas Park, Florida

■ **Useful and inspiring**

I have been receiving your magazine for a number of years and have found it particularly interesting. It was useful and inspiring especially while I was in Turkey with my family a few years ago.

William E. Garner
Plattsmouth, Nebraska

■ **Hearts were touched**

In your October issue I read an article on Migrant Care Ministries. Our hearts were touched by the work the Vanderpoels are doing.

Ervin Gingerich
Millersburg, Ohio

■ **Lord give us grace**

Dr. Falwell's "Bearing Our Brothers' Burdens" (Sept. 1988) is certainly much appreciated. I just finished reading it and want to acknowledge my feelings regarding this issue.

One tragedy in fundamental churches today is that we have a tendency to "write off" believers who no longer follow the Lord in their daily lives. I know several Christians who used to be very active in the church but who no longer have anything to do with the things of the Lord, due to some act of poor judgment, offense, sin, or whatever. They have dropped out of the mainstream of Christianity. I have heard other believers belittling or harshly criticizing these fallen brothers, with little or no compassion for them.

I am not stating that we are to be soft on sin, but that we must be tender to the one who has fallen. Second Thessalonians 3:14-15 teaches us how we are to respond to one who has fallen. "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." Most Christians stop with this verse and fail to follow through with obedience to the next verse. "Yet count him not as an enemy, but admonish him as a brother."

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Too often we assume an offense when a brother stumbles, and we reject him with pseudorighteous indignation. We shun him and talk about him behind his back, further damaging his reputation and giving him even more reasons (or excuses) for leaving the fellowship. We get irritated when we try to reason with this person, and he refuses to repent and return to the Lord. Our patience wears thin and we give up on him.

In his backslidden frame of mind, our fallen friend feels that he is personally rejected and no longer loved by those who supposedly loved him at one time. In the meantime we send out messages to him that he is not really wanted. He turns to unsaved friends or other fallen Christians for companionship.

We make the mistake that the backslidden person thinks and reasons in the same manner he did when he followed the Lord. No wonder he doesn't respond to us the first time we approach him for recovery. His values and ideas are different now. Therefore

the matter must be bathed in prayer, and we as believers need to develop Christ-honoring love in order to "restore such an one."

My prayer is that the Lord will forgive us of our poor stewardship practices in mishandling precious believers, regardless of their spiritual status or maturity, and give us the grace to correct these practices.

Mike Rodgers
Sioux City, Iowa

■ Applause

I certainly enjoyed reading the article by Dr. W.A. Criswell in the October issue of your great magazine. I applaud Dr. Criswell for writing the article, and I applaud *Fundamentalist Journal* for having such a great man of God write an article for the magazine.

Aaron Manley
Richardson, Texas

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Fundamentalist Journal is published monthly, 11 issues per year, by Old-Time Gospel Hour. Postage is paid at Lynchburg, Virginia, and additional mailing offices. Address all correspondence to *Fundamentalist Journal*, Lynchburg, Virginia 24514, (804) 528-4112. **Canadian Office:** Box 505, Richmond Hill, Ont. L4C4Y8. **Subscription:** \$14.95 a year (11 issues) or \$2.00 per issue in U.S. Outside U.S. add \$5.00 per year postage prepaid U.S. currency.

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Ted Yamamori

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Spiritual Liberty



Jesus said in John 8:32, "Ye shall know the truth, and the truth shall make you free." Christ is the Truth that sets us free. Only those who are rightly connected to Jesus are truly set free and have spiritual liberation.

Freedom from Fear. In 2 Timothy 1:7-12 Paul was in the worst possible situation, but he wanted young Timothy to know the joy and victory he had in Christ. "For God hath not given us the spirit of fear" (v. 7). We can have freedom from fear. We need not be afraid of the past, because the blood of Jesus Christ, God's Son, cleanses us from all sin. Saved by God's grace, we do not have to worry about those things we did in the past.

Then Paul said he had no fear of the present. "For I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11). Jesus said that we are not to be afraid of mortal beings or anything in this world around us. The only thing people can do to you is to take your body, your life. We are to fear God alone, who can destroy both body and soul in hell. We have no reason to fear what people can do to us, or to fear our present circumstances.

Paul, writing from a prison cell, also said he was liberated from fear of the future. He said, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12).

If you are convinced that you are in Christ and Christ is in you, and you are held and kept by Him, you have no reason to be afraid. Our God in the heavens rules in the affairs of men. Nothing happens on this earth except by His permission. If you do not know all of that and have not been liberated from your past, present, and future, you need to come to the Cross, acknowledge that you are a lost sinner. You have broken God's laws. You need a new beginning. You need God's forgiveness. That forgiveness comes only through His shed blood. New life

comes only through the Resurrection of our Lord Jesus Christ. If you come believing the death, burial, and Resurrection of Christ was for you, that you are a sinner, and that He alone is your hope and help, and ask him to forgive your sins and save your soul, that moment

**Our God
in the heavens
rules in the affairs
of men.
Nothing happens
on this earth
except by
His permission.**

you have a brand-new beginning, and you are set free, liberated from any fear of the past, present, or future, forever.

God loves us with a perfect love, and John said, "Perfect love casteth out fear" (1 John 4:18).

Freedom from Embarrassment. "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner" (v. 8). A lot of Christians are embarrassed today. When you go off to work, you are surrounded with people who may be opposed to the way you live. And rather than taking the clear, bold, positive stand you ought to take for Christ, you are ashamed to tell who you are. Don't ever be embarrassed about your Lord. The New Testament tells us that Paul, while he was in prison, was witnessing constantly to those of Caesar's household. He was not ashamed of the testimony of his Lord.

Neither should you be. Don't be afraid to speak up and say you are a born-again believer. You do not have to be rude or obnoxious, but if you are an

outspoken, fearless witness for Christ people will respect you all the more. They will come to you in their hour of need.


That embarrassment also goes a step further. You should not be embarrassed to identify with God's people. When people ask you what church you belong to, speak out very carefully the name of your church. They may quickly change the subject, but they will never again wonder who you are. You ought to be thankful to God and liberated from any embarrassment about who you are and the family to which you belong.

But notice something else. A lot of people are embarrassed about adversity. Look at verse 8. "But be thou a partaker of the afflictions of the gospel according to the power of God." And then look at verse 12. "For the which cause I also suffer these things: nevertheless I am not ashamed." Adversity is part of the reality of life. This is a lesson you need to learn early in life. They that live godly in Christ Jesus shall suffer persecution.

Freedom from Death. The highest liberation of all is freedom from death. "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel" (v. 10).

The unsaved man has good reason to fear death. If he dies without Christ he spends eternity separated from God, which is true death, spiritual death. But Paul said the Lord Jesus Christ abolished death. If you are born again you will never die. You are liberated from death. You may stop breathing in this body, but instantly, you will be present with the Lord in heaven. Your life is eternal, because you are in Christ. Therefore, you are liberated from the fear of death.

Spiritual liberation is freedom. "If the son therefore shall make you free, ye shall be free indeed" (John 8:36). ■



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Reflections on Pastoring

"Yesterday" I left Lynchburg, Virginia, to begin a new ministry in Grand Rapids, Michigan, and today I am amazed to find I have been here for two years! We entered our new ministry with excitement and fear. I had worked for Dr. Falwell for almost 15 years. All our children were born in Virginia. All our friends were there.

Now as I reflect on the last two years, I am grateful to God for the privilege of serving Him. I have learned many lessons here.

The Lesson of Dependence. This has been my greatest lesson. An assistant never experiences the pressure and burden of his pastor's ministry, because he is not ultimately responsible for its success or failure. He gives advice when asked, but seldom lives with the consequences of the decisions made. When an assistant becomes a senior pastor, he comes face-to-face with sobering reality.

The pressure of responsibility has driven me to greater dependence on God. This is God's ministry. When the problems and decisions accumulate, I write them down and hand them to Him. As I do this daily, I grow in my understanding of what it means to depend on God.

The Lesson of Limitations. This has been my hardest lesson. More important than anything else I learned from Dr. Falwell is the necessity to work hard. I have worked harder the last two years than at any other time in my life. I cannot find enough hours in the day to do everything I would like to do. My weekly schedule is a whirlwind of activities. I came to the office today with no appointments—it was my study day. But I studied only one hour. I spent the rest of the day responding to emergencies.

by Edward G. Dobson

Last night the board insisted I take one day off each week, and that I schedule my full vacation time to be away from the responsibilities of the church. I appreciate the concern of the godly men in our church. They understand that we all have limitations. I am trying

Most people do not care about the dispensations, the covenants, and most of what we studied in seminary. They want answers to help them live the Christian life.

to learn this lesson, but it is difficult. Whenever someone comes with a problem, I feel I must try to solve it. Whenever someone is in the hospital, I feel I need to be there. I want to do everything, be everywhere, and see everyone. But I cannot, and in fact I am not trained to solve every problem.

The Lesson of Priorities. If I do not set my priorities, everyone else will. The list of proper demands on my time seems endless. I must pray and read the Word; spend time with my family; study and prepare for the coming Sunday; read pertinent materials that will keep me abreast of the trends in the culture and the ministry; meet with my staff; participate in evangelism and discipleship; and so on. If I fail to give priority to these endeavors, other things will occupy my time, and I will fail to do the things of utmost significance.

These priorities may vary from week

to week. I must be open and flexible to the Holy Spirit and the people around me. There will always be interruptions and emergencies. I cannot avoid them. When my schedule gets out of balance I need to adjust. People who advocate rigid schedules have obviously never pastored.

The Lesson of Relevance. Pastors often answer questions no one is asking. If we are to minister to people, we must address them where they are living. I recently did a series on social drinking. The place was packed, and I did not have to work very hard to keep the attention of the crowd. Several Sunday nights ago I preached a message on "How to Say No to Sexual Temptation." We turned away several hundred people who could not get into the building. We must apply the Bible to the real questions people are asking. Most people do not care about the dispensations, the covenants, and most of what we studied in seminary. They want answers to help them live the Christian life.

We recently started a Saturday night service. We use contemporary music, testimonies, drama, and preaching that relates to issues in the real world. We deal with questions such as, "Why are there so many hypocrites in the church?" "Is God a Democrat?" "Would Jesus be a television evangelist?" If our preaching does not relate and make a difference in the way we live, we are wasting our time and the time of those who come and listen.

All of the Christian Life Is Learning. As I reflect on what God is teaching me I am fully aware that I will always be in the process of learning these and many other lessons. I hope I will never get in a rut and assume I have arrived. I want to be open to new ideas, methods, and strategies for reaching the world and communicating God's truth. ■

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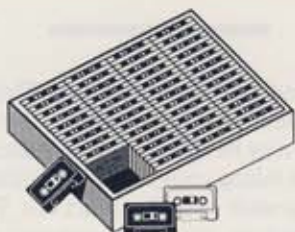


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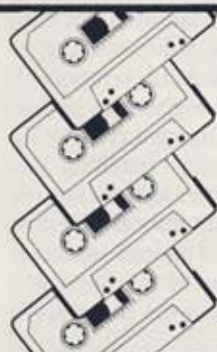
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Government or Super-Parent?

Family issues were popular in last year's election campaign. The candidates told us how government has ignored the family, and assured us of what they would do for our families once elected.

A frequent target for criticism was the tax code's impact on families. For example, between 1960 and 1984, working couples without children were rewarded, while the average tax rate for a couple with two children rose 43 percent. Couples with four children faced a staggering 223 percent increase.

Public dissatisfaction with this economic squeeze on middle-class families was one reason why each political party tried to wrap itself in the "family" flag. Certainly, "family" became the newest buzzword in the Democratic party hive.

The government has not ignored the family. Far from it. They have grown intensely interested in your family in recent years—and often in very frightening ways. Government agencies are now swiftly setting parental-like policies that will deeply affect families from womb to tomb.

When baby-boom voters started having babies, child care became big political business. Congress is now fussing about child care and maternity leave. The question is no longer whether the government should be involved in child care, but how much the government should pay the baby-sitters. Debate has swirled around various child-care proposals, including the "Act for Better Child Care Services of 1987," or ABC Bill, introduced by Senator Chris Dodd and Representative Dale Kildee. The bill would pump about \$13 billion into the government's fledgling efforts to co-opt the largely private day-care system in the United States.

One reason many social planners are

trying to harness the nation's day-care system with federal funds is that they are more concerned with child control than with child care. This is evidenced in the temporary cooling of support for the ABC Bill by groups such as the National Education Association and the

**Sex educators
and social planners
created entire industries
in the vacuum left
when Christian parents
retreated from society.**

American Civil Liberties Union. They are concerned that church-run day-care centers may be able to receive federal aid without falling under secular regulations in areas such as hiring practices. These organizations are less concerned with providing more and better day care than with using federal funds to build a nationwide system that can be used to shape children along secular, social lines.

Further, if what happened following the government centralization and domination of our nation's educational system is any lesson, parents and home-care providers who avoid direct federal aid will eventually discover that this will not provide an adequate shield against state regulations regarding child care and child-rearing. These private operations, often caring for two or three children, are already falling under increased state regulation. Once a massive federally funded day-care network is in place, private providers will be forced into a web of tight regulations on child care, regardless of whether they receive funds.

The future is arriving sooner than you

think. The age-old image of a politician kissing babies held in their mothers' arms was replaced last year by television clips showing candidates surrounded by children in state-run clinics. Some people are horrified by reports that the Soviets nabbed little Afghan children and shipped them off to be raised in "better" state institutions. But the stark reality is that our public policies and practices in child-rearing more closely mirror the Soviet model than the picture of family life in America only a few decades ago.

No, the government has not ignored the family, but has simply assumed the role Americans asked it to play. State and federal governments have become our super-parents, complete with the parental authority to police family life. Public policy has encouraged significant changes in family structures through the years, with dire consequences.

In the late 1800s the Supreme Court reaffirmed the family as "the most important relation in life, as having more to do with the morals and civilization of a people than any other institution." Further, the Court wrote that "the idea of the family, as consisting in and springing from the union for life of one man and one woman in the holy estate of matrimony [is] the surest foundation of all that is stable and noble in our civilization."

Yet the traditional family is routinely questioned in public policy-making today. For example, the ACLU temporarily persuaded one state legislature to hold off on a bill that encouraged chastity before marriage because "teaching that monogamous heterosexual intercourse within marriage is a traditional American value is an unconstitutional establishment of a religious doctrine." Fortunately, the ACLU's efforts were successfully thwarted.

But far more is at stake than a few family-related laws. The Supreme Court

by John W. Whitehead

also originally viewed the family as an integral part of the definition of liberty. The Court in the 1800s wrote that liberty was partly defined as the right "to marry, establish a home and bring up children, to worship God." But that recognition has been eroded with the help of government policies that redefine the family. Earlier in this century families were typically defined as including four grandparents, two parents, and children. By the mid-1900s fewer Americans lived and worked on farms and in rural communities, and more families had moved to industrial areas, with both parents working outside the home. Increased taxes and standards of living came at the expense of the old and the young, and grandparents played a much smaller role in the basic family structure.

In the 1960s and 1970s feminists and their cohorts succeeded in convincing government to define the family by a chiefly matriarchal structure. The woman is the central figure in nearly all government welfare programs. Practically speaking, public policy now views the family as a unit featuring the woman, who may or may not choose to carry her unborn child to term, with government funds standing by to help her deal with her child by either paying to kill or feed her offspring. Fathers are frequently treated in policy-making as a marginal appendage to the family. They have largely failed to gain recognition of their paternal rights to protect their unborn children. Government policies encourage poor women who do not abort their children to abort their marriages in order to qualify for dozens of federal support programs.

The essential problem is that government policies do not promote families, but only more government. The family is a natural institution with rights and values that are more fundamentally important to a healthy society than the artificial government institutions that are supposed to serve it.

In its proper form, the government does not create rights. It only protects preexisting God-given rights. If we abdicate the exercise of our inalienable family rights to the government, we create an environment where tyranny flourishes.

For instance, the federal government is currently debating whether to use your tax dollars to harvest body parts from babies who may be aborted for medical experiments. Medical researchers

now hunt for live, anencephalic children to execute and dissect for experiments. Once again, our technological capability has outstripped our nation's moral character.

Secretary of Health and Human Services Otis Bowen recently delayed implementing President Reagan's draft order to stop such practices, arguing that "inasmuch as abortions are legal . . . it would result in the waste of a resource" not to use their tissues.

The National Institute of Health panel, reviewing the subject, argued that the use of fetal tissues was "acceptable." The panel tried to strike an objective note by couching its blessing in the phrase "without taking a position on the morality of abortion." Avoiding the morality question nullified the central point of their allegedly ethical debate. Incidentally, Dr. Joseph Mengela used the same

Mankind is not attuned to recognizing the teeth of tyranny until we are well clenched in its jaws.

rationale to justify his medical experiments on Jews bound for the gas chambers. But mankind is not by nature attuned to recognizing the teeth of tyranny until we are well clenched in its jaws.

Unfortunately, we have largely handed over to the government our individual authority and responsibility on issues ranging from education to health and welfare. The government's method of addressing parental problems is to exercise what it views as its ultimate ownership of children, leaving parents with mere custodial rights.

For example, when we abdicated our responsibility to deal with problems such as teenage promiscuity, government social service agencies readily stepped in. The abortion industry now works hand-in-glove with state education officials to practice sex counseling and to perform abortions on young girls without parental knowledge or consent, backed by the full power and financing of the government. Recent laws designed to reassert parental sovereignty in these issues have met mixed reactions in the courts.

School-based health clinics have also

become beachheads for government agencies to reach our children. As one health clinic worker in a Chicago school said, "We do a lot of parenting. . . . The boys don't run out of condoms and the girls don't run out of pills." Under the guise of "helping" problems created by teenage promiscuity, the government programs have only managed to expand their programs and make the problem worse. In public school districts with aggressive sex education programs, the rates of teen pregnancies and abortions are higher. The sad fact is that sex educators and social planners created entire industries in the vacuum left when Christian parents retreated from society. We now face the uphill task of trying to reassert our rights to deal with these problems.

Of course, the government is doomed by its very nature to fail when it tries to take on family responsibilities. Education is the responsibility of the family, not the state. But Americans delegated parental authority years ago when they found it personally convenient and economically expedient to leave the responsibility to educate their children with the state. It was a slippery slope, and family rights are now at the bottom of the hill.

Public education has become big business, and your children's attendance is required by the public education establishment in order to get more federal dollars. That is why many private, parochial schools face constant harassment from state authorities. That is also why state officials are hostile to home-schoolers, and why many home-schoolers are in the courts against the state in spite of academic achievement. Parental rights are not easily recovered.

In 1776 Thomas Jefferson in the Declaration of Independence observed that "all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed." If we continue to accept the government as "super-parent," benevolent or otherwise, the results will be fatal. The fragmentation of the family will likely spell the final dissolution of our free society by the end of the twentieth century. Unfortunately, this 200-year-old experiment in liberty may itself be aborted at the hands of its own "political family."

■ **John W. Whitehead**, a constitutional attorney, is president of the Rutherford Institute in Manassas, Virginia.

**NO FRILLY DRESS,
NO PINK SHAWL,
NO LULLABY**

What Had I Done?

“Doctor, please come back. I'm having it now! Doctor! Doctor!” She heard my cry but she didn't come back. I grabbed the bed. The pain, the pressure, and a nauseating cold shook me to the bone.

What on earth had I done? At the other end of the bed lay a baby—it was not tissue like they said. It had tiny arms and little feet and a face. A face wracked in pain.

Oh, what had I done! There on that blood-covered sheet lay my precious little girl, who I would never be able to cuddle, never be able to cry with or laugh with or grow with. “I'm sorry. Mommy's sorry. I didn't know you were real.”

As my marriage ended in divorce, I wanted only to rid myself of all the unpleasant reminders and responsibilities. Bill would be free to do as he pleased and I wanted that freedom too. Being pregnant complicated matters. Abortion seemed like the answer.

How can a 17-year-old fall into such a mess? Quite easily.

My parents always tried to teach me the difference between right and wrong. But as a rebellious teenager, I knew more than they did—or so I thought. At 17 I found myself pregnant. Bill, the father of my child, wanted to marry me. Grasping the opportunity to leave home and live my life the way I wanted, I said yes. Being married would make me an adult. Being married would get me away from all the rules and regulations. Bill and I agreed not to tell anyone about the baby until after we were married.

We had a big wedding on June 1, 1974. Two weeks later, I told my mom about the pregnancy. She was very hurt and could not understand why I had not told her before.

During my appointment with the doctor, he quickly asked if I wanted an abortion. Stunned that he would ask a married woman such a question, I replied, “Of course not!”

The honeymoon ended too soon. Bill and I began fighting over everything. Our marriage based on our desire to be free of authority fell apart under the pressures of marital responsibility. Our arguments overshadowed any love we might have felt. After one month and four days we went our separate ways. I reluctantly moved back home.

Facing the possibility of being a single parent, I discussed the option of an abortion with a few friends, my lawyer, and my parents. Everyone agreed that I should make the decision. I asked my doctor

continued on page 34

by Linda L. Glaeser as told to Deborah W. Huff





A HUSBAND'S *View of Abortion*

As I reflect on the years since the infamous *Roe v. Wade* decision, I cannot recall hearing much personal testimony from men about how abortion has affected them. I do not mean to infer that the effects would be the same or even comparable to what they have been on women. But somehow I feel that men have suffered. I have suffered. I subjected my wife to this agony. I would like to offer my reflections for those who would like to understand one man's experience.

One Sunday evening at our church in Alexandria, Virginia, the pastor was about to show the recently released film *The Silent Scream*, by Dr. Bernard Nathanson. This was a controversial, courageous action. For many in our church, abortion was an amorphous topic. As the film unfolded it became quite real, and painful.

My wife was seated to my left. The first few scenes showing the aftermath of different abortion procedures was shocking. Great discomfort and tension filled the air. I felt people wondering how any woman could subject herself and her unborn child to such a heinous act. I distinctly recall the frozen image on the screen, showing the baby's open mouth, as Dr. Nathanson pointed to it and called it the silent scream.

I looked over at my wife. Tears formed in her eyes. For a moment I thought she was reacting to the apparent pain of the baby in the film. But I realized that it was much deeper than that.

As I looked up at the screen, my mind flashed back to the mid-seventies when she and I were dating. We were not Christians at the time. I was the typical "cool, aloof, macho" type who would not allow her to get too close to me emotionally. But I certainly found subtle ways to take advantage of her, so I could enjoy an intimacy that should have been reserved for marriage. I regularly underscored my desire to have independence, wanting nothing to tie me down. But I wanted her there for me when I needed her.

Unknown to me, during this time she became pregnant. I had constantly and consistently driven home the point that I would not make a commitment to anyone until the time was right. I was going to enjoy life as I saw it at the time. (The name for this is hedonism.)

I did not realize the effect this had had on her. She did not want

*I subjected
my wife
to this agony.
My selfish
actions
forced her
to choose
between her
unborn child
and me.*

by Mark Louis



to do anything to entrap me. She genuinely cared for me. But my selfish actions forced her to choose between her unborn child and me. I made her kill our child. No, I did not know about it at the time. She did not tell me this until after we had been married for two years. But I was as responsible for that abortion as the doctor who had performed it. I did what many males (I hesitate to

use the word *men*) today are doing: claiming sexual intimacy as the way of demonstrating what they call love.

As the film concluded I looked over at my wife. I was beginning to realize what I had done to her, why it had taken so long for the resulting scars to heal, why it had taken so much time for her to develop a deep and abiding trust in me. The tears rolled down her face

and stained her sweater and dress. She got up and walked out of the sanctuary before the film went off.

Later, when she returned, we prayed together and asked forgiveness for this sin for the first time in our married lives. Never has the phrase from the Lord's Prayer "forgive us our trespasses" had more meaning to us than it did that evening. ■

A Childless Father Looks Back

Few questions were asked. The options were vague.
No one seriously questioned why.
The procedure was common and chosen by most,
So why should we even try?

I wasn't there in that sterile room,
To witness what was done.
She explained to me later how we sealed the doom,
In the fate of our little one.

The mechanical whirl, the torn-up limbs,
The suction tube kept on prying.
Plastic smiles in the recovery room,
Where, after, we both sat crying.

With the "problem" behind, we parted ways,
To start our lives anew.
Three were alive when the decision was made.
Now there are only two.

I must live with the fact that I'll never know
What you would have been today.
For in our quest for selfish gain
We took your chance away.

That precious smile, those little hands,
A tender kiss of love,
I'll never share with my unknown child,
till someday we meet above.

I look at children as they play,
And think of what we've done.
I wish in vain for one more chance...
To save my little one.

I am assured God's forgiveness is mine.
His Son has paid my due.
But I'll never let go of the hope that one day
I can seek forgiveness from you.

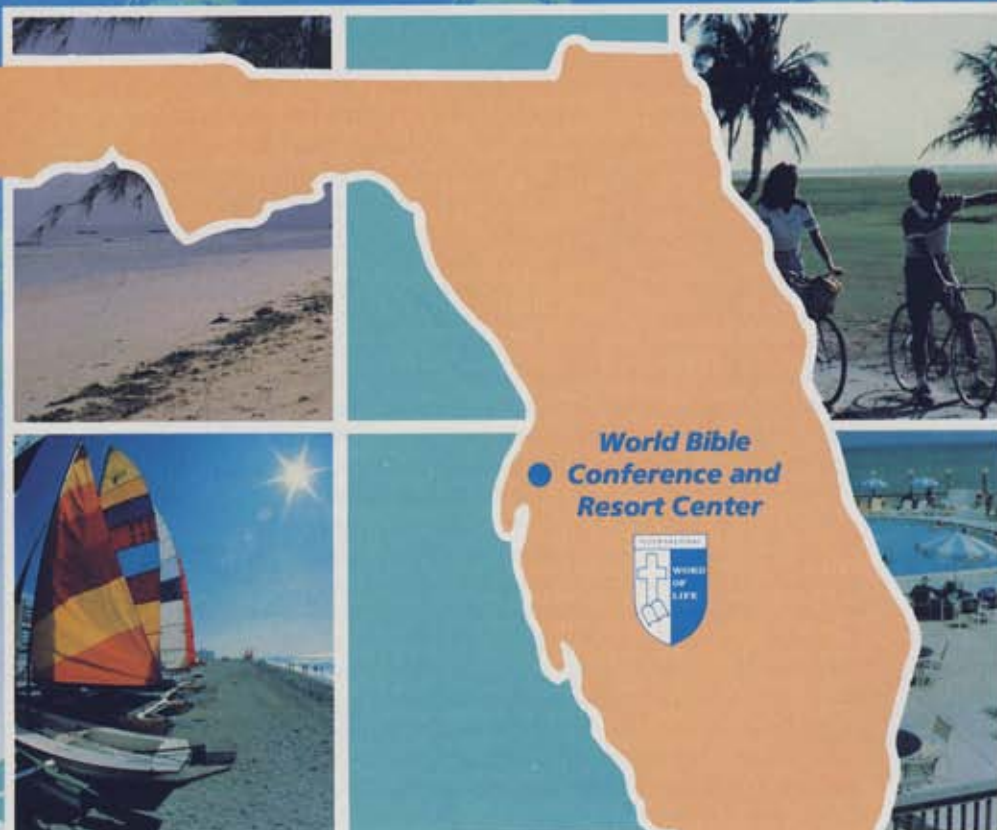
When that day comes, please understand,
That my own needs blinded me.
When years ago we ended your life,
So that ours might be carefree.

I close with a plea to those like myself,
Who may yet face that pressure to choose.
The more you may try to gain for yourself,
The more you may realize you lose.

—Anonymous

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KAY COLE JAMES

Fighting for Life

In 1947 Jackie Robinson was the first black major league baseball player. Robinson kissed his wife good-bye before leaving for his first game with the Dodgers. "If you come down to Ebbets Field today," he told her, "you won't have any trouble recognizing me." He paused for a moment and then added, "My number's 42."

Kay Cole James is often awash in a sea of white faces. President and founder of Black Americans for Life, Kay leads 3,000 members in 40 states because she is tired of abortion advocates using blacks as a buzzword in the abortion debate. To those who expect Right to Life members to be white, middle-class Republicans, Kay is a pleasant surprise.


She is also the poised and articulate director of public affairs for the National Right to Life Committee. As her job with National Right to Life took her to debates, press conferences, and television and radio interviews, Kay became distressed that the national media seemed to ignore pro-life efforts in the black community. "I happened to know that a pro-life sentiment did exist in the black community," she says. "I recognized that in an abortion debate blacks are either used as targets or pawns. We black Americans have a particular interest in this issue, and I felt we ought to organize the existing pro-life sentiment and make sure the media understood that black Americans have a strong heritage and tradition of being pro-life."

"As I participated in debates on the abortion issue, very often my opponent would say, 'Certainly you, as a black woman, ought to understand the need for abortion among minorities.' They were always telling me that poor people and black Americans need these services. I've been in the middle of the school-based clinic controversy, too, and I've listened to the rhetoric swirling around that issue. I know school-based clinics are increasing the need for abortion. Over and over again black Americans are being used to advance the pro-abortion agenda. Through my own experience I've seen that abortion services are located and advertised in minority newspapers and neighborhoods—we're being targeted for these services."

Kay James does not appear to have anything in common with poor black Americans. She is 38, confident, polished, and well-dressed. She has the best of all worlds—a secure and challenging job, a supportive family, beauty, and brains. One newspaper reporter met her and quickly analyzed, "You would buy a used Mercedes from her."

In her first debate before a college audience, a young woman stood and challenged Kay. "You are middle class! How could you ever understand the needs of a poor black woman?"

Kay did not hesitate. "Let me tell you a story," she began, and proceeded to describe a worst-case scenario of "a black woman with four children and an alcoholic husband who beat her and didn't support his family. She was pregnant with her fifth child. Isn't it wrong



"They can't begin to fathom on the pre-birth side of the womb what the quality of life is going to be, or what God's plan for that child will be."



for her to bring another child into that family? Isn't she a logical candidate for abortion?"

Kay Coles James was that fifth child. "I was born on a kitchen table in Portsmouth, Virginia," she says quietly. "But the pro-abortion people, in a misguided sense of compassion, would say it would be better for the other four children if my mother had an abortion. But they can't begin to fathom on the pre-birth side of the womb what the quality of life is going to be, or what God's plan for that child will be. They're saying it is better not to be born at all than to be born poor. It's a convoluted compassion, perverted, and not at all what we know real compassion to be. The more compassionate thing would have been to offer help to that woman—food, clothing, housing, and counseling. It is not compassionate to kill a poor woman's child to somehow improve her life.

"We've come so far off the track since the *Roe v. Wade* decision of 1973. It's just incredible."

Kay believes Christians need to become involved because abortion directly relates to our faith. Once, after Kay addressed a black church, the pastor rose and told his audience to pray for and support Kay's work. "This whole abortion thing has been around since before the Garden of Eden," he said. "It began when Satan looked at God and said, 'I don't care about Your absolutes or Your guide for living. I want the right to live my life independent of You, and to make my own choices apart from any standards You set.'"

"When we understand the sanctity and dignity of life that God has ordained," Kay explains, "and we allow our country to devalue human life and take human life at the rate of over 1.5 million each year, fighting abortion becomes an imperative."

Kay has debated experts on abortion from the viewpoints of theology, law, civil rights, and medicine. She knows abortion provides no answers and that it often offers additional problems. "Women who suffer from postabortion syndrome feel guilt and the need for reconciliation, forgiveness, and restoration. If the church doesn't get involved, who is going to provide what those women need?"

"This really is a watershed issue. If we Christians are not going to become concerned enough to get involved in an active way over the taking of these in-

nocent little babies, I don't know what it would take to make us extend the hand of Christ. There are many different practical things that someone can do. Some people feel led to peaceful demonstrations or sidewalk counseling. Some are led to counsel at a crisis preg-



"If Christians are not concerned enough to get involved over the taking of innocent little babies, I don't know what it would take to make us extend the hand of Christ."

nancy center. Some people feel led to educational issues by showing films or giving speeches. Others can do volunteer work at the local Right to Life group.

While everyone may not be able to participate in such activities, Kay believes every Christian ought to "pray on a daily basis for the nation as it is, for the women who face a choice, and for the abortionists who are taking these lives. Secondly, we all have an obligation to become involved in the political process—to work for change and elect candidates who are pro-life, making sure that only those with a high regard for sanctity of life serve in public office."

She laughs. "I used to be accused of being a single-issue crusader, but that's almost amusing, because as a black in the South I was raised on single-issue

politics. In my family, if a candidate didn't have a high regard for civil rights and black Americans, he didn't get a vote. Some of the same people who accuse me of being single-issue now were single-issue on the civil rights issue."

What would Black Americans for Life do with a gift of a million dollars? "Oh, what a wonderful question!" she smiles. "The first thing would be to develop training and educational materials about the impact of abortion on the black community. The second thing would be to train other black leadership to take these resources out, so we could have trained spokespeople who know how to debate. Third, we would organize at the grass-roots level, so we could not only educate, but also impact the political process. We'd donate money to pro-life candidates."

Kay is enthusiastic about the future, but she is discouraged by "the disinformation—and I'm being kind when I use that word—on the abortion issue that comes from the other side. We're interested in telling the truth. They are interested in hiding the truth about abortion. We're providing life-affirming choices. They are interested in denying choices for women. We're interested in making sure that women understand that abortion is not in the best interest of women or children. They are interested in trying to paint some less-than-honest picture of what abortion is really like.

"The best thing about my job is that it isn't a job. It's something that my family encourages me in. It's a family commitment. My three kids see it that way, too. They go to debates and cheer. They're in the studio with me 90 percent of the time. They help whenever they can, stuffing envelopes or whatever, and the best thing is that we all feel strongly about the pro-life issue."

The best reward Kay James receives is a "pro-life conversion. After having done a media interview, whether it was television, radio, or print, the thing that inspires me most is when I get a letter or phone call from someone who says, 'I never really thought about this, but now I see how important this issue is. You've challenged my thinking.'"

■ For information on what you can do to help other Americans concerned about life, contact the National Right to Life Committee, 419 7th Street NW, Suite 500, Washington, DC 20004.

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In Acts 16:25 we read that Paul and Silas prayed and sang praises unto God. That concert must have brought the house down! I wonder if perhaps those two men were thinking about 2 Chronicles 20:22, where we are told that when the Jews began to sing and praise, the Lord set an ambush.

An ambush awaited the jailers of Paul and Silas. There was an earthquake and lots of commotion. Before long the same jailers who had beaten those men were on their knees asking, "What must I do to be saved?"

After believing on the Lord Jesus Christ, the jailer and his entire household were saved. The Bible tells us that in that same hour the jailer took Paul and Silas and washed the bleeding and torn stripes that he had put on their backs. He made restitution.

Restitution is a natural step after salvation. "Stripe-washing" is very important after God speaks to us. We do not have to pray about whether we are to make things right with people around us and with people we have wronged in the past. Restitution puts our faith in motion.

I had a friend who got saved and loved to spend hours reading his Bible and praying in his room. One afternoon he started praying, and suddenly all he could see were stolen books. He looked around and saw that his shelves were filled with books from the library. The Lord said to him, "You return those books to the library."

My friend argued, "Lord, that's all past. You don't expect me to do that! I'd make a fool of myself."

But the Lord was persistent. So my friend carted all those books to the library and asked the librarian, "How would a fellow go about returning some books he stole?"

She said, "Let's just say you borrowed them."

"No," my friend replied. "I was a crook before I got converted, and I stole them. Now just tell me how much money I owe here. Then I can go back to my Bible-reading and praying."

The librarian shook her head. "Never in the history of this library has anything like this ever happened. The fact that you returned the books is good enough for us. You don't have to pay anything. But whatever possessed you to do this?"

My friend got out his Bible and preached to her and to everyone else in the library. What an opportunity!

I had a similar experience. Before I was saved I was a dance-band leader. One night I cheated a guy out of quite a bit of money. After I was saved the Lord reminded me and I protested. "Lord, that's all under the blood. What would

he ever think of me? I've already told him I quit the dance band. What will he think if I tell him what a crook I was?"

I finally looked the guy up and said, "Hey, Butch, remember that job we had at the Hotel Ambassador in New York City? Well, I shortchanged you. Here is the money back."

Butch stared at me for a moment. "Now," he said, "I am beginning to think that your conversion is for real." Restitution—that's when people begin to see that the change in our lives is permanent.

When the Israelites were just about to cross the Red Sea, Moses heard the following last-minute admonition from the Lord. "Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward" (Exod. 14:15). A paraphrase of this verse is, "Quit praying. Get the people moving. Forward, march!" There is a time when you quit praying. I wonder if Moses did not say, "Lord, I've got my orders. I am to march on through the Red Sea. You are going to dry it up and let us get through. But, Lord, I'd love to have another prayer meeting!" The Lord replied then as He often does now. "Quit praying and get moving." When I was first saved I knew a group of Christians who wanted to begin evangelistic meetings. We found a big, fashionable church right in the middle of our town. Not one church in town was open on Sunday nights, so I went to the pastor of that church to ask if we could use his building. He explained that because we were not ordained in his denomination we could not use the sanctuary, but perhaps we could

"OK, fellows, the prayer meeting is over. Let's go." We had more faith than sense, but we jumped in with both feet.

BY JACK WYRTZEN

AYING

et moving!

use the Sunday school room, which seated 625. My friends and I would have to make the proposal before the board of deacons. We told the deacons that we would like to use their Sunday school room for a month of Sunday night evangelistic meetings. They agreed to let us use the room for one month if we would hand over our offerings to pay for the lights and heat.

We were thrilled! We ran across town to my apartment, where more of my friends were praying. "OK, fellows," we said, "the prayer meeting is over. Let's go!" We started ringing doorbells, and put up a banner across the main street of town. We had more faith than sense, but we jumped in with both feet.

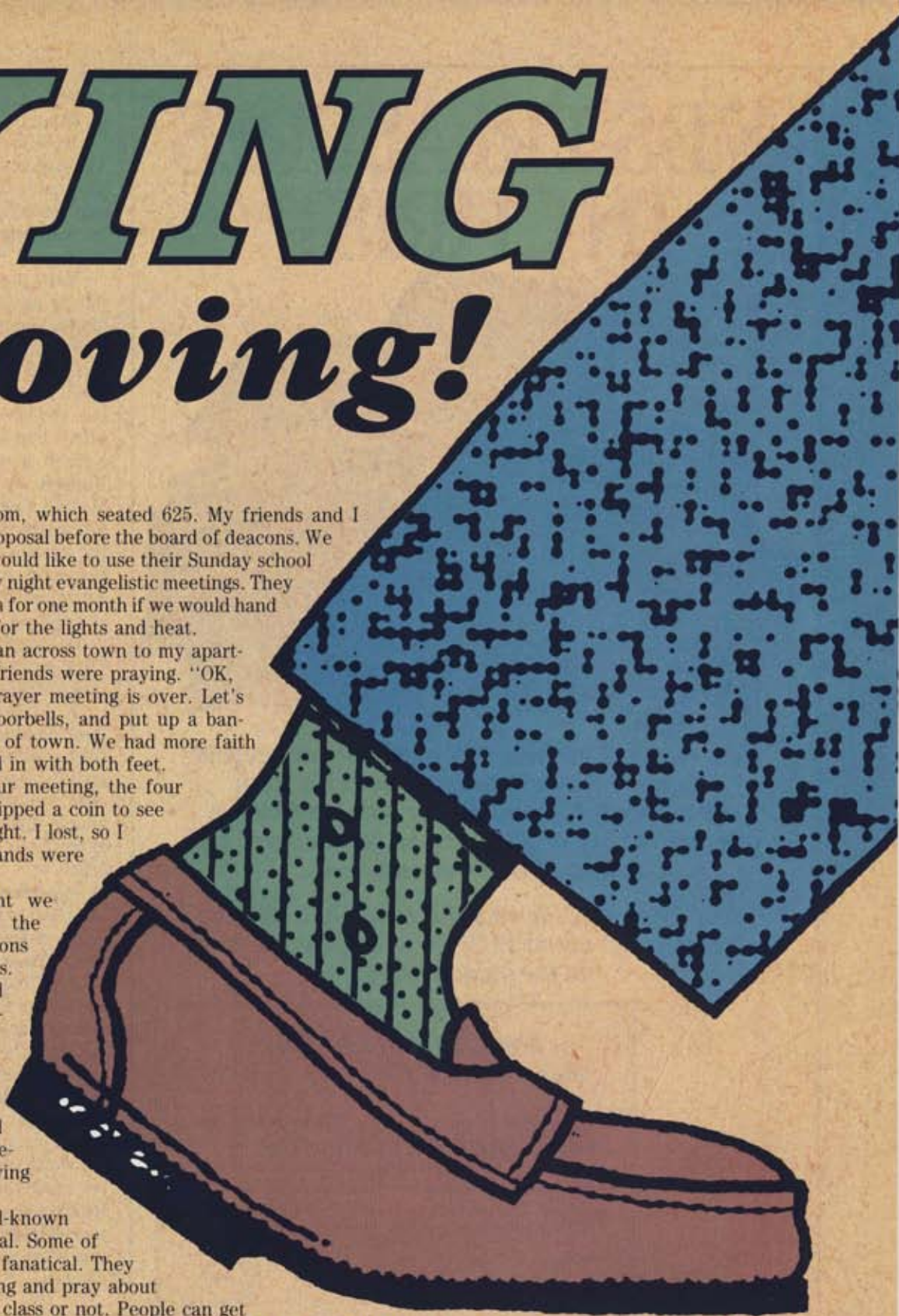
On the first night of our meeting, the four of us who had a sermon flipped a coin to see who would preach that night. I lost, so I preached. That night 21 hands were raised at the invitation.

The next Sunday night we had 300. At the end of the month the board of deacons offered us two more months. We had already preached our four sermons, so we borrowed anybody who had a testimony. On the final night three months later, 625 people jammed into that place—and 55 accepted the Lord as Saviour, all because we had stopped praying and started marching.

Several years ago a well-known Christian college had revival. Some of the students became quite fanatical. They would get up in the morning and pray about whether they should go to class or not. People can get so "spiritual" that they think they have to pray about whether they should memorize Scripture or do their studies. Second Timothy 1:7 tells us, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." If you have a sound mind, you know what you are supposed to do.

One week years ago, my first wife, Marge (who has since gone to be with the Lord), and I were invited to some meet-

ings. We had been traveling and we were tired, so a farmer invited us to stay in his home for a couple of days and rest. After breakfast one morning, the farmer invited me out to see the farm and his wife told my wife, "Now, this is Tuesday morning, and it's the day we scrub the floor and vacuum the house and dust. I'd like you to help me with it." My wife readily agreed and put on an old dress to help out. When Marge came downstairs to help, the farmer's wife told



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her, "While you're getting started with the chores, I'm going upstairs and spend a couple of hours in prayer."

My wife replied, "Lady, that's great. You can have that prayer meeting this afternoon. You get your old clothes on and you get down here. If you want me to clean your house, you're gonna work with me."

Many people who are so "spiritual" like to have prayer meetings to avoid old-fashioned work.

I enjoy the Book of Nahum and especially like Nahum 1:7. "The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him." You will recall that the Book of Nahum is about the destruction of Ninevah by the Babylonians and the Medes. God destroyed Ninevah 100 years after the revival led by Jonah — the greatest revival in the history of the world. In 100 years they went from a complete revival to complete apostasy and God wiped them out. That happens to many schools and churches. They go from revival to apostasy and God just does away with them.

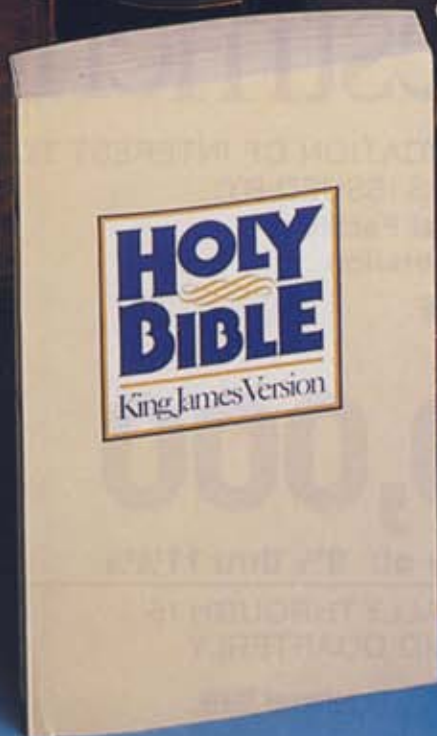
Why? Because they did not teach their children to walk in truth. In his third epistle, John tells us that his greatest joy was to hear that his children walked in truth. Apparently the people of Ninevah did not teach spiritual truths to their children. That was a crime.

Our job today is to win souls to the Lord and to train converts to teach the Word of the Lord to the next generation, who will teach it to the next.

In 2 Timothy 2:2 Paul wrote, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Paul taught Timothy, Timothy taught others, and they taught still others. The time comes when we quit praying and get moving. All along the way we sing praise, and we trust the Lord to set an ambush where we need one. We do the necessary stripe-washing, and we put into action what we study in the Word day by day.

■ Jack Wyrzten is founder and director of Word of Life Fellowship in Schroon Lake, New York.

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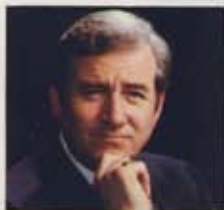
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Bible Study: Galatians

Outline

I. The Practice of Liberty (chapter 5)

- A. Standing in Christ (v. 1)
- B. Falling from grace (vv. 2-12)
- C. Serving with love (vv. 13-15)
- D. Walking in the Spirit (vv. 16-18)
- E. Bearing spiritual fruit (vv. 19-26)

Word Study

Sarx, "flesh," appears 147 times in the New Testament. Paul uses the term 91 times; the vast majority occurs in Romans and Galatians. The meaning of the term differs radically from context to context. In some places it calls attention to man's creatureliness. Man is frail and vulnerable (1 Peter 1:24; cf. Isa. 40:6-8). In other passages it speaks of the physical part of man. John uses *sarx* to speak of the Incarnation (John 1:14; 1 John 4:2). Paul uses this term to speak of our mortal flesh (2 Cor. 4:11; 10:3; Phil. 1:24; Col. 1:24).

The term may have moral connotations, speaking of man as a sinner before God (Rom. 8:5-8). This contemplates man in his orientation toward self and his attitude of independence from God (Rom. 8:5-13; Gal. 3:3; Phil. 3:3-7). Paul uses this idea to point out that the works of the flesh are against God's law (Gal. 5:19-21). Here the flesh lures man to substitute his own good for God's.

Sarx is also closely related to death. To live according to the flesh brings death (Rom. 8:3; cf. Gal. 6:8). If man is only what he makes of himself, he lives in a world of vanishing possibilities. By contrast the Spirit opens up new horizons and capacities. Living according to the Spirit, then, is life in a dynamic sense.

■ Daniel R. Mitchell

HOW TO HAVE AN EFFECTIVE MINISTRY

by Tom Mahairas

Our society is immersed in attitudes of convenience and simplicity, but Christians must not be fooled into believing that the road of ease leads to effective ministry. A Christian statesman once said, "Christianity began as a personal relationship in Jerusalem; it became a philosophy in Greece, a tradition in Rome, a culture in Europe, and an enterprise in America."



This statement reveals the erosion of Christianity and the need for us to return to a genuine, personal relationship with Christ. When Christ is our role model, we have an authoritative platform from which to minister. In Matthew 9 Christ gives us four attitudes necessary for an effective ministry—*personal, passionate, priority, positive*.

Note how **personal** Jesus was in His ministry with people. He healed and forgave the paralytic (v. 2); sat down with the tax-gatherers and sinners to share the love of God (v. 9); dealt with the synagogue official whose daughter died, and raised her from the dead (v. 18); healed a woman who suffered from a 12-year hemorrhaging problem (v. 20); restored

the sight of two blind men who were crying for mercy (v. 27); and delivered and freed a demon-possessed, dumb man from his spiritual bondage (v. 32).

Although Jesus delegated certain jobs to His disciples, He never isolated Himself from rubbing shoulders with hurting people. We need to get back to this personal type of ministry in America. Jesus saw every situation as a divine encounter, and so must we. Business people need to share the love of God with their business associates; college students need to reach their colleagues with the love of Christ; and so on.

In the New Testament we read that Jesus preached to the multitudes and dealt with people on an individual basis. We must never lose sight of the personal ministry God has for us in meeting people's needs.

Next, we see Jesus' ministry as **passionate**. He had a passion for souls. He did not deal with people in a harsh, apathetic manner. He became involved in their pain and problems. Matthew 9:36 tells us that when Jesus saw the multitudes he felt compassion for them. Jesus was moved with compassion as He dealt with the pain of a grieving father for his teenage daughter and the sorrow of the man born blind.

Without compassion it becomes too easy to simply

secure our salvation, then isolate ourselves from the lost. We need the same compassion Jesus had as we deal with twentieth-century problems: AIDS, teenage pregnancy, suicide, substance abuse, and the moral breakdown of the family.

Jesus' ministry was characterized by keeping the right **priorities**. His first priority was spiritual; then physical. In verse 38 we see Jesus' teaching and preaching taking precedence over ministering to physical needs, yet He kept the balance and did not exclude one at the expense of the other. Balance is not easy. How many times have we been torn between working for God and worshipping God? Many times we must move out of our comfort zone to see God perform the supernatural. Christ taught that the solution to meeting people's needs is not in man's resources but in God's reservoir. That is why He commands us to pray.

Jesus' ministry was **positive** even in the midst of human heartbreak and wickedness. He was not depressed, defeated, or discouraged; he remained optimistic. When He encountered heartbreak, He saw the harvest. When the world has no answers to the social and moral degeneracy in our generation, we have an answer—to see the harvest and the Lord of the harvest.

■ **Tom Mahairas** is pastor of Manhattan Bible Church in New York City.

Garland Cofield

Ministering in Solitude

For 23 years Garland Cofield and his wife, Reba, have served as missionaries to the cold and desolate regions of Canada. Their home is 14 miles from the nearest neighbor. They make their own electricity and get their water from a lake.

The best thing about his job, Cofield says, is that even in his relative solitude he has the opportunity "to reach people, whether they are Christian people or not. Being able to share Christ with them or to disciple them is a tremendous thing."

Cofield explains that Canada is composed of three cultures. The white, Western culture is very similar to that of the United States. Most of these people live within 75 miles of the United States border. The second culture is Indian; the third and the farthest north is Eskimo.

Cofield works primarily with the Indian and white cultures. "Some of the Indians are trying to break into the white culture, but I think they are better off when they maintain their own identity. We're sort of spanning the two worlds. We're interested in reaching both cultures in our area. We're living in the



Photo by Brian Sullivan

Are there runways dotting the surface of Canada?

"There are now," says Cofield, "The Canadian government started nine years ago to put in landing strips at all the reserves. Prior to that I always flew in a

plane with pontoons in the summer and skis in the winter. We could land on any lake—the lakes were our airports then."

One evening Cofield and a friend had to make an emergency landing in a small village. A blizzard made flying conditions impossible, and they sought shelter

in the cabin of an Indian woman, Mary Sugarhead, who was about 90.

Mary had heard part of the story of God and His Son before the turn of the century from a man with a dog team who had come through the village. For 70 years she had wondered about this God, and now two men who came in from the blizzard told her the rest of the story.

"That night in the blizzard," Cofield remembers, "we helped her to understand the message of salvation. She was saved. We left the next day. I later heard she died the following spring. The blizzard forced us to go to *that* village and *that* cabin. Everything was just planned out by God."

In the solitude of a harsh and rugged land, God still answers prayers and works miracles.

■ **Angela E. Hunt**

bush, yet we have some of the things that belong to 'the good life.' But we're enough in the woods that Indians feel at home."

Cofield was a pastor prior to his missionary experience. He often took young people up to visit a missionary who worked in Canada. After years of making these exposure trips in his plane, Cofield recalls, "I felt a real burden for the north. After one tour I prayed for a month or two and felt that we should move our family there to live permanently."

So Garland, Reba, and their four children packed and moved to the wilderness. Now all four children are grown and involved in full-time Christian service.

Aviation is not just a hobby for Cofield. He flew occasionally when he served in the Navy Air Corps. Today the family relies on the airplane as their primary transportation.

IMPROVING YOUR SUNDAY SCHOOL

Is your Sunday school balanced—applicable to real living, effective in evangelistic methods, and successful in conveying the contents of the Bible to adults? Three ways to improve Sunday school are to teach Bible study methods, create a church library, and have a study hall.

In college, **Bible Study Methods** was my best foundational course. It taught me *how* to study the Bible. A high school poster

its availability to your class. The library should include Bible dictionaries and encyclopedias, trusted commentaries, teaching aids, video films, audiocassettes (including the whole Bible), sound literature and magazines, Christian biographies, and so on. It could be open during church office hours and/or during church activities, including time shortly before and after those activities. Items are checked out and

returned within a few weeks, making Bible study resources available to those who cannot afford to buy them. The church budget should allow for library resources.

Considering how expensive some books and films are, why not have a **study hall**, enabling members to make use of these materials at church. Study hall during

allowed for quiet study.

Indirectly, these three improvements can positively affect evangelistic methods and approaches, because members going out to visit would be better educated in the Bible and more prepared to persuade people to Christ.

Sunday school provides about 52 hours per year for structured teaching and learning. We should present it as an exciting center for Christian development, rather than a series of lectures.

■ **Dean A. Hahn**

CHURCH NEWS

Only 10 percent of the congregation in most churches carries the entire load of the church's ministries. **TEAM MINISTRY** identifies potential evangelists, teachers, administrators, bookkeepers, writers, and artists sitting in the pews.

This application-oriented, step-by-step program demonstrates how to obtain maximum lay involvement by explaining the relationship of spiritual gifts to the church, to the ministry, to other gifts, and to the individual member.

Author Larry Gilbert put 10 years of study, research, and observation into producing the **TEAM MINISTRY** program, consisting of an implementation manual with planning schedule, teacher's manual, visual aids, promotional materials, workbooks, textbook, spiritual gifts test, and three cassette tapes for use in teaching.

Pastor S.R. Hossack of Butterfield Baptist Church in Norco, California, commented, "I find that I have to do less 'external' motivation as our people find what God would have them

do. As a result, the motivation comes from within, not from my having to pump them up."

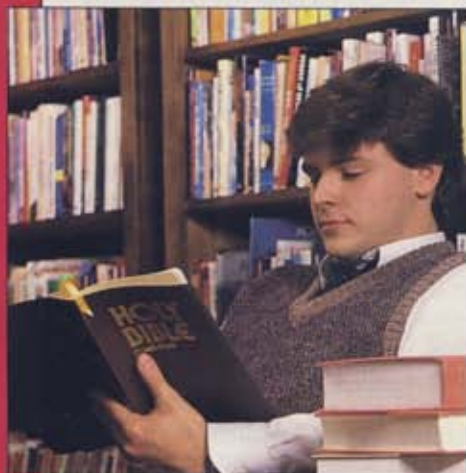
Released by Church Growth Institute in Lynchburg, Virginia, the **TEAM MINISTRY** package is available for \$79.95. To order, call toll free (800) 553-GROW.

Bob Gray, Jr., founder and chancellor of **Trinity Baptist College** in Jacksonville, Florida, announced the promotion of Charles W. Davis, Jr., to the office of president



Charles W. Davis, Jr.

of Trinity Baptist College. Davis served as Trinity's executive vice president for nearly nine years.



read, "Give me a fish and I eat for a day. Teach me to fish and I eat for a lifetime."

Sunday school must be a place of teaching and learning, not a time for sermonettes. Lessons must cover a subject in depth. Teach students Bible study methods, and tell them to study for next month's series of lessons. If Christians intend to influence our communities, they must understand basic doctrines and critical issues by effectively studying those points in the Bible.

The **church library** is certainly an asset to Bible study. Renew awareness of

Sunday school promotes independent study and research. Projects like designing a tract for a particular class outreach, preparing a particular class bulletin or newsletter, or working on other literature that requires doctrinal accuracy, can be done during the Sunday school hour.

Study hall can also provide time alone with God—time that otherwise may not be available to busy families. Study hall may be available once a month or every other month, depending on needs. It helps the whole congregation realize there is a solace on the property and time

what abortion involved. He said that a "saline abortion" would be necessary because of the size of the fetus. "We'll put you in the hospital, extract some fluid from your uterus, and inject you with a saltwater solution. In about 24 hours you will deliver the fetal tissue." That sounded easy and uncomplicated.

On August 7, 1974, Mom drove me to the hospital. Although she loved me enough to do as I asked, her somberness told me she was not happy with my decision. Nonetheless, we numbly entered the hospital and went through all the admitting forms. Finally a nurse escorted me to a dressing room, where I prepared for the operation. Once in a hospital gown, I climbed onto the rolling bed that would carry me to the operating room. A nurse covered me with stiff white sheets and made small talk about vacation and the fast-approaching end of summer. Where had it gone? Just three months ago I busily planned for a wedding and a new life of independence. Now, both of those were gone

with the divorce and my return home. And so too, the season would change. Life would go on.

After the doctor inserted the saline solution, an orderly wheeled me to the maternity ward to stay until I was "ready to deliver." Listening to little babies cry and new mothers oohing and aahing over their little ones unnerved my quiet reflective state of mind. Now the decision to do this seemed wrong. Why did I allow this to happen? I held to the reasons of "freedom" and getting a fresh start to get me through. "Can we stop this?" I asked. "Now, honey, just relax. It will be over in a little while," said the nurse.

A day and a half later the cramps became unbearable. The doctors took me to the labor area and gave me a shot of medicine every four hours. The pains grew harder and harder. Why hadn't they explained this part to me? Why did it hurt so badly?

Overwhelming horror and consuming guilt gripped my soul that day as I delivered my little girl. I was shocked at how real the baby was. She was

about 10 inches long and looked like a miniature newborn. She would never wear a frilly dress or be wrapped in a soft pink shawl. She would never be rocked to sleep or hear a lullaby. What on earth had I done? My hoped-for "end to my problems" turned out to be just the beginning.

Leaving the hospital I felt empty. Day and night I grieved for the little girl I would never know. Rest was impossible. Nightmares continually interrupted my sleep. The knowledge of what I had done to my child filled my every thought.

One year after the abortion, doctors diagnosed me as having cervical cancer. I wondered if it was a result of the abortion. After all, I had experienced numerous minor infections since then. An operation was performed and I physically recovered.

In 1976 I met a man who fell deeply in love with me. How could anyone love someone like me? I knew that once he found out about what an awful thing I had done, he would leave me. Fortunately he did not leave and we soon married. After five months of marriage I became pregnant. I wanted the baby so badly. Having a little one to love and care for would erase all the guilt I still felt. Early in the pregnancy I experienced some trouble with hemorrhaging, but following strict orders from my physician, I finally gave birth to a beautiful baby girl. After her birth my guilt intensified as I realized even more what I had done. I had taken a human life for the sake of convenience. No matter how legal the action, nor how well advised, my conscience could not be soothed.

I miscarried my next baby and eventually gave birth to a healthy baby boy. Although both of these babies grew in their preciousness, neither could cover up my horrible guilt or take away the remembrance of what I had done.

Then my "perfect" marriage began deteriorating. I thought my husband did not really love me. I turned to drugs and alcohol for relief, but found none.

Finally, God began to speak to my heart. On November 4, 1981, I surrendered my life to Christ. As I grew in Him, He lifted the hurt and guilt, and restored my marriage. God taught me that no matter what I had done, He loved me like no one else could. He

continued on page 66

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RETIREES

WITH A MISSION

"If God calls you to be a missionary," said Jordan Grooms, "don't stoop to be a king." God calls men and women to missions from unlikely places, including the ranks of the AARP, as former teachers, engineers, seamstresses, and housewives realize that the Spirit of Christ is the spirit of missions. God calls these people to be missionaries, and they cannot settle for being merely retired.

Mary Lois Harrison found a new life, a new direction, and a new calling in widowhood. Keenly aware of missions since her childhood, Mary Lois jokes quite truthfully that she was enrolled in her church's "Sunbeam Band" on the day she was born. But she married and became involved in her home, and not until after her husband passed away did she decide to head for the mission field.

She does not stay on the mission field for long periods, but Mary Lois happily donates her time and pays her own expenses simply to lend a helping pair of hands to a missionary in need. In the past few years she has visited Jamaica, Brazil, Tanzania, Haiti, and Saint Lucia.

She reports that in each country, "I did things that anybody could do. One year I read in a magazine that missionaries in Saint Lucia were looking

for volunteers to serve from two to four months. A few months later I found myself working in a newly established Baptist Center designed to teach the people practical skills. I'm a former home economics teacher, so I took my sewing machine to teach sewing classes. I also took material for children's backyard Bible clubs.

"The Baptist Center was just preparing to open when I arrived, so the missionaries and I spent days cleaning, vacuuming, painting, and unpacking materials."

Mary Lois's sewing classes and backyard Bible clubs were a rousing success. "It was really exciting to see the people respond so warmly to these new missionaries. I was thrilled to help them get the center open. After two months I left."

Mary Lois cannot be away from home for long because she runs the Victoria Apartments, a small motel on the Gulf of Mexico. "I know God gave me that beautiful spot on the beach because He saw way down the road to when I would be a widow. He knew I would need the funds to take these missions trips. I pay my own expenses on the field."

Her most meaningful experience occurred one sunny afternoon in Jamaica. "We led five people to the Lord on the first afternoon," she recalls. "The most wonderful thing in life is leading someone to the Lord."

Mary Lois spent weeks in Brazil helping a missionary couple with their baby. While the new mother tended her infant, Mary Lois cleaned the

**"WE LED FIVE PEOPLE
TO THE LORD ON THE
FIRST AFTERNOON.
THE MOST WONDERFUL
THING IN LIFE
IS LEADING SOMEONE
TO THE LORD."**

by Angela Elwell Hunt



Photo by Brian Sullivan

home, prepared meals, and helped with the older children. In Tanzania she traveled as part of a Florida team that saw 12,652 people saved in a five-week crusade. While others went out soul-winning, Mary Lois stayed behind to help the missionary hostess do laundry, make beds, and prepare meals for up to 20 extra guests. In Haiti she supervised schoolgirls who made graduation caps and gowns.

Whether traveling alone or with a group, Mary Lois has never been afraid. "I've never felt fear," she smiles. "I've always figured if God wanted me to go there, He would certainly take care of me. I don't think people ever need to fear what's going to happen if they are following God's will."

How many more years does she plan to travel? She laughs. "Till my foot's in the grave, I suppose. Volunteer mission work is really exciting. There's nothing like it."

Warren and Carolaine Andrews sit in their comfortable home and smile at the question, "Why didn't you just retire and relax?" Carolaine shakes her

head at the thought, while Warren explains, "I simply can't relax at home. When we agreed to house-sit for a friend in Costa Rica, a missionary said to us, 'Why don't you consider being a part of the mission service corps?' We signed up with the Southern Baptist group and were all set to go to Senegal, but that assignment fell through. We then were offered a post in Puerto Rico, and we accepted."

Two years after Warren's retirement from General Electric, the Andrewses spent 12 months in Puerto Rico. While on the mission field, they each used their own particular talents. Warren used his experience as an electrical engineer to wire several churches. Carolaine helped in a kindergarten. "We're not church planters or evangelists," says Warren. "We ended up doing a little bit of everything."

He built cabinets; she painted them. He patched a leaky church roof; she climbed up to help. While they were there they paid their own expenses and freely volunteered their time.

Warren and Carolaine are not in-

dependently wealthy. They have a fixed income, but they find that God provides their needs. "Our church in Puerto Rico was small," he explains. "We could afford only a part-time pastor. We realized we needed to advertise on the English radio in San Juan, but the radio ads were going to cost \$100 a month. Carolaine and I agreed to pay for the first three months, if the church would pick up the tab after that. They agreed, and we went back to our house not knowing where we were going to get \$300.

"This is embarrassing, but at the time we were out of toilet paper, and Carolaine had placed a box of tissue on the back of the toilet. That night I pulled a tissue out of the box and three \$100 bills fell out.

"I suppose someone could say we had placed the money there earlier, but neither of us remembers doing it, and we don't know why we would want to hide money in a box of tissues. But that is typical of the way God answered our prayers. We learned we couldn't out-give God. He was looking after us every second, supplying our needs."

Carolaine recalls that her work with a Jewish woman gave her great pleasure. "She was a believer," she explains, "but she didn't understand why it was important to make a public profession of her faith in Christ. Six weeks before we left to come home, she walked the aisle in church and was baptized."

Alvis Williams spent two weeks in England as part of a joint missions venture with several churches, and another week teaching Vacation Bible School in Jamaica. But the place nearest to her heart is New York City.

Her husband died in 1981, and Alvis planned a summer trip to New York City to spend time with her youngest daughter. She agreed, however, to stop in Jacksonville, Florida, and meet two summer missionaries who were going to work in New York.

"After I met them at orientation and was preparing to leave, it was as if the Holy Spirit said to me, 'Why can't you do something?' I stopped a Florida Baptist Convention staff member and asked him, 'Why can't I do something?'"

Alvis had not been officially accepted by the mission organization, but she spent the next week in New York working with the summer student mission-

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continued on page 66



Marriage Breakdown—Why?

by Tim and Beverly LaHaye

Family life is breaking down at a faster rate than at any time in American history. Several family life experts have the national statistics to prove it. The questions are "Why?" and "Why is the same thing occurring in the church?"

Everywhere we go we meet Christian families who have suffered the invasion of divorce. We used to think we were immune from that problem, but the truth is, this social phenomenon that affected one-third of all marriages just 20 years ago now destroys over 50 percent of them.

Although the rate is not that high among active Christians, a reasonable estimate is that divorce among Christians has almost doubled within two decades. Why?

We cannot solve a problem unless we know its cause. During the next few months we will share with you some reasons and remedies for this tragic problem.

When we appear on various TV shows we are often asked, "Can you, in one word, give us the principal cause of divorce?" "Yes," we answer, "selfishness." You show us two unselfish people, and we will show

you two individuals who can adjust happily to each other, no matter how mismatched they are in temperament, background, or training. But show us two selfish people (whether Christians or not), and we will show you two people who are doomed to a lifetime of misery or possibly divorce.

In fact, the happiness of your marriage can be measured by the degree of selflessness of the two mates. Next month we will examine what it takes to become "unselfish" or loving—they mean the same thing. ■

LOVING OUR PREBORN CHILDREN

"What's your baby's name?"

an inquisitive second-grader asked me while I waited at the checkout counter of a department store. It was my first week in maternity clothes.

"Oh, Chris!" his embarrassed mother protested. "You shouldn't ask that."

"That's all right," I assured her, and I answered his question. "If our baby is a boy his name is Matthew. If the baby is a girl, her name is Laura."

I surprised myself by that unplanned response, not quite sure I had done the right thing. My husband and I had chosen our child's name shortly after conception. Perhaps this infant's prenatal life was especially important to us because of our son Craig's

stillbirth the previous year.

That evening after reflecting on Chris's question, I was content with my answer. His forthright question acknowledged my baby's humanness. People have names, and he wanted to know the name of this new person. Why wait until birth to share our baby's name? Sharing his or her name had made our child more real to Chris.

As Christians we oppose abortion because it destroys a human life. We can learn from Chris's example to joyfully acknowledge the human life of the preborn children among us.

Perhaps we should take a close look at the language used in describing children before birth. Consider the terms *unborn* and *preborn*. *Unborn* emphasizes what the child is not (not born). *Preborn* underscores the

child's current state (simply in the before-birth stage of life). The term *preborn* grants the infant more significance.

The terms *pregnant*, *expectant*, and *with child* provide a similar contrast. *Pregnant* focuses on the condition of the mother. *Expectant* focuses on the future life of the child, life after birth. A woman is not really expecting a baby;



she already has one. She is not really a mother-to-be either—she is already a mother. The old-fashioned *with child* acknowledges the life in the womb more directly than the two more widely used terms. I do not expect that we will immediately abandon the words *pregnant* and *expectant*, but sprinkling an occasional “with child” into our conversation would be a lingual step forward for the preborn baby.

Language is not the only instrument for celebrating the presence of a new life in a community. Within the family circle, a baby can be part of family life long before birth. A mother can tell family members when the baby is awake or asleep, angry, tired, or hiccupping. Dad and siblings can share the joy of feeling baby's first kicks and increasing activity and strength. Often during Matthew's prenatal life our son Chad, 7, would ask me if our baby was awake. At mealtime Mark, 5, sometimes asked if our baby was being fed too.

We counted Matt-or-Laura as a member of our family. Sometimes when all of us squeezed into the front seat of our compact car, we joked about fitting five people in that small space.

If ultrasound pictures are taken during pregnancy, a family often has an additional treasure—a prenatal photograph. Ultrasound may provide additional information about a baby, showing gender or revealing that he sucks his thumb.

When Matt-or-Laura was seven months along and ultrasound showed that he was very likely a boy, we could shorten his name to Matthew. We had a fuzzy

baby picture to display, and I could tell friends that I had seen him yawn and suck his thumb. We were careful to be tentative in talking of his gender, though, because ultrasound gender predictions are not 100 percent accurate.

When Matthew was six

months along, my son Mark, his hand on my swollen belly, felt him kick. He had felt those kicks often, but this time with eyes suddenly soft he said, “I love our baby, Mom.” Then he added quietly, “I don't want our baby to die.” God granted Mark's wish, and

three months later we celebrated Matthew's birth—the beginning of a new phase of his life.

Perhaps more celebration of life-in-the-womb will move us to that same love for other preborn children.

■ Carol Van Klompenburg

Plan Your Time— Or Someone Else Will

If you don't plan your life, someone else will. Goal-setting is a skill we learn, a habit we cultivate, a way of life we plan.” I paused in my seminar on goals as Kathy, a young mother, hesitantly raised her hand.

“My house is a mess. I promised to take my mother-in-law to the dentist this afternoon. The church building meeting is tonight. Jenny needs a costume for the school play. Is there ever going to be time for *me*?” The audience murmured sympathetically.

“Tell me, Kathy, what would you *like* to do tomorrow?” I asked.

“Oh, I don't know,” she shrugged in frustration and pushed her hair back absently. “Nothing special, I guess. I mean, I *love* my family, but I constantly feel pushed and pulled in all directions.”

“How do you visualize your life a year from now?”

Kathy looked startled. “I never think about that.”

“If you don't know what you are going to be doing a year from now, who does?” I continued, “If you are not sure what God is grooming you for, then how do you know what to develop? Unless you have set a goal, *you have set a goal to do nothing!*”

In my seminars throughout the United States, I find women with their time and energy swallowed up by obligations, leaving little opportunity for personal growth. Like Kathy, they are frustrated with their life situations, but have no idea of how to change them. If you want to renounce your rut, you need a practical approach



to goal-setting to get what *you* want out of life. To start, get a piece of paper.

Write down your goals. Be specific. "I want to be a better person" won't work. Maybe you would like to write one letter a week, research the family tree, or plan an activity the family can do together on a regular basis. But unless you set it as a goal, chances are you will not do it.

If you have trouble getting started, try listing your strengths and weaknesses. We have no trouble with the latter—"my nose is too long." "I'm impatient." "I can't sing." We know our faults by heart.

God made you! He doesn't need you to sing. He made someone else to do that. List your past achievements. They may point the way to future opportunities, and goals may naturally emerge.

Remember, we are not born to lose. We are born to win. Why would God give us abilities and then want us to fail when we use them?

Some people may want you to stay in the same, worn-out rut. Change scares them and they will ridicule and criticize your plans. Share your goals only with supportive friends and relatives.

Set a target date. Without a deadline you may say, "Well, I didn't say I was going to do it this year."

List obstacles to your goal. What is keeping you back? What is in the way? Are you blaming others for what you are today? Some favorite excuses are, "If only my parents had raised me differently." "With more education, I certainly would try." "Since my children are small, I could never..."

Everyone has circumstances that he cannot change. Identify them. Accept the facts. Then take responsibility for your own destiny.

Plan how to overcome your obstacles. What needs to be changed? If your goal is better health and weight loss, decide between the apple and the candy bar. If the wrong food is in the refrigerator, change the grocery list.

A mother found it impossible to write with a noisy household of children. She set aside Tuesday nights to write at the library. It took two years but she finished her book.

Consider the rewards. Your goal must be for you! No one else can choose your goals. Only you know what you have longed to do. Don't try to get even, prove something to your

father, or impress your friends. Aim for an idea you believe in.

This program has worked for others, and it can work for you, with a little discipline and dedication. You may have setbacks. Goal-setters see a crisis only as a delay. The goal may be revised, redirected, or postponed. *It is not abandoned.* When you take charge of the parts of your life that you *can* control, you are better equipped to cope with calamities.

Proverbs 16:9 assures us, "A man's heart deviseth his way: but the Lord directeth his steps." When goals are defined and our priorities are in order, our minds are free to be open to others and to new, interesting insights and ideas. It's up to us!

■ Patricia Martin



The Corporation That Puts Family First

The A.L. Williams Insurance Company, one of the largest and most successful companies in America today, is uniquely involved in insurance of another kind—family insurance. After realizing the tremendous strain a sales career puts on a family, president and founder Art Williams devised a plan to help his company people succeed in every area of their lives. His personal philosophy of "God first, family second, business third" is reflected in one special program: Family and Marriage Resources.

Family and Marriage Resources was officially formed in December 1984, with Jim Powers, formerly of Campus Crusade for Christ, as director. The organization has one simple goal: to minister to A.L. Williams families by enriching marriage and family life. Among the many services FMR provides are a monthly newsletter, audiotapes and videotapes, personal counseling, and group seminars on marriage, communication, and family life.

Jim Powers sees his role as "trainer to the team." The trainer spends most of his time in the background—he is never the one to score a touchdown. His first responsibility is to keep the players healthy. He spends hours before each game taping knees, elbows, wrists, and so on,

reminding the team that their safety is his first concern. Most importantly, the trainer frees the coach to focus on the objective of winning the game."

Jim admits that his work would not be possible without the support of his wife, Maripat. "I could not do what I do today if it weren't for Maripat," he says. "So many of the things I talk about on the platform are her ideas. We have a true partnership."

Jim is concerned about the thirst for success that drives many men and women to neglect their families. After college he first entered the banking business and was horrified to see how the pressures of the business world were destroying the marriages of his coworkers. "I saw a lot of problems develop at the office, a lot of divorce, a lot of unfaithfulness. It didn't take long for my concern to grow into a real desire to help people not lose perspective and to retain the balance that needs

to be emphasized regarding business and home.

"I believe people can be successful in anything they do and still remain a success at home," says Jim.

"But if you really want to be successful, you have to commit yourself to being successful at home first."

One of Jim's favorite memories involves a couple who went to an A.L. Williams convention together as a "final good-bye." They attended an FMR seminar and, as a result, decided not to file for divorce. They sent Jim their divorce papers and Jim says, "They still struggle from time to time, but generally speaking they are committed. They realized marriage is not a temporary commitment and that divorce is not a solution."

Jim and Maripat have written *Success Is a Family Affair*, which is available through Family and Marriage Resources, 1221-A South Lamar, Austin, Texas 78704.

■ Angela E. Hunt

Family Matters with Andre Bustanoby



Mr. & Mrs. Andre Bustanoby

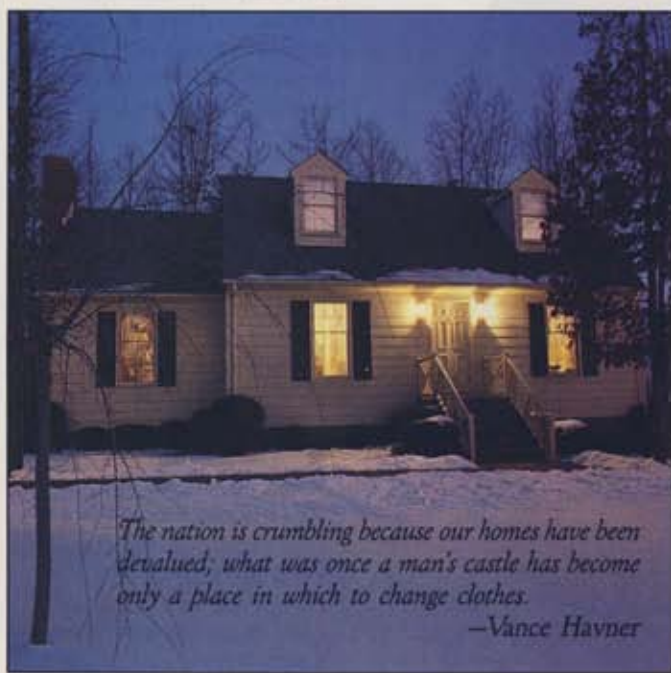
Five traits of a strong family are a spiritually minded father who gives leadership to the family; cooperation between the mother and father in rearing the children; children who show respect for their parents; children who are under control; a style of parenting that sets boundaries for the children yet permits them freedom to function as individuals within those boundaries.



Christians should prioritize the activities of their life to make room for family by eliminating activities that do not promote family life. Many activities either fragment the family or leave us too exhausted to enjoy each other. We should be careful, however, that we respect the teenager's need to grow away from family by having activities of his own.

Parents can avoid turning quarreling siblings into fighting adults by physically separating them the moment quarreling begins and refusing to referee the fights. Children, being social creatures, learn to get along as a way of avoiding social isolation.

■ Andre Bustanoby is a marriage and family therapist in Bowie, Maryland.



The nation is crumbling because our homes have been devalued; what was once a man's castle has become only a place in which to change clothes.

—Vance Havner

Family Bookshelf



The Young Friends Series by Ron and Doris Nichols offers charming stories, refreshingly illustrated. (Sweet Publishers, 23 pp., \$5.95 ea.)

Nobody Likes Me! (illustrated by Dorothea Cuppers). A delightful story about Rusty, the spotted rabbit, who learns that God makes us each different and special; it is not nice to tease others because they

are different; friends care more about how you *act* than how you look; and *real* friends always love you anyway.

I'm No Ordinary Chicken! (illustrated by Paul Mangold). Hattie Hen is a braggart and a know-it-all, until she gets lost and meets some neighbors who teach her to be more sensitive. Children learn the difference between self-esteem and self-centeredness.

Will You Be My Friend? (illustrated by Paul Mangold). Skeeter Scarecrow is lonely and wants to make friends, but does not know how. When he is swept into a wonderful and scary adventure on the winds of a

thunderstorm, he realizes, "The grass is not always greener on the other side." He learns to make friends by *being* a friend and helping others. This teaches a lovely lesson on friendship the way God intends it to be.

■ **Connie Schofer**

The Building Book Series, by Gordon and Charlotte Stowell, consists of six Bible story booklets:

The Birth of Jesus, The Prodigal Son, The Good Samaritan, Jairus' Daughter, Abraham, and Samuel. Each one captures the mind of the preschooler (ages 3-6), with unique characterization and colorful artwork. These durable

books are cut into shapes, molded to fit the story's background (ie., the story of Samuel is inside a temple-shaped book.) A window in the front cover invites the young person's attention to the simple but sound Bible story and reference inside. (Moody Press, \$3.59 ea.)

■ **Sally Druckenmiller**



FOR YOUR HEALTH Preventing Osteoporosis

We often hear, "Grandma had a slight fall and fractured her hip." Devastating bone fractures occur in elderly women due to a process called "osteoporosis," or thinning of the bone.

Osteoporosis is the most common bone disease in the world. The thinning process causes the bones to weaken. Minor stresses can cause breaks or fractures. The areas of the skeleton most vulnerable are the spine (compression fractures), the hip, and the forearm or wrist.

The major cause for osteoporosis is a lack of calcium intake. The fewer calcium-containing foods an individual eats, such as milk, cheese, ice cream, or salmon, the less calcium is stored in the bones. As a

person ages, certain factors accelerate that remove calcium from bone, resulting in thinner, less calcified bone. Exercise stresses the bone and causes it to store more calcium. The female hormone estrogen also helps store calcium. At menopause the estrogen level drops and the bone starts losing calcium. This is why elderly women are affected more often than men.

Diagnosis is expensive and involves X-ray radiation. If you are female, have had menopause, do not get much exercise, are white and thin, and have a mother or grandmother who had fractures later in life, you should check with

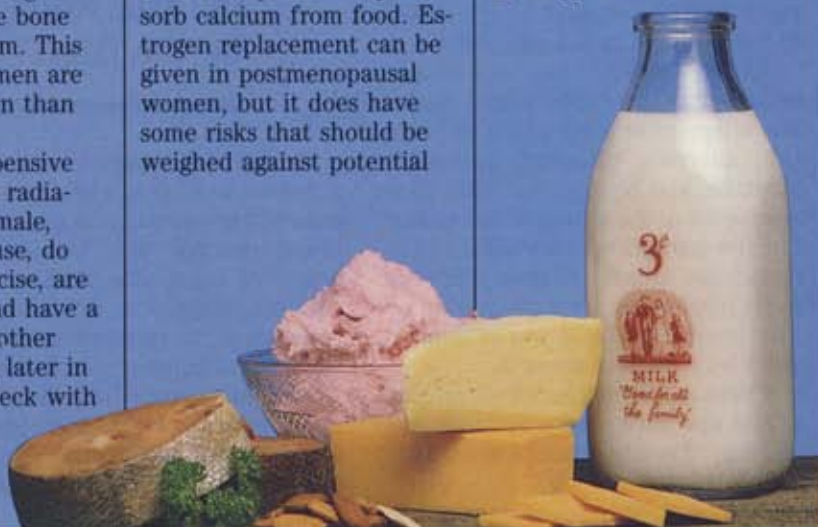
your physician about diagnosis and treatment.

Treatment consists primarily of discovering the factors that contribute to the problem and correcting them. If calcium intake is low, a calcium supplement is given, often with vitamin D as it helps the body absorb calcium from food. Estrogen replacement can be given in postmenopausal women, but it does have some risks that should be weighed against potential

benefits. Exercise later in life can still be helpful.

Prevention is the best treatment. Younger women should include higher levels of dietary calcium intake and should get plenty of exercise.

■ **Gregg Albers, M.D.**



Decent Exposure

A Parent's Responsibility

Connie Marshner's two sons were friends with Toby, a neighborhood boy who was enrolled in a semester-long seventh grade sex education class. "Consequently, my boys began asking me questions that I could tell were inspired by Toby's conversation," writes Connie in her most recent book, *Decent Exposure*. "Ten-year-old Michael, for instance, strolled into the kitchen one afternoon as I was peeling carrots and casually asked, 'Hey, Mom, what's bisexuality?' I decided they needed some facts to counter the impressions Toby was probably giving, so Pearce and I spent a couple of hours during our home-schooling one week to go over the facts of life. After those two hours, Pearce said to me, 'Well, Mom, I think we've just about covered it. How come Toby has to spend a whole semester on it?'"

The topic of sex education has the power to turn parents red with rage, and educators into cool dispensers of sexual information and birth control devices. Both parents and educators are fighting for the right to teach children about sex, but educators truthfully argue that if parents had done their educating well, there would be no need for the schools to have a hand in sex education.

Unfortunately, neither side is doing an adequate job. Public school curriculum offers information about birth control, alternate lifestyles, bisexuality, abortion, and biology, but little about abstinence or the virtues of self-control. The few parents who are willing to approach the subject tell their kids never to be responsible for a pregnancy and "for heaven's sake, if you're doing it, don't let me know about it."

Christian parents look their children in the eye with steely determination and say, "Premarital sex is a sin. Don't ever forget it."



Connie Marshner is often discouraged by Christian parents' "obliviousness" to the threat of the popular culture.

**"You don't understand.
Guys have to have sex."
"Nonsense.
Nobody ever died
of abstinence before,
and you won't
be the first."**

Connie Marshner has written *Decent Exposure* to illustrate how parents can present sex education in a total educational concept that involves every aspect of living. The mother of three children, Connie is a weekend correspondent for Focus on the Family, a regular contributor to *Conservative Digest*, and executive editor of the *Family Protection Report*. She cares deeply about the Christian family, and she has worked for many years to

monitor federal legislation that affects all American families.

The daughter of a Navy dad, Connie grew up with close ties to her family, but not to any one city. "We moved every two years," she recalls, "but our family was all-for-one and one-for-all." In college she studied education courses, hoping to become a teacher, but upon graduation she assumed a job as secretary for the editor of the *New Guard*, a magazine for Conservative youths. When her boss left for a job on Capitol Hill, he invited Connie to go along. She accepted.

She worked for the Heritage Foundation and suddenly found herself in the thick of the most Conservative activity in Washington. The most crucial issue at that time was the Mondale child development proposal. Because of her background in education and psychology, she was able to do a bill analysis and critique of the proposed legislation. A campaign was mounted against the bill and ultimately it was vetoed.

Her greatest opportunity came in 1980 when President Carter organized the White House Conference on Families. The White House group represented practically everything but a traditional family, and Connie was asked to be chairman of a coalition that formed to exercise countervailing pressure on the White House conference. The Pro-Family Coalition, with members from Right-to-Life groups, Phyllis Schlafly's Eagle Forum, and others, made its voice heard. "We were able to raise the consciousness of the American people and let them know there were people other than welfare agencies and social workers who cared about the family."

Connie Marshner's life has not been a series of personal triumphs. At the highest pinnacle of her career, she was

eating lunch with President Reagan and nine others who had been invited to discuss issues surrounding the family with the President. During Connie's time at the White House, her 6-month-old daughter died from a congenital heart condition.

"It was so ironic that the Lord decided to take her at that moment," Connie recalls. "I took comfort because I knew there was nothing we hadn't done for her. That afternoon was only the second time I had ever been away from her. But I began to think—what if one of my other children had been taken? Could I say there was nothing for me to regret about their lives? Consequently I reordered my priorities. I knew there would always be time to be involved in politics, but there would not be another time to raise my kids. I had known that all along, intellectually, but I had never felt it before."

As she grieved for her daughter, Connie realized that somehow she had lacked a personal relationship with God. "I had always believed in God, but when I grieved for a year and a half, I wondered why the separation from my daughter still bothered me. I was used to moving as a kid, and other family members had died, but I had never grieved like that before. I asked a friend, and she told me perhaps if we did not know the pain of separation from another person, we would never have any idea of the pain we inflict on God when we separate ourselves from Him.

"Then I realized the enormity of God's love for me. The pain I was feeling over one little baby was all I was capable of. It was overwhelming me, but I had been suffering alone. I had not asked for comfort. I had not gone to Him at all. I had separated myself from Him. The incident was a personal revelation of how much we are loved by God."

Through that tragic experience, Connie experienced growth and learned to seek God for comfort, wisdom, and help with raising her family. Her greatest pleasure in the last year has been homeschooling those youngsters. "Paul Weyrich offered me the chance to edit the Family Protection Report from home, and that really changed the life of my family for the better. I could homeschool, and I wanted to have a chance to help form my oldest son before he reached adolescence."

Last summer, as Pearse readied for camp, Connie realized he would be with guys engaging in "guy talk" at the camp. She wanted to be sure he had accurate information, so she searched bookstores for a guidebook on how to teach kids about sex. When she couldn't find one, she wrote it herself.

**"I'll bet
you're just scared."
"Of venereal disease, yes.
Of illegitimate pregnancy,
you bet."**

Connie believes parents should not teach sex education as much as self-education. "It's self-control they need, not sex control," she says. "There are three phases of education, and all three go on simultaneously throughout life.

"The first level is factual information about biology and God's Word and our bodies. This should begin when a child is very young. Too many teenagers don't know how premarital sex is against God's Word.

"The second level is teaching them to want to do what is right. We have to instill in the child's heart a desire to do what is right and the belief that he is capable of doing what is right. This involves developing a whole series of virtues: obedience, temperance, patience, modesty, self-control, and self-esteem.

"Parents don't often think about the third level of education. We have to give our teenagers practical help to empower them to do what is right. They have to have our help in dating and in knowing what to expect from the opposite sex. Nobody tells them that if a guy invites you up to look at his pictures, maybe that's not what he really has in mind. They need our practical battlefield experience. They need to know what to say when kids hang around and talk about their sexual accomplishments. They need to learn other ways to say no, not just because, 'The Bible says it's wrong.' They need to know about the dangers of AIDS, the diseases they can get, and they need to be able to articulate their self-respect."

In her book Connie gives ready answers for the typical lines guys and girls use on each other:

"You don't know how to have any fun."

"Yes I do; I've had a delightful evening. Let's leave it that way, shall we?"

"You don't understand. Guys have to have sex."

"Nonsense. Nobody ever died of abstinence before, and you won't be the first."

"I love you so much that I want to give you something more."

"OK, so give me your self-control, and let me keep what I cherish, control over my own body."

"Don't you love me?"

"Well, frankly, if you're that kind of a person, not at all."

"Everybody does it, you know."

"I'm not everybody."

"I'll bet you're just scared."

"Of venereal disease, yes. Of illegitimate pregnancy, you bet."

"But I'll take care of you."

"Thanks, but I can take care of myself for now."

"It's only natural."

"So is death, but I don't want to practice that either."

Connie Marshner is often discouraged by Christian parents' "obliviousness to the threat of the popular culture. It militates against Christian family values every step of the way and most parents don't realize it. They think 'Oh, that music is harmless,' or, 'That movie won't hurt anybody.' But that emphatically is not true. There's a lot of harm. Parents don't realize that a systematic attack is being waged by the world at large against our young people, and against Christian values."

She believes Christian kids are literally being sent into a war zone, and Christian parents are responsible to educate and fortify their children. But she offers hope to parents who might think the challenge is too great or the battle too far gone. "You can succeed as a parent in today's world," she writes. "Despite living in a culture with values and expectations that work to draw your child into a sexually promiscuous, self-centered lifestyle, you can win the battle. You can create a Christian atmosphere in your home, discuss the sexual part of life openly and honestly, and instill self-discipline in your child. You can be the proud parent of a child who honors God in thought, word, and deed. On the promise of 'But my God shall supply all your need according to his riches in glory by Christ Jesus,' we can build families that overcome any challenge." ■

CAN YOU HAVE IT ALL?

by Angela Elwell Hunt

A former AT&T executive told his story in the December 1985 issue of *Esquire* magazine. The man had risen quickly to the top of the company, but when his limousine driver saw through the sham and remarked that the executive's life was boring, the businessman saw that it was true. "I wanted to angrily deny it, but he was right. In going so fast, in being driven, I had missed building any kind of life within me, not spent enough time with my family or myself. I realized then, 'What difference would it make if I made it to the very top of AT&T? Would it give me a personal life?' I had hit that moment, that observation point, and I looked back and looked ahead. And so I just dropped out."

For most of us the desire for success begins when we are children, thrives into adolescence, and drives us through adulthood. The passion to achieve and overcome obstacles is a basic part of human nature.

That elemental part of us is magnified and promoted on television, in business, and even in our entertainment. Best-selling books are geared toward those who would be successful:

A Passion for Excel-

lence, In Search

of Excellence, and even the biography *Iacocca*, the man who personifies success for the eighties.

What is success? Money? Fame? Personal satisfaction? Surely not. Liv Ullman, a rich and famous actress, once

warned, "The best thing that can come with success is the knowledge that it is nothing to long for."

What does God say of success? The word *success* appears in the Bible only once. "This book of the law shall not

**"In going so fast,
in being driven,
I had missed
building any kind
of life within me,
not spent enough time
with my family
or myself."**

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).

Success is not a destination; it is a journey. Success is not something we aim for or plan to achieve. We discover and reap it in our daily

walk. What we

do with what God has given us determines whether or not we are successful in our job, our family, our ministry,

and our personal walk with God.

Hetty Green, born in Massachusetts in 1835, 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 boardinghouse. Hetty would not pay for treatment in a hospital. When she died, she had over 125 million dollars, but little else. Money did not bring happiness or even prosperity.

Those who are so driven by the desire for occupational success that they become workaholics endanger themselves and their families. Whether a man is a businessman or a pastor, if his family perceives him as merely a nightly visitor, if his friends call him the "ageless wonder," and his doctor labels him a cardiac candidate, the man must slow down. Work has its place, to be sure, but to zealously pursue success in the ministry or in the marketplace without regard for personal health, marriage, or family will ultimately bring disaster.

Tom Peters and Nancy Austin, who extol the pursuit of

excellence in

A Passion for Excellence, admit, "We

A man with dark hair, a mustache, and glasses is walking a tightrope. He is wearing a tan blazer, a light pink shirt, a dark tie, and dark trousers. He is holding a long, thin blue pole horizontally across his body to maintain balance. The background is a light, textured surface with a horizontal red line above the tightrope. The tightrope itself is a thick, light-colored rope.

have found that the majority of passionate activists who hammer away at the old boundaries have given up family vacations, Little League games, birthday dinners, evenings, weekends, lunch hours, gardening, reading, and most other pastimes. We have a number of friends whose marriages or partnerships crumbled under the weight of their devotion to a dream. There are more newly single parents than we expected among our colleagues. . . . We are frequently asked if it is possible to "have it all"—a full and satisfying personal life and a full and satisfying, hardworking, professional one. Our answer is: No."

You can have it all, but you must find a proper balance. If you maintain business or ministry as your top priority, you will find success 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 without the penalties of stress and family problems.

How do you find success in your marriage and family? Invest time, energy, and creativity. Paul Lewis, in *Famous Fathers*, gives Bill Gaither as an

continued on page 63

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That Old-Rhyme Religion

"These are the last days, and the Lord Jesus Christ is pouring out His Spirit by means of unorthodox, non-traditional, dynamic, yet Spirit-filled mediums to see immeasurable numbers of teenagers across the country come to a saving knowledge of Jesus Christ our Lord." These words are from the preamble for Transformation Crusade, a group of five evangelists (formed one year ago) who use rap music to preach the Christian message.

The director, a man called D.D.O.D., and group members Chris Williamson, Daryl Fitzgerald, and Catherine and Andre Sims share "D's" burden for inner-city youth. All are students at Liberty University.

"We rap unswervingly for Jesus Christ. We put the gospel in a rhyme, so we can reach youth at their own level with something they'll listen to," explains D.D.O.D. Group members speak the language of the kids on the street. Andre Sims, a former gang member, was involved

in gang warfare on the south side of Chicago. "D" grew up in South Bronx and was addicted to heroin for seven years.

"Your average person in Harlem or wherever, where you have a highly drug-infested, gang-infested environment; crack houses; and red-light districts... those people aren't coming to your church on Sunday mornings," says "D." "So we take it to them, sharing our message in three mediums—Christian rap, witnessing, and asking people to make a decision to accept Jesus Christ into their lives."

In 1988 the group went on a summer tour to Washington, Baltimore, New York City, Philadelphia, Chicago, and Detroit. The Crusade reports 1,000 youths saved in the first nine months of its ministry.

Transformation Crusade hopes to eventually have a crusade team in every city during the summer to spread the Word through rap.

"To spread the Word is our ministry

We're just four soul brothers from Liberty
We have a rap talent and we will use it

And we'll be sure that we won't abuse it

We'll rap with the box or we'll rap with music
Salvation is forever and we'll never lose it."

For ministry opportunities or to receive a copy of their tape "Get Sold Out," write to Transformation Crusade, One Edgeway Drive, Lynchburg, Virginia 24502, or call (804) 237-5385.

■ Tamara Pugh

Student Center Complete

Construction is complete on Liberty University's new Student Center, providing an excellent place for students to socialize and take a break from their studies. The building features a 400-seat multipurpose room for club meetings, showing films, and so forth; four lounges (three with televisions); and a snack area.

The main floor, housing all student government and student activities offices, offers pinball machines, pool tables, and video games for student recreation.

An anonymous donor provided a large part of the funds for the Student Center's construction. The student government office raised the balance of the costs through magazine sales to friends and families of students and alumni.

Bev Buffington, director of student activities said, "The new student center has added a totally new dimension to the student activities program at LU."

■ TP

C A L E N D A R

January

2-6—LU Winter Modulators (First Week)

9-13—LU Winter Modulators (Second Week)

16—Dr. Falwell speaks at First Baptist Church, Snellville, Georgia

18—LU spring semester classes begin

28—Old Testament Walk-Thru-The-Bible Seminar (9:00 a.m. to 5:00 p.m.)

LU Spotlight: Jon Jantamoso A Champion Who Refuses to Lose

When Jon Jantamoso was born doctors told his parents he would not live to age 5. When he did, the doctors increased his estimated life span to age 10. Today, at 22, Jon Jantamoso's case makes doctors shake their heads in bewilderment. Not many people with cystic fibrosis live into their twenties. Jon says he is alive because of his strong body and his strong faith in God.

There is no cure for cystic fibrosis, an inherited disorder of the endocrine glands. Jon's pancreas has shut down, and he must take medication to help digest his food. He eats four meals a day, with as many as 5,000 calories, and has an athlete's trim body.

His faith and determina-

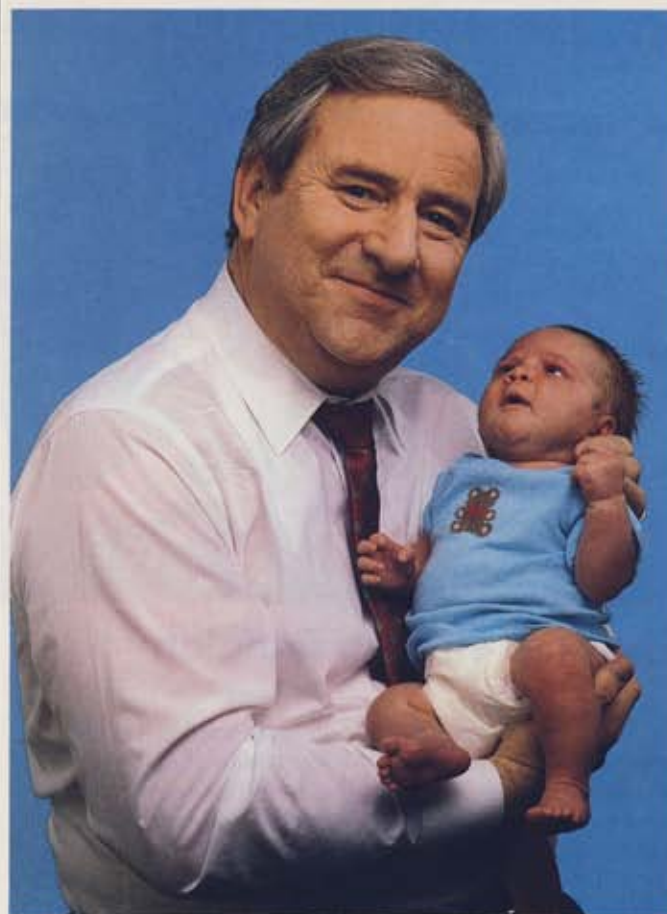
tion inspire thousands. The *Tampa Tribune* recently ran an article on the athlete and his faith in God. He has worked as a counselor at a cystic fibrosis and asthma camp, encouraging younger children to work to be fit and not give up hope. An expert water-skier, he has performed at Sea World and now runs a water ski school in Saint Petersburg when he is not studying at Liberty.

The biggest news in Jon's life at the moment is his upcoming wedding. He met Patty Houghton at Liberty University in 1987, and they plan to marry in June. Patty and Jon attend Liberty on a tennis scholarship. They have bright plans for the future.

One doctor asked Patty if she knew what she was getting into by marrying a man with cystic fibrosis. Among other potential difficulties, some cystic fibrosis patients are unable to have children.

"Obviously," Patty told the doctor, "you don't share the same faith we do."

■ Angela E. Hunt



Godparent Home Anniversary

A young girl recently sought counseling at the Liberty Godparent Home because she still feels the agonizing guilt of an abortion she had five years ago. Her tragedy is deepened by the shocking realization that she had an alternative. The Godparent Ministry had been in existence two years before she contemplated abortion, but she did not know it. If someone had reached her, and told her about this ministry, her child's life and her guilt could have been spared.

This month Liberty Godparent Ministries celebrates its seventh anniversary of providing an alternative to the tragedy of abortion that destroys 1.5 million babies

every year. We are reminded of the need to spread the word, so girls can know there is an alternative.

The staff at Liberty Godparent Home realizes this need. The ministry has nearly 1,000 referral and outreach programs across the country. Its goal is 10,000 new homes. In its effort to achieve this goal, Liberty Godparent Home conducts Human-Life Sundays, where churches invite a speaker to present this ministry and challenge them to get involved.

For more information on Human-Life Sundays or the Liberty Godparent Home, call (800) 368-3336.

■ TP

Liberty Home Bible Institute Enrollment Growing

Desperate for in-depth Bible training to enable her to counteract the false doctrine of cults moving into her remote area of Canada, a missionary recently contacted Liberty Home Bible Institute. She is one of over 30,000 students who have enrolled in LHBI since the correspondence school began in 1976. Director Roy Newman and his staff hear daily from "people who are hungry for the Word of God." Enrollment has more than doubled in the past four years.

The core curriculum is taught by Harold Willington. After listening to Willington's lectures on audiocassettes, students feel they know him personally. He has a God-given ability to take them through the Word of God, from Genesis to Revelation, and simplify the great doctrines while leading them to apply the Bible in their daily lives.

LHBI students also study under several professors from Liberty

University in a variety of 18 elective courses, including Sunday-school teaching, journalism, counseling, history, geography, archaeology, and studies of individual books of the Bible.

The institute offers 22 practical "how-to-do-it" seminars on such subjects as study skills, time and money management, and other vital areas of Christian service.

Each student studies at his own pace in the privacy of his own home. Some finish in less than two years; others spread their studies over several years.

As students listen to lectures and read textbooks, their learning is made easier and reinforced through the many programmed study notes provided.

Graduates earn a general Bible diploma, which they may receive by mail or by coming to Lynchburg, Virginia, to participate in Liberty University's graduation ceremonies. Graduation weekend is the highlight of the year for LHBI's dedicated staff members. This is when they meet face-to-face with those for whom they have prayed and to whom they have given personal help and attention through the years of the students' correspondence work.

LHBI students range in age from teenagers to senior citizens and include people from all walks of

life—students, retired people, homemakers, truck drivers, and executives. There is no "typical" LHBI student. The institute appeals to young and old, men and women, laymen and full-time Christian workers, the person who never finished grade school and the person who has earned a doctorate.

Dr. Falwell recently announced a tuition reduction of \$255 for the entire LHBI course. The former tuition was \$1,250. You may now enroll for only \$995—a savings of \$255. LHBI is affordable for you! For students requiring a payment plan, LHBI now offers

its lowest ever initial payment of \$25. (With this initial payment you are enrolled and the entire Biblical Resource Library is shipped to you immediately.) You may pay the balance of the tuition in small monthly payments of only \$29.50.

If you are interested in learning more about the wonderful Word of God in a systematic teaching format, write to Liberty Home Bible Institute, Lynchburg, Virginia 24514, or call (800) 446-LHBI for your free information packet on this fine Bible correspondence course.

Kay L. Raysor



Members are (left to right) Cliff Lambert, tenor; Charlotte Hostetter, pianist; Yvette Maki, soprano; Dave Fossler, sound technician; Gary Modlish, baritone; Mike Coker, bass; Ray Lewis, bass; Debbie Goulette, alto; Lori Beatty, soprano; Marty Sweat, assistant director; Jody McBrayer, tenor; Jodi Lough, alto; and Susan Matherly Norman, former soprano.

New "Sounds"

David Randlett, director of the Sounds of Liberty, is excited about this year's new group, a mixture of new and returning students. He says the new students provide a "fresh new breath" and great talent.

The Sounds' new associate director, Marty Sweat, replaces Tony Norman, now

in Charlottesville with his new wife, Susan, a former Sounds member. Tony is pursuing a degree at the University of Virginia.

The team plans an exposure trip to Australia in May and will be raising their own support. The group has not been to Australia since 1978.

TP



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AFTER YOU'VE DRESSED FOR SUCCESS

by Luci Swindoll

Are you a woman searching for your place in the "Working World"? Have you often encountered the secular philosophy of pulling rank, associating with the right people, or dressing for success in



Luci Swindoll

order to "climb the corporate ladder"? Is there a place for the Christian woman in the professional arena?

After You've Dressed for Success provides a guide for the Christian

woman with emphasis on how to "spend her time building character, not an empire." Luci Swindoll focuses on being the best we can be "in our various fields of endeavor or pursuit in the professional world—whether married or unmarried, parent or nonparent, struggling or successful" (p. 15).

The author compares the development of a professional career to a road with a beginning and an end. Although the road is not always clear, and there may be times of wandering, there is a route to follow with guideposts along the way. For the professional woman to travel the road to success and find her niche, four elements are vital—brains, courage, heart, and faith. This does not mean that there will not be roadblocks obstructing the way. However, Luci Swindoll offers suggestions for dealing with the barriers and notes that there are "ways to maneuver around almost every roadblock in life... and roadblocks are wonderful character builders" (p. 75).

As a Christian professional woman, I found the book convicting, challenging, and inspiring. The many personal examples from the author's years of experience from baby-sitter to vice president, as well as the personal interviews of women who have succeeded in

a profession, provide a sideline cheering section saying, "You can do it."

After You've Dressed for Success is an excellent resource and encouragement for Christian professional women. Strongly

recommended for Christian women just graduating and entering a career, those already in a career, or those who would like to be in a career. (Crossway Books, 160 pp., \$12.95) **P. Donaldson**

An excerpt from AFTER YOU'VE DRESSED FOR SUCCESS

One of the signs of a truly Christ-centered professional is the maturity to distinguish between that which is going to pass and that which is going to last. There are occasions when we are criticized, discriminated against, or buffeted. A lot of life is maintenance work, keeping our spirits vulnerable to God's shaping and honing. Not giving up. Not caving in.

It is our responsibility to learn continuity. But our continuity is tied to a relationship with Christ, not a relationship with this world. By our commitment to Him and His calling for our lives, He enables us to transcend that which would otherwise make us sick, sap our strength, or take away the joy of life.

As Christians we, at times, have

the mistaken idea that once we put our life into God's hands, everything is going to be predictable, stable, and permanent. This reasoning leads us into the delusion that troubles should not come our way.

Then when transitions and problems occur, taking their toll on our spirits and bodies, we wonder what happened, and we often fall apart. We tire of the struggle and our own human frailties. We no longer want to "run with endurance the race that is set before us" (Heb. 12:1, NASV). We're sick of the whole mess and want to throw in the towel, because we are looking for and expecting certainty, not change.

... Christian working women, please hear this one again: God is in the business of building our characters, not our empires. Therein lies His purpose for working on us and our purpose for working on ourselves.

Booknotes

PRODIGAL PRESS

by Marvin Olasky

Americans would be amazed to find today's *New York Times* leading the fight against abortion—to find abortionists and their deeds relentlessly exposed until they are hounded out of business.

But that is just what newspapers did from 1840 until the turn of the century.

With historical examples, *Prodigal Press* reveals how far the news media have strayed from their Christian roots.

Unfortunately, the trend of colleges and universities toward Liberalism, and the simultaneous drawing away of Christians into Separatism, caused the type of journalism we see today.

Olasky encourages Christians to reclaim American journalism by writing and publishing hard news, but with a Christian worldview.

He includes a helpful section on how to analyze news stories for bias. The appendix explains public relations and gives practical tips for small Christian organizations.

This is an important book for journalism students, but it also answers a lot of questions for Christians in general. (Crossway Books, 246 pp., \$8.95) **Janice Hindman**

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God's Word for the Family

WOMEN ENCOURAGING WOMEN

by Lucibel Van Atta

Women Encouraging Women is exactly what the title states. Titus 2:3-5 is God's literal commandment to older Christian women (and we are all older than someone else) to "mentor" or disciple younger women, either individually or in a small group.

The author details the qualifications and qualities for the encourager, and offers various ways to get started in a discipleship relationship, ways to set goals, and methods to motivate the younger woman. She discusses the problem of balancing counseling with discipling, including the need for accountability and a recognition of the encourager's limitations. The final chapter asks a searching question: "Are you willing to become a woman of influence?"

This book presents a much-needed and important ministry that Christian women should prayerfully consider. Young women desperately need godly role models and practical, biblical instruction for their everyday lives as women, wives, mothers, and homemakers. (Multnomah Press, 169 pp., \$7.95) **Celeste Wemp**

RAISING THE CURTAIN ON RAISING CHILDREN

by Florence Littauer

Using the theater as an analogy, Florence Littauer discusses the difficult role of parenting in today's society. With uncanny wit and personal experiences from her own family, she describes the various personalities—popular, powerful, peaceful, and perfect—as she introduces the cast. Parents serve as directors and provide the setting for the production. The theme and plot center around conscientious Christian parents raising children in an environment that provides open communication, sharing, enjoyment, and personal growth, resulting in wholesome adults who have fond memories of childhood years.

The vast experiences of Florence Littauer as writer, conference speaker, speech teacher, and parent provide her ample qualifications. In addition, the book gives opportunity for personal testimony from her children. This is not an exegesis of Scripture, but biblical prin-

ciples are the foundation for the author's quality performance. She presents practical suggestions with realistic implementation.

Nonetheless, the reader should be cognizant of the strong emphasis on the personality types (sanguine, choleric, melancholy, and phlegmatic) throughout the book, even to the extent of discussing them with young children albeit using different terminology. Also, she occasionally uses Scripture out of context. For example, on page 93 she uses, "You shall know the truth and the truth shall make you free!" when referring to the personality types. (Word Books, 305 pp., \$8.95) PD

HELPING WOMEN RECOVER FROM ABORTION

by Nancy Michels

Parents are parents forever, even when the child was unborn, unwanted, and aborted.

The simple truth of this statement shows the great and growing need for such a book as *Helping Women Recover from Abortion*. The almost inevitable recognition of the magnitude of this sin makes it difficult to confess and accept forgiveness.

Nancy Michels relates the story of Linda, who once had an abortion and now lives with "a very little ghost that only appears while I'm seeing something beautiful, like the full moon on the ocean. And the baby waves at me. And I wave at the baby. Of course we have room I say, of course we do."

Statistics tell us that unless the laws are changed, even more than the approximately 12 million who have already experienced an abortion will need help dealing with intense guilt, as experienced by Linda, and with finding God's forgiveness (and their own) for the terrible sin of abortion. *Helping Women Recover from Abortion* is Bible-based, filled with valuable Scripture applications on abortion and forgiveness, and concludes with useful appendices for future reference.

This is a necessary library addition for anyone who *might* one day be called on to help someone recover from an abortion. (Bethany House Publishers, 186 pp., \$5.95) David R. Miller

Bookworm's Bulletin



Rainbow Study Bible, color-coded according to 12 thematic headings. Rainbow Studies, 1,496 pp., \$29.95.

Friendship Counseling, by Carol

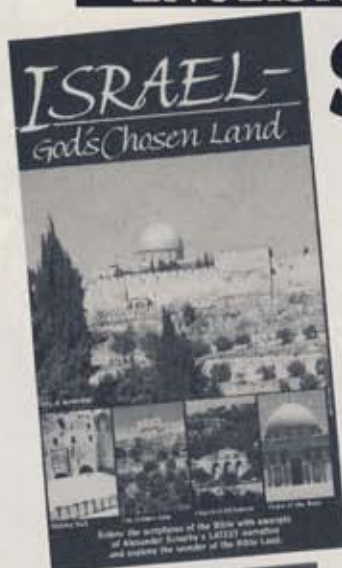
Lesser Baldwin, for Bible study or classroom use. Zondervan, 309 pp., \$12.50.

What Your Horoscope Doesn't Tell You, by Charles Strohmmer. Tyndale House, 108 pp., \$4.95.

Our Daily Times With God, favorite selections from *Our Daily Bread*. Discovery House, 427 pp., \$7.95.

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Alexander Maclaren

In Christ, In Peace, In Hope

The face was a face you could not forget. His forehead was abnormally broad, with wrinkles that seemed a foot long flowing across his brow. His large eyes were fenced in by low-set brows and crow's-feet that started near his enormous nose and tracked a path across his upper cheeks on both sides of his face. Under his thin lips was a scraggly white beard that hung to the bottom of his chin, like the ones actors wear in a poorly done play.

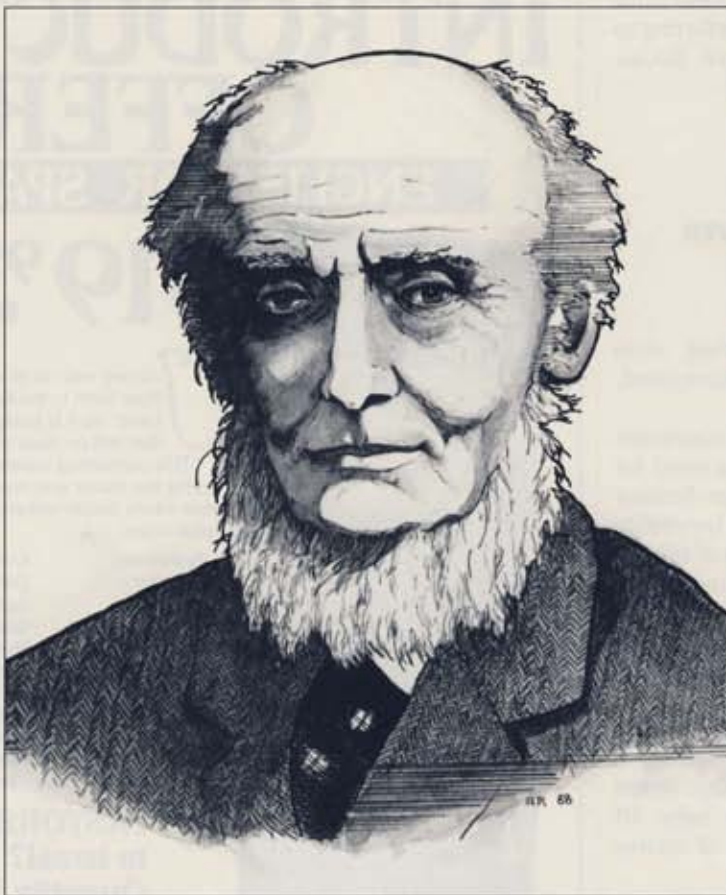
Nothing in Alexander Maclaren's (the spelling in all his books, but he always signed his name McLaren) childhood suggested that one day he would become one of the greatest preachers the world has ever known.

His father, David McLaren, manager of the South Australian Company in Glasgow, Scotland, where the young Maclaren was born on February 11, 1926, took him to a pastor-friend and asked him if he thought the boy would make a good preacher.

The pastor, who knew that Alexander was a shy, meditative, hardworking youngster, let the father know that he could not offer much hope. Whether that pastor lived to discover how wrong he had been the record does not say.

Before the family left Glasgow for England, Alexander committed his life to Christ at a revival meeting and was baptized on May 17, 1840, at the Hope Street Baptist Chapel.

When he was 16 the family moved



Alexander Maclaren was a profound Bible scholar and a prolific writer.

He possessed an excellent English style and has probably been read more than any other preacher except Charles Spurgeon.

did not go unnoticed, and not surprisingly, on June 20, 1858, he moved to the north of England to accept the pastorate of the Union Baptist Chapel on Oxford Road in Manchester, the church where he was to minister for the rest of his

life. His brilliant, enthusiastic preaching drew such crowds that in 1869 the church moved to a new building on the same street.

One biographer wrote of his preaching: "He then announced his text from the fourteenth chapter of John . . . and for forty minutes, without a line of manuscript, he poured forth a bright, pure, clear stream of devout and quickening thought, like one of the crystal rivulets of his own Scottish highlands. . . . He never preaches but once on the Sabbath, and into that single sermon he puts his whole concentrated strength."

His long life was very quiet, despite

life. His brilliant, enthusiastic preaching drew such crowds that in 1869 the church moved to a new building on the same street.

by **Leslie R. Keylock**

the fact that England was torn by the evolution debates, theological naturalism, and critical theories from Germany about the authorship and date of many of the books of the Bible. In 1883 he did make a preaching mission to Australia, and he traveled to Italy in 1865 and 1903.

Maclaren was one of the greatest expository preachers of all time, surpassing even Charles Haddon Spurgeon. So great was his scholarship that he would spend two hours every day in his study reading a chapter of the biblical text in Hebrew and another in Greek. Convinced at the end of his life that he had done the right thing, at the turn of this century he said in *An Old Preacher on Preaching*: "No man will ever be the Lord's prophet, however eloquent or learned he may be, unless he knows what it is to sit silent before God and in the silence to hear the still, small, most mighty Voice that penetrates the soul."

Listen to Maclaren as he tells us how he went about preparing for his Sunday morning message.

"I write my sermons in part. The amount of written matter varies. When I can, I like to write a couple of sentences or so of introduction, in order to get a fair start, and for the rest I content myself with jottings, fragmentary hints of a word or two each, interspersed here and there with a fully written sentence. Illustrations and metaphors I never write; a word suffices for them. If I have heads, I word these carefully and I like to write the closing sentences.

"I do not adhere to what is written, as there is very little of it that is sufficiently consecutive. I make no attempt to reproduce more than the general course of thought and constantly find that the best bits of my sermon make themselves in preaching. I do adhere to my introductory sentences, which serve to shove me off into deep water; beyond that I let the moment shape the thing. Expressions I do not prepare; if I can get the fire alight, that is what I care for most.

"This is my ideal, a sufficiently scrappy one you will think, but I am frequently obliged to preach with much less preparation. The amount written varies from about six or seven pages of ordinary note paper to the barest skeleton that would go in half a page."

Although Maclaren did not mix politics and religion, he vigorously insisted that Christians should be politically active. He once proclaimed:

"If Christian people think that they have done all their duty, in regard of clamant and common iniquities, by simply abstaining from them and presenting a noble example, they have yet to learn one very important chapter of their duty. A dumb church is a dying

**"No man will ever be
the Lord's prophet
unless he knows
what it is to sit silent
before God."**

church, and it ought to be. For Christ has sent us here in order, amongst other things, that we may bring Christian principles to bear upon the actions of the community, and not be afraid to speak when we are called upon by conscience to do so."

Maclaren officially retired as pastor of Union Baptist Chapel on June 28, 1903. However, he continued to do a lot of preaching. In 1905, when he was 79 years old, he was elected president of the Baptist World Congress a second time. (He also held the post in 1875.)

He gave his enormous library to the Baptist College in Manchester and moved back to his native Scotland in June 1909. He died in Edinburgh on May 5, 1910. After the funeral service at Union Chapel on May 9, his body was cremated. He chose the inscription to be placed over his ashes. "In Christo, in pace, in spes"—"In Christ, in peace, in hope."

■ **Leslie R. Keylock** is associate professor of Bible and theology at Moody Bible Institute in Chicago, and director of Moody Write-to-Publish Conference. Quotations are from *Twenty Centuries of Great Preaching* (Word, 1971).

The Marks of Christian Maturity

by Alexander Maclaren

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). Peter is a striking example of his own last words as an old man.

It took a lifetime for Simon, the son

of Jonas, to grow into Peter; but it was done. What he became contrasts with his own earlier self when full of self-confidence, rashness, and instability.

And the very faults of his character became strengths. What he has proved possible in his own case he commands and commends to us. From the height to which he has reached, he looks upward to the infinite ascent he knows he will attain when he puts off his earthly tabernacle.

I think we may take these words, dear friends, as the starting-point for some very plain remarks about what I am afraid is a neglected duty of growth in Christian character.

The Direction Christian Growth Should Take. While the direction of Christian growth is twofold, in grace and knowledge, the process is one.

Jesus Christ is the Giver and the Author of the grace. He is the Object of the knowledge. The one is more moral and spiritual. The other is more intellectual. But both are realized by one act of progress, and both belong to, refer to, are occupied with, and are derived from Jesus Christ Himself.

First, we have growth in the "grace" of Christ. Grace, of course, means, first, the undeserved love and favor God in Jesus Christ bears to us sinful and inferior creatures. Then it means the consequence of that love and favor in the many spiritual endowments that in us become "graces," excellences in Christian character.

If you are a Christian, you ought to be continually realizing a deeper and more blessed consciousness of Christ's love and favor as yours. You ought to be more and more happily sure of more and more of His mercy and love to you.

And if you are a Christian, you ought to be drinking in more and more every day the consequences of that love, a daily increasing capacity and possession of the gifts of Christ's grace, a daily progressive transformation into His likeness. The grace that was in Him should be transferred to me. My character should be growingly irradiated and refined, softened and ennobled, by the reflection of the luster of His.

Second, we grow in the knowledge of our Lord and Saviour. Knowing a person is not the same as knowing a creed, thought, or book. It includes, but is more than, the intellectual apprehension of the truths concerning Christ. Peter might have said, "Increase your acquaintance

with your Saviour."

Many Christians never get to be any more intimate with Him than they were when they were first introduced to Him. They are on a kind of bowing acquaintance with their Master and have little more than that.

We sometimes begin an acquaintance we think will ripen into a friendship, but we are disappointed. So it is with not a few professing Christians. Their friendship with Jesus Christ has not grown.

The mature Christian gets more and more intimate with Him, nearer to Him, and franker and more cordial with Him day by day.

We are also to grow in the intellectual grasp and realization of the truths that lie wrapped up in Christ. The first truths that a person learns when he becomes a Christian are the most important. But his faith is a very different thing after, say, 40 years of pondering, of growing up to it, after years of experience have taught him.

Life is the best commentary on the truths of the gospel. Our growth in the knowledge of Jesus Christ is not a growing away from the earliest lessons, or a leaving of them behind, but a growing up to and into them.

The same truth that shone at first as a star in a far-off sky, through a sinful human being's night of fear and agony, grows in brilliance as we draw nearer to it, until at last it blazes.

Christ in His manhood, His divinity, His Cross, Resurrection, and glory, is the object of all knowledge. We grow into the knowledge of Him by penetrating more deeply into the truth we have long ago learned, as well as by following them as they lead us into new fields and disclose unsuspected issues in creed and practice.

Grace and knowledge will advance side by side. We shall ever approach and never surpass Jesus Christ. Such endless progress is the very salt of life.

The Obligation of Christian Maturity. You would never think of telling a child to grow, any more than you would think of telling a plant to grow. Yet Peter tells Christian men and women to grow. Why?

Because we are not plants, but human beings with wills that can resist and either further or hinder our progress.

We grow in the sweat of our brows, with pain and peril, with effort and toil. Other metaphors need to be taken into consideration as well as the metaphor of growth, with all its sweet suggestions of

continuous, effortless, spontaneous advance.

Christian maturity is not only the result of growth. It is the result of warfare. It is a race. It is mortifying the old nature. Christian progress is not only growth; it is putting off the old man with

The alternative to advance is retrogression. There must either be continual advance or there will be certain decay and corruption.

his deeds and putting on the new! The command to grow points to hindrances and resistance, to the need for effort. It is sorely needed in the present state of average Christianity. Our churches are full of monsters, specimens of arrested development, people who have scarcely grown since they were babes.

I come to you with a very plain question: Have you any more of Christ's beauty in your character, any more of His grace in your heart, any more of His truth in your mind than you had a year ago, 10 years ago?

Ah, brethren! For how many of us is it true: "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God" (Heb. 5:12)?

And we need the command because all about us there are hindrances. The evangelical doctrine of conversion is abused so that many think if a person has "passed from death unto life," and has managed to get inside the door of the banqueting-hall, that is enough. They fancy that once they have exercised faith in Jesus Christ, they may safely and sinlessly stand still.

"Conversion" means turning around. What do we turn around for? Surely, in order that we may travel on in the new direction, not that we may stay where we are.

In addition, many professing Christians take such deep drafts of the intoxicating cup of this world's pleasures that it stunts their growth. Not unfrequently, some one favorite evil, some lust or passion or weakness or desire you do not have the strength to cast out will kill all aspirations and destroy all possibili-

ties of growth.

The Method of Achieving Spiritual Maturity. Just as animals need food and exercise, so your Christian character will only grow in this way.

Christ is the fountain of life. The only way we will grow in Christian grace is by holding continual intercourse and communion with Him.

We shall very much mistake what Christian maturity requires if we suppose that the effort is most profitably directed to the cultivation of specific acts of goodness and purity. Our efforts are best when directed to keeping ourselves in union with our Lord. Keep yourself in touch with Christ, and Christ will make you grow.

Communion with Christ includes prayer and practice. The blacksmith's muscles are strengthened by wielding the forge-hammer. The child grows by exercise.

The Alternative to Christian Maturity. The only prevention of falling away from steadfastness is continual progress. The alternative to advance is retrogression. There is no standing still on an inclined plane. If you are not going up, gravity begins to act, and down you go. There must either be continual advance or there will be certain decay and corruption.

You cannot bury your Christian grace in indolence without diminishing it. The truth you do *not* live by becomes less and less real to you. Unquestioned truth too often lies "bedriven in the dormitory of the soul side by side with exploded error."

The sure way to reduce your knowledge of Jesus Christ is to neglect increasing your knowledge of Him and to neglect applying it to your daily life. There are people in all churches and some whole denominations whose creeds are the most orthodox—and also utterly useless and as near as possible nonentities—simply because the creed is accepted and shelved.

If your belief is to be of any use to you, you must keep it fresh.

So Peter tells us that the alternative is growth or apostasy. My brother, my sister, I beseech you, rouse yourself from your slothfulness. There is a whole ocean of grace and truth rolling shoreless there before you. Launch out into the deep and learn to know more and more of the grace and truth of your Saviour and your God.

■ Adapted from *Maclaren's Expositions of Holy Scripture* (Eerdmans, 1958).

Christian Counselors

Seek Harmony at Historic Congress

ATLANTA—Rakish Rhett Butler stopped his wagon in front of a building set ablaze by Union soldiers and told Scarlett O'Hara, "This is a historic moment."

The burning of the South depicted in *Gone With the Wind*, and the rebuilding that followed, provided the metaphor needed by organizers of Atlanta '88 to suggest the importance of a gathering of more than 1,200 Christian counselors from around the world—the International Congress on Christian Counseling held here November 9 through 13. The congress was the first time so many counselors representing divergent theories met for collegiality and education.

"This is a historic moment," echoed Ron L. Braund, after showing the congress the film clip as part of the introduction of Atlanta. He hitchhiked on the film's optimism to welcome participants to the event they say they will recall in later years as a breakthrough in the growth and acceptance of Christian counseling.

From North and South America, Europe, Africa, Asia, and Australia, counselors, therapists, researchers, clinicians, students, pastors, educators, and others came to the convention representing all models of Christian counseling—from the biblically based approach used by Jay Adams to the more clinical approach of Clyde Narramore and conventional therapy of Wayne E. Oates.

The theme of the week was improving people-helping skills through an exchange of ideas and tolerance for a wide variety of perspectives.

"There can be different ways to do Christian counseling, just like there can be different ways to preach and be a biblical preacher," explained Gary R. Collins, Trinity Evangelical Divinity



Ron L. Braund, congress executive director, left, and Gary Collins, keynote speaker, right, chat before the opening plenary session.

School professor, writer, and keynote speaker.

"I think you can look at a [Larry] Crabb, and a [Jay] Adams, and a Charles Solomon, a Paul Tournier, and some of

**"There can be
different ways to do
Christian counseling,
just like there can be
different ways to preach
and be a
biblical preacher."**

these people, and they each take a little different approach but they're really seeking to be biblical. I don't know that we should say *this* is the biblical way; everyone else is wrong. That attitude bothers me. I don't think you'll find much of that here."

Collins went on to say Christian

counselors are criticized by secular professionals for watering down therapy with emphasis on man's spiritual dimension. However, the counselors are also attacked by some in the church.

One Christian leader blasted Christian counseling as "one of the biggest rip-offs in society . . . the rot of hell," Collins said. "He said you never need a Christian counselor. You come down to the altar and you'll be OK."

With this controversy as background, Atlanta '88 worked hard to stroke participants into highlighting their oneness in Christ as well as their commitment to benefiting from each other's work.

Organizer Gregg M. Bradstock said, "We began with \$100, more than a year-and-a-half ago, with four organizations that lent their name—but no money." The event proved more successful than anyone originally thought.

Conceived by Georgia State University's William J. Donaldson, the congress eventually gained 29 sponsors including Christian schools with diverse theological backgrounds. Rapha hospital care for psychiatric and substance abuse and Minirth-Meier Clinic, both Texas-based, were among the many corporate sponsors.

The 240 presenters paid their own expenses and received no honoraria to talk to counselors in the hundreds of workshops.

"It's like being in a candy store where you have several kinds of candy and they're all good, but you can't have them all," said Frank Hamilton, a Spokane, Washington, counselor, of the workshops including diagnosis and assessment and traditional psychotherapy. Hamilton finds Evangelical support as a member of the Christian Association

How to Make Your Arteries Cleanse Themselves Without Drugs or Surgery

Edwin
Flatto, M.D.



(SPECIAL FEATURE)—Good news for everyone who is health conscious! A remarkable new health guide by Dr. Edwin Flatto is now available that reveals a medically tested method that can stimulate arteries to cleanse themselves—the natural way—without drugs or surgery.

It's called "Cleanse Your Arteries & Save Your Life." And it shows you exactly how nature can activate your body's built-in artery cleansing mechanism once you stop eating the wrong foods. It also warns you of the potential danger of certain so-called "cholesterol" diets.

Your own doctor will tell you that partially blocked arteries can produce many of the following symptoms. And he'll also agree that many of these symptoms may be improved once circulation is enhanced and the cleansing process begins. "Cleanse Your Arteries & Save Your Life" is based on documented scientific principles that can help:

- Reduce chest pain (angina)
- Reduce the risk of bypass surgery
- Lower the incidence of heart disease
- Reduce dizziness & loss of balance
- Improve a partial loss of hearing
- Help clear up ringing in the ears
- Help clear up leg pain, cramps or tiredness in the legs
- Stimulate your body to produce a natural substance that seems to protect against heart attack
- Make your body dispose of cholesterol
- Thin out sludgy, poor circulating blood
- Reduce blood triglyceride levels
- Lower high blood pressure naturally

By following Dr. Flatto's advice you can feel better than you have in years. You'll learn which delicious foods to eat and which to avoid. And you'll probably have more energy than you know what to do with. Here's just a small sample of the useful and helpful information you'll find in this valuable aid to better health:

- When women run higher risks for heart attacks
- Which vitamins seem to offer protection against heart disease
- Which popular health foods may be dangerous
- The real truth about chelation therapy
- The real truth about Omega-3 fish oils
- The real truth about polyunsaturated fats
- How to calm your nerves naturally
- What simple food can help you lose weight
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for Psychological Studies, but he liked the idea of the congress, where he could combine his faith with developments in counseling. "I'm here largely to learn some things, but mostly to rub shoulders with people and to get reacquainted," he said.

"Secular Humanism has been a bridge too short for man and for man's wholeness."

Many participants commented on the quality of the workshops, noting that presenters seemed better prepared than speakers at traditional continuing education seminars for mental health workers. J.J. Cole, director of Support Services at Liberty Godparent Foundation, came to Atlanta '88 to learn about new perspectives in Christian counseling.

"I heard a man who had me on my ear," she said following a morning workshop. The session, she explained, discussed breaking down barriers "that to be the right kind of Christian, you have to be this kind of Christian. You have to be yourself as Christ wants you to be and making the choices that, I guess, give you spiritual freedom but don't go against God's premises."

Cole had heard Samuel McDill, author of *The Master's Design for Discovering Your Self*. He said Christian counseling is gaining acceptance in the world of mental health.

"Secular Humanism has been a bridge too short for man and for man's wholeness," McDill said. "I believe that the non-Christian psychologist and psychiatrist are fantastic in their ability to diagnose. They can pinpoint a thing right to the last eyelash, but where do you take them [the patients] from there on up? That's where I think the spiritual side of man has to grab hold."

Wheaton College psychology teacher Richard Butman liked the format of the workshops where a counselor presents a paper and two respondents and others discuss the approach, better than a traditional approach where someone

reads a paper and everyone leaves. Butman said the good attendance at the congress demonstrates "a hunger for knowledge and, in some ways, that needs to be interpreted as a sense of restlessness that we don't have closure on things that are important to us."

He went on to say, "This is a very diverse group that covers the whole spectrum, from those who would say sola scriptura, basically the Bible alone, to those who would be from the traditional mental health professions like psychiatry and psychology." Butman said, "It is the first time probably this century that this many diverse groups have come together to dialogue."

Although Christian counseling has been practiced by counselors such as Gary Collins for more than 30 years, the field is groping for widespread recognition. While the congress helps the Christian counseling movement gain credibility, it also serves as a forum for healing rifts in approaches. At a recognition dinner Jay Adams, William Wilson, H. Norman Wright, Clyde Naramore, Wayne Oates, and E. Mansell Pattison—counselors representing very different positions—received pioneer awards.

"The awards are healthy," said Charles Lee, director of the Miami-based Life Resource Center. "Awards went to so many who have different views. It challenges you and makes you think."

Lee was particularly interested in Collins's keynote address where he charged the counselors to think of Atlanta '88 as the emergence of a new-found unity among Christian counselors, perhaps the most important meeting of those believers in their lifetime. "The past has been productive but the best is yet to be," he told participants.

After all the workshops concluded many participants, such as Victor O. Harms of Evangelical Bible Church in Omaha, decided the best part of the congress was the fellowship.

"It feels like a family gathering," he said. "It's like meeting relatives you didn't know, and it gives you kind of a glimpse of what heaven will be like. We come from many backgrounds but the differences aren't important. The bottom line is eternity."

■ Michael R. Smith

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example. Bill was once called with an invitation to perform for President Gerald Ford. "Sorry, but I'm booked at home that night," Bill replied.

"It would be easy if all decisions were a choice between something good and bad," Gaither told Lewis. "Certainly there was nothing bad about singing for the President. But in my situation, I had already been out the weekend before—Thursday, Friday, and Saturday—and I got in on Sunday and went to church. It would have meant leaving again on Monday night and being away from the kids another day and a half.

"I think when you set your priorities and say, 'Not even the President is going to take me away from this priority,' you will have time to be a father. And if you do not, good things will just keep eating away at your effectiveness and family life."

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."

Finding success in family life takes time. 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 to McDonalds 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 and rediscover talking and listening to your spouse and children.

You cannot find true success while cheating your family. Likewise, you cannot find true success cheating yourself by not seeking and maintaining a personal relationship with the God who created you.

Jeremiah 9:23-24 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 late Art DeMoss and his wife, Nancy, sat down one evening and began a mail-order insurance company at their kitchen table. The business grew into a billion-dollar company. To what did DeMoss attribute his success? In *Power for Living* he said, "Shortly before my 25th birthday I was tens of thousands of dollars in debt. This was in spite of the fact that I'd been working over 100 hours a week. Like so many other businessmen, I had the peculiar notion that I was indispensable to my business. If I had to leave it even a few hours, I'd call the office frequently just to make sure everything was all right.

"When I gave my life to Jesus Christ, He promised to lift my burdens, meet all my needs, and solve my problems. He first took me out of debt right after my conversion. I no longer had to work night and day and Sundays.

"What did I do? I put God first. The more time and money I gave Him, the more He gave me."

Art DeMoss firmly kept his wife and seven children as his second priority. As his years in business passed, he began spending more and more time at home. His family traveled with him whenever possible. His daughter Nancy wrote of him: "Perhaps the most significant accomplishment of his 53 years on this earth was the spiritual protection, provision, and direction he gave to his wife and seven children. The enduring legacy he left to his family was the conviction that our lives must be lived with the supreme purpose to please God and to radiate the light and truth of His ways to a spiritually dark and needy generation."

Art DeMoss was an example of how God can bring success into the life of a man who is willing to follow the priorities outlined in the Bible. If you will honor God and His Word, honor your family, and honor your occupational commitment, the road to success is guaranteed. ■

Supreme Court Accepts Religious Freedom Case

UNEMPLOYMENT

The Supreme Court has agreed to decide whether unemployment compensation can be denied an Illinois man because his religious beliefs prevent his working on Sundays.

Lawyers for the man have framed the issue as a First Amendment case. "This is a clear-cut 'Chariots of Fire' case," said David French, general counsel for the Rutherford Institute, a non-profit legal defense organization specializing in protection of religious liberties. "The government cannot discriminate and deny benefits to a man who refuses to work on Sunday for religious reasons."

Four years ago William Frazee was denied unemployment benefits after turning down a temporary job with a clothing outlet that required his working on Sunday.

The Illinois Department of Employment Security denied Frazee's request for unemployment benefits, alleging that his refusal to work on Sunday was without "good cause."

A state appellate court later upheld that decision on grounds that Frazee's religious objection to Sunday labor was not found in the tenets of "an established religious body."

But Rutherford attorneys argued that a person's constitutional rights are not tied to the beliefs of an organization. "The First Amendment recognizes individual rights," French said. "A person's constitutional rights do not depend on membership to an organization."

Episcopal Couple Loses Appeal on Home-Schooling Conviction

(RNS)—An Episcopal couple in Manassas Park, Virginia, who say they want to teach their children at home for religious reasons, lost an appeal of their

conviction on charges of violating state law. Pat Hammond, attorney for the Manassas Park School Board, said that since the Episcopal church does not require home-schooling, the religious exemption under state law does not apply in the case of David and Nancy Benner. "I know I've been commanded and ordained by Jesus Christ to teach my children at home," Benner, an emergency medical technician, testified in Prince William Circuit Court.

Minnesota Seeks to Close Church Preschool Education Program

SCHOOL

CLOSED

MARSHALL, Minn. (RNS)—The state of Minnesota is seeking to close the preschool education program of a 100-year-old Lutheran congregation here because it is not licensed as a day-care center. Church representatives say the suit by the state against Christ Lutheran Church represents an unconstitutional attack on religious freedom that could result in the state's licensing Sunday schools. But state authorities say it is a matter of ensuring that all such nonresidential programs are licensed as required by law and that they meet standards of staff, health, safety, and education.

Pro-Life Activist Released

Pro-life activist Joan Andrews, 40, was granted clemency from a Florida prison sentence by Governor Martinez on October 14, 1988. Andrews was arrested in March 1986 after attempting to unplug a suction machine used for abortions at a Pensacola abortion clinic. Florida Judge William Anderson sentenced the nonviolent antiabortion activist to five years' imprisonment. Ironically, that same day, he gave four-year sentences to two men convicted of having been accomplices to murder.

After serving two years of her five-



Joan Andrews greets supporters upon her release from prison.

year term, Andrews was moved on October 16 to Pittsburgh, where she had served 64 days on a trespassing charge prior to her Florida imprisonment. She was placed in the custody of Pennsylvania Judge Raymond Novak, a former Catholic priest. Judge Novak sentenced Andrews to "time already served" and placed her on three years' probation, warning her that he would deal severely with her if she violated her probation by participating in further activities in Pennsylvania or any of its sister states.

Andrews, arrested 135 times and convicted 15 times for her antiabortion activities, has served the longest sentence given any nonviolent antiabortion activist. She has been in various prisons, mostly in solitary confinement, and has been subject to cruel and inhuman treatment, in violation of her civil rights.

During her recent imprisonment in the maximum-security Broward Correctional Institution in Florida, five female guards and one male guard strip-searched Andrews by cutting her prison garments off and searching her personal body areas.

"Because Miss Andrews is a deeply religious and highly moral person, the prison system is treating her worse than they would any hardened criminal," says Judie Brown, president of the American Life League. The American Life League coordinated and publicized pleas that helped bring about Andrews's release. However, no money was spent on legal action—at her own request.

Photo courtesy of American Life League

Andrews, strengthened by God and intent on her purpose, continues to fight for the lives of unborn babies. Just two weeks after being released on three years' probation, Andrews participated in Operation Rescue. This time she was not arrested. "People should be willing to die to defend others," she says, "especially those who cannot defend themselves."

Joan Andrews is now visiting with her family and recovering from her imprisonment, but pledges to be back in action soon.

Proposed Curriculum on Religious Liberty Gains Wide Support

WASHINGTON (RNS) — A proposed curriculum for teaching about religious liberty in public schools, where the subject has long been considered too controversial, has gained wide support in the education community. "We've had a remarkable silence on teaching about religion in the nation's public schools," said Ernest L. Boyer, president of the Carnegie Foundation for the Advancement of Teaching and head of the curriculum project. "This silence is not because of a conspiracy, but because of confusion about what such a curriculum should include," he said.

Justice Department Opposes AIDS Discrimination

The Justice Department issued a 29-page statement supporting federal policies that bar discrimination against federal workers carrying the AIDS virus. The ban on discrimination also includes any contractor who receives federal funds.

Douglas Kmiec, acting assistant Attorney General for legal counsel, argued that as long as people infected with the virus "do not on a case-by-case basis pose health and safety dangers or performance problems, they should be treated in the federal work force and in federally conducted or financed programs like everybody else.

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forgave me. Even though I lacked self-esteem or love for myself, *He loved me!*

Three months later my mother told me of a new ministry to help pregnant unwed women. I knew God wanted to use me there. Since then God has allowed me to share my experience and my heart with young girls facing a situation similar to what I faced at 17. "Don't do it—there is a better way" are words I wish someone had said to me. While God has forgiven me of my sin, He shares in my sorrow and gives me the courage and desire to get involved in this lifesaving, heart-changing ministry. If you are contemplating or have experienced an abortion, I pray God will speak to you through this testimony. The Bible says in the Book of Romans, "As it is written, There is none righteous, no, not one" (3:10). This means that everyone is a sinner.

God explains, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (5:12).

He also tells us the price of sin. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (6:23).

Even though we all are sinners, God made a way of escape for us through His Son. "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (5:8). Jesus paid the price for us through His death, burial, and Resurrection. If we believe in Him, then by faith we can be saved. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For whosoever shall call upon the name of the Lord shall be saved" (10:9-10, 13).

So, you *can* be saved from your sin and live a life that is pleasing to God. He has planned a life just for you, if only you will accept Him as your Saviour.

If you need assistance please call the Liberty Godparent Home at (804) 847-6806 or (800) 368-3336. ■

aries. She chaperoned street kids on a trip to the Bronx Zoo; she talked to kids who stopped by the organization's youth center, "Graffiti."

The next week she learned she was an official volunteer worker. She lived at her daughter's apartment, paid her own expenses, and found extreme joy in working with young children in New York's worst ghetto. "We couldn't wear or carry anything valuable while we were working," she says. "We couldn't carry a purse, a camera, or wear flashy clothes. Many of the kids couldn't understand English, so we couldn't tell them about Jesus—we had to love them to Jesus. We held puppet shows, hugged them, and told them they were sweet.

"We'd take them to city parks no bigger than my dining room, and we'd have to clean up the garbage left behind by the street people who had slept there the night before. But I just loved those kids. Every day, my daughter would ask if I was going down there again, and I'd say, 'Of course!' I was so excited.

That energy carried her through each day as she walked over 13 city blocks to the area where she was working. Not only did she work with children, but she also found a great need for work with the elderly. Alvis did not realize the significance of the Bible classes she began to hold in an area nursing home, but later she learned her group grew into a regular Bible class, where before the only outside visitors had been members of cults.

After seven weeks Alvis returned home. "I cried," she recalls, "just to see so many lost people. I'd never seen the ghetto before. This experience was the first thing in my life that made me feel God needed me. It was such a quick, spur-of-the-moment thing, but it is the best thing I've ever done. I've never touched people like that before."

Alvis looks forward to the day when she can save enough money to go back and work again. Though New York's lower east side is not the safest place for an older single woman, Alvis is not afraid. "One day I was wearing an inexpensive neck chain, and a man grabbed it and tried to pull it off. I screamed, and he ran away. But I've never been afraid, because the Lord is with me. I know He'll protect me, even though I might get knocked around a bit." ■

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