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New program developed by a pioneer in the private-school movement ... and already proved successful

Would you be curious about a reading program that can produce an unsolicited letter like this one? It's from W. M. of Westfield, NJ:

I must write to express my wife's and my thanks for your excellent book. It has been so very valuable to us in teaching our 8½-year-old son, Eric, to read . . .

When I started on September 10th, Eric was almost totally retarded as a reader. Evidently he was one of those youngsters who refuse to attempt sight reading. I followed your book's instructions exactly. Would you believe that we went from Lesson 2 through Lesson 27 in two weeks? And by Thanksgiving we had drilled right through Lesson 117?

Even you wouldn't believe the results! It was as if we were witnessing a miracle!

Eric is now reading Robinson Crusoe, and is just loving it! He had been having headaches all through second grade and was losing weight. Since he started learning by your method, he hasn't been sick one day, and has gained weight rapidly to where he has a perfect physique.

Needless to say, we are grateful. Thank you so much for your excellent effort in helping countless parents, such as ourselves, in warding off the educational crippling of countless children.

The man who evokes that enthusiasm is Samuel L. Blumenfeld. Sam is an old friend of us here at the Club, and we've watched his interest in this problem grow over some 25 years. First as a New York editor and a member of the Advisory Council of the Reading Reform Foundation. Then as the author of several basic books in the private-school movement: How to Start Your Own Private School — And Why You Need One; The New Illiterates; Is Public Education Necessary?; and How to Tutor. Finally, as a teacher himself. Sam has the credentials, in abundance, so we'll let him describe the essence of this breakthrough program:

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**Features**

14 Israel at Forty
Harold L. Willmington and Ray Priz

19 Exploring the Past
In Quest of the Future
Harold L. Willmington and Ray Priz

22 On Home and Nation
Fanny Crosby

24 A Collection of Articles on the Home

26 “She Hath Done What She Could”
Blanche Gosselin

28 Profile
God Knows the Seasons
Ann Wharton

31 Biography
Handley C. G. Moule
Bernard R. DeRemer

33 Thunder in the Pulpit
Can God Win in the Valleys?
Handley C. G. Moule

36 In Review

39 Family Living

46 Ministry Update

50 Preaching & Pastoring

59 News
Court Rules against Bible Club
Martin Mawyer

61 News Commentary
The Church and Gay Rights
Peter J. Ferrara and Joseph E. Broadus

63 News Briefs

66 After All
Israel Gets Tough
Truman Dollar

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OD8
Barbaric or biblical?...

On "Capital Punishment"—is it barbaric or biblical? This is a topic that needs to be addressed in our present society of law and order. There is a definite spiritual vacuum on the subject in Christian education today. The teachings of pacifism and modernism have infiltrated our ranks and rocked many church members to sleep.

"Let every soul be subject unto the higher powers" (Rom. 13:1). Christ (during His life on earth) never condemned the state for its use of capital punishment. Both "malefactors" on either side of Christ were executed by the death penalty. One of them had this to say, "and we indeed justly; for we receive the due reward of our deeds."

Thank you for publishing the church and state issue of capital punishment by professor William H. Baker. We appreciate your boldness in the presentation of controversial biblical subjects. Many teachers are afraid to touch absolute biblical truth in church doctrine today (2 Tim. 3:16).

John W. Fry
Denver, Pennsylvania

Timely and controversial...

William Baker's timely article, "Capital Punishment" (March), is guaranteed to stir up debate on an important and controversial issue. When the lives of individuals are at stake, saved or unsaved, a thorough examination is warranted.

The Word of God must stand alone as the only true and absolute standard of a sovereign God, and not the opinions of fallen men, on this and all subjects. Obedience to the Word of God is always in order and required, even if it is in conflict with our prejudices.

Thank you.

E.M. Wardle, Pastor
Bethel Baptist of Beavercreek
Xenia, Ohio
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Broadsheet:...

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We out the whole world in your hand'.
Decision prompted...

Thank you for the Fundamentalist Journal! Sometime back, I subscribed to the FJ for my son and his family. My granddaughter Candice Ozburn (9 years old) made a profession of faith last Sunday night (March 6). The decision was prompted after she had read the excerpt from "Precious Moments Stories from the Bible" by Sheri Haan and "Bible Facts" ("And I saw a new heaven..."), both from the March issue.

Keep up the good work.

T. J. Ozburn, Pastor
Central Baptist Church
Gonzales, Louisiana

Downward slide...

I appreciated Truman Dollar’s article concerning “The Drift Away From Life.” It amazes me that those who advocate the separation of anything biblical from real life cannot see that to the degree we ignore God’s ways our country continues to pay the price.

A mother came to me the other day upset concerning the fact that the public schools were not really taking the drug problem seriously. The school now has posters of rock stars with the slogan, “Just say NO.” What a joke. What a contradiction! We are in fact on a downward slide to further chaos and unless the people of this country wake up and see the truth the drug problem will get worse, more babies will be murdered, more old folks will be denied medical treatment and Christians will be relegated to second class citizens.

The very fact that people resist the tenets of Christianity so vigorously tells me that some “force” must be behind it all. Satan is alive and well. (Don’t you wish he wasn’t?)

Tim Totten, Youth Pastor
Immanuel Baptist Youth
Kenosha, Wisconsin

A blessing...

Thank you so much for the copy of “An Easter Memory of Grandma, an Old Country Church, and JoAnn’s Ugly Hat” (April). I have read it carefully and enjoyed it very much. Deborah did a good job in her selection of words which, in turn, painted an excellent picture in my mind. I can easily see all of those whom she mentioned.

Perhaps the one outstanding thing to me was the description of the picture of Jesus. This was painted by Mrs. Thomas of Cedar Springs, just north of Union. As I read about Aunt Ida kneeling and praying at the close of the service, I recalled being told that she had donated that picture to the church.

Last Sunday we celebrated the 137th birthday of Union Church. At 65 years old, I praise the Lord that He is using me more extensively now than in any of the last 34 years of my pastoral services. There is a sweet fellowship at Union. It is a pleasure and a blessing to serve as pastor of this great old church.

Thank you for the story. God bless you and the good work in which you are involved.

Morris M. Gaskins, Pastor
Union Church
Russell Springs, Kentucky

Prayer meetings should be prayer meetings...

I want to commend Jerry Falwell on his tremendous article entitled “On Prayerless Christians and Churches” (March).

What is the cause of this prayerlessness? I have found that in the average Baptist church when it comes to Wednesday night prayer meeting, there will be 1 minute of prayer requests and 2 to 5 minutes of prayer. The rest of the time is allotted to preaching for 30 minutes. This is not a prayer meeting. I believe this is one of the main reasons for prayerless Christians and churches.

What is the solution? Pastors should make prayer meetings just that—prayer meetings and not a preaching service. Yes, prayerlessness is the greatest sin of the church of Jesus Christ today. Sad to say, there are some Bible-believing churches that do not have weekly prayer meetings.

Your magazine is great. Keep up the good work.

Robert Post
Cary, North Carolina
“It was the best of times, it was the worst of times,” wrote Dickens of his generation. The words are equally relevant today. While technological advances bring greater ease and mobility, there is a dark side as well. Crime is rampant, scandal commonplace, distrust nearly universal. In such an environment confidence is a rare commodity.

We wonder: “Who can really be trusted . . . is it ever safe to put our confidence in men?” Some insightful answers to this dilemma are revealed in a simple proverb of ancient Rome. It states, “confidence comes through caution.” Though theirs was a pagan society, the Romans recognized a crucial truth: character should be cautiously tested before trust is placed.

The Apostle Paul predicted that our age would be filled with “evil men and seducers, who get worse and worse, deceiving and being deceived.” The fact that deceivers can gain such wide audience should not destroy our faith; rather, their presence confirms biblical prophecy. But we must be careful. Careful to place our full trust in the Lord. And careful to confide only in men of proven character.
The Twenty-first Century and the End of the World

“...And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world?” (Matt. 24:3).

I believe in the premillennial, pretribulational coming of Christ for all of His church. This is called the blessed hope. The twenty-first century is less than 12 years away. Prophecy is very important in these days. We see no hope in politics. We see no hope in the business world. We see no hope in education. When we hear leading physicians saying that 100 million people will be dead of AIDS by the year 2000, we see no hope in the world of medicine. It is a despairing view. But the Bible refers to the Second Coming of Jesus Christ as the blessed hope. There is hope, and it is in the coming of Christ.

We see no hope in politics, in the business world, in education, in the world of medicine. But there is hope, and it is in the Second Coming of Christ.

The fig tree is always Israel in Scripture, and I think “this generation” is our generation. The Lord’s restoring the people of Israel to the land of Palestine as a bona fide nation is the greatest indication that we are a part of that generation that shall not pass “till all these things be fulfilled.”

The Star of David, was raised and Israel became a nation again. She took her place in the family of nations. This re-budding of the fig tree is the greatest indication that our Lord Jesus is coming soon. That is the blessed hope.

Is there a difference between the Rapture and the actual return of Christ? At the Rapture the Lord Jesus comes with the sound of the trumpet, and the saints, living and dead, shall be caught up in a moment to be with the Lord Jesus. It could occur today. No man knows the day or the hour.

But the return of Christ, His coming in power and in great glory, occurs seven years later. Then He will come with His church to this earth. For one thousand years, with our Lord on the throne of David in Jerusalem, we shall rule and reign with Christ. Then comes eternity.

Will the church go through the Great Tribulation? It will not. None of it. Every born-again believer will go up in the Rapture. The church is mentioned many times in the first few chapters of the Book of Revelation, a book for the most part given over to prophecy. But from chapter 6 to chapter 19, that section describing the coming Great Tribulation, the church is not mentioned one time. Why? Only two reasons could be given. One, the Devil has defeated the church and destroyed it. We know that is not true, because in Matthew 16:18 Jesus said of the church, “The gates of hell shall not prevail against it.” The only other answer is that the church is not here. The church is gone up to be with Jesus. So we will not be here.

Why will Christians have to stand before the judgment seat of Christ? Doesn’t salvation protect us from future judgment? Second Corinthians 5:10 says, “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”

Now that has nothing to do with damnation. It has to do with accountability and reward. Every saint will give an account of words, deeds, thoughts, actions, reactions. We will give an account of our works. It has nothing to do with heaven or hell. If you have trusted Christ, that was settled at the Cross forever. But Revelation 20:11-15 tells us that at the Great White Throne judgment those who are not under the blood of Christ will receive eternal damnation.

Will a Jewish temple be built during the Great Tribulation? If so, has work already begun on it? The answer is both yes and no. Yes, a Jewish temple will be built during the Great Tribulation. Daniel 9:27 says that the Antichrist “shall confirm the covenant [his false treaty] with many [that is Israel] for one week [that is seven years]: and in the midst of the week he shall cause the sacrifice and the oblation to cease [there has to be a temple for that], and for the overspreading of abominations he shall make it [the temple] desolate.” Many other verses indicate that will be a temple built during the Great Tribulation. But, no, the tribulational
temple is not under construction right now.

Will the Jewish ark of the covenant be found? The ark of the covenant is the small, sacred box that resided in the Jewish Holy of Holies. It was built by Moses about 14 centuries before Christ during the reign of King Josiah. In 640 B.C. it disappeared mysteriously. No one to this day knows where it is or what happened to it. Some believe that it was hidden by Jeremiah the prophet, just prior to the destruction of the temple by the Babylonians in 586 B.C., under the Temple Mount where the Dome of the Rock now stands.

Does Russia play a prophetic role in the last days? "And the word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, and say, Thus saith the Lord God; Behold I am against thee, O Gog, the chief prince of Meshech and Tubal" (Ezek. 38:1-3).

In this remarkable chapter Ezekiel describes an invasion into Israel by a wicked nation north of the Holy Land in the latter days. Most Bible scholars who believe in the inerrancy of Scripture believe that this invasion is led by none other than the Soviet Union. Why would Russia want to invade Israel? Ezekiel 38:12 says "to take a spoil." They would like to cash in on the wealth of the Middle East. What will be the result of this invasion? God Himself will effect a smashing defeat upon this godless government.

Is the Antichrist on the earth today? According to 2 Thessalonians chapter 2 the identity of the Antichrist will not be known until the church has been removed from the earth. But if the coming of the Lord is as near as many of us believe, the Antichrist could be alive on the earth today.

When will the Battle of Armageddon be fought? Where will it be fought? Who will fight it? The Battle of Armageddon will be fought at the end of the Great Tribulation when Christ returns to the Mount of Olives. The battle will stretch from Megiddon on the north to Edom on the south. It will reach from the Mediterranean Sea on the west to the hill of Moab on the east. This final battle will encompass about 20,000 square miles of territory.

Who will fight in this battle? According to Joel chapter 3 the armies of all nations will gather in that valley to fight against Jerusalem, against Israel, and against the almighty God.

What will be the outcome of this terrible battle? Our Lord Jesus is going to destroy the enemies of hell in the valley of Megiddon. The Scripture says the blood shall flow up to the bridle of the horses for 200 miles. God only knows how many human beings will be wiped out in that battle, but they will be wiped out.

The final chapter. As we look toward the twenty-first century we see dark days. But if you are in Christ the last chapter has already been written. It's going to come out all right. We are going up and out before the tragedy occurs. If you are in Christ, be glad, and try to win as many others as possible to take with you to heaven. If you are not in Christ, believe that Christ died for your sins on the Cross, that He was buried for you, and rose from the dead for you. Bow your head right now and say, "Come into my heart, Lord Jesus. Forgive my sins. Wash me in your blood. Save my lost soul."

Do it now.

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Life Isn’t Fair

by Edward G. Dobson

Certain phrases are part of parenting. One is simply this—life is unfair. Most of us have been on the giving as well as the receiving end of that phrase. Sometimes God seems to knock out all the props. We find ourselves hurting, struggling, and suffering.

In the opening six verses of James 5, James describes circumstances that are unfair. He gives a condemning and thundering rebuke against social and economic injustice. Beginning in verse 7 he moves from the oppressor to the oppressed.

“Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door” (vv. 7-9).

What happens when we become the victims of unfair circumstances? What happens when things go wrong in our lives? How should we respond when life is unfair?

Don’t get angry. “Be patient therefore, brethren, unto the coming of the Lord.” The natural human response to unfair circumstances is to get mad. When we respond to our troubles with anger we are essentially saying, “God, I don’t trust the fact that You are in control.”

When we respond to our troubles with anger we are essentially saying, “God, I don’t trust the fact that You are in control.”

We are unwilling to wait for the blessing. James says we are to consider it pure joy when we face trouble. When is the last time you had a conversation like this?

“Man, I am so excited. I’m thrilled. It’s wonderful. I’m excited.”

“What’s going on in your life?”

“My life’s a mess. I’ve got so many problems. It’s wonderful!”

People like that go to counseling and group therapy and have special medications. But James says, “Count it all joy when ye fall into divers temptations” (1:2). How can we consider problems joy? Knowing that human setbacks are God’s way of transforming us into the image of Christ. So look for the blessing, because it is on the way.

Stand firm. “Be ye also patient; stablish your hearts.” That means to “fix firmly, to put iron in your heart, to strengthen or support something so that it is immovable.” James is saying, “Be patient and stand firm. Put strength in your hearts. Be immovable.”

How can we be firm when we are without strength, when we are battered by the winds of this life? More than anything else, we need the inner, sustaining, strengthening grace of God that causes us to be immovable and fixed in the face of adversity. The strength that only God can give.

Don’t grumble. “Grudge not one against another, brethren.” Don’t grumble against each other. Don’t blame other people for your problems. We are not to sigh or groan because of unfavorable circumstances.

Blaming others is so easy. We want to blame our circumstances, our parents, our environment, the people around us. That’s what plunged the human race into sin. Eve blamed the serpent. Then Adam blamed Eve—and God. Paul says in the Book of Galatians that every person must bear his own burden, or we will never get complete victory over adversity. James tells us not to spend all of our efforts complaining against one another, or we will be judged. “Behold the judge [Christ] standeth before the door.”

When life is unfair, remember these points:

• Doing God’s will does not exempt us from trouble.
• Experiencing trouble does not exempt us from doing God’s will.
• Feeling angry is not a sin, as long as we turn our anger over to God.
• Struggling is not a sin. It’s not a sin to hurt.
• Our ultimate faith is in God. That’s the bottom line.

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The number forty has always been highly significant in biblical language: Israel was forty years in the wilderness. Jesus fasted in the wilderness forty days.

From the day of its seemingly miraculous birth forty years ago, the nation of Israel has undergone testings of all kinds. Still, despite threats by Arab neighbors to “push them into the sea,” citizens of the proud nation of Israel thrive, causing the desert wasteland to literally bloom.

What in Israel has changed in these last forty years? What is it like today? Is the restored Israel anything like the Israel of David’s or Jesus’ day?

The almost universal consensus was that this tiny Israeli lamb, surrounded by mighty wolves, would never survive. But survive it did! Today, by any acceptable standard, the little lamb has
become a seasoned lion!

The language itself is a measure of the country and the people. No other nation in the world has been known to choose to put back into common use such a difficult language that was for centuries all but extinct. No other people would pursue its revival with such persistence and patriotic zeal. Bringing the language back into existence was quite an accomplishment. Some even question whether or not the pronunciation today bears any real resemblance to the language as it was spoken years ago. Someone has said, however, that 'Israel without Hebrew would not really be Israel.'

Israel is a land of struggle and of a struggling and persistent people, yet thousands attempt to immigrate yearly and take up the challenge of settling there. One can compare it in many ways to eighteenth- and nineteenth-century America, where people from all nations and tongues came to a free land to enter into the struggle of establishing themselves. The commonality of those who seek Israeli soil today is, as much as anything else, the ethnic attraction, the realization of what it means to be a Jew and living on Jewish soil.

Some might find it incongruous to see a young American Jew with several academic degrees side by side with a young European Jew in their new land of freedom, both struggling with the nuances of an ancient Semitic language during a weekend military exercise as they learn to field strip their M16 rifles. Others would wonder at a "peace-loving" people who spend so many hours in military training and in clambering over miles of desert terrain in armored vehicles.

The boatloads and planeloads of people who crowded toward Israeli soil in the past decades came looking for role models, someone to teach them a new way of life in a new land. They found their role models in the Sabras, the native-born Israelis. The Sabras were mostly veterans of the early kibbutzim, which were so successful in making, through their spectacular agricultural feats, the "desert . . . rejoice and bloom as a rose" (Isa. 35:1). The hardness of their lives and their diligence set the pace for all those who came to join them. Their quiet ridicule of the softness of the newcomers, and their wincing at the accents of people trying to speak their newly acquired Hebrew, spurred the newcomers on to learn it better. Someone with several academic degrees would be considered illiterate if he didn't speak Hebrew well. Their casual dress made the man's tie obsolete, even on the floor of the Knesset.

Education is relevant only as it applies to Jewishness and temporal relevance. While they might teach their young people every nook and cranny of Israeli soil, the student might never learn to find the Virgin Islands on a map.

The commonality of those who seek Israeli soil today is the realization of what it means to be a Jew and living on Jewish soil.

According to 1986 figures, Israel has a combined population of 4.2 million. Of this number 82.9 percent are Jews, 13.5 percent Muslim, 2.3 percent Christian, and 1.3 percent Druze. Israel's population is small compared to all of her fourteen Arab neighbors, who have a combined total of nearly 160 million. Compared to 4,578,000 square miles of her neighbors, Israel's land area is only 7,992 square miles.

Most of the citizens live in cities and suburbs along the coastline, from Haifa in the north to Ashkelon in the south. City streets are generally crime-free and safe, and supermarkets, movie houses, and restaurants abound. Nightlife might compare favorably with any city on the Mediterranean. The densest inland settlement is around Jerusalem. Tel Aviv and its suburbs account for about 500,000 of the nation's people.

Life in Israel is an ever-changing panorama, a strange blend of the old and the new. Sometimes staying alive can depend on how agile and resourceful one can be. The nation exists despite the volatile political environment, a territory
surrounded by tense Arab nations and with sometimes hostile Palestinians in their midst. An angry look or misunderstood gesture or a shouted slogan could turn a peaceful street scene into a war zone. The description of this land, given by the ten fearful spies sent out by Moses, with Joshua and Caleb, was, "This is a land that devours its inhabitants." This description could be considered as still being true of Israel. It is a land where no one takes peace for granted.

Someone described an Israeli citizen as a soldier who happens to be on a lengthy furlough. Almost all citizens—men and single women—serve their time in conscription and remain in military reserve units for most of their lifetime.

Zahal, the Israeli Defense Forces (IDF), is perhaps the world's most amazing citizen army. It permeates all aspects of national life. At the age of eighteen, both males and females (with few exceptions) are conscripted—the men for three years, the women for two years.

Unlike most nations, Israel's military survival depends not so much on the regular army as it does on the number of trained reservists the country can muster during periods of national emergency. Indeed, IDF military doctrine invests the standing army with the task of merely holding off an attack until the reserves can be mobilized. The Institute [International Institute for Strategic Studies in London] estimates the total number of reservists in Israel at 504,000 men. Of them, 400,000 can be called up within forty-eight hours.

Israel in the 1980s has had one of the highest inflation rates in the world. It reached higher than 1,000 percent near the end of 1984 and continued to go higher by the day. It took forty-five times as many shekels to buy a given product in 1984 as it did four years before. The cost of living in Israel was rising at a rate of about 25 percent per month!

As the economy deteriorated more rapidly after 1977, the new government adopted a policy of more frequent "mini-devaluations" of only 2 or 3 percent in order to avoid the panic hoarding psychology. This policy, in turn, gave way to a system whereby the exchange rates for the Israeli currency was adjusted daily to try to keep up with the inflation.

Israelis pay the highest personal income tax in the world, and almost everything is taxed beyond that. A self-employed Israeli will pay 40 to 45 percent tax on his earnings under $1,000 monthly. On income above $1,000 he will pay perhaps 60 percent tax. When he takes his earnings and rushes out to spend it before the inflation rate cuts its value, he may pay as much as 15 percent sales tax on any item he buys, which means the government received at least half of what he earned.

Israel is the only country where a Christian minority lives among a Jewish majority—a unique fact in world history since the first century A.D.

How then can families survive? Most families have at least two wage earners or they wouldn't survive. About 500,000 women work, many of them mothers of young children. Children stay in daycare centers, or an older woman, someone who would be otherwise unemployable, will be hired as a regular baby-sitter.

In a nation of ever-rising tax and import duties, an automobile might be taxed as much as 350 percent of its original value. Inflation makes price tags meaningless from day to day. Compared with other nations, salaries often seem to have no relation to one's occupation. An automobile mechanic may earn more than a white collar worker or a government official, and a plumber may earn twice what a doctor or university professor receives.

As of September 1984 more than 5.5 percent of Israel's work force has been unemployed, and the figures grow worse. The average family among salaried breadwinners numbers 3.8 people, of which 1.6 are unemployed. The average family income derives 68 percent from the husband's earnings, 17 percent from the wife's, and the rest from other family member's earnings. Only 42 percent of households own a car, and 56 percent of the self-employed own vehicles.

A sobering analysis of the political implications of Israel's inflation was given recently in the Jerusalem Post by Dr. Manfred Gerstenfeld, one of the heads of the Euroteam firm of financial consultants. Commenting on whether or not democracy can survive Israel's inflation, he replied, "Possibly, but so far no democracy has survived when inflation ran at more than 100 percent for a long time."

Although inflation ran even higher, Israel managed to stay democratic mainly due to its linkage system by which rises in the cost of living were matched by government benefits given back to workers. In other words, salaries were linked to the cost-of-living index. On the one hand, the linkage system accelerated inflation, sending prices higher and higher. But linkage prevented the distortions between various groups of the population from becoming too significant. According to Gerstenfeld, this imbalance had grown considerably in strength. On the one hand, the average Israeli wanted permanent status at his place of work, as is the rule in Communist countries. But on the other hand, he also demanded the right to strike, as if he were living in a capitalist country.
In the Middle East everyone is born with a religion. That a person “decides” to become a Christian is a very strange concept for the average Israeli or Arab.

The government of the modern State of Israel was based on the British model, with just a touch of ancient Jewish tradition. Unlike England or the United States, Israel has only one legislative house, the Knesset. Like the so-called “Great Knesset,” it consists of 120 members. Technically they are elected in a popular vote of all adult citizens at least once every four years. In actuality, Israelis do not vote for individuals but for parties. Each party puts forward a list of candidates, up to 120, and then the ballot contains the name of the party. The candidates on a party’s list are in a numerical order of priority, so, for example, if a party receives enough votes for ten seats in the Knesset, number eleven on its list goes looking for another job.

The number one man on the winning party’s list will be the prime minister. The prime minister has the option of calling elections at any time he sees fit for no other reason than that he might think it an opportune time for his own party to improve its position in the Knesset. If no election has been held for four years, then it is automatic that one be held.

Israel of the 1980s is a land of marked contrasts, and this is as true of the church in Israel as it is of politics and other areas of daily living.

The total number of “Christians” in Israel today is roughly 147,000. This total includes both believing and nominal Christians, Protestants, Catholics, and Orthodox and is less than 4 percent of the overall population. As the only country in the world with a Jewish majority, Israel is, of course, the only country where a Christian minority lives among a Jewish majority—a unique fact in world history since the first century A.D.

The largest religious communities are the oldest, and the largest of these is the Catholic, which is subdivided into Greek Catholic (or Melkite), Latin (Roman) Catholic, and Maronite. There are about 87,000 Catholics within these groups. In the early nineteenth century the Orthodox church accounted for 80 percent of the Christian population of the Holy Land. Today they are less than 25 percent. The Orthodox churches are proud of the fact that through nineteen centuries they carried the name “Christian” and preserved that name in the land during times of hardship and persecution.

The Protestants of Israel make up less than 15 percent of the total Christian population, or less than one-half of 1 percent of the total population of the country. Among those Protestants, probably 70 percent would have to be classified as nominal Christians. To complete the fragmented picture, out of the entire Christian community in Israel, there are more than sixty separate denominations, most of these, of course, among the Protestants.

The name ‘Christian’ does not carry all the same connotations in the Middle East that it does in the United States. In the Middle East everyone is born with a religion. The communities are religious communities, and thus every child is born into one of these religious communities. That a person “decides” to become a Christian is a very strange concept for the average Israeli or Arab.

This cultural difference has perhaps been brought to light more in recent years with the news of the factional fighting in Lebanon. Western Christians were undoubtedly shocked to hear that hundreds of Palestinians in two refugee camps in Beirut were systematically murdered by Christian Falange forces. The event itself was, of course, shocking enough, but the whole report took on an added sting in the juxtaposition of the words Christian and massacre.

Many well-meaning evangelical tourists have been totally misled by the

continued on page 34
Jerusalem’s Golden Gate is built above an earlier gate that could be the eastern entrance through which Jesus passed into the Holy City.

by Harold L. Wilmington and Ray Pritz

Archaeology—A Pastime. Archaeology is often considered Israel’s pastime. Thousands of Israelis on a regular basis probe and dig at the almost uncounted hills, caves, and valleys that dot the land, each one a possible hiding place for some priceless historical treasure. There are 3,500 registered archaeological sites in this little country and 22 archaeological museums.

Since the founding of the State of Israel in 1948, a number of exciting Holy Land archaeological discoveries have been reported in newspapers around the world. Only a sampling of these discoveries can be discussed here.

Synagogue in Capernaum. In Capernaum, a synagogue has been discovered where, it is believed, Jesus probably preached. Jesus ministered in the synagogue often and worked at least one miracle there, the healing of a demon-possessed man (Mark 1:21-25). Virgilio Corbo, the archaeologist who headed the excavations in 1981, suggested that this may have been the synagogue built by the centurion whose servant Jesus healed (Luke 7:1-10). The synagogue walls were nearly 4 feet thick, and the building was 60 feet wide and 80 feet long.

Sodom and Gomorrah. Have Sodom and Gomorrah been found? Walter E. Rast, of Valparaiso University, Valparaiso, Indiana, and R. Thomas Schaub, of Indiana University of Pennsylvania, excavated two sites near the eastern shore of the Dead Sea in Jordan that they strongly believe are the biblical cities destroyed by fire because of their citizens’ wickedness, as reported in Biblical Archaeological Review (Sept./Oct. 1980).

The principal site, Bab edh-Dhra, lies less than one mile east of the Lissan, a tongue-like peninsula that protrudes into the Dead Sea on the eastern shore. It was occupied during the Early Bronze Age (third millennium B.C.). Overlooking the Dead Sea from a height of 550 feet, Bab edh-Dhra was no doubt built on a bluff for defense purposes. The site consists of a town and a large cemetery. One scholar estimated that...
the cemetery is composed of more than 20,000 tombs in which more than 500,000 people were buried along with over 3 million pottery vessels. A large rectangular structure found inside the town is thought to be a temple. The archaeologists also uncovered the remains of what they believe was the altar associated with the temple.

Saint Peter's Home in Capernaum. Italian archaeologists believe they have uncovered Saint Peter's home in Capernaum, according to an article in Biblical Archaeological Review (Nov./Dec. 1982). When Jesus left Nazareth and settled in Capernaum (Matt. 4:13), it is speculated that he moved in with Simon Peter, who owned a home there (Mark 1:29). It is theorized that Peter's original house was later turned into a Christian house-church during the fourth century A.D. and an octagonal church was built over both during the fifth century. According to the excavators, the original house was located 84 feet south of the ancient synagogue in Capernaum.

Jerusalem Gate. In April 1969 archaeologist James Fleming was standing in front of the Jerusalem Golden Gate. Suddenly the rain-soaked earth gave way and he fell into a hole 8 feet deep. Discoriented but uninjured, Fleming surveyed his surroundings in the dim light that came through the hole above his head.

As reported in Biblical Archaeology Review (Jan./Feb. 1983), he saw an ancient wall below the Golden Gate. "The gate itself," he said, "is built into a turret that protrudes about 6 feet from the wall. The underground stones of the wall south of the turret were large and imposing... On the eastern face of the turret wall, directly beneath the Golden Gate itself, were five wedge-shaped stones neatly set in a massive arch spanning the turret wall. Here were the remains of an earlier gate to Jerusalem, below the Golden Gate, one that apparently had never been fully documented."

Could the Lower Gate have been the gate through which Jesus entered the Holy City? Unfortunately, it is difficult to date this underground gate precisely. According to the Biblical Archaeology Review the best archaeological evidence for dating the Lower Gate seems to be the masonry to the right of the straight joint. Most scholars date this masonry to sometime before the Herodian period, based on archaeological and historical grounds. The Lower Gate would, therefore, also date to a period earlier than the Herodian, and a date as early as the reign of King Solomon is possible.

Perhaps the most important implication of the presence of the Lower Gate below the threshold of the Golden Gate is that this area has long been identified as a location for the eastern entrance into the Temple Mount. Many Jerusalem maps show a Temple gate due east of the Dome of the Rock in the Haram esh-Sharif. The Golden Gate, however, is located about 350 feet north of this point. We now know that the location of the present Golden Gate was determined by an earlier gate.

Site of First and Second Temples. Dr. Asher Kaufman, faculty member in physics at Hebrew University, disputes the traditional view that both first and second temples once stood on the present Temple Mount area now occupied by the Dome of the Rock, a Muslim shrine. Although not an archaeologist, Kaufman claims to have explored the Temple Mount platform more than 100 times.

It is his conclusion that both ancient Jewish temples were located some 30 feet northwest of the Muslim shrine at a place now marked by a small cupola that for centuries was known by the Arabs as the Dome of the Spirits and the Dome of the Tablets. In part, Kaufman's reasons for advocating this new location are as follows:

1. Because of the ancient names for this small cupola. He suggests the title "Dome of the Spirits" may be associated with Numbers 16:22 and 27:16 where the Creator is described as the God of human spirits. To carry the assumption a step further, the Shekinah (the Glory of God) once resided in the Jewish Holy of Holies. Kaufman concludes that the second name for the cupola, Dome of the Tablets, may be even more significant, serving as a reminder that the Ark of the Covenant once contained two tablets upon which were written the Ten Commandments.

2. Because of the cupola's location in regard to the Eastern Gate. A straight line connects these two objects, from east to west. As the Eastern Gate served as the main entrance from the Kidron Valley and the Mount of Olives to the temple area itself, logic suggests the gate would probably have been built to provide the easiest and shortest route to the temple itself.

3. Because the cupola area alone stands upon a flat bedrock that protrudes from the platform surrounding the Dome of the Rock. The remaining platform area in the vicinity is paved with rough, some-
In 1981 an archaeological dig adjoining the Temple Mount, Jerusalem’s holiest site, caused a clash between Muslims and Jews.

A mysterious tunnel under the Temple Mount in an area north of the Western Wall, near the foundations of the ancient Temple, had been opened up in late summer by Religious Affairs Ministry workmen. The discovery of the secret subterranean tunnel, which was first uncovered 300 years earlier, then sealed up again, was kept secret for a month. Secrecy was maintained so as not to exacerbate relations with the Muslim authorities, who are in control of the Temple Mount.

The tunnel adjoined an enormous Crusader-built cistern that extended 75 feet under the mount. Archaeologists say it is one of perhaps dozens of such tunnels or cavities that honeycomb the depths of ‘God’s House’—Mount Moriah of the Bible—where Adam was created, Abraham was called to sacrifice Isaac, the First Temple was destroyed by the Babylonians, and the Second Temple destroyed by the Romans. For the Muslims it is the site of the Mosque of Omar, from where Muhammad ascended to heaven.

At the height of the furor over the archaeological dig, Ashkenazi Chief Rabbi Shlomo Green was interviewed on Israeli television and dropped a bombshell. He announced dramatically that the rediscovered tunnel might lead to the Holy of Holies, the Ark of the Covenant, and other Temple treasures.

Archaeologist Yigal Yadin said no one could know this, but Goren told Newsview (Nov. 10, 1981) that he had good reason to believe that the tunnel led to the Holy of Holies, and that he had found some way to find the Ark but didn’t know how long it would take. He also said he wouldn’t reveal anything more because of ‘secret and mystical reasons and also archaeological, historic and religious reasons.’ When asked if there were political reasons, he replied no.

It is against Jewish belief to reveal the real story of where the Ark is hidden. ‘The secret will be revealed just prior to building the Third Temple,’ Goren said. ‘The Ark will reveal the truth of accepting the Ten Commandments from heaven. This is the evidence of what Moses brought to the Jews. It will be the greatest testimony of what we have followed because it contains both the broken tablets and the complete second tables.’ (Moses broke the first set when he saw the Israelites worshipping the ‘golden calf.’ He went back up Mount Sinai for the replacement.)

Rabbi Adin Steinsaltz, Israel’s great Talmudic scholar, tried to interpret ‘what Goren meant to say,’ Newsview reported. ‘The Holy of Holies was part of the Temple and no longer exists. There may be a tunnel that leads to the area. We know the Temple Mount was tunneled and cross-tunneled. Even in the Second Temple times, in the first century C.E. we have information that the Ark was buried in one of the tunnels.’

Rabbi Moshe Hirsch, spokesman for the ultra-orthodox Neturei Karta sect, believes he can predict when the Ark will be discovered: ‘The world was created to last 6,000 years. Now it is 5,742, so we’re not far. The Messianic era starts prior to the end of 6,000 years.’ He believes that the Ark will appear ‘when the Messiah rules and the Temple is rebuilt.’

The rabbi of the Western Wall, Neir Yehuda Getz, who often prays in the tunnel, told Newsview: ‘The tunnel is a hint that the Ark may be hidden near there. Who can know? But at present, we don’t want to make problems [with the Muslims]. There’s no need. We’ll know when the time comes. Then there won’t be any problems.

May 1988

Israel's pastime of archaeology continues to uncover priceless historical treasures.
Blinded through a medical accident when she was just 6 weeks old, Fanny Crosby wrote hundreds of hymns that are sung throughout the world today. Following are words she wrote in 1914 at the age of 94.

I believe that no nation can rise above the level of its home life. In reading the spirit of the age I am somewhat afraid that we are breaking certain ties and permitting certain fires in the home life to die out, which is a menace to our national life. Fine furniture, buildings, and books alone never make a real permanent home. There must be a communion of souls. My home life was such that my days were guarded wherever I was. I was taught love, loyalty, and reverence for my nation and all things good and true. I know it sounds fine to shout for the flag as the standard of our country, but to stand firmly by it in the time of danger is wiser.

For many years I have watched the trend of the people, and I really do think that the home ties do not bind as strongly as in my girlhood. Many attractions quite unknown in my early days are found in every city today. Clubs and society take up so much of a mother's spare time nowadays that there seems scarcely a moment in which to do the work that ought to be done in the home. I may appear a little old-fashioned but I have firm convictions on this very vital question.

It is essential that both in home and state we should know the law of cause and effect. To turn a boat loose on yonder sound to the mercy of wind and tide would, we know, result in a ruined craft. And just as a boat needs a guiding hand, so the nation and the home need someone at the helm, or the winds and waves of the world will work havoc and disaster.

A few nights ago I was thinking over a better nation through a better home. The better the soil, the richer the crop. The stronger the home, the safer the state. If this home and nation is to endure, it must be peaceful. Peace and harmony are the prominent, polished pillars of every home and nation. Discord has blighted more firesides and crushed more nations than any other internal foe. The price of peace must be paid, or the solid marble pillar will crumble. Prosperity is the goodly child of peace.

When I was a child the New Testament had a practical place in both home and nation. During these many years my love for the Holy Bible has not waned. Its truth was not only born with me, it was bred into my life. My mother and grandmother took pains that I knew the Bible better than any other book. All that I am and all that I ever expect to be in literature or life is due to the Bible.

A Scotchman once told me that his country was greatly enriched from the use of the Scripture read around the fireside. No Christian nation can be great which ignores the sacred Book. Homes cannot exist long as permanent places in uplifting the nation if heads of the families are prayerless. Neither can the nation rise to its highest with prayerless Presidents. Our greatest Presidents have been men with unfaltering faith in prayer. The spirit in “The Cotter’s Saturday Night” by Robert Burns must be carried. “They round the ingle, form a circle wide.”

The people of the United States must know that, if the home falls, and the church is shorn of its strength, the community crumbles, the state is unstable, the nation is doomed. I am an optimist, who through the light sees the danger point. If I could direct the reading of the home, I’d save the state. If I could select the friends that frequent the home, I would secure its future. If I could bring the unseen Guest into the home and nation, I should be happy. Nothing of education or culture or breeding can take the place of Christ in the home—of Jesus in the heart. His presence alone can prevent selfishness having dominion; and where selfishness is, true happiness can never be found. But with the influence of the Master dominant, all is well.
The house where I grew up was small and simply furnished, but people always felt welcome there. We often had guests we had never met—missionaries or other visitors to our church. New acquaintances and old friends fit into the family circle almost before they realized it. No one was a stranger after he walked in the door.

That happy, relaxed atmosphere warms the home I make today for my husband and children. Beyond my desire to make "company" feel comfortable, I yearn for my family to be at ease. As they turn toward home from their various daily activities, I want them to feel they are headed for a haven, a sanctuary, the one place in the world like no other, for it is theirs. It is where they belong.

Surely, there are standards for cleanliness and neatness, but few spots are off limits (no toys allowed on the piano or its bench), and they can play, do projects, or relax in relative freedom. I don't want them to live in anxiety because I harass them to keep every square foot perfect.

If someone drops in unexpectedly, I rarely apologize for our home looking "lived in." It is. Anyway, there's a universal law disallowing someone's dropping in when everything looks perfect. The family's enjoyment of the overall setting, the relaxed atmosphere, is more important than the reaction of a visitor.

I used to put off inviting company because certain parts of the house hadn't been decorated as I planned, but I have come to realize that fellowship is more important than having people see the end of my decorating schemes.

A lot of love is passed around here. We pass it to each other and to all who cross our threshold, as we make our home a "welcome" place for our family first and our friends, too.

Lorna Walker Dobson is a homemaker and the wife of Edward G. Dobson, pastor of Calvary Church in Grand Rapids, Michigan.

A Legacy of Learning

As a teacher I have always thought of home as the primary learning center, and of the family as the catalyst for encouraging creativity, exchanging ideas, and shaping character.

Our family enjoys learning. Harold and I have spent countless hours with our five children reading, questioning, discussing, listening, memorizing, and questioning again.

We have never shied away from any topic, whether it dealt with prophecy, Arab oil, Israel's military strength, Russia's economy, nuclear power, political candidates, or the more complicated issues like dating, dealing with disappointment, finding worth in Christ.

Our family talks have run the gamut. While working for the space committee at the House of Representatives, Catherine brought us a close-up perspective on the space shuttle tragedy. James told us of the needs of New Guinea, after seeing them firsthand on a missions trip with Liberty University. Jonathan's years at Harvard exposed him to a myriad of ideas that make for lively family discussions.

Joe and Ruth bring the color of high school into our learning center. Joe's baseball pitching and Ruth's singing involve much practice, critiquing, and more practice. Of course the older children know exactly how the younger children should be doing it, and then the conversation takes on a more spirited dimension.

Most of all, our home is a place to practice the lesson we preach. Our children have heard us publicly address the importance of loving each other as Christ loved the church. In the closeness of a family circle they see the Christ we love and serve. As they reach adulthood and start their own families, we see His
What Makes a Home?

*Joy Rice Martin* is director of Jubilees for Joyful Christian Ministries, and the wife of Roger Martin, dean of Tennessee Temple Seminary.

May 1988 25
"She Hath Done What She Could"

by Blanche Gosselin

Fanny Crosby strongly disliked being called "the blind hymn-writer." Her philosophy of life was that a sightless person could do "nearly everything that may be done by those who see." There was no reason, then, to highlight her accomplishments by referring to her blindness.

By the time she was 8 Fanny had already determined what her attitude would be toward her physical condition. At that early age she wrote:

O what a happy soul am I!
Although I cannot see,
I am resolved that in this world
Contented I will be.
How many blessings I enjoy
That other people don't.
To weep and sigh because I'm blind,
I cannot, and I won't!

Almost 80 years later, she could look back on a resolution well kept. "I have always believed from my youth to this very moment that the good Lord in His Infinite Mercy, by this means consecrated me to the work that I am still permitted to do. When I remember His mercy and lovingkindness; when I have been blessed above the common lot of mortals; and when happiness has touched the deep places of my soul—I how can I repine?" she reflected in her autobiography.

Frances Jane Crosby was born March 24, 1820, in the small town of South East (now part of Brewster) in Putnam County, New York. Little is known of her father, who died before her first birthday. Her mother, whose maiden name was also Crosby, came from a related hardy stock known for its longevity. Through her, Fanny counted among her ancestors a founder of Harvard College, and Boston settlers who fought in the American Revolution.

At 6 weeks of age Fanny contracted a cold that caused inflammation of the eyes. In the absence of their family doctor, the parents called upon another physician. As a result of a wrong prescription, the infant's sight was damaged permanently. Although on rare occasions Fanny would later be able to distinguish strong color, it was diagnosed by the time she was 5 that she would never see again.

Still, she was a very normal little girl—even a rather mischievous one who liked to ride horses and climb trees and stone fences in her rustic neighborhood. "Whenever I tore my dress I managed to keep out of mother's sight until I fancied she would not notice it, which was a very rare occurrence indeed," she recalled in Memory of Eighty Years.

From South East the family moved to North Salem in Westchester County, where for five years Fanny lived among Quakers who taught her "the use of the plain language." She would later remember with gratitude the influence exerted upon her by these peaceful people.

A second move brought the Crosbys to Ridgefield, Connecticut. There the landlord taught Fanny Bible verses which she then recited in church with great delight. In those days hymnbooks were rather scarce, so deacons often composed the hymns sung by the congregation. Nurtured on the best of poetry by her mother's reading, Fanny began youthful attempts to improve on the "hymnody" to which she was being subjected.

Even as a child she had an insatiable hunger for learning; yet it was often

26 Fundamentalist Journal
accompanied by a sense of utter frustration. Who would ever undertake to educate a blind girl? In her pious maternal grandmother Fanny found both encouragement and prayerful support. Grieved by her granddaughter’s blindness, the older woman would lovingly draw the sightless child to herself, and kneeling together by an old rocking chair, they would go before the throne of the Almighty in praise and petition.

One night, after they had prayed as usual, the grandmother quietly went downstairs, leaving Fanny alone with her thoughts. It was a beautiful night. Rising, the little girl walked to the window. “Dear Lord, please show me how I can learn like other children,” she whispered to the kind Father. Immediately the weight of anxiety lifted. Fanny received “the sweet consciousness that her prayer would be answered in time.”

The announcement that she would enroll in the New York Institution for the Blind came in 1834. Shortly after, a few weeks before her 15th birthday, with mixed emotions the young girl said goodbye to her familiar surroundings, took the coach to Norwalk, and from there boarded a steamboat for New York City. She would spend 23 years at the school—8 as a student and 15 as a teacher.

Despite the painful separation from her loved ones, Fanny adjusted well to her new environment—to the point of regaining some of her childhood mischief. She was known on occasion to hide the needed pen and ink from the postman, or to deliberately drop her yarn for some special guest—like New York State Governor William H. Seward—to pick up for her. She detested math but loved poetry, music, and singing. Encouraged by her friends, she began writing secular songs, one of which, “Rosalie, the Prairie Flower,” netted the young student nearly $3,000 in royalties.

She progressed rapidly in her studies. During the 1842 summer vacation, when school authorities organized an informational tour to various cities along the Erie Canal, Fanny was among the students chosen to demonstrate that blind children could learn. To end the program which included the reading of “raised letters,” geography, history, arithmetic, and singing, she would be called on to recite some of her poetry.

One night, challenged by someone in the audience to give a difficult quotation from the poetry of Alexander Pope, Fanny won not only his admiration, but also his gift of a $5 gold piece. Not long after, Fanny also addressed a joint session of Congress when a similar group of students was sent to Washington in an attempt to impress upon the legislature the need for a school for the blind in every state.

In 1845 well-known composer of hymns and secular songs George F. Root was employed to give music lessons at the institute. Fanny soon began putting words to his melodies, so that together they wrote more than 50 songs.

Although Fanny had known a strong Christian influence since her childhood, she had never experienced a true “conversion.” Among her many friends in New York City was a schoolteacher and member of the Eighteenth Street Methodist Church, Theodore Camp. One night Fanny dreamed that the generous civic and religious leader was dying, and she heard him ask her, “But will you meet me in heaven?” Awakening, Fanny could not shake off the question: would she meet him or any other friend after she had passed from this life? In the autumn of 1850, during a city revival, Fanny accepted Jesus as her personal Saviour and Lord.

In 1858 Fanny married Alexander Van Alstyne, also a former student at the institute. Until his death in 1902, he faithfully encouraged her hymn-writing, composing the music to several of her works. Because she had already published, he insisted she keep her maiden name for literary purposes. The couple had the joy of bringing into the world a daughter, and the sorrow of losing her in infancy.

William B. Bradbury definitively helped Fanny find her calling in life. When in 1864 he asked her to write a patriotic hymn to a rather difficult melody, Fanny produced “There Is a Sound Among the Forest Trees.”

“As long as I have a publishing house you will always have work,” was Bradbury’s response to Fanny’s first commissioned hymn. His promise held true. For 40 years Fanny wrote hymns on a weekly basis for Bradbury and his successors, Biglow and Main Company.

“Take up my life-work where I lay it down,” was Bradbury’s final challenge to Fanny four years later; “and you will not indeed lose a friendship, though I am going away from you, but rather strengthen it by striving to carry out my own ideals.”

No one knows exactly how many hymns Fanny authored. Some estimate 5,000; others, 8,000. Her noms-de-plume—both masculine and feminine, married and single, some used only once or twice—are thought to have reached even to have surpassed the hundred mark. She was embarrassed, she once wrote, to let the public know how prolific were her writings, so she hid the precise number behind pen names.

Perhaps even more amazing than the volume of her work was the method by which she produced it. Fanny had an entire hymn memorized before one line of it was ever spoken or written!

continued on page 35
God knows the Seasons

Retirement? That word is simply not found in Carolyn Sundseth's vocabulary. She is too busy serving God and country, too busy participating in life.

Even when retirement comes, it will be in the form of more Christian service as she and her husband, Victor, dedicate time to short-term missions.

But this attitude did not develop when Carolyn reached her sixties. Involvement has been her lifestyle since she quit college, moved to Washington, and began to work for the government.

From there she was hired to work on the Republican National Committee Research and Writing Committee during Thomas Dewey's 1944 campaign.

That political involvement was one she didn't talk about much back home in Arkansas, where her father was head of the county Democratic party, and a registered Republican did not exist.

Widowed after a brief marriage in her early twenties, she remarried when she was 29 and had two sons in one year when she was 32. She raised her step-son as well. "Because of my background, I stayed home when they were babies, but then went back to work."

She worked with her husband in his construction business, and remained active on the political and community scenes in Colorado, where they lived and worked before their move to Hawaii in the mid-seventies.

Their future plans included short-term missionary work with "Youth with a Mission," the largest mission work of its kind in the world.

From her Hawaii political hiatus she was called to Washington to serve at the White House. Morton Blackwell asked her to consider becoming his confidential assistant. "What that really meant was an executive secretary," she explained. They prayed about the new offer and made the decision to move to Washington.
From her position as a confidential assistant she moved into public liaison work. The public liaison office does outreach work to bridge the gap between the President and special groups. During her stint with the office she worked with veterans groups, Conservative action groups, right-to-life people, Indians, women, agricultural groups, and finally as President Reagan’s religious liaison.

In the 1984 election year she was on the road almost constantly, speaking to Christian women’s conferences, churches, and Conservative women’s groups.

She has stories to tell, but more than that she has visions to share. “It didn’t occur to me that my interest in politics and my Christianity were connected in any way,” she recalled, referring to her growing awareness in 1970.

“It’s a common attitude among Christians,” she added. “But if He’s Lord of your life, He must also be Lord of your politics and of your life in the community.”

She sympathizes with the choices women must make when they are faced with both homemaking and a career. “Individuals have to settle that,” she cautioned. Like so many other complicated issues in the world of the 1980s there are no cut-and-dried rules about the situation. Although she offers no perfect prescription for women, she has addressed the problem in a speech she often gives entitled “Seasons of a Woman’s Life.”

“Often times,” she said, “young women come to me and say, ‘I’d love to do what you’re doing.’ I tell them, ‘When I was your age I was doing what you’re doing.’” She believes “God knows the seasons, and He uses us differently in the different seasons of our lives.”

How has she found the professional climate, particularly in recent years when she spoke on behalf of the President of the United States?

“I was the first woman to be the religious liaison, and I’m amazed at the favor God has given me. Gender has not been an issue—perhaps because of my age.”

Another factor is her background, a combination of political and professional experience. “I have done everything they have done,” she remarked concerning her acceptance as a speaker to men’s groups.

If her one mission is to share the need for Christians to make a political commitment based on their beliefs, another is to share her philosophy about productivity and old age. “It’s bloom where you’re planted,” she insisted. “One of the things I want to do is to encourage older people.”

But she acknowledged that her busy life has prepared her for active senior citizen years. “I guess trying to be supermom, super this and super that along with church and politics has kept me alert and going,” she said.

“We as Christians have to take a good bit of the blame for the moral state of the country because we have not been involved in the decision making.” As an example she cited local school boards and city councils. “We leave a vacuum to be filled by someone who may not share the same kind of family-oriented goals.”

Through this kind of involvement, she believes, Christians can help stem the growth of undesirable goals and programs in public organizations before the fact rather than after the fact.

She feels that women can have a great impact in their communities. “Women have a lot more influence than they think,” she insisted. Talking about local and national problems over the back fence or at work will carry more weight than most women believe. “They’ll be believed before the TV commentators.”

She explained, “Change has to come from the grass roots up. It never occurred to me when I was in Hawaii that I had anything to do with education. I had an empty nest, and my grandchildren were in Christian schools. Now I realize that any Christian who has time should take an interest. Young mothers and fathers often don’t have the time.”

Then she returned to her favorite theme. “Each of us must express his Christianity in all phases of life.” Those phases include voting, candidate support, and outspokenness on the issues, in addition to active roles on the various boards and in various governing bodies. “If we don’t,” she warned, “then we can’t complain at the results.”

What are the most crucial issues in her estimation? Outstanding is the continuing debate over abortion and euthanasia. Homosexual rights also require Christians’ attention. Now her concern is not only with the special rights sought by the gay community, but the parenthood suits filed by homosexuals in particular.

Educational controversies are also one of her major concerns. Added to that are her concerns over the deficit and the Nicaraguan problem, which creates the threat of Communism in this hemisphere.

What of her personal life? Has their Washington whirl been worth the postponement of their illusive retirement? Without a doubt. But Carolyn Sundseth gives much of the credit to her husband. “I would not have come to Washington without him. I didn’t know how much I was going to need him and his strengths.” He took on the responsibility for the house, and because of “his prayer, his supportiveness, his spirit,” she has been able to carry the heavy responsibility.

Did it place any strains on their marriage? “No,” she answered without hesitation. “He absolutely knows who he is in Jesus Christ.” Because of his character and strong self-image, she has been able to do the job God has called her to do.

She encourages others to accept God’s challenges. She knows that if she had realized all she would be required to do in Washington, the number of speeches she would have to make, the groups she would have to stand before, she would have been “scared to death.” But God’s grace has been sufficient. “It has not been difficult,” she said.

“Don’t be afraid to take challenges. God is very specific. He will give grace for what He wants you to do.”

Ann Wharton is an author and assistant professor of journalism at Liberty University, Lynchburg, Virginia.
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Handley C.G. Moule

Beloved Bishop

by Bernard R. DeRemer

Isaiah, the great prophet-preacher, had ministered effectively for years. Yet he recorded in chapter 6 the marvelous vision that transformed his life and service.

In somewhat the same way, Handley Moule knew the blessing of God upon his ministry as pastor and teacher. He did personal work in D.L. Moody's meetings in 1882, and helped to fan the flames of missionary fervor resulting from the remarkable witness of the "Cambridge 7."

Yet in spite of his constant labor and increasing influence, he knew that something was missing. Providentially, at this time he came in contact with the great Keswick movement.

At first he attended meetings with great misgivings, but the promises of God came home so forcefully that he yielded completely to the Lord. After that, new power from on high anointed his preaching, teaching, and writing.

Handley Carr Glyn Moule was born in 1841 at Fordington, Dorset, England, where his father was a pioneering pastor. The railroad was then unknown in that area. The stagecoach passing the vicarage door with a bugle blast testified to the primitive nature of the area.

Moule grew up in a godly home. The tidal wave of revival that spread across America in 1859 also affected the British Isles, and the results indelibly impressed young Handley.

He was educated at Trinity College, Cambridge, where he was a fellow from 1865 to 1881. During this time he came to realize that in spite of his rich background, his relationship with the Lord was secondhand. Profound conviction of sin resulted in his acceptance of Christ as Saviour, through his mother's influence more than any other one factor. Then he could testify to realization of the "presence, pardon, and personal love of the Lord, not reasoned, just received."

Handley quite naturally followed his father's footsteps into the ministry. He was ordained Anglican in 1888 and became assistant to his father—with the dual purpose of gaining practical and spiritual experience while living at home to help care for his aging parents. At the same time, he continued his studies.

His first sermon at Fordington asked for prayer that he might "rightly and duly teach and expound" the true gospel message in the power of God. His text was John 3:3.

When a former student asked advice on sermon preparation, Moule suggested that it would be "a relief to try—just once now and then—an unwritten sermon."

He noted that writing out one's thoughts word for word "becomes at times an almost unbearable burden." Yet it was, especially for "us juniors," a "very useful discipline."

He confessed that early in his ministry he feared "running dry," with all ideas exhausted. Further study, however, disclosed an "inexhaustible mine."

After the death of his parents, Moule was led to become principal of Ridley Hall, Cambridge, where he lectured daily, carried on all administrative work, preached at Trinity Church, and had many other duties. While living as a contented bachelor he met the one destined to be his future help meet. Mary Elliott had been born in Paris and brought up in a very Spartan manner, having to break the ice in her morning baths before meeting the rest of her family in the garden at 6:30 for a half-hour's walk before breakfast—in all weather.

Love of music and literature, and mutual devotion to Christ, drew Mary and Handley together and they were married in 1881.

Life at Ridley Hall was busy and happy. Moule was up at 6:30 to faithfully keep his "morning watch." He prayed best as he walked up and down in the garden, so could always be observed on his daily prayer path. In his unforgettable early morning expositions of the Greek New Testament at chapel, he would hold up each word and examine it as a critical scholar and loving saint.

At breakfast students discovered that Moule, far from being reclusive or aloof, was bright and witty. His sense of humor and infectious laugh endeared him to students, who listened willingly to his lectures and classroom lessons.

Of course interviews, correspondence, and other administrative details filled his day, which ended with prayers at about 10 p.m. in the library or chapel. In addition, Trinity parish sermons, classes, and visitations demanded his time and effort.

Of the 501 men who passed through Ridley Hall while Moule was principal, more than 100 went to the foreign field,
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When Bishop Westcott, coauthor of
the famous New Testament text (and
himself successor to the renowned
Bishop Lightfoot), died in 1901, the call
came (by royal permission) for Moule to
become bishop of Durham. After prayer-
ful consideration Moule accepted "in
humble reliance on the mercy and grace
of almighty God."

Moule was held in such high esteem
that the news of his acceptance received
joyous approval. He was consecrated
later that year, and delivered a memora-
ble sermon on "We preach not our-
selves, but Christ Jesus the Lord, and
ourselves your servants for Jesus' sake."

A bibliography of Moule's books,
pamphlets, and articles runs more than
seven pages, including theological and
pastoral works, expositions and com-
mentaries, and devotional and miscel-
naneous writings. His mastery of both
English and Greek and inward knowledge
of spiritual experiences made him an
ideal expositor, especially of the Pauline
epistles. Numerous Moule titles appear
in the basic library recommended by
Warren Wiersbe in his excellent Listen-
ning to the Giants—a guide to good read-
ning and great preaching.

Moule was honorary chaplain to the
Queen from 1898 to 1901, and partici-
pated in the magnificently impressive coro-
nation of King Edward in 1902 and King
George in 1911. Only three other bishops
had ever exercised this privilege at more
than one coronation.

In April 1920 Bishop Moule traveled to
Windsor Castle, though in such pain from
sciatica that his servant begged that he
return home. But nothing could make him
turn back from the summons of his king.

He preached powerfully from 1 Peter
2:4-5, though once or twice associates
feared he would break down. In the fol-
lowing weeks he gradually sank. His
nurse recalled "his humility and extreme
patience during a very trying and weary-
ing illness, and his wonderful gratitude
for the least thing done for him."

Durham Cathedral seldom in its long
history witnessed a greater service than
Moule's funeral. The archbishop of York
expressed the feelings of the people:
"Few men in our time have had more
right to sum up their life's meaning and
purpose in the words of Saint Paul, 'to
me to live is Christ.'"

Bernard R. DeRemer is a free-
lance writer in West Liberty, Ohio.
Can God Win in the Valleys?

by Handley C.G. Moule

The Syrians have said, The Lord is God of the hills, but he is not God of the valleys.—1 Kings 20:28

You will remember the incident to which these words belong. It was that remarkable time when God visited in mercy His stricken Israel, not long after the great drought which ended with the sacrifice on Carmel. The Syarians invaded the country, just when the Hebrew forces were reduced to zero, and everything seemed ready to be swept away.

It was an awful moment, not only as being dreadful in itself, but as coming after a time of sin, judgment, and mercy, and then (after Elijah’s flight) a time of failure again. Yet even then the Lord remembered His people; He put His power upon their side, and they won a glorious victory in Him.

The victory came in two parts. The first battle was on the highlands of Israel. The Syarians seem to have thought that Israel’s national God was a mountain spirit, and that if they could only get their enemies to meet them on the broad plain of Jezreel, where Israel had often been defeated before, they would carry all before them; God could not help His tribes upon the level!

But the Lord sent His prophet to say that He was jealous for His glory; His enemies should feel that He was as strong below as above; down in the plain Israel should triumph in Him.

I see in this history a word to us in regard to the hills and valleys, not of Palestine, but of life.

Human life has its hilltops, alike in nature and in grace. Whatever of itself tends to uplift or gladden us and make us feel strong is one of life’s hills.

There is the hill of youth, with its glorious possibilities and boundless hopes. There is the hill of strength and health, when we begin day by day with a buoyant enjoyment of our work. There is the hill of success. There is the green flowery hill of a happy home.

In spiritual things there is the hilltop of a glad discovery of our Lord. There is the hilltop of the Lord’s Day and of the house of God. There is the hilltop of the holy table, spread, spiritually, on the utmost heights aloft.

Now of all these hilltops the Lord is God. Hours of brightness and joy, natural as well as spiritual, belong to Him. He claims to be present in our sunshine quite as much as in our shadows; and the sunshine is safe only when He is there. The hilltops of strength are but precipices if we walk upon them without our Lord; they are as safe as He can make them if we walk on them with Him.

But life has its valleys as well as its hills. And of these too there are many sorts.

Life sinks into a dark pass sometimes, in great anxieties, or bitter disappointments; or it becomes an Achor, in which we are convinced of sin, as Israel was in Achan’s woeful case.

The Lord takes us down thither, to show us to ourselves. He puts His finger on the sins of tongue, or temper, or spirit, or deed. He makes past iniquities speak, and into which most of us find it—as Christian found it—hard to go down.

Or—and this is what history speaks of most pointedly—life looks to us not so much like a deep valley as like a broad, open plain, hot and featureless, where the land is flat and the air is faint. Our lives seem full of uninteresting duties, things of the earth, earthly, and we have to plod on from hour to hour with no positive help to our Christian lives, and, perhaps, exposed to actual opposition in the way of our walk with God.

But in the passage before us God makes it plain that He is the God of the valleys. The hills may be taken for granted; but He is jealous for His glory in the lowlands, the dangerous plains where fatigue is, and the hot air, and the malaria of the marsh, and where also the Syarians hope to bring their forces best into action.

What does the valley represent to us? Is it imagined to us by the defile? It belongs to the Lord, that strait pass where He seems to have shut us up. It belongs to Him. If we have made a covenant with Him, He will keep it with us even there.

He is the God of the valley of Achor, into which our treachery toward Him, and our defeat because of it, have brought us. He can meet us even there; such a valley is often a great opportunity for divine mercy.

If God made the Christian bondservant of those days more than a conqueror, can He not do the like for us? In the shop, or in the study, or in the daily round of most ordinary life at home, we shall find Him the God of the valley, and we shall find it good to be there.

Then, when the plain slopes down into that last valley which leads to the river’s brink, He will be the God of that valley too. He will lead us all the way across, till we come to the highlands of the other side, where we shall be forever with the God of the heavenly hills.

He is the God of the valleys. The hills may be taken for granted; but He is jealous for His glory in the lowlands.

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Israel at Forty continued from page 18

cultural difference in the definitions of the term Christian. Walking into a shop in Jerusalem’s Old City, a tourist asks the salesman, “Are you a Christian?” Flashing a big smile, the salesman gives an affirmative reply. That salesman may never have made a decision for Christ, but within his cultural context he is being totally honest. In addition, he will surely know that the right answer will be good for business. Many stories could be told about merchants exploiting the spiritual gullibility or naive of Christian customers.

Tour guides usually get well acquainted with the people on the tour bus during the course of an intensive week or more. Every tour guide in Israel has encountered countless would-be evangelists, and most have heard the gospel in one form or another many times. (The same can be said to a lesser degree of the bus drivers.) Each guide must learn to accept this as one of the hazards of the job, or refuse to work with evangelical groups. A few guides, however, have learned to turn this religious zeal to their financial profit. If they time it right, they will “have a conversion experience” a couple of days before the end of the tour, just in time to be baptized in the Jordan River or the Sea of Galilee. The announcement of the decision of the guide or driver brings waves of goodwill over the group, which is further reinforced by the baptism. It follows that tips and extra personal gifts are substantially increased. One Muslim guide, at last count, has been baptized twenty times.

The nation of Israel has a life all its own, one that has developed from the struggles and opposition its people have faced from their neighbors. Israelis see themselves as different, but no better or worse than other people of the world. Perhaps, however, they have fewer hang-ups about themselves and are more eager to live with the differences than most others.

Their often-quoted slogan, “Never Again,” could apply to more than just the Holocaust of Europe. It could mean also that never again will they be a nation without a land, a people without a place to be.

the New. Besides giving her a sound scriptural basis for her hymns, the practice of memorizing served her in good stead in developing a work technique: Fanny had an entire hymn memorized before one line of it was ever spoken or written!

On one occasion the evangelist Philip Phillips sent her 40 titles to which she was to put words for his meetings. "Not a single poem was written by my amanuensis until the whole number was complete," explained Fanny later. They were then sent to Phillips in Cincinnati, and he immediately forwarded to the writer another long list of titles. These she worked on in the same fashion.

From where did Fanny draw her inspiration for so many hymns? Sometimes the words came to her from a deep but fleeting mood; sometimes they expressed an experienced joy or sorrow. Some came to mind as she heard someone humming a tune; and still others came as she sympathized with someone who was in pain. "Instead of Me" welled up within her when she heard a child pray, "Dear Jesus, I thank you for being punished instead of me."

Writing especially between the Civil War and the end of the nineteenth century, Fanny best captured the spirit of the prevailing "gospel song"—a kind of music that was more suited than the staid church hymnody to the spiritual, emotional, and musical needs of the masses. She wrote during the era of camp meetings and revivals. Among her closest friends were men like P.P. Bliss and Ira D. Sankey, and she shared their zeal for bringing souls to Jesus. She herself often spoke at large YMCA meetings, at conventions in support of the Indian, and at rescue missions in New York City. Many of her hymns were inspired by the plight of the derelicts and the underprivileged whose cause she espoused.

Over the years she had the great joy of knowing that her hymns, translated and sung on foreign soil, brought hope and comfort around the world. Religious newspapers and periodicals carried stories of repentance and salvation initiated by one or the other of her hymns.

A young sailor refrained each Sabbath from joining in the singing of "Safe in the Arms of Jesus," because he said it was not so for him. The sea captain who weekly conducted the services on board ship prayed with him, and the following Sabbath the young man sang wholeheartedly with the rest of the crew.

In a western state, an old man who fished each Sunday near a small schoolhouse often heard from the improvised church strains of "Pass Me Not, O Gentle Saviour." One Sunday he ventured into the house of God. After an absence of 50 years.

A young actress going through a park pleasure-seeking, once heard from a nearby church the enthused singing of "Saved by Grace." It was for her a moment of grace; she repented and was saved. Later she had the opportunity of meeting Fanny and telling the hymnwriter what had happened.

An English paper reported that members of the Soldiers Christian Association used "God Be with You" and "Blessed Assurance" as passwords. To one soldier's greeting of "494," the other replied "6 farther on." These were the respective numbers of both hymns (494 and 500) in Sacred Songs and Solos.

Fanny Crosby lived up to a month before her 95th birthday. On the night of February 11, 1915, the dear little old lady died. It was Fanny's last act of selfless outreach. At 4:30 a.m. on February 12, she opened her eyes in heaven.

She was buried in the local cemetery, not far from her dear friend P.T. Barnum. It was one of the largest funerals the city had ever experienced. A simple headstone erected by friends read on top "Aunt Fanny," and on the side, "She Hath Done What She Could." Later a larger stone, also placed there by those who had been inspired by Fanny's works, gave more biographical data and the first verse of "Blessed Assurance."
ISRAEL AT FORTY
by H. L. Willmington and Ray Pritz

Israel at Forty is a concise compendium of information—a fact-filled book on modern Israel. It gives the reader the feeling that he is meeting with, and talking to, a member of the Israel Chamber of Commerce.

The book is like a miniature encyclopedia. The chapters are arranged alphabetically by topic, covering such subjects as alcoholism among the Israelis, the search for the ark of the covenant, oil exploration in Israel, the temple mount, the rebuilding of the temple. Each chapter contains rich nuggets of information that have been mined from hours of time and pages of research. The book provides readers with important information on modern Israel, at their fingertips.

This unique book, written by H. L. Willmington, vice president of Liberty University, and Ray Pritz, teacher, speaker, and lecturer at the Hebrew University in Jerusalem, brings the reader into modern Israeli life with all of its questions . . . Who is a Jew?; all of its problems . . . the West Bank; and all of its perplexities . . . economics, war, and the struggle for peace. The authors have done an excellent job in presenting an overview of the church in Israel. Few really understand the complexity of this issue. Yet, in just a few short pages, the authors have been able to capture and highlight many of the problems facing Christian evangelism in Israel. They include a section on the anti-missionary laws as well as a section on anti-missionary activities. They have also included a brief section on Jewish orthodoxy in Israel, giving the reader good insight into what Orthodox Jews believe.

To complete the book, the authors have provided the reader with a chronological overview. This calendar of events lists important dates in Jewish history from A.D. 70, the destruction of the temple, to 1985 (July 1), the creation of the new Israel shekel.

My only criticism of the book is its length, 252 pages . . . and this is not really a criticism. The material presented in some sections is too short and concise, leaving the reader wanting to know more on that particular subject. Thus, the book may well serve as an appetizer for more complete study on modern Israel and the Jewish people, which is good!

Israel at Forty should be required reading for anyone planning a trip to Israel or for anyone who has visited Israel. It is an excellent source book for anyone interested in what is taking place in modern Israel today. (Tyndale House, 1987, 252 pp., $8.95) Harold A. Sevener

An excerpt from
ISRAEL AT FORTY

The most important date of the past twenty centuries is May 14, 1948. It was on that day, at 4:30 P.M., that Israel officially became a nation again. In his book, Abraham to the Middle East Crisis, Dr. G. Frederick Owen writes of this:

"Early that morning Great Britain's flag, the Union Jack, was hauled down. During that sunny day a multitude gathered at a roped-off, guarded section of Rothschild Boulevard in Tel Aviv (the new capital). The chief rabbi leaders along with many representatives of the world press awaited. At exactly 4:00 P.M., David Ben-Gurion called the meeting to order. The Assembly rose and sang the Jewish national anthem, 'Hatikvah,' while in an adjoining room the Palestinian Symphony Orchestra played. The music had hardly ceased when Ben-Gurion rose and read in Hebrew from a firm voice, the Declaration of Independence of the new nation of Israel. The entire assemblage rose and applauded, and many of them wept (Eerdmans, 1957, p. 316)."

What joy that was! But how powerless and pitiful the new state seemed to be. In fact, the almost universal consensus was that this tiny Israeli lamb, surrounded by mighty wolves, would never survive. But survive it did! Today, by any acceptable standard, the little lamb has become a seasoned lion!

LAND OF PROMISE, LAND OF STRIFE
by Wesley G. Pippert

After serving three years as a senior UPI Middle East correspondent living in Israel, Wesley G. Pippert returned home and wrote a very informative and interesting book concerning Holy Land events as seen through the eyes of a reporter.

In a nutshell, Pippert arrives at two basic conclusions.

First, despite the pain each side has suffered, neither the Israelis nor the Palestinians work very hard for justice and peace. Both sides, says the author, must share the fault.

Second (and this is rather surprising), Pippert feels the real villain in the Middle East is the West! At first it was the British and French for deceitfully withholding Arab independence after World War I. But today, the author says, it is the Soviet Union and the United States that have turned the land into an arsenal of death. Even though he feels both Arab and Jew must bear equal blame, Pippert makes this revealing statement: 'For whatever reason, most foreign correspondents I know are now more sympathetic to the Palestinian cause than to Israel.'

Judging from his book, the author seems to place himself in this group. But, all in all, the manuscript is a good one. (Destiny, 1988, 288 pp., $16.95) H. L. Willmington
An excerpt from
LAND OF PROMISE, LAND OF STRIFE

Israel is the land of the Bible, and any news about that land touches the hearts and minds of Jews, Moslems, and Christian faithful everywhere. To the Jews, even those who have never visited there, Israel is the Promised Land, the site of the most sacred spot in Judaism, Temple Mount. . . . To the Christian, Israel is the place where Jesus was born, where He ministered, where He died and was risen. In Islam, Jerusalem is the third most holy city. The real reason why day after day, week after week, and month after month, Israel and the Middle East are page-1 stories in the Western press is that the land of Israel was the cradle of Judeo-Christian belief.

Mayor Teddy Kollek recognized this when he sought to explain why Jerusalem became great. "It enjoys none of the physical features which favored the advancement and prosperity of other important cities," he said. "It stands at the head of no great river. It overlooks no great harbor. It commands no great highway and no crossroads. It is not close to abundant sources of water. . . . It held no strategic key to the conquest of vast areas prized by ancient warring empires" (Jerusalem: Sacred City of Mankind, A History of Forty Centuries, by Kollek and Pearlman, 1972, Jerusalem: Steinmetzky, p.12).

For all this, there remains a mystery. There is an indefinable something that seems to capture those who visit Israel, even antagonists. There is a passion that grips the person who visits or lives in Israel. It is impossible to be indifferent, whether one loves or hates Israel.

"We don't possess the land," says Dr. Samuel Nissan, chief of surgery at Hadassah-Mount Scopus Hospital. "The land possesses us."

BOOKNOTES

PARENTING ISN'T FOR COWARDS
by James C. Dobson

The books James Dobson writes for parents and teachers usually find their way to the best-seller list. Parenting Isn't for Cowards is no exception. This book speaks to new parents as well as to those who have been in the business of parenting for quite some time. The message of this book is stated well in the book's subtitle: "Dealing Confidently with the Frustrations of Child-Rearing."

After surveying 35,000 parents regarding their strong-willed and compliant children, and the frustrations of child-rearing, Dobson reports the information, analyzes it, and finally provides insight in dealing with the problems of parenting. As an information provider, Dobson hopes to help parents understand their children, and thereby become more confident in dealing with them.

New... The Sugar Creek Gang on Cassette!

Popular in book form for decades, these stories are now available on cassette tape from Crown Magnetics to entertain and present Biblical truths to your children.

Each book is dramatically narrated by Paul Ramseyer to hold your child's attention.

And young children will love to play these stories of action and adventure all by themselves!

Order today by filling out the coupon below and mailing with your check or credit card number.

Or, if you prefer, call toll-free 1-800-USA-2008 or 1-800-PA2-3008.
Excellent and encouraging, this book is timeless in dealing with children. (Word Books, 1987, 239 pp., $15.95) M. Eller

MOTHER OF AN ARMY
by Charles Ludwig

From the time she was a small child, Catherine Mumford had a strong sense of justice and great compassion for those in trouble. Whether the troubled one was animal or human, intoxicated or sober, Catherine was ready to stand in defense.

This unique combination of sympathy and spunk led her to become world famous as cofounder of the Salvation Army.

Anyone who knew the frail young girl would never have believed the heights to which she would ascend. Stricken with tuberculosis and bedridden by curvature of the spine, Catherine doubted that she would ever be useful to the Lord. Encouraged by her mother, Catherine overcame self-doubt and capitalized on her strengths.

When William Booth came into her life, she was well-prepared to be the perfect mate. Standing against drunkenness, squalor, crime, and prostitution, William, Catherine, and their eight children organized a force for good that has spanned a century.

This is a story that will inspire the handicapped and the discouraged. It will cause all who read it to pause and consider the words of Christ, "Trasmuch as ye have done it unto one of the least of these...ye have done it unto me." (Bethany House, 1987, 232 pp., $5.95) Janice Delong

BORN TOO SOON: ONE WOMAN'S JOURNEY THROUGH PAIN
by Sue Engelman

Sue Engelman renders a painstakingly intimate chronicle of her difficult pregnancy with triplets, the early miscarriage of two of them, and the premature birth of the third. The account exposes the differing, and too often unfelt, medical attitudes toward the unborn as they were revealed to Mrs. Engelman at the critical stages in her experience: the physical problems and the resulting emotional turmoil of the early months; the birth of her son, Michael Tim, at 23 weeks; and his poignantly abbreviated life of a little less than 2-1/2 hours. With no doubt in her own mind that "children are people even before they are born," Mrs. Engelman recounts her own painful experience, hoping that others in doubt about the beginning point of life or about abortion as an acceptable alternative will find the right answers. Michael Tim, perfectly formed, preceded by birth at 23 weeks the widely accepted deadline for therapeutic abortions at 24 weeks. In the appendices, she offers scriptural support for her position against abortion and practical pointers for consoling parents who have suffered a miscarriage or a stillbirth. (Horizon House, 1987, 180 pp., $6.95) Teresa T. Brinkley

THE COMPLETE CAMPUS COMPANION
by Robert M. Kachur

"The editor describes his book as practical, straightforward advice from experts, as well as real-life stories of students who have wrestled with these [college-related] questions and lived to tell about it." Using insights from writers of U magazine (formerly HIS), this handbook delineates the full range of real-to-life campus pressures and pleasures. While Campus Companion often highlights scenarios of believers at secular universities (subjects pertaining to non-Christian professors and fraternities), many themes incorporate the concerns of believers on any campus (the importance of Bible study and active church involvement, as well as good study habits).

Because of its realistic treatment of the issues (including college-age illustrations and writing style), this book may be offensive to certain people. But—if filtered through these often-necessary mechanics of marketing—Campus Companion may live up to its billing: next to the dictionary, the most important reference book for the Christian university student. (InterVarsity Press, 1988, 311 pp., $9.95) Ronald T. Habermas

EVERYDAY EVANGELISM
by Tom L. Eisenman

"Everyday Ethics" may be a better name for this book. Most Spirit-filled, Christ-exalting, people-loving soulwinners would be frustrated with the first 11 of the 13 chapters.

The author’s subtitle is “Making the Most of Life’s Common Moments.” He seems to do anything but. Over and over, he gives accounts of living the Christian life in various settings, such as before neighbors, in marriage, at work, and so on. But somehow doesn’t get around to sharing the gospel. After one account of friendliness, his statement was, “We had no idea whether these people knew Jesus or not.” His means to the end of sharing the gospel most often don’t get to the end.

This book may be an overreaction to the author’s unhappy experience of alienating his parents in the early days of his Christian life. This surely will not be a model to effective evangelism that will turn the world upside down.

Every successful soulwinner knows his life must back up his lips. We don't witness by our lives but by our lips, for faith comes by hearing, not by looking. Christians must be gracious, courteous, and loving to win people to Christ. But witnessing is not winning friends and influencing people.

The last two chapters are fine, but are too little and too late to make the book a worthwhile text on evangelism. (InterVarsity Press, 1987, 152 pp., $5.95) C. Sumner Wemp

REFLECTIONS FOR WOMEN ALONE
by Carole Sanderson Streeter

Carole Streeter addresses the subject of aloneness by isolating three areas that determine a feeling of significance: a sense of person, a sense of place, and a sense of purpose. Pointing out society’s tendency to discount, ignore, and even denigrate single women, the author emphasizes their value and their ability to contribute significantly, whether in the context of individual friendships, of family, or of society. She reminds her reader that, regardless of whatever limitations she may see reflected in the faces of those surrounding her, God, not society, defines the person. Mrs. Streeter offers helpful suggestions for dealing with feelings of blame, self-pity, frustration, and inadequacy. Not evading the disadvantages of being single, she chooses to focus on how one can best use her single state as a resource. (Victor Books, 1987, 180 pp., $6.95) TTB
A Mother’s Loving Determination
by Tim LaHaye

As long as you park your feet under my table you will abide by my rules!” Those were the words of my widowed mother when I was 17 years old. They are also the words that changed my life. They were not said in malice or hostility, but through her tears.

For months, my mother had been wrestling with the problem of my being slowly influenced toward worldliness by the four buddies I had grown up with since junior high school. We had played sports together, spent after-school time together (whenever I was not working), and now I was starting to socialize with them instead of with my friends from church.

“You are going to have to break off with those boys. They are of another faith (or do not have one), and they are just having a bad influence on you.” What I did not know was that during my mother’s devotions, while she was praying about me, God had shown her that evil companions corrupt good morals (1 Cor. 15:33).

I did not like the idea of disassociating with my friends, so I ran away. But no one would feed me and provide me a bed, so after two days I returned home—on my mother’s terms. That experience changed my life.

I made new friends at my church and found they were not the “nerds” I thought they were. In fact, one of them worked with me in the Lord’s service for almost 15 years. The other set of friends? One spent 16 years in the penitentiary for writing bad checks, and one has been divorced at least twice. I have lost contact with the others.

A lifetime later, I rise up to salute my mother! I wish that kind of loving determination would be exercised with every Christian young person during that precarious period of life. Have you noticed the kind of friends your children are running around with lately?

The Book Our Mothers Read

We search the world for truth.
We call the good, the true, the beautiful,
From graven stone and written scroll,
And all the old flower-fields of soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.

—John Greenleaf Whittier

Here’s to the Ladies

“Twas a woman washed Christ’s feet with tears and a woman that anointed his body to the burial. There were women that wept when he was going to the cross and women that followed him from the cross and stayed by his sepulchre when he was buried. They were women that were first with him at his resurrection morn and women that brought tidings first to his disciples that he was risen from the dead. Women therefore are highly favored.”

—I have often had occasion to remark the fortitude with which women sustain the most overwhelming reverses of fortune. Those disasters which break down the spirit of a man and prostrate him in the dust seem to call forth all the energies of the softer sex and give such intrepidity and elevation to their character, that at times it approaches sublimity.”

—John Bunyan

“Honor women! They entwine and weave heavenly roses in our earthly life.”

—Johann Schiller

“You are a person of the greatest importance when you are a mother of a family. Just do your job right and your kids will love you. And for that love of theirs there is no satisfying substitute.”

—Ethel Waters

His Eye Is on the Sparrow
When I was a young boy, my family gathered around the kitchen table every morning before breakfast. Dad would open his old Bible, tattered and worn from use, and begin to read. My young mind frequently wandered during unbearably long passages. (Dad never omitted any part of the Scripture, not even the detailed genealogies.) Keeping my eyes open and maintaining an appearance of interest took determined effort.

At last the reading would end and the prayer begin.

Dad's was not a simple prayer, but extended to missionaries in a dozen different lands, to our pastor and his family, to politicians at all levels and of all parties, to every relative whose name he could recall, to our neighbors, to fellow workers, and finally, to Mom, Sam, Charles, and me. The prayer concluded with thanksgiving for the food we would at last be able to eat.

Family worship time was a routine part of every day, as certain as church on Sunday and school on Monday. In spite of what sometimes seemed to be an ordeal for my brothers and me, we knew that the gathering was a pleasurable necessity for Mom and Dad. We never questioned their complete faith in God's Word and their total trust in their communication with Him.

At other times we gathered around the table to be apprised of an illness, an impending decision, a problem at work, or some special need of a friend or relative. Dad would pick up his revered Bible and read Matthew 18:19-20. Afterward we joined hands, and Dad asked God to intervene in the problem.

We knew that Dad had communicated with God and that they had come to an agreement. Before many hours passed, that fact was verified by a phone call or a visit with the one in need.

For Mom and Dad it was not a miracle; it was just expected.

At the time we did not realize what a powerful influence these family meetings had on the shaping of our lives. All three of us boys eventually went off to Bible college and entered full-time ministry or active lay-ministry.

Once we left home, we became fairly scattered and were able to return only once or twice a year. On those occasions we gathered again, without question, around the kitchen table before breakfast. Dad would open the same old Bible. Yes, the genealogies were still there. And yes, some of the grandkids appeared to have that wandering look in their eyes. But now, out of love and appreciation for a saint of God, I listened attentively to Dad as he read. As I looked around the table, the words of the psalmist came to life.

"Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.

Behold, that thus shall the man be blessed that feareth the Lord. . . . Yea, thou shalt see thy children's children, and peace upon Israel." (Ps. 128:1-4, 6).

God had blessed Dad for his faithfulness and obedience. But even more, I thought, how blessed we...
were to have been raised in a home where the kitchen table was the altar of God.

After Dad died, Mom continued the tradition. Her day does not begin until she has brought before God the names of her three sons and their wives, her eight grandchildren and their mates, and her three great-grandchildren. With confidence we, her family, enter each day knowing that her prayers have prepared the way before us.

Because of her spiritual strength, there are times we call to ask Mom to pray for our special concerns. A few years ago our oldest son, Tim, was going through a spiritual battle. We called Mom, told her about his struggle, and that he was going to a church camp. We asked her to please pray that he would respond with some strong commitments.

A few days later we received a letter from Mom.

I have really been praying today and claiming the promises of God. I have claimed Isaiah 54:13 and 14 and Isaiah 59:21 for others. This is how I read it or say it.

“And all my children shall be taught of the Lord; and great shall be the peace of my children. Righteousness shall they be established: they shall be far from oppression; for they shall not fear: and from terror; for it shall not come near them.” Mom had underlined words to emphasize her personal application of the promise.

Mom’s letter continued, So I am still claiming that all our children, grandchildren, great-grandchildren, and as many as God shall send, will know the Lord and serve Him. I am believing Tim will come from camp filled with God and wanting to serve Him and do His will. Praise the Lord. He is faithful.

Mom’s covenant with the Lord! This was the first time she had revealed the existence of the long-held covenant. The tears flowed as my heart wept, out of gratitude for a mom who loves her family so much and believes in the Lord so much that there is no doubt that God will honor His Word for as many of her descendants “as God shall send.” What a sense of security that provides!

God heard Mom’s prayer for Tim. At camp and during the next several months, he made a commitment to God stronger than ever before.

We know that Mom will not always be here to intercede for us. The torch of responsibility must be passed from generation to generation. So I must assume the awesome responsibility and begin now to pray for grandchildren and great-grandchildren who have not yet been born, and covenant with the Lord that the words He puts in my mouth shall not depart out of the mouth of my seed’s seed from henceforth and forever.

“Thank You, Lord, for being a covenant-keeping God so that we can say with confidence, ‘If You said it and I believe it, it shall be done.’ I do believe Your promise to keep my descendants. I, too, covenant with You for their eternal and temporal well-being.”

William C. Middlebrook
The Tea Party

ANGER surged through me. I set my jaw and prepared to send Christina home in no uncertain terms.

"Chrixy, please come here!" I ordered. This time I would really let her have it. Someone must confront this child about her lies, her conniving behavior, her language. If I let her continue to act this way in our yard, my own three boys will think it is OK for them too.

As I began to speak, my own words left me stunned. A strangely calm and quiet voice said, "Christina, would you like to have a tea party with me?"

I flung open the lower hutch door as I spoke, revealing eight china demitasse cup and saucer sets. "My mother gave these to me. Each one is different. You may choose whichever one you want to use. Then pick one for me, please. I'll get the hot water."

I filled the teapot and put sugar and milk in the small china bowl and pitcher. "We can have some cookies with our tea," I said evenly as I placed everything on a small tray. "Let's go into the living room. A real ladies' tea party would not be in the kitchen."

"Would you like milk in yours?" I asked. The usually talkative child nodded silently as she perched gingerly on the edge of the sofa across from me. Wide-eyed, she watched me offer the dainty cup and saucer. Suddenly her head dropped and she sobbed quietly.

"What's wrong?" I asked. The sobs continued. My words of comfort and assurance were only mildly effective. Although she eventually finished her tea and picked at a cookie, my question remained unanswered. But I knew the answer. She could have handled anger and scolding, harsh criticisms and rejection. To these she was accustomed. But she could not handle love. She did not know how to respond.

Christina left and I was momentarily alone with my thoughts. I felt as if I had just watched the whole scene on stage. I was the observer, not the participant. The one who reached out in love to a child in such desperate need—that was not me. I had been ready to send her packing. I was only a channel. Now I saw this 6-year-old girl through new eyes.

This is too good to be true, I marvelled as I read: "Christina...Follower of Christ. Do you know what that means? Do you know who Christ is?"

The brief words about this Jesus who loves us seemed so inadequate when she bounced in a few days later to say they were moving. "But Lord, we just got started," I wailed silently. "How can I know if she understood anything I said? And there is so much more to say."

But it was not my job to continue. My job was to sow these few seeds. Someone else would cultivate, and I might never know the result.

I flipped pages. "Oh, Christina! Your name means something. It means special!"

"Do you think we could have another tea party today?"

My demitasse cups enjoyed great demand during the next week. I wondered how to reach her, how to let her know about this love that was coming through me, but not really from me. During our third tea party my eyes caught on a book lying on the table. "Christina, I just bought this book about names."

Shall we look yours up to see what it means? Everyone's name means something.

She watched eagerly as I flipped pages. "Oh, Christina! Your name means something really special!"

"How can I know if she understood anything I said? And there is so much more to say."

But it was not my job to continue. My job was to sow these few seeds. Someone else would cultivate, and I might never know the result.

Before she left, I made Christina a small poster with her name and its meaning to hang in her room. The next day she ran over with a glossy picture salvaged from an old calendar—her gift to me.

Sometimes, when I look at my demitasse cups, I think of Christina...
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God knows all about us and He loves us anyway. Can we love Him with the same kind of love? The more we know about God, the more our relationship with Him requires that kind of love.

Our first knowledge of God is as Christ the Saviour, and we easily love the Iamb of God who has saved our souls from hell and preserved us for eternal paradise. Growth as a Christian later reveals to us all the other attributes of God, and the other aspects of our relationship with Him.

We are told that God is our creditor, and we hear much about the debt of love we owe. This is, of course, not true. Paul said if we are debtors, our salvation is not of grace (Rom. 4:4).

Owing love is only one reason people sometimes give for loving God. Whenever that question is asked, the answers are varied and always reasonable. Anytime the response is, “I love God because He’s so good to me,” you can be sure someone is listening who is thinking, “I wish God was that good to me.”

God is no doubt pleased when His children love Him for His goodness. “The Lord is good to all” (Ps. 145:9). “Surely goodness and mercy shall follow me all the days of my life” (Ps. 23:6). “Every good gift and every perfect gift is from above” (James 1:17).

Some children may love their parents only because the parents are good to them. Good parents are easy to love—a father who praises without criticism, who gives without resentment or grudge, who protects from harm, and never asks for anything in return, or a mother who smiles and hugs a lot, bakes cookies, and buys lavish gifts. Easy to love. When pain and punishment enter the picture, what happens to love? Real love and devotion can stand the test. Most children will still love and cling to abusive parents. They will even lie to protect those parents, because they love them anyway.

How real and childlike is our love when we become aware of some attribute of God that makes us uncomfortable? If we discovered that our best friend was a mind reader, we would probably avoid him as if he had
Although some prefer the loving God who smiles benignly and bestows only blessings from above, God also brings trials into our lives.

are come upon you, which the Lord your God promised you; so shall the Lord bring upon you evil things’ (Josh. 23:15). Job saw the hand of God in his sorrows. "Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips?’ (Job 2:10).

The Lord gave, and the Lord hath taken away’ (Job 1:21).

How could these men continue to love God anyway? Moses served with devotion right up until his death, even though he knew he could not go into the land of milk and honey. The consequences of David’s sin followed him all his life, with one evil after another, yet he praised God—seemingly with every breath—as evidenced in the many psalms of praise he wrote.

Job accepted, without murmuring, all that happened to him. Some believe that Satan was responsible for Job’s sorrows, quoting Job 1:12: ‘The Lord said unto Satan, Behold, all that he hath is in thy power,’ and believing that God would never do such a thing. However, ‘the fire of God . . . fallen from heaven’ (Job 1:16) burned Job’s sheep. ‘A great wind’ (1:19) killed the young men, and Satan does not control the wind. God does. ‘He causeth the wind to blow’ (Ps. 147:18). Chaldeans stole Job’s camels and killed his servants. ‘For, lo, I raise up the Chaldeans . . . which shall march through the breadth of the land, to possess the dwellingplaces that are not theirs. They shall come all for violence’ (Hab. 1:6, 9).

The most valid reason for loving God is given in 1 John 4:19. ‘We love him, because he first loved us.’ That moved David to sing God’s praises in spite of everything. Having received both good and evil from God, he knew that God loved him, because God.

leprosy. God is a mind reader we cannot avoid. ‘Thou understandest my thoughts afar off’ (Ps. 139:2). ‘No thought can be withheld from thee’ (Job 42:2). Can we love and embrace someone who knows our most secret thoughts? Someone who would be able to discern that our love is a pretense, that perhaps we do not even fully comprehend the precious magnitude of what He has done for us, that we in fact sometimes doubt His very existence?

Then we become aware that God is a judge. Our judge. We do not like to be judged for what we do. We walk in the laws of the land to avoid going before the judges in our courts, who determine if our actions are wrong and mete out punishment when we are guilty. We cannot avoid God’s judgment, and we cannot hide our actions from Him. ‘God shall judge the secrets of men’ (Rom. 2:16). ‘He shall judge the world . . . he shall minister judgment’ (Ps. 9:8).

God’s judgments are severe. He refused to allow Moses to enter the Promised Land because of one single disobedience. David’s sin caused God to take the life of his infant son. David’s son Absalom sought to kill him, and even though David prepared plans for a temple for God, and accumulated the materials, the privilege and honor of actually building the temple went to his son Solomon. Eli the priest lost his two sons because of their sin.

‘No chastening for the present seemeth joyous, but grievous’ (Heb. 12:11). God is a stern taskmaster, but He is so because He loves us. ‘For whom the Lord loveth he chasteneth’ (Heb. 12:6). He has brought great calamity upon His children throughout the history recorded in the Bible. Although some prefer the loving God who smiles benignly and bestows only blessings from above, God also brings trials into our lives. He does not want us to doubt the origin of our troubles and sorrows. He tells us Himself through two of His prophets. ‘Shall there be an evil in a city, and the Lord hath not done it?’ (Amos 3:6). ‘I make peace, and create evil: I the Lord do all these things’ (Isa. 45:7). (Evil, in this sense, is calamity, not sin.)

Joshua recognized God’s sovereign hand in calamities. ‘Therefore it shall come to pass, that as all good things...
LBN Wins Four Angel Awards

Liberty Broadcasting Network won four Angel Awards at the Religion in Media ceremony in Los Angeles on February 16. The network's original productions of “The Execution,” “Sword of Victory,” and “The Reynard Valdez Story” each won in the national television commercial category. “The Execution,” a two-minute spot produced and directed by Bob Lauro, coproduced and written by Barton Green, portrayed an innocent prisoner being led to his death in the electric chair. Upon entering the room of execution he cries, “I can't take the rap for everybody!” At that point the scene immediately goes black and the words “...but Jesus did” appear. The 60-second spot “Sword of Victory,” written, produced, and directed by Alphonso Wesson, portrays a battle between two fencers. As the two clash, the voiceover instructs, “In life you will face many battles. Whether you win or lose depends on how well you use your sword...”

The 11th Annual Angel Awards also presented LBN an international television award for “Don't Close Your Eyes.” Written by John Faulk and Warren Marcus, produced by Sheri Brown and directed by David Mullins, this 60-minute special featured Dr. Jerry Falwell and Manhattan's Tom Mahairas presenting the plight of the homeless. Eleven days after its airing on December 13, 1987, a fully operational soup kitchen opened in New York, under the direction of Manhattan Bible Church.

The four Angel Awards were the first to be presented to the two-year-old Liberty Broadcasting Network.

Fifteenth Annual Commencement

To the cheers of family and friends, 900 graduates will proudly accept their diplomas from Dr. Jerry Falwell on May 2.

For the first time Liberty Baptist Theological Seminary will be graduating students with a master of arts degree in religion. Other new programs with first-time graduates are the bachelor of arts degree in philosophy and a bachelor of science degree in human ecology education. Several honorary doctorate degrees will be presented.

Dr. Falwell will address the graduates and their families at the baccalaureate service at Thomas Road Baptist Church on May 1. He will encourage them to keep Jesus first in their lives as they pursue their future vocations, building on the strong foundation they have obtained at Liberty.

Laurie McCauley

Calendar

May
2—LU Graduation
9-20—LU Modarals I and II
16-June 2—LIGHT '88 Campaign to the Orient
28—Liberty Godparent Home Celebration
Liberty Takes on Notre Dame

In an attempt to raise $10,000 for the Muscular Dystrophy Association, the LU Student Government Association, through the Office of Student Activities, sponsored "the world's largest game of musical chairs" on April 9. At least 8,000 entrants from LU and area schools and businesses participated in Lynchburg's project "No Empty Chairs for MDA" on Liberty's North Campus. The Guinness Book of World Records lists the University of Notre Dame as having 5,151 participants.

The set-up included 40 stations of 200 chairs each. At the end of every music round one person was left standing from all 40 stations. As the stations had fewer players remaining, they combined until a single player was left.

LM

Liberty Godparent Home Sponsors Open House

Balcons, popcorn, clowns, games, and music make up the festivities on May 28 when Liberty Godparent Home invites the community for "A Celebration of Life." Babies age 3 and under attending the celebration may participate in Baby Olympics—games suited to their abilities. Over 100 babies participated last year.

A picnic and concert on the grounds serve as a backdrop to a host of fun-filled activities for children. Area businesses donate items for public auction, and the proceeds help finance special projects for the Godparent Home. The public is invited.

During the Liberty Godparent celebration babies enjoy an ice cream eating contest.

Rodney Gage: In Touch with the New Generation

Following in his family's footsteps, Rodney Gage has joined his father and three older brothers as a full-time evangelist. In touch with today's teenagers, Rodney, 22, is committed to take the gospel across America and around the world to reach this generation of young people.

"Drugs, sex, alcohol, rebellion, and suicide are just some of the problems kids face today," Rodney says.

After graduating from Liberty University this year, Rodney plans to enroll at Southwestern Theological Seminary in Fort Worth, Texas, and continue the evangelistic and revival crusades he began as a student. His schedule is filling up with weekend revivals, week-long church crusades, and area-wide meetings. He has already seen over one thousand decisions for Christ this year. A recent crusade at Carmel Baptist Church in Richmond, Virginia, saw 86 decisions and 61 professions of faith in one weekend.

"Rodney Gage is one of the most dynamic communicators I've ever heard," says Jack Graham, pastor of the First Baptist Church of West Palm Beach, Florida. "He preaches in a manner well beyond his years," adds James Merritt, of the First Baptist Church of Snellville, Georgia.

Even as a student, Gage made an impression on faculty and students alike. Carl Diemer, assistant dean of Liberty Baptist Seminary, says that Rodney is a "young man of integrity, spiritual discernment, and vision." Sumner Wemp, vice president for spiritual affairs at Liberty, adds that Rodney "has the unusual touch of God upon his ministry with a consuming burden to win people to Christ."

Gage made a profession of faith as a child, but was not really saved until two weeks prior to his high school graduation. Hearing his brother's testimony made Rodney realize he was in need of a real experience with God in his life.

"I had been going through a phase of 'doing my own thing,' and I knew it was wrong," explains Gage. "After hearing my brother's testimony I became convicted, and I knew the only way I could turn was toward Christ." Afterwards, Rodney soon felt the call to evangelism. Surprisingly, his father tried to talk him out of it.

"Dad stressed how difficult it is, that it is a hard life, and that all the odds are against an evangelist. He was just trying to make sure this was God's calling for my life. I had to be sure it wasn't just a family thing where I followed my father and my brothers."

This summer as Rodney moves to Fort Worth, Texas, to launch his full-time ministry as an evangelist, he also plans to initiate a public school assembly program dealing with drugs and alcohol abuse.

To contact Rodney Gage, write to Box 156, Euless, Texas 76039 or call (817) 267-3537.

Angela E. Hunt

May 1988 47
LIGHT Travels to the Orient

For 13 summers LIGHT Ministries, part of LU's missions program, has conducted foreign evangelistic outreaches involving Liberty students in practical missionary endeavors.

This year during three weeks in May and June, LIGHT Ministries will direct three musical teams and two children's ministry teams in an exciting missions trip to eastern Asia.

The outreach begins in Japan, whose population of over 120 million is less than 3 percent Christian. The group will proceed to South Korea, site of the 1988 Summer Olympics and a nation experiencing significant church growth. The campaign extends to the turmoil-stricken Philippines where the gospel is still welcome.

The teams work with missionaries and local churches in presenting the gospel. Individuals led to the Lord are discipled by local congregations.

"We are excited for the opportunity to minister to Mainland China for the first time. We believe God is going to use us to make an impact for Christ. We are asking God to break our hearts to the needs of the people," said Vernon Brewer, director of missions.

Howard Erickson

Church Attendance Triples Due to Super Conference

Church attendance more than tripled for Tanglewood Baptist Church since their pastor, Carl Whorley, attended the evening sessions of TRBC's 1987 Super Conference. After the conference he immediately practiced the principles concerning church growth that he had learned. Whorley has knocked on approximately 700 doors and called about 300 people per week on the phone.

Before Super Conference his church attendance averaged around 26. He recently had his largest Sunday with 86 in attendance.

Pastor Whorley said, "If three evenings and learning 10 principles can do this, imagine what would have happened if I had attended the entire conference."

Baily Alston electrifies Liberty gym.

LU Flames Burn Their Way to Division I

The LU basketball programs will take a giant step forward as they move to Division I. Head coaches Jeff Meyer (men's) and Mike Goad (women's) have recruited quality players and upgraded their schedules. For 1988-89, the Flames percentage (88%). At one point during the season, Mercer was the nation's fourth best free-throw shooter.

Baily Alston attended high school in Henderson, North Carolina. His first college season at Division I began at Rutgers University. Since transferring to Liberty, Alston has electrified Liberty gym. For 1987-88 Alston was named to the all-conference team while also selected as the conference's "Player of the Year." He ranks among the top five in the nation in scoring (Division II, 26.3), and he led the Flames with a shattering 25 dunks. Averaging 34 points a game against Division I opponents, Alston feels he is ready to meet the new challenge ahead.

Kristi Mercer shoots for the goal.
Contemplating the purchase of electronic keyboards? Then consider the Kurzweil. This keyboard is more than just a synthesizer. It is a digital instrument that actually has the sound of a real piano, strings, horns, and percussion on computer chip. Several modes are available to fit any musical format.

“For our national TV outreach we have never had any instrument enhance our music so much. You should seriously consider the best—the Kurzweil.”
—Robbie Hiner
Director of LBN Singers for the Jerry Falwell Ministries

For price information and a sample of what the keyboard can do, please contact: Gregg Duff, Kurzweil Music Systems, 411 Waverley Oaks Road, Waltham, Massachusetts 02154.
Lead, Follow, or Get Out of the Way

by John T. Sargent

"Lead, follow, or get out of the way" read the sign in the regimental commander’s office when I checked in at Second Marine Division, Camp Lejeune, North Carolina, as a young Marine second lieutenant.

I had not been a Christian very long, but that sign made a long-lasting impression on me—one that has had great impact on my life and ministry in reaching servicemen for the Lord Jesus Christ.

I was raised in a military family, and served 17 years in the military myself. Through those experiences the Lord clearly taught me that young people are looking for someone to follow—someone who knows what he believes, believes it enough to live it, and will not back down in the face of difficulty and adversity.

Committed Christian leadership is the key to success in the Christian life, in the ministry, and in the future of this country. It is the key to reaching young people, who are the future of this country, for Christ.

Young military men and women are probably more open to the gospel than most people in the world. They are away from home for the first time, homesick, adjusting to the rigors of military discipline, and finding out how difficult it is to stand on their own two feet. Most are sincerely searching for the answers to life’s big questions. All this works together to open their hearts to the Lord.

If a Christian does not get to them first with the life-changing message of the gospel, the Devil will be there to offer them his lies about the world and the flesh.

In Missions to Military we use the old-fashioned method of aggressive soul-winning. Then we begin the discipleship process by taking our young Christian servicemen to a local, Bible-believing church where they are baptized and begin growing through fellowship with believers.

Through weekly Bible studies in the barracks, we emphasize Scripture memorization and stress the practical application of Scriptural principles in their daily lives. Meeting where the servicemen live provides a superb opportunity to reach their buddies.

Why do we do this? The primary reason is to encourage young servicemen to consider going to Bible college when they leave the service, to be trained as the pastors and missionaries of tomorrow—who will be instrumental in reaching this world for Christ.

Many of the servicemen have no plans for the future after military service. They will go to Bible college when they see that the Christian life is real, and feel that if the Lord can get them through military service He can get them through anything. Christian leadership in their young lives will greatly influence their decision.

Christian leadership is a committed Christian life.

Christian leadership is a life of daily Bible reading and prayer.

Christian leadership is a life of leading by example in soulwinning.

Christian leadership is a life of leading by example in discipleship, and pouring one’s life into others.

Christian leadership is a life of leading by example in supporting the pastor and the local church.

When people are dying and going to hell faster than we are reaching them with the gospel, the only choice we have as Christians is to "Lead, Follow, or Get Out of the Way!"

—John T. Sargent is a missionary with Missions to Military in Alexandria, Virginia.
Circle of Neglect

The church spends a surprising amount of time looking for new members...I was one. Do you remember me?

I am the fellow who placed membership and really felt accepted. I came to every service, gave generously, and truly thought I was considered one of the flock.

Yes, I came to every service and every meeting, but no one even noticed. I tried to get acquainted and be friendly, but everyone seemed to have his own circle of friends. Several times I tried to sit and talk with different groups, but I was almost completely ignored.

I hoped someone would put me on his work list, or let me join one of the committees, or perhaps take part in some of the activities. But no one ever did.

Finally, because of illness, I missed several services. When I returned no one asked me where I had been. They did not seem to care whether or not I came.

The following month I stayed home to watch some big sporting events. When I returned not a single member asked me where I had been.

I am a respectable family man. I hold a good job and love the community I live in. Do you know who else I am? I am the member who never came back to church.

Christian Leadership
Believe That You Can

When I was a small boy my mother read to me the story of The Little Engine That Could. I never forgot it. When my children were born, I found a copy of the book for them.

As the story begins a train full of toys needs to be pulled to some boys and girls who live on the other side of a mountain. The engine that was to pull the train broke down, and attempts were made to find another engine to pull the toys, but none could be found.

Finally, they came across a very small blue engine, but alas, the engine was so small that no one thought it could pull the train over the mountain. The little engine had never tried to go up the steep mountainside before, but as it saw the sadness on the faces of the little children it said, “I think I can. I think I can. I think I can,” and hitched to the little train. The little engine tugged and pulled and slowly began to move. Puff, puff, chug, chug, went the little blue engine, “I think I can—I think I can—I think I can...”

Up, up, up. Faster and faster the little engine climbed until at last it reached the top of the mountain. The boys and girls cheered with joy that the little engine had climbed the mountain and brought the toys across. The little blue engine seemed to smile as it puffed steadily down the mountain, and appeared to be saying, “I thought I could. I thought I could. I thought I could.”

What do you want out of life? Whatever it is, you will never get it unless you believe that you can. You will never reach your goals, whatever they are, unless you believe you can. If you are to have success you must want it. You must have a burning desire for it. Success is achieved by people who maintain a positive mental attitude. You must never give up. Your future is determined by what you do with what you have. Pete Gray had only one arm, but succeeded in playing one year (1945) with the Saint Louis Browns professional baseball team. You must see the glass half full, not half empty.

A positive attitude is essential to your success. A negative attitude not only makes you and those around you miserable, but also ensures your failure. Never forget Philippians 4:13: “I can do all things through Christ which strengtheneth me!”

God wants you to succeed in His work. If you trust God and believe that you can, you have taken an important step toward success.

Glenn Sumrall

Find another engine to pull the toys, but none could be found.

Finally, they came across a very small blue engine, but alas, the engine was so small that no one thought it could pull the train over the mountain. The little engine had never tried to go up the steep mountainside before, but as it saw the sadness on the faces of the little children it said, “I think I can. I think I can. I think I can.”

Hitch it to the little train. The little engine tugged and pulled and slowly began to move. Puff, puff, chug, chug, went the little blue engine, “I think I can—I think I can—I think I can...”

Up, up, up. Faster and faster the little engine climbed until at last it reached the top of the mountain. The boys and girls cheered with joy that the little engine had climbed the mountain and brought the toys across. The little blue engine seemed to smile as it puffed steadily down the mountain, and appeared to be saying, “I thought I could. I thought I could. I thought I could.”

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Glenn Sumrall
We Asked
John MacArthur, Jr.

What are five character traits of a good pastor?
Spiritual integrity, servant spirit, love, humility, and courage.

What are your favorite books of the Bible for preaching? The New Testament.

What do you enjoy most about your job? Systematically studying the Word of God in such a fashion to conform my heart to it and then proclaiming the discoveries to others for their edification.

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Sound in the Church

Fundamentalist churches come in all shapes and sizes. The size, geometry, reverberative characteristics, aesthetics, and to some extent the nature of the music program, govern the optimum choice of loudspeaker systems. Unfortunately, the budget can also play a major role. To complicate matters, these factors generally interrelate.

Typical guidelines for loudspeaker systems follow:

Avoid placing loudspeaker systems to the sides. Today's standards are to give the illusion that the sound is actually coming from the platform. With human ears in the horizontal plane, listeners can immediately detect laterally displaced sound sources, which can kill this desirable illusion.

Do not place loudspeaker systems behind the microphones. Available gain before feedback is drastically reduced by this mistake.

Look for loudspeaker elements, whether separate components or prepackaged units, that embody the constant directivity horn technology. Without it, uniform coverage is almost impossible.

Evaluate your usage of prerecorded accompaniment. Realize that the quality of prerecorded accompaniment tapes has advanced from abysmal to very good. Once it shifts to the CD and DAT digital formats, it will be outstanding. Realistic and natural playback of these new format recordings demands high quality loudspeaker systems with extended bass response. If prerecorded accompaniment is not a factor in your church, and only voice will be used through the system, extended bass response is not needed.

Investigate the possibility of stereo capacity in your facility. The new prerecorded tracks just referred to will be stereo, so it is desirable to take full advantage of them. Stereo reinforcement also does wonders for the choir.

Today nearly all mixing consoles are stereo already, so obtaining stereo capacity does not necessarily add much to your cost.

Determine whether you plan to use electronic keyboards or the new generation of digital organs through the system. If you do, the extended bass response previously referred to becomes critical.

If your auditorium is quite reverberant, call for help. Improper selection and placement of loudspeaker elements in a reverberant space can destroy intelligibility at worst and seriously degrade the quality of the signal at best.

Beware of hard, flat, back walls or flat balcony faces. These surfaces, if more than 50 to 60 feet back, can produce extremely annoying echoes toward the front of the church. Give considerable thought either to keeping reinforced energy from reaching these surfaces or to acoustic treatment to keep them from reflecting it.

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BIBLE FACTS

And I saw a new heaven...

1. The menorah, or seven-branched lampstand fixture, is there (Rev. 1:12; 4:5).
2. The holy ark of God may be there (Rev. 11:19).
3. The main street of the city is composed of transparent gold (Rev. 21:21).
4. The city will shine with and be enlightened by God's glory (John 17:24; Rom. 8:18; Rev. 21:11; 23; 22:5).
5. It is a place of holiness (Rev. 21:27).
6. It is a place of beauty (Ps. 50:2).
7. It is a place of unity (Eph. 1:10).
8. It is a place of perfection (1 Cor. 13:10).
9. It is a place of joy (Ps. 16:11).
10. It is a place for all eternity (Ps. 23:6; John 3:15).

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For help with specific church sound questions, call John Westra at (800) 222-6460.
Evangelist Jack Van Impe celebrates 40 years of ministry! God has allowed Van Impe to reach around the globe with the gospel through a multifaceted ministry. Weekly television, prime-time television specials, international radio broadcasts, an international prison ministry, citywide crusades, a bimonthly magazine, recordings, books, and other literature have all been used to bring about a tremendous harvest of souls.

This year's schedule includes several citywide crusades and a national tour of friendship banquets. On May 20 a special “This Is Your Life” banquet will bring friends and loved ones who have influenced Van Impe's life and ministry to share special memories with him.

May 8-14 is National Nursing Home Week. About 1.5 million Americans are in nursing homes. According to estimates, up to 50 million Americans alive today will spend their last days in nursing homes.

To create an awareness of the opportunity and obligation of ministering to the spiritual needs of nursing home residents, the SONshine Society of Lynnwood, Washington, is offering a step-by-step guide to nursing home ministry free upon request. The Society, founded in 1973, recruits, trains, and equips concerned lay Christians for this ministry. To request your free “Power Packet,” write SONshine Society, Box 327, Lynnwood, Washington 98046-0327.

The Israel Connection is a mail-order catalog of books, music, and gift items. Products include a video Hebrew course and books about Israel, Judaism, the New Testament church, Bible studies, prophecy, the feasts, Jewish-Christian dialogue, anti-Semitism, and the Holocaust. An excellent resource for messianic literature and music, and for Christians who want to understand their Jewish neighbors better. For more details, write The Israel Connection, P.O. Box 2286, Grand Rapids, Michigan 49501.

On May 22, 1988, J.B. Buffington will celebrate his 25th anniversary as pastor of Calvary Baptist Church in Lakeland, Florida. During his pastorate the church has experienced growth in all areas of endeavor including missions projects, tape ministry, radio broadcasts, and bus ministry. Sunday school attendance has gone from an average of 278 to 1,000 per Sunday. Church membership exceeds 2,800. The church's own Calvary Baptist Publications has published 60 books authored by its pastor.

Buffington is a graduate of Tennessee Temple College and Temple Baptist Theological Seminary of Chattanooga, Tennessee. He has received several honorary doctorates. He and his wife, Betty, have been married 43 years. They have five children and five grandchildren.

David Otis Fuller died on February 21, after attending a prayer meeting at Wealthy Park Baptist Church in Grand Rapids, Michigan, where he was pastor emeritus. He was 84 years old.

Fuller was a graduate of Wheaton College and Princeton Theological Seminary. He received an honorary doctor of divinity degree from Dallas Theological Seminary. He once taught at Northwestern Military Naval Academy.

Through the years Fuller authored 18 books and edited several Charles Haddon Spurgeon books, all published by Kregel Publications. A leader in the General Association of Regular Baptist Churches, he played a part in establishing Christian organizations including Grand Rapids Baptist College and Seminary, Children's Bible Hour, Grand Rapids Baptist Academy, Michigan Christian Home, Deaf Church Ministry, Evangelical Hospital Chaplaincy, and the International Council of Christian Churches.

Fuller pastored Chelsea Baptist Church in Atlantic City, New Jersey, before moving to Grand Rapids, where he pastored Wealthy Street Baptist Church for 40 years. After retiring in 1974 he served as pastor emeritus.

He is survived by Virginia, his wife of 56 years, three children, and several grandchildren.

May 1988 53
Good-bye, My Love

When others are around
I do not—dare not—
cry for you.
But when I'm alone
Mostly at night—
When no one knows
Or hears...
I'm crying for you.
And thinking—
And remembering—
And praying—
And loving you.
The fog obscured much of the Rock River here in western Illinois where I live. The lone Canada goose sat on the water-covered ice near the shore. He looked as lonely as I felt.

Before the river rose, he slept through the nights near a big stump with bushy brown grass beside it. Lately he’s been sleeping under a large dock on the shore.

Where will he go when spring comes? Will a flock flying north beckon, and he’ll follow them to their summer nesting place?

A Canada goose mates for life, and an eagle had killed his mate several days ago. Maybe he’ll choose a new partner up north.

He’s not afraid when dogs chase him along the shore. He just flaps his wings and scoots along until he tires of their racket, then turns around and hisses to scare them away.

Inside, the television bored me, so I tugged on warm clothes, put my book of Psalms in my big coat pocket, and went outside. Since my husband’s recent death, every thought hurt. I had tunnel vision and thought only of myself and my grief. Friends kept reminding me of the wealth of memories I had. We had been married over 50 years. But I wasn’t ready.
to enjoy memories—not yet.

I thought the sun would never shine on me again. Psalm 38:6 explains my feelings. “I am troubled; I am bowed down greatly; I go mourning all the day long.” A thin glaze of ice slicked the cement stoop. My cleated boots held safely on the sidewalk and I headed west. The house and my neighbors’ homes disappeared into the fog shroud seconds after I passed.

I headed for Old Baldy, the highest hill around here. I sensed where it was, but couldn’t see it. At the crossroads I came to the row of mailboxes. As usual, newspapers and torn envelopes lay beneath them. Disgust made me burn!

I slid along the bank, gathered up the boxholders and sales sheets, and piled them in a soppy stack. I kicked a rock loose to anchor the pile. I’d take the stuff home when I drove by in the car.

As I walked along I took out my book of Psalms and flipped some pages. “Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray” (Ps. 5:2). Yes, I prayed—but was too deep in my self-pity to listen to what God said.

The book of Psalms went back into my pocket and I walked west, down the road toward the break in the barbed wire fence. Where I crossed through, moss—thick and green—clung to the road bank. I tried to scrape off a gob of moss-thick and green-clung to the fence. Where I crossed through, moss-thick and green-clung to the fence.

Wild crab apple trees and old gray stumps offered their help as I pulled myself past them. The top of the conical hill was in sight now. From time to time the fog blew away, and I saw the tall pinkish brown grass on Old Baldy’s knob.

A few more struggling feet and I reach my lookout. It was a different world up there—unearthly. The winding road below was gone. I couldn’t see the river. No one saw me. Sensible folks were indoors, cozy, not wandering about on eerie Old Baldy.

A log made a good place to sit. My old timber coat was thick, so I didn’t feel the frost on the log. Anyway, I wasn’t thinking of my comfort. I dropped my head onto my knees and was away on a wild drive I’d taken in the car a few weeks ago. In my mixed-up thinking I thought, If I go fast enough—and far enough—I’ll find my husband.

Now and then that evening I stopped on little-used roads because I couldn’t see through my tears. I drove out to where we had farmed for 23 years, but he wasn’t there. A small herd of black cattle came inquisitively to the fence near me. They looked like the cattle we raised years ago.

Nothing was the same. We’d been away from the farm for a long time. Metal buildings replaced the beloved old red barns. I could have been in another country.

Psalm 90:10 says, “The days of our years are threescore years and ten: and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.”

Yes, my husband lived to be 80. I’d had so much joy in our marriage. Three sons and three daughters were born—and now there are 17 grandchildren, and two great-grandchildren. He was God’s child. He’d accepted Him as his personal Saviour.

Stop this self-pity, I thought. Shape up!

A surge of warmth touched me. I looked up. The fog was clearing. And the sun was shining. I turned to Psalm 104:33, “I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being.”

And back to Psalm 104:2. “Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain.”

With praise and faith I thanked Him for this journey through the fog. And I know that He will hold me steady through all my days from now on. There will be more sad times, but ultimately the sun will shine again.

Coming down from Old Baldy, I caught onto brush to keep from rolling. Once when I clutched at a stump, a rabbit dashed out, jumped on down the hill, and out of sight. I put my hand in and felt of his bed. It was dry and warm, rounded out to fit his furry body.

A little later I reached the road and the mailboxes. I even smiled at the rubbish and the gray stone on top.

God took away my loneliness for that day.

Grace V. Schillinger is a freelance writer in Colona, Illinois.
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—Rayburn Blair
Pastor of Temple Baptist Church
Tallahassee, Florida

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A second federal district court has ruled against students trying to form a Bible club under the Equal Access Act.

Students at Westside High School in Omaha, Nebraska, were forbidden to form the Bible club, the court ruled, because the public school has a "closed" forum.

According to Judge C. Arlen Beam, the students could not invoke the Equal Access Act, because the high school permitted only curriculum-related clubs to meet before and after school hours. The Equal Access Act, passed by the U.S. Congress in August 1984, requires public schools to allow religious clubs to form if the school allows other non-curricula organizations to meet before or after school hours.

"It shall be unlawful," the EAA reads, "for any public secondary school which receives Federal financial assistance and which has a limited open forum to deny equal access to or a fair opportunity to, or discriminate against, any students who wish to conduct a meeting within that limited open forum on the basis of the religious, political, philosophical, or other content of the speech at such meetings."

The battle at Westside began in January 1985, when Bridget Mergens asked permission to form a religious club that would meet on campus during non-school hours. Principal James Findley denied the request. Two months later the school board upheld the principal's decision.

Mergens immediately argued the Equal Access Act required the school to permit them to hold meetings. But the school board argued that since Westside does not allow non-curricula organizations to form on campus, they were not under the requirements of the EAA.

The National Legal Foundation in Virginia Beach, Virginia, came to Mergens's defense and mounted a lawsuit against the Board of Education that April. NLF attorneys argued that the school board was wrong in stating that Westside does not permit non-curricula activities, because the school permits such organizations as Interact, Chess, and Subserfers to hold meetings on campus.

But the school board argued that these clubs are curricula related. Interact, they claim, is related to sociology and psychology; Chess provides an arena for logical thinking; Subserfers is related to the goals of the physical education department.

"We have learned what it means to feel the pain and discouragement of discrimination. We have learned never to take our religious and civil liberties for granted, even in America."

May 1988 59
"It doesn't matter what it is. If they've got mud wrestling going on in the school they're claiming it's curriculum related. And the reason they're doing that is so they can restrict the rights of a Bible club or a religious club that wants to meet. And the thing that bothers me about this is the judges seem to be buying this argument. And the reason they're buying it is because it is easy for them to do that.

"It's easy for them to say, 'Oh, they're all curriculum related, so I don't have to address the constitutionality of the Equal Access Act. Or I don't have to address whether this infringes on the students free speech rights.' Most judges will try to take the easy way out. So that's what they're doing."

One attorney, who wanted to remain anonymous, called the judge's decision "result-oriented." That is, the judge knew what decision he wanted to make ahead of time and simply worked toward that end.

Davis also found little consolation in the judge's ruling that the students can meet on an informal basis. "All that's telling everybody," he said, "is the students cannot be equal with other clubs, they cannot be equal with other citizens, they cannot be recognized as a club because it's illegal. So therefore we're just going to allow you to scope around in the halls, and if you happen to find an open meeting room just go ahead and meet. But be real quiet about it. Don't tell anybody. That's hostility, blatant hostility."

In a formal statement, the students said, "We are deeply disappointed by Judge Beam's decision, but we have learned many difficult and valuable lessons through this experience.

"We have learned what it means to feel the pain and discouragement of discrimination. We have learned that sometimes the very people who teach us about freedom are guilty themselves of taking it away. We have learned that you must stand up and fight for what you know is right, and we have learned never to take our religious and civil liberties for granted, even in America."

Attorney Doug Davis of the NLF said the ruling will be appealed to the 8th Circuit Court of Appeals. The 8th Circuit is well-known for several student rights cases, including the famous Tinker case in 1969, which held students have a right to exercise free speech in public schools.

The 8th Circuit also held in 1983 (Widmar v. Vincent) that students have a right to organize for religious purposes at state-run universities.

Davis said he was disappointed in Judge Beam's decision. "It's pretty hard for me to see how Interact, which is a social service type club, or Subserfers, which is a scuba diving club, are curriculum related."

But he noted that a strategy public schools are using to defend against EAA is to defend every activity as curriculum related. "What's happening is that school administrators are claiming everything that occurs in the school—student activities, class time, clubs—they're labeling curriculum related."

One attorney, who wanted to remain anonymous, called the judge's decision "result-oriented." That is, the judge knew what decision he wanted to make ahead of time and simply worked toward that end.

"We call it spiritual apartheid."

Judge Beam, though admitting the "founding fathers were adamant about protecting religious freedom from government interference," dismissed the students' case anyway.

Beam agreed with school officials that Chess, Subserfers, and Interact were curricula related and therefore were liable to the EAA. He added, however, that the students "are free to exercise their religious beliefs and engage in informal religious discussions at school." Beam said the students should even be permitted to use school rooms or cafeteria tables for informal meetings if such were available. Any attempt to prevent students from these informal meetings, Beam said, "would meet strong constitutional objections."

In a formal statement, the students said, "We are deeply disappointed by Judge Beam's decision, but we have learned many difficult and valuable lessons through this experience.

"We have learned what it means to feel the pain and discouragement of discrimination. We have learned that sometimes the very people who teach us about freedom are guilty themselves of taking it away. We have learned that you must stand up and fight for what you know is right, and we have learned never to take our religious and civil liberties for granted, even in America."

Attorney Doug Davis of the NLF said the ruling will be appealed to the 8th Circuit Court of Appeals. The 8th Circuit is well-known for several student rights cases, including the famous Tinker case in 1969, which held students have a right to exercise free speech in public schools.

The 8th Circuit also held in 1983 (Widmar v. Vincent) that students have a right to organize for religious purposes at state-run universities.

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Dr. Martin Mawyer
The Church and Gay Rights

Freedom of religion, prominently protected in the Constitution’s First Amendment, is certainly among America’s most cherished values. Not according to the District of Columbia’s highest court, however, which recently ruled (in Gay Rights Coalition v. Georgetown University) that “gay rights” can sometimes be more important than religious freedom.

Georgetown is a Roman Catholic university which, though heavily secular in its course of instruction, still takes seriously its original mission to advance the Catholic faith. Consequently, the school provides university recognition, support services, and funding only to organizations that the school believes help advance Catholic doctrine. Other organizations recognized by the student government can operate on campus, but without subsidies from the university. Most of Georgetown’s student groups operate this way.

The case in question involves a gay-rights organization that applied for official university recognition and support. The school denied the application on the grounds that the organization’s purpose and activities did not advance the Catholic religion. The organization was, nonetheless, still free to operate on campus, under its student government charter, as it had for several years.

The gay-rights group sued the university, claiming that the school’s denial of its application for official support discriminated against group members on the basis of their “sexual orientation,” in violation of the District of Columbia’s Human Rights Act. Ruling in favor of Georgetown, a trial court held that requiring the Catholic school to recognize and support the gay-rights group would violate the U.S. Constitution’s guarantee of freedom of religion.

The DC Court of Appeals reversed the decision, holding that the school’s denial of support was based on discriminatory preconceptions about gays, in violation of the DC Human Rights Act. The court declared that homosexual orientation tells us nothing about a person’s religious abilities or commitments. In other words, the court held that engaging in homosexual conduct has nothing to do with whether one is a good Catholic. The court consequently required the university to provide free support services to the group.

The court recognized that such mandated support would interfere with the university’s religious practices. But the court ruled that this restriction on freedom of religion is outweighed by the compelling government interest in eliminating discrimination against homosexuals. Consequently, the court held that the mandated support did not violate the Constitution.

The Georgetown decision is judicial activism at its worst—throwing fundamental legal and constitutional doctrines out the window in order to advance a gay-rights revolution, which the court apparently feels is more important than the rule of law, as well as constitutionally protected freedom of religion.

Whether homosexual conduct violates Catholic doctrine is for the pope to decide, not the DC Court of Appeals. The Constitution, and a long line of judicial precedent, absolutely prohibits the government from interfering in questions of religious doctrine.

By requiring Georgetown University to provide financial support to a gay-rights group, the court, in effect, is forcing the Catholic church to hire a new set of ministers (gay activists) to preach a new theology—gay “liberation.”

A statement of purpose for the gay-rights organization indicates that one of its functions is to advocate the view that sexual ethics is defined solely by individual preference. The university considers this view to be fatally contrary to their doctrine.

Indeed, an ugly judgment seems to underlie the court’s superficial rhetoric—namely, that Catholic doctrine is “anti-gay” and therefore, ultimately, contrary to sound public policy. To set this straight, the court has intervened in the operations of the Catholic church, mandating that it provide support for the “socially correct” gay-rights view of sexual ethics.

While the church is still free to teach its old doctrine (at least temporarily), it now has to worship the new icons.

Such direct government interference in a religious organization’s teaching of its own doctrines is a flagrant transgression of the constitutional provisions mandating freedom of religion. Whether homosexual conduct violates a religious organization’s teaching of its own doctrines is a flagrant transgression of the constitutional provisions mandating freedom of religion. Even if freedom of religion were not at issue, the courts have held that the constitutional right of free speech—also guaranteed in the First Amendment—prohibits compelling anyone to support speech or advocacy with which he disagrees.

The DC court compounded its error by holding that the claim of the gay-rights group to financial support from the Catholic school outweighed the school’s right to freedom of religion. By what right? Such a judgment fails to give the proper respect to religious liberty that is required by both judicial precedent and our social heritage.

Churches in America, including the Roman Catholic church, must be free to define their own religious principles. They must also be free to choose not to support those who advocate positions contrary to such principles. Requiring an organ of the church to provide financial support to those who advocate contrary views is an inexcusable intrusion of the state in religious matters. Instead of furthering individuals’ rights, it negates them.

Peter J. Ferrara is John M. Olin distinguished fellow at The Heritage Foundation, Washington, DC, and a law professor, along with Joseph E. Broadus, at the George Mason School of Law in Virginia.

May 1988 61
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Canadian Churches Divided over Court's Decision on Abortion

EDMONTON, Alberta (RNS)—A spokesman for Canada's Catholic bishops has called for urgent action following a Supreme Court decision throwing out Canada's abortion law, while officials of the United Church of Canada welcomed the decision, calling it "the first step towards a truly just system of access for women who wish to make a responsible choice about abortion."

Between those two extremes lies a range of reaction from churches to a decision which, in effect, leaves Canada with no legal restraints on abortion. On January 28 the country's Supreme Court called Canada's abortion law "a profound interference with a woman's body" which violates the Canadian charter of rights.

The Court absolved Dr. Henry Morgantaler, Canada's foremost proponent of easy access to abortion, of violating the Canadian Criminal Code. Dr. Morgantaler has been fighting the law for nearly 18 years, and at one point spent 10 months in prison for violating it.

The Criminal Code that the Court ruled on forbids abortions unless a three-member hospital committee determines that a woman's life is in danger. Abortions are not permitted in free-standing abortion clinics, but must be performed in hospitals. Committee members must be physicians.

Some committees routinely approve almost every application they receive, while others are more strict, and many hospitals have no committee, which means abortions may not be performed there.

Among other things, Morgantaler has opened free-standing abortion clinics in Montreal, Toronto, and Winnipeg.

In a statement released January 28, Archbishop James Hayes of Halifax called the Supreme Court decision a "dramatic challenge" to the church. "The need for responsible political action was never more urgent, for God's law condemning abortion is not changed by the Supreme Court decision."

"The situation of abortion-on-demand that follows from the Court's decisions must be corrected legislatively as soon as possible. The future of human society depends on how soon and how well" Christians carry out this task, said Hayes, president of the Canadian Conference of Catholic bishops.

"We need to create a society that supports life and enables children to be raised with dignity, a society that puts other people's rights and needs ahead of personal comfort and gain, a society that respects human life at every stage of its development."

The bishops' information officer, Bonnie Brennan, said the bishops plan no direct action of their own, but are aiming their encouragement at lay people in the church. "The right-to-lifers are already out there and organized. They don't need the bishops to tell them what to do."

The Catholic statement was the strongest negative response to the decision. Presbyterian spokesman Harry Waite said Canadian Presbyterians have never supported abortion on demand and see the decision as a "major challenge to churches to help people deal with all issues in human sexuality, including abortion."

Presbyterians believe that "abortion is not an entirely individualistic decision, so we would be disappointed if the Supreme Court decision implies that."
President Reagan's veto. The vote of 73-24 in the Senate and 292-133 in the House exceeded the two-thirds majority needed for an override. The bill prohibits institutions receiving direct or indirect federal benefits from discriminating on the basis of sex, race, handicap, and age.

Opponents of the bill, however, say it will have substantial effects on churches, businesses, farmers, and private and religious schools. For instance, churches that receive federal assistance for food programs could be required to ordain women. Church-related universities that accept government-financed loans could be required to hire homosexuals. Corner grocery stores that accept food stamps could be subject to racial quotas.

Mark DeMoss, spokesman for Jerry Falwell, called the vote "disappointing."

"When there are already court cases supporting homosexuals as minorities, we feel absolutely justified in our claims that this bill could force a religious institution to hire a homosexual," DeMoss said.

"The Congress has exempted itself from this and many other bills and if that doesn't give new meaning to hypocrisy, I don't know what does. That means Congress can fire and hire whoever they want but church and religious schools cannot."

**Supreme Court Delivers Blow to Tennessee Parents**

The U.S. Supreme Court has declined to hear the appeal of seven Tennessee families who opposed a Hawkins County school board's required reading list.

The case arose when one mother, Vickie Frost, removed her child from a required reading course because the material taught Secular Humanism, witchcraft, and magic.

Beverly LaHaye, whose Concerned Women for America helped provide legal defense for Mrs. Frost, said, "School boards now have the authority to trample the religious freedom of all children."

The Supreme Court’s decision leaves standing a 6th Circuit Court of Appeals ruling that said the religious rights of the parents or their children were not being violated.

Chief Judge Pierce Lively, writing for the majority, said, "There was no proof that any plaintiff student was ever called upon to say or do anything that required the student to affirm or deny a religious belief or to engage or refrain from engaging in any act either required or forbidden by the students’ religious convictions."

**Vice Principal Fired for Religious Discussion**

After serving in public education for 26 years, Jim Smith was fired for answering a student’s question about religion.

Smith was a vice principal in Kansas City’s Blue Valley School District when he was terminated in April 1986 for expressing his religious views to the student.

Vice Principal Fired for Religious Discussion

The student, a high school junior, was sent to Smith’s office after she was caught forging passes in the hallway. The girl said she was a Christian and asked if she would be forgiven. Smith told her that the Christian God is forgiving and that she must go on with her life. But he said he must still tell her parents. The student then became upset when she realized that she was not going to be given leniency.

"It was a situation where she knew that I was a Christian. I had a reputation for being a Christian and I don't apologize for it. When she was caught forging passes in the hallway, the first thing she told me was that she was a Christian. She thought that by telling me this, I would be more lenient with her," Smith said.

Later her mother wrote a letter asking what business Smith had discussing religion with her daughter.

Smith was subsequently fired for violating an unwritten school policy that no one could engage in religious speech.

"I was sorted out because I was a Christian," Smith said. "They didn't tell anyone else that you couldn't enter into a religious conversation with students. If this was the policy, then every teacher and administrator should have been told."

Smith is being defended by the National Legal Foundation in Virginia Beach, Virginia. His trial in the U.S. District Court of Kansas begins this spring.

**Uncle Sam Must Employ Homosexuals in Military**

Homosexuals have a right to join the Army, the 9th Circuit Court of Appeals has ruled.

In a 2-1 decision, the court said the military cannot expel an individual from service merely because of his sexual preference, though the court left open the military’s option of expelling servicemen for actually committing homosexual acts.

The suit was filed by Perry Watkins, a 14-year Army veteran, who was refused reenlistment because he is a homosexual.

The appellate court said homosexuals are afforded the same special constitutional protections as racial minorities. Excluding homosexuals from military service, the court ruled, is a violation of the individual’s equal protection rights found in the U.S. Constitution.

Even the court’s lone dissenting judge, Stephen Reinhardt, agreed that "homosexuals have been unfairly treated both historically and in the United States today."

But Reinhardt argued that the court should uphold the Army’s ban against homosexuals since the U.S. Supreme Court in 1986 ruled Georgia’s anti-sodomy law was constitutional.

**AIDS Free Drugs? Only in New York**

New York will be the first state to give drug addicts free needles in an effort to stem the growing AIDS epidemic.

State officials believe that free needles will encourage drug addicts to use clean needles instead of sharing.
used—possibly AIDS-contaminated—
needles.

Approximately 16 percent of AIDS
patients are admitted intravenous drug
users. Some hypodermic needles are
used as many as 40 times among addicts.

Though health officials believe the
program may work, law enforcement
officials believe the free dispensing pro-
gram will send a mixed message.

Said special narcotics prosecutor
Sterling Johnson, Jr., in a USA Today
article, "When you give out free needles,
you send signals that it's all right to come
by New York to shoot dope."

William Murchison, associate editor
of the Dallas Morning News and a
syndicated columnist, complained,
"How very New York! How very 20th
century! The next step, I would imagine,
is free clinics where addicts come to be
shot up by state employees at state
expense."

Courts Rule
Against Abortion
Regulations

President Ronald Reagan’s new
regulations that would cut off federal
funds to family-planning clinics that offer
abortion referral or counseling has been
ruled unconstitutional by three separate
courts.

The most comprehensive ruling came
from U.S. District Judge Walter Skinner
in Boston. Skinner, who issued a perma-
nent injunction against the regulations,
said, “Abortion referral and abortion
counseling are constitutionally protected
speech under the First Amendment.

"The regulations are specifically
designed to suppress speech, and par-
ticularly directed at the suppression of
one viewpoint. As a result, they run
directly contrary to the dictates of the
First Amendment," Skinner wrote.

The Department of Health and
Human Services, which grants $137 mil-

lion annually to family-planning programs,
issued the regulations late last fall.

Among the rule changes, the regulations
forbade clinics from advising abortion,
clinic personnel from recommending the
name of a doctor willing to perform an
abortion even if the woman requested
such information, and clinics from lobby-
ing for passage of pro-abortion legis-
lation.

Skinner’s ruling is the third federal
court decision blocking the regulations.
The other two injunctions occurred in
Denver and New York.

Regulations

WASHINGTON, D.C.—Gordon D.
Loux, president and chief executive
officer of Prison Fellowship Ministries
(PFM), submitted his resignation this
week, citing “differences in management
philosophy, style, and role expectations.”

He leaves after 12 years with the organi-
ization, including the last four as presi-
dent and CEO.

Loux, along with PFM Chairman
Charles W. Colson, helped in the found-
ing in 1976 of Prison Fellowship, a Chris-
tian outreach to prisoners, ex-prisoners,
and their families. The organization to-
day serves in over 530 U.S. prisons
through a network of over 25,000
volunteers.

Regarding Loux’s departure, Colson
said: “For twelve years, Gordon has
been my closest associate. He has been
singularly responsible for the organiza-
tion of the ministry. I will sorely miss
him, though he has assured me I can
continue to call on him for counsel and
help.”

Colson also noted that the executive
committee of the board has unanimously
named Al Quie, former governor of Min-
nesota and most recently executive vice
president of PFM/USA, as acting presi-
dent. Quie has also served on PFM’s
board of directors.

Loux was the architect of the unique
philosophy involved in the creation in 1979
of Prison Fellowship International, a
PFM affiliate active in more than 60
countries. He will continue to serve on
PF’s board of directors.

Loux said he is considering opportu-
nities for leadership roles in several
different major organizations. He will also
be devoting time over the next few
months to completing a book on volun-
teerism to be published by Multnomah
Press.

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MAKE A DIFFERENCE

F05

May 1988 65
After All

Israel Gets Tough

by Truman Dollar

As the Israelis get tough with the rioting West Bank Arabs, world opinion quickly turns against them. Even some prominent American Jews consider their image badly tarnished. The Reagan administration takes a lot of heat because of its closest Middle East ally, and we give plenty of unsolicited advice. What's wrong with the Jewish state? Do these well-documented acts of violence suggest a fundamental change in the nature of Israel's democracy? Have they forgotten what they learned in the Holocaust?

The Israelis do not look good as the scrutinizing American press parades them before the world. According to official statistics, 1,420 Palestinians were treated at nine UN clinics in Gaza from December until the end of February. During that time 34 Gazans died in clashes with Israeli troops. Those of us who believe that support of Israel is mandated by Scripture are not required to sanctify every individual act of the Jewish state. Seeing defenseless Arabs beaten each night on the evening news is extremely painful to one who loves Israel. We must put this affair in perspective.

Some historical background is essential. Israel was born in a thirst for survival and has faced the military threat of the Arabs since the day she became a nation. The Israelis did not precipitate the conquests of 1967 that gave them the occupied territories. Israel acquired the land Israel gained has great strategic military importance. Israel will not surrender that land to the Arabs without a fight. All of the promises of Secretary of State George Shultz will not allay Israel's fear of the Arabs. Why should Israel make unilateral concessions to enemies who refuse to recognize its right to exist, or listen to promises of an American government that could not even protect its own troops in Lebanon?

Has the Jewish state changed? A nation cannot exist for 40 years surrounded daily by an armed and hostile Arab world without some effect on the mind-set of its people. Every day the nation has been stretched to the limit just to survive. It tends to have a dulling effect on the corporate compassion and conscience. True, there is evidence of human rights violations, some brutality, and unfair military courts. However, there is no truth to the charge that the Jewish state has rejected the principles of justice and democracy upon which it was founded. These are not normal conditions. Israel is in a war, and she has not changed her determination to exist. Israel's tough position is not new. She has been tough for 40 years, but now she is in the spotlight. The PLO and Yasir Arafat have not changed either.

Israel's chief problems are not military or philosophical—they are problems of perception. Maintaining an open society carries with it enormous burdens. In a sense, you permit the whole world to sit in judgment on decisions of national preservation and security. Military strategy rarely lends itself well to the sensibilities of individual conscience.

Considering the continuing war with the Arabs, Israel has shown unusual tolerance. Six Arabs are members of the 120-member Israeli Knesset. One of the members, Tawfiq Toubi, who boasts 40 years in the Israeli parliament, admits to private meetings with PLO Chairman Yasir Arafat. Israel's primary problem is a strategic error, not a moral flaw. The Israelis have always been committed to national preservation, but they have wisely avoided protracted military engagements where world opinion could determine their future. They flew into Entebbe and rescued their people before anyone knew the mission was planned. Israel later bombed the Iraqi nuclear reactor in Baghdad before anyone detected its planes had left the ground. They did get mired down in their invasion of Lebanon, and ultimately had to withdraw.

The same will happen if the Israelis continue to allow their current problem to stay in the news. World opinion will force some unwanted solution upon them. The nation that is unable to act decisively when its survival is at stake will fail. Israel must follow its historical course. Always let world opinion be a reaction to an accomplished fact, not a force to help determine its policy. Both the United States and the Soviet Union faced similar pressure of protracted engagements in Vietnam and Afghanistan—and failed.

Individual acts of violence against Arab protesters, without historical context, do not tell the balanced story of a nation at war. Self-preservation is the highest priority of a sovereign nation. Enlightened self-interest is not criminal; it is the chief mandate of leadership. America is not threatened, so she gives her advice freely to Israel.

The American State Department has proposed that Israel swap land for peace. Adding to the insult, George Shultz imposed a deadline for an Israeli response. Yitzhak Shamir gave the obvious answer: "There was no peace when the Arabs had the disputed land."
The Arabs, inspired by the PLO, do not want land—they want Israel. Amazingly, the United States always expects a higher standard of behavior from Israel than from the rest of the Middle East.

Is it right to beat an unarmed Arab boy in order to put down a rebellion that threatens Israel's existence? Let's frame an answer to that question in a historical context that the most self-righteous American will understand. Certainly, it is no more wrong than to drop an atomic bomb on thousands of defenseless civilians at Hiroshima.
For twenty years, I have committed my life to the authority and sufficiency of the Word of God. In 1968, when I accepted the call to be Pastor/Teacher of Grace Community Church, I never imagined the extent and impact of ministry we would experience.

As I have endeavored to minister the Word through expositional teaching and preaching, God has richly blessed. What has happened over these two decades can only be seen as a sovereign work of God.

Today I believe we are on the threshold of even greater things. Certainly not because of me, but because of the power of God’s Word. I have seen Him bless His truth not only through a dynamic local church, but also in a world-wide media outreach, a flourishing college and seminary, a unique missions ministry, and extensive services to church leaders. Each of these ministries has its own strengths, but in concert with the others there is multiplied capability for advancing God’s kingdom. With the desire to accomplish the most possible for Christ’s sake, we are uniting these ministries under one banner: The Master’s Fellowship.

The Master’s Fellowship actually wasn’t my idea. Quite honestly, it was a vision born in the hearts of several individuals. These dear friends and co-laborers shared their vision with me. After much prayer, God gave us clear direction which has led to the formation of The Master’s Fellowship.

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Through Church Resources we are equipping and enriching church leaders and their flocks. In conjunction with the founding of the Fellowship, we are introducing Masterpiece, a new magazine for the Christian family.

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