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1988

The Fundamentalist Journal

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## The Fundamentalist Journal, Volume 7, Number 7

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# Fundamentalist

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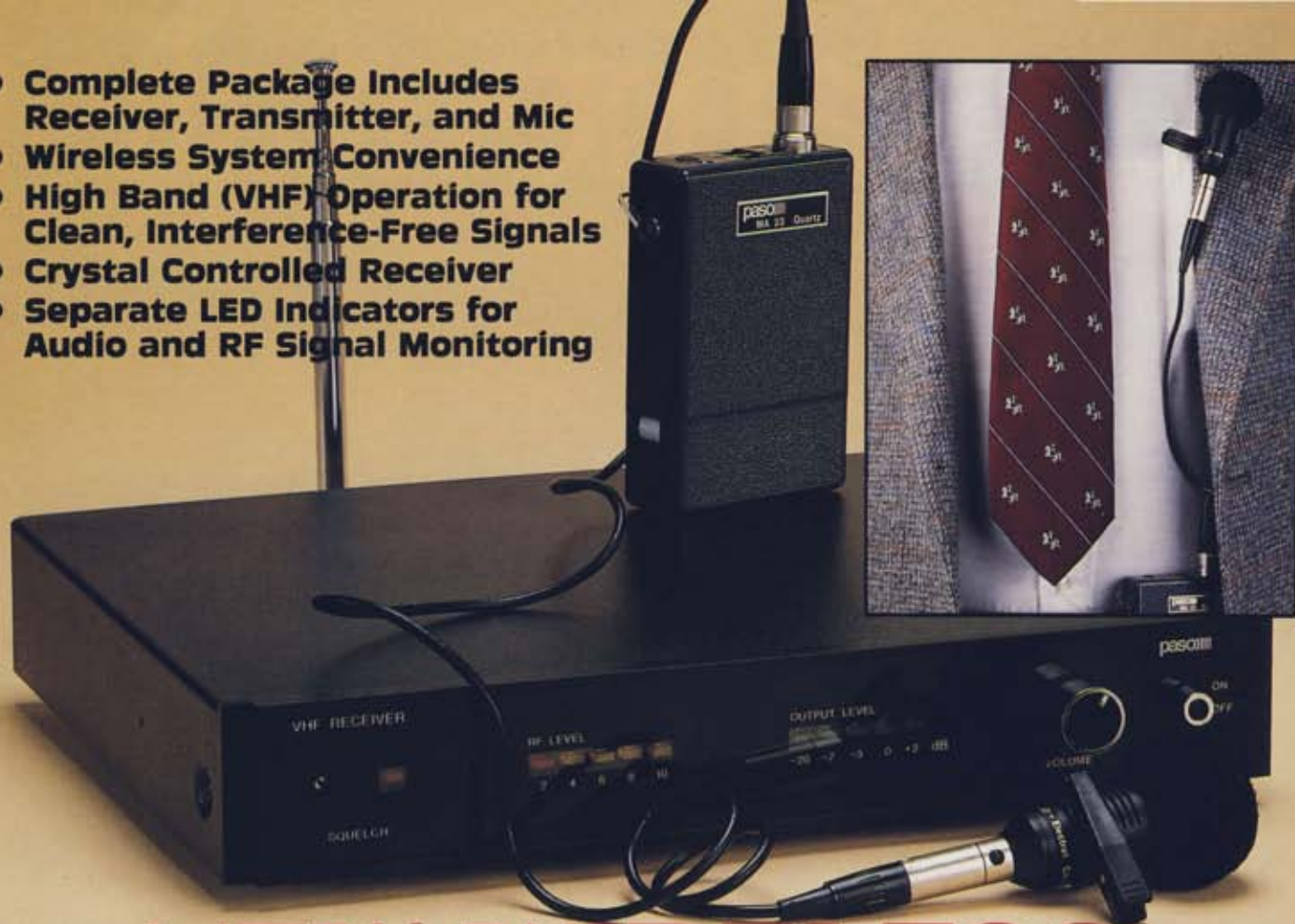
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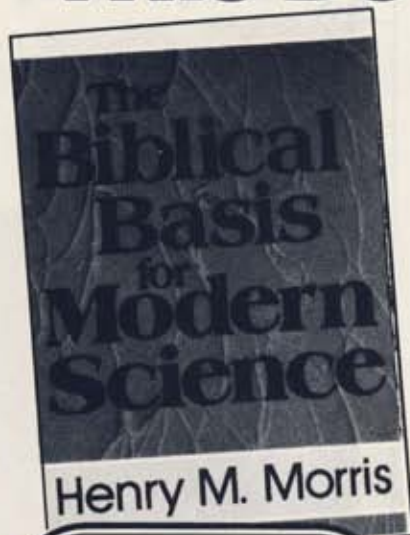
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Dr. Morris has served for 28 years on the faculties of major universities — including 13 years as chairman of the Civil Engineering Department of Virginia Polytechnic Institute and State University. He is the president of the Institute for Creation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

So isn't this book heavy going for the nonscientist? Again, our editor:

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

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

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

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

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

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

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

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

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

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

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

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Cover photo by Brian Sullivan



As a former pastor in the USA and currently a missionary to Germany, Rodney Kidd has been "on both sides of the fence." Drawing from personal experience, he explains how to strengthen your church's missionary thrust.

**26**

**Features**

**16** Should We Legislate Morality?  
Norman L. Geisler

**18** Clebe McClary  
For Love of God and Country  
Angela Elwell Hunt

**20** Wanted: A Man—A Man Who Will Stand  
Frank Carlson



"Only after our children are grown and the damage is done, do we learn the sad truth that legalism is absolutely incompatible with biblical child-rearing." David R. Miller *knows* that legalism can be "The Tie That Binds and Gags."

**22** Senator Frank Carlson  
"He Brought Principle to Politics"  
Rick Johnson

**24** Is Heaven for Real?  
Jerry Falwell

**26** Strengthening Your Church's Missionary Thrust  
Rodney L. Kidd

**28** Answers to Anger  
Richard G. Lee

**32** Legalism  
The Tie That Binds and Gags  
David R. Miller

**40** Second Chance  
Jimmie Nell Ecker

**Departments**

**6** You Said It

**10** Jerry Falwell Comments  
God Bless America

**14** Soap Box  
Fundamentalists  
Doug Self

**36** Family Living

**43** Preaching & Pastoring

**48** Profile  
Jaime Mayorga  
Angela Elwell Hunt



"My dear granddaughter, as I walk with you in days and years ahead, holding your searching little hand, picking up shells, I have a second chance to examine my values. What is really real? What is worth preserving? What will you need for the years ahead?" A grandmother shares a beautiful story of faith, principle, and patriotism.

**50** In Review

**52** Ministry Update

**59** News  
New Law Disconnects  
Dial-a-Porn Services  
Martin Mawyer

**63** News Briefs

**66** After All  
A Hard Look at the Christian  
School Movement  
Truman Dollar



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**Moral morass . . .**

Truman Dollar's article criticizing the Robertson campaign exemplifies the type of thinking that has allowed our country to sink into the present moral morass.

Our country has a *moral* problem. That moral problem has been exacerbated by political and court decisions. As long as Christians sit on the sidelines wringing their hands and ignoring the political arena, children will continue to be aborted, homosexuality will be legislated to be an acceptable lifestyle, and the government will continue to exercise more and more control over our churches and Christian schools.

Dr. Falwell was the one who made us

aware of the necessity to become involved. Pat Robertson is simply building on the foundation laid by Falwell. Of course, a great deal of money is necessary to run Pat's presidential campaign. Does Dollar also contend contributions to the Moral Majority (Liberty Foundation) also siphon off resources that should be used to support churches?

Dollar is right in saying God is not a Republican. However, for a Christian to vote for a Democratic party whose platform includes the right to abortion and "gay rights" is certainly inconsistent with being the "salt of the earth." There are good men and women who happen to be Democrats. However, they must publicly stand against abortion and "gay

rights" if they expect to attract Christian votes.

If Dollar questions why Pat Robertson should be involved in politics, perhaps we should question why Dollar felt it necessary to become involved in politics through his column in the *Fundamentalist Journal*.

Ronald L. Isaacs  
Attorney at Law  
Carbondale, Illinois

**"Dear Mr. Jesus" . . .**

We appreciate your news brief (March) about our recording of "Dear Mr. Jesus." However, "Dear Mr. Jesus" is available in stores, contrary to what was printed in the story. Distributed by Omega Music, the song is part of a 10-song album, on cassette and record, and also comes in video with written teaching materials for use in churches and other group settings.

Jan Batts, President  
Gospel Workshop for Children, Inc.  
Bedford, Texas

**Rare exception . . .**

"Rapha" (April) was a great article, but the first paragraph is dead wrong.

In most cases, Christian counseling is best done by properly trained pastors or pastoral counselors, not in the secular psychiatric wards of hospitals.

Christians will never get biblical counseling by most clinical psychologists or psychiatrists, even if they are Christians. Secular psychotherapy and biblical counseling are antithetic.

Robert McGee is a rare exception to the rule. The whole idea of mental illness is wrong. I am glad your article referred to the problems as "behavioral" problems. That is what they are—not mental illnesses.

Carlton L. Myers  
Ashland, Virginia

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## Faithful readers . . .

We are faithful readers of the *Journal* and want to thank you so much for a much-needed family magazine.

Dan and Carolyn Lonas  
Knoxville, Tennessee

## Letting off steam . . .

In reference to Truman Dollar's "Thunder on the Right," I believe he treated a very serious subject with few words. Perhaps he answered his basic statement, but he brought up several important thoughts with very little to substantiate them. For instance, "Ministers who leave the pulpit for the campaign trail have little understanding of the mission of the church." How can you judge a man for making a move in his life. There are so many "preachers" trying to preach when they should be "plowing corn" as it were, that I would grow weary in trying to count them. Certainly preaching Christ is more important

than politics, but I believe you are judging. Being in God's will is the most important thing. "For do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ" (Gal. 1:10).

Your article came at an unusual time, considering that too few Christians backed our President in vetoing a so-called civil rights bill (Grove City Bill). Where were the Christians standing up for the Word of God? Where were the Christian congressmen? For one thing, there are not many Christian congressmen in office because we have discouraged Christians from running for office by not encouraging them or by preaching against it. Too many Christians are *not* registered to vote. Shame on us! Both of these things are sinful. We are reaping what we have sowed.

You probably believe all or most of what I have written, but I did not find it in your article. Thank you for letting me let off a little steam.

E. Smith  
California

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## Purpose

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

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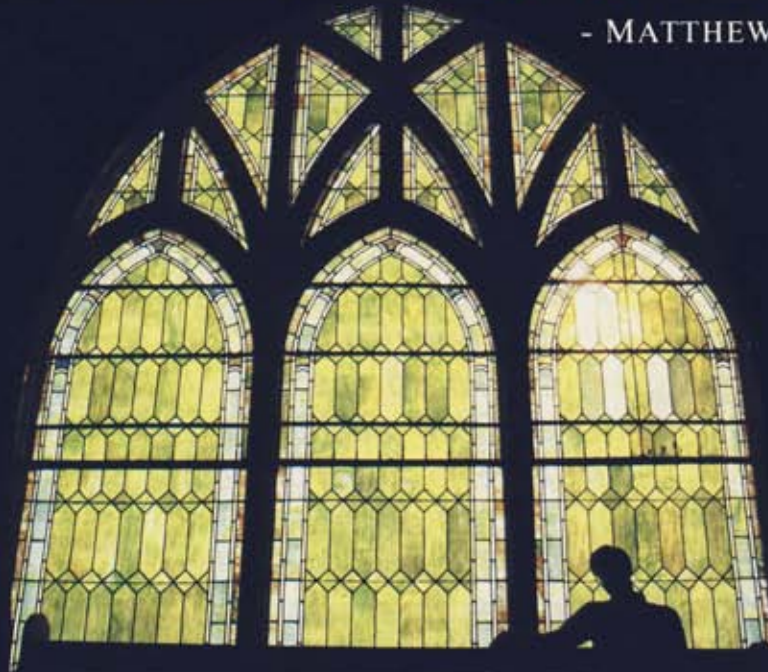
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# God Bless America



**G**od bless America. That was the prayer of the Puritans and the Pilgrims, the Founding Fathers who came from afar seeking religious freedom, freedom of speech, freedom of the press, freedom from constant fear. That is our prayer today as we seek to maintain those freedoms.

In the past 212 years since the founding of the United States of America as a free nation, God has blessed America and used America to bless the world. Fifty-five percent of all the Christian missionaries in the world today are supported from America. A vast percentage of all the dollars spent today in feeding the hungry, helping those in famine, responding to catastrophes and crises worldwide, comes from America. You cannot travel anywhere in the world where people are hungry, hurting, sick, and needy without seeing the stamp of American love visible somewhere.

In that respect America is a great nation. But America is not mentioned one time in Bible prophecy. We have no corner on God. We are not special to God except as God's priorities are special to us. Buildings, budgets, programs do not impress God. For what can we create grander than the universe?

Can this nation so blessed of God be falling from His grace? I believe so. If America continues to promote a self-centered lifestyle, consumed by greed, obsessed by sex, ravaged by drugs; if we forget God and the gospel; if we forget the plight of the hurting and lost souls, God will surely turn His back and send His judgment.

When God was talking through the prophet to the people of Israel regarding their attempt to create an alliance with Egypt to save them against Sennacherib he gave advice relevant to

***America is a great nation.  
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We have no corner on God.  
We are not special  
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priorities are special to us.***

America today. He said, "In *returning and rest* shall ye be saved" (Isa. 30:15). Let's exchange the word *returning* for the word *repentance* and the word *rest* with the word *faith*. In repentance because of your sins and faith in the Lord Jesus Christ shall you as a nation be saved.

We are killing 1.5 million unborn babies every year in this country. A drug problem rages out of control. Unfortunately, alcohol is the leading, most damaging drug in this country. The promiscuous attitude toward sex permeates our society, reaching inside churches to families in the pews and pastors in the pulpit. The threat of AIDS prompts discussion of taking precautions for safe sex. Surgeon General Everett Koop says the AIDS epidemic on its present course, without a vaccine, by the year 2000, that's less than 12 years from now, will have claimed one hundred million lives. Then by simple mathematics the explosion will be exponential. God may allow the AIDS epidemic to so decimate the human race that by the year

2000 perhaps half the world's population will be dead or dying from AIDS. Don't say that cannot happen. In Africa a large percentage of the population is already infected with AIDS, and some predict that entire nations will disappear in this generation.

Perhaps there will be an AIDS vaccine soon. Sixteen years were spent on researching a vaccine for hepatitis B—a relatively simple virus. The AIDS virus has several complex strains and if a vaccine is found in 50 years we are going to be fortunate.

All the discussion on safe sex seems frivolous. The only sex that meets God's approval is sex inside the legal marriage of a man and woman. All other sex is wrong, be it heterosexual or homosexual. But Christians are so afraid of being called judgmental that we endorse, even embrace, the immoral conduct God condemns. We must repent and place our faith in Christ, looking to His Holy Scriptures for the answer.

America is often called a nation under God, and correctly so. The foundation of our government is the Judeo-Christian ethic. That simply means that our government, our way of life, our statutes, were predicated on the teaching of the Old and New Testaments. In the last 35 years we have allowed the American Civil Liberties Union, atheists, Liberal politicians, Liberal educators, Secular Humanists, and so on, to dictate a new lifestyle for this country.

For example, according to Secretary of Education William Bennett, the mention of God is not found in the textbooks of America's schoolchildren. Not even mentioned! How can we deny the historical religious heritage of America? How can we deny the first Thanksgiving? How can we deny the men and women of God



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who came here to establish a nation under God? God says "in quietness and confidence shall be your strength." Quietness means submission. Confidence means a firm belief in God's Word. In submission to God's lordship and in faith in the Word of God we can find our national strength.

I read in the paper recently that some British people are upset because Margaret Thatcher reads writings from Scripture. They cannot imagine that the prime minister of Great Britain could give any credence to the Bible. Have they forgotten that Great Britain was the homeland of the Wesleys, Charles Haddon Spurgeon, and George Whitefield? Look at the list of great preachers and writers who brought the faith of Christ to America. They were English.

And Great Britain today, a shadow of her historical self, is led by a woman who has by her bedside some writings from Scripture. No wonder she is such a great leader. No wonder she has had such an impact on Great Britain. No wonder the people love her. God give us more Margaret Thatchers who will look into the Word of God for guidance and wisdom.

All 535 members of the U.S. Congress and other national leaders would do well to read the Bible and get to know what God has to say about the future of any nation that does not seek His face. Our first presidents and political leaders did just that, and proudly wrote about it. Today's media is incensed by leaders who pray and read their Bibles.

"But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them; then will I pluck them up by the roots out of my land which I have given them" (2 Chron. 7:19-20). Christians have the responsibility to be praying for our leaders, on behalf of our nation, on behalf of our children and children's children. Our hope is not with the Liberals, the leftists, the Marxists, the Secular Humanists, or the astrologers. Our hope is in the living Word of God, the Bible, and in our resolve to stand against the enemies of God and His purposes.

Without that resolve, we might decide that peace at any price is best. But peace without freedom is not peace at all. It's hell. Ask anybody in Russia today, or in China, or in Romania, where they threaten to bulldoze the churches if the preachers say anything that offends the government. Ask the people living behind the bamboo

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His face.**

and iron curtains if peace at any price is peace at all.

One Soviet dictator said, "All is moral that promotes the cause of Communism." I hate Communism like I hate rattlesnakes. I spoke to a group of Romanians recently and told them that I do not trust Gorbachev just because he is young and his wife is pretty. They broke into applause. I can only guess that they did so because they pay an awful price, living a life of constant and consuming fear, void of the freedom we casually enjoy.

Why do we want freedom? Why do we want liberty? So that in this environment of freedom, Bible-preaching churches might carry out the one thing that's nearest and dearest to God's heart—world evangelization, preaching the gospel to every creature in our generation.

Communism is evil, but every Communist and all whom they oppress need to hear the Word of God. I'm so glad for the news that as of March 1988 a Bible

**Our hope is in  
the living Word  
of God, the Bible,  
and in our  
resolve to stand  
against the enemies  
of God and  
His purposes.**

in the Russian language, and two books about the Bible in the Russian language, may be mailed to the 275 million Soviet citizens. This is a great breakthrough. Christians must seize the opportunity and move through that open window. It could bring revival to the Soviet Union. Right now in Eastern Europe and in China doors are getting a little more open. Jack Wyrzten has been invited to establish a Word of Life camp in Hungary. He is praying that he would be allowed to start one in Poland. These things may be temporary, but they are open now.

Even Gorbachev in discussing the new Soviet policy of "perestroika" and its ensuing changes was quoted in *Newsweek* as saying, "Jesus Christ alone knew answers to all questions and knew how to feed 20,000 Jews with five loaves of bread. We don't possess that skill, we have no ready prescription to solve all our problems quickly." While I feel that these words were well chosen and intended to make an impression on Christians in America, I am reminded that I have an obligation to pray for God's leading on this man, that through him doors might be opened a little farther.

The time has come for Christians to awaken to the fact that if we are going to evangelize the world before Jesus comes, we must pay the price—prayer, dependence on God, national repentance. America must remain militarily, spiritually, and economically strong. We must not step backwards. Christians fell asleep earlier in this century and got out of the mainstream. We should be registered to vote and be supporting the candidate who believes and openly supports family values, the sanctity of unborn life, and a commitment to freedom.

Remembering that we are important to God only as we are committed to world evangelization, we need revival in America, spiritual awakening, and from it a healing will come to broken families and hurting hearts. We as believers need to be praying that God will get hold of the hearts of those who lead us, and give them the courage to stand, and having done all, to stand. We've got to be oblivious to what the media thinks about us. It thinks we are right-wing extremists anyway. So what?

God's children across this country must stand up for what is right and stand against what is wrong every time, every place, everywhere. God bless America. Our prayer will be answered only as Christians follow His commands. ■



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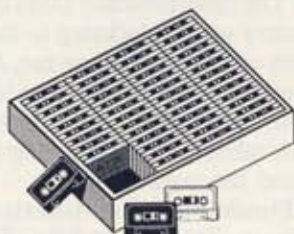
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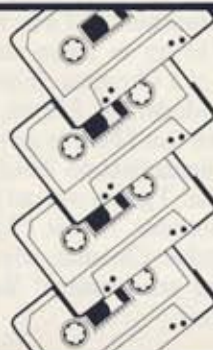
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# Fundamentalists

## They're Everywhere!

by Doug Self

Over the past week I've read or heard about "Fundamentalist Christians" at least a dozen times. Some people use the term *Christian Fundamentalists* as if it's a dirty word. Raised eyebrows and a knowing look say that the "crazy, weird, far-out, lunatic-fringe, terrorist-leaning Christian Fundamentalists" are at it again.

I've had it! It's time to expose the closet fundamentalists in our society. The country's full of them. Fundamentalists are everywhere. Christianity has no corner on Fundamentalism.

**Fundamentalist Mathematicians.** My first encounter with fundamentalists came early in my academic career. As a grade-school student I was victimized by *fundamentalist mathematicians!* These fanatics imposed their narrow views on me. They would not tolerate my inclinations to *liberal* thinking. They were so narrow-minded that they would accept no answer to the mathematical catechism of  $2 + 2$  other than 4. When I leaned left into  $2 + 2 = 3$  or 5, they rigidly snapped me back to the party line with red marks and notes to my parents. (I should be able to add  $2 + 2 = 5$  without parental knowledge. Right? After all, kids can get contraceptives and abortions without parental interference.)

And these people are militant! Consider trying to get textbooks approved that allow freedom of thought, say that  $2 + 2 = 4.1$ . These wild-eyed numerical zealots would march in the streets, bring court suits, and burn the offensive texts. They would be into censorship. Censorship!

**Fundamentalist Food and Drug Administration Weirdos.** Another group pushing its narrow views on the American public is the USFDA. These guys are raving maniacs! They swoop down on unsuspecting stores and deny equal access to anything not completely pure. There are all kinds of nifty remedies for everything from the common cold to cancer that people in other countries enjoy daily. But do we have the freedom to buy them in the store?



***It's time to expose the closet fundamentalists in our society. The country's full of them. Christianity has no corner on Fundamentalism.***

No. The fundamentalist USFDA has the industry walking lockstep to the beat of purity and safety. Believe me, American consumer, there's no freedom from these extremists who have insidiously taken over and now bully their way around the marketplace.

**Fundamentalist American Consumers.** That's right folks. There are nearly 300 million fundys spending their money in the land of the free. These people are adamant fundamentalists who press their narrow views on anyone marketing his wares. I'm not talking about a small movement or a terrorist tactic limited to one segment of the market. No. There are fundamentalist consumer fanatics lurking in every market segment, just waiting to force their narrow views on anyone who violates their *own personal opinion* of what's right. One buys a toy that doesn't work. Back it goes. And the extremist expects a refund or replacement. Can't these people tolerate any deviation from the norm?

**Fundamentalist Maniacs in Sports.** I enjoy a good football game, but the fundamentalist sports freaks are just about ruining it for me. These guys are easy to spot. They always wear black-and-white stripes and run around *looking*

for every infraction. They are a bunch of nit-picking fundamentalists who expect everyone to take the rules literally! Give me a break. I subscribe to the Q theory of the football rule book. You can't tell what the redactionist editors inserted. So why get so upset about every little jot and tittle? I have seen these guys throw their little flags, blow their whistles, and stop the whole game to impose their extremist interpretations. Get this. Even when they're wrong they won't discuss it with you. No. They'll call another penalty just because you get upset over their blind-eyed mistake. Now we're talking bona fide extremist fundys.

So, next time you see yourself described as a Fundamentalist Christian, you won't feel so alone. The country's full of fundamentalists. Webster defines a fundamental as "one of the minimum constituents without which a thing or a system would not be what it is." Maybe fundamentals are a good thing. And maybe people who protect the fundamentals are important, too. So, I guess it's a good thing that all of us fundamentalists are around!

I don't think I'm the kind of fundamentalist that the news reports describe. I really don't like being labeled a fundamentalist. But I certainly do fit Webster's description of Fundamentalism: "A movement in twentieth-century Protestantism emphasizing as fundamental the literal inerrancy of the Scriptures, the Second Coming of Jesus Christ, the Virgin Birth, physical Resurrection, and substitutionary Atonement." I'd be sort of embarrassed to try to argue that I wasn't that kind of a Christian. If being a Free-Thinker, Moderate, Liberal, or Left-Winger means that I have to give up on any of the fundamentals listed in Webster's definition, I guess you can just call me a Fundamentalist. I know. I'll just be a Fundamentalist Christian who is liberal in love and graciousness! Yeah. That sounds better.

■ **Doug Self** is director of Pastoral Ministry Resources in Carbondale, Colorado.





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# Should We Legislate Morality?

by Norman L. Geisler

“**S**top imposing your morality on others,” we are told by abortionists as they kill 1.5 million defenseless babies every year. “You cannot legislate morality,” cry homosexuals as they insist on passing “gay rights” laws. “Do not impose your values on other people,” we are exhorted by child pornographers, as they expose children to gutter ethics.

**Old myths die hard**, but it is time to put the “morals can’t be legislated” one to rest. Of course, laws cannot force people to be good. But they can encourage good behavior and punish evil actions (Rom. 13:3). In this sense morality not only can be but should be put into law. In fact, the very people who decry legislating morals, support moral laws against discrimination and for civil rights. Ironically, these same people usually oppose laws protecting the right to save the lives of innocent babies or the right to take the lives of guilty murderers.

Of course we ought to legislate morality. What else is there to legislate? We cannot legislate amorality (a valueless society is impossible) and we should not legislate immorality. All good laws are moral. For good laws are just ones, and justice is a moral issue. Even those who say they oppose legislating morals, favor laws against stealing, child abuse, rape, and murder. Yet all of these are legal prescriptions of moral behavior. Why then the big hue and cry against “legislating morality”?

**Whose morals should we legislate?** The question is not whether we should legislate morals, but whose morals should we legislate? A society cannot operate without a moral standard. Imperfect people need government, and



governments must make laws. But whose moral standards should we use for these laws? In recent years the answer has too often been: Secular Humanist values. Since most Americans still hold to a Judeo-Christian ethic, a bitter conflict has resulted. Secular Humanists believe in homosexuality, abortion, infanticide, suicide, and euthanasia. The Judeo-Christian ethic opposes these. Whose ethic then should we legislate?

**Back to the Bible?** In the wake of

the secularization of our society we have increasing moral decadence. As a result, voices calling for a return to a Bible-based society grow louder. After all, weren't our Pilgrim forefathers believers, and didn't the Supreme Court call us a “Christian” country (1892)? Why then don't we return to our biblical roots and reestablish a Christian society?

We must be careful here not to answer too hastily. America may have been dominantly a Christian *people*, but



it was never a Christian *government*. Our national birth certificate, the Declaration of Independence, was written by a Deist, not a Christian. Thomas Jefferson rejected all miracles, including Christ's Resurrection, literally cutting them out of the Bible. Furthermore, the First Amendment forbids the federal government ("Congress") from "establishing" or favoring one religion over another. The cry to return to our Christian roots is seriously misguided if it means that government should favor Christian teachings. Many of the loudest voices for a "Christian America" are Reconstructionists who aim to set up their own post-millennial kingdom without Christ. This is in direct contradiction to the teaching of Scripture that Christ will return before, not after, the Millennium to set up His kingdom (Rev. 20:1-8).

**Is the Old Testament Law binding today?** As Christians, the Bible is the absolute authority for all we believe (2 Tim. 3:16-17). But what does the Bible teach about the God-ordained basis for civil law? Does God demand, as biblionomists claim, that governments adopt the Bible as the standard for their civil laws? If not, how can we avoid the rampant immorality in America today?

The Reconstructionists' answer to our decadent society is a chilling legalism that would reestablish Old Testament laws demanding the stoning of fornicators, kidnapers, blasphemers, and even disobedient children. There are serious problems with this response.

First, to establish such a Bible-based civil government would be a violation of the First Amendment. Even mandating the Ten Commandments would favor certain religions. The first few commandments demand belief in one God and worship on Saturday. This would discriminate against nearly all major religions except Judaism and Seventh Day Adventism!

Furthermore, the reinstatement of the Old Testament legal system is contrary to New Testament teaching. Paul says clearly that Christians "are not under the law, but under grace" (Rom. 6:14). Also, "Gentiles... have not the law" (Rom. 2:14). In fact, what was "written and engraven in stones" (the Ten Commandments) "was to be done away" when Christ came (2 Cor. 3:7). He did this "having abolished in his flesh... the law of commandments contained in ordinances" (Eph. 2:15).

Nowhere in the Bible are Gentiles ever condemned for not keeping the law of

Moses. God always measured them by the truths of the general revelation (see Jonah 1; Nah. 2). They "do by nature the things contained in the law" (Rom. 2:14), and God holds them accountable to that standard (Rom. 2:12).

**God's standard for civil law.** God ordained Divine Law for the church, but He gave Natural Law for civil government. Of course, the basic moral principles embodied in the Second Table of the Mosaic Law are also expressed in the Natural Law. But civil governments are not under the Mosaic Law, any more than a citizen who

laws at Plymouth.

**Our Founding Fathers.** Our Nation's founders were careful not to establish a theonomy (or biblionomy) where the Bible was the basis for civil law. Rather, the Declaration of Independence speaks of "certain unalienable rights" such as the right to life that is rooted in the "Laws of Nature" which derive from "Nature's God." But there was no reference to a Bible-based government. America was based on the concept of God-given rights grounded in God-given moral rules called "Nature's Laws." To be sure, the Bible

Nature of State	Secular Government	Just Government	Religious Government
Church/State	Total Separation	Cooperation	Union
Nature of Religious Freedom	Freedom from Religions	Freedom of All Religions	Freedom of a Particular Religion
Extent of Religious Freedom	For None	For All	For One
Belief in God	Discouraged	Encouraged	Demanded
Basis of Civil Law	Human Experience	Natural Law (General Revelation)	Divine Law (Special Revelation)
Example	Russia	America	Iran

violates a traffic law in Illinois has broken a similar law in the State of Texas. Likewise, those bound by the Natural Law are not thereby under similar laws given by Moses.

Knowing that the same unchangeably moral God has expressed Himself in both Divine Law and Natural Law, we should expect them to embody the same basic moral principles. In point of fact, C.S. Lewis has shown in the *Abolition of Man* that all the great cultures have expressed the same basic moral beliefs. Of course, no people practiced them perfectly; neither do Christians.

To claim that civil government is obligated to legislate the moral laws of Scripture, particularly the civil laws of the Old Testament, is seriously misleading. The Bible may be informative, but it is not normative for civil law. God no more holds today's governments accountable to His Divine Law to Israel than present residents of Massachusetts are bound by the Puritan

had a significant influence on our culture, but it was never designated as the basis for our legislature.

**Avoiding two extremes.** There are two extremes to avoid: antinomianism (no law) on the one hand and theonomy (Divine Law) on the other hand, Relativism and Reconstructionism. The former is a secular extreme and the latter is a religious extreme. Contemporary antinomianism is manifested in a Secular Humanist perspective that eschews all God-given moral absolutes. The first Humanist Manifesto (1933) rejected "any supernatural or cosmic guarantees of human value." Humanist Manifesto II (1973) went on to approve of homosexuality, suicide, abortion, and euthanasia.

However, the Humanist ethical agenda is contrary to the natural moral law written on their hearts. For none of these Humanists would even exist if their parents

*continued on page 64*



# Clebe McClary

## For Love of God and Country

by Angela Elwell Hunt

**O**n March 3, 1968, Clebe McClary was an officer in the U.S. Marine Corps serving in Vietnam. He and his men were on their 19th reconnaissance patrol when they were suddenly attacked. Clebe was seriously wounded. Before his tour of duty in Vietnam was over he had been wounded seven times and suffered the loss of one eye and his left arm. Thirty three operations were necessary to restore the use of the remainder of his body.

For his bravery under fire and his demonstrated concern for his men, Lieutenant Clebe McClary was presented the Bronze and Silver Stars by the President of the United States. He has also been awarded three Purple Hearts.

His testimony paints a clear picture of what it means to love God and country. Who is Clebe McClary and what drives him to share his two burning devotions?

Clebe is the epitome of a Southern gentleman. He speaks with the customary courtesy of the Carolinas, answering "Yes, m'am" and "Yes, sir." Reared on a 10,000-acre plantation in South Carolina, he recalls spending his childhood in fields of cotton, tobacco, oats, and hay. When he wasn't in the fields, he tended the plantation's 28 dogs and 13 horses. Clebe believes hard work is good training for a young boy.

But work did not consume all his time. Like other farm boys Clebe spent hours hunting and fishing with his father. Reflecting on his father's influence, he counts the principles of "discipline, leadership, morals, and standards" as those most cherished.

Clebe was a good student at Winyah High School, state champion in the one-mile run, and an "All State" athlete in



Daughters Christa and Tara with Clebe and his wife, Deanna.

**“I don’t think you can love this country as much until you have served it.”**

football and track.

After graduating from Clemson University, Clebe worked at several jobs. While coaching football and track at a South Carolina high school, he was offered a fellowship at the University of South Carolina.

Clebe made an unusual choice and decided that he had not done enough for his country. He enlisted in the U.S.



Marine Corps and was soon pulled from the rank-and-file and sent to officers' training.

Despite his injuries he still recommends the military for every young man. "I wish it was automatic. Men ought to go into the service. I think we made a big mistake dropping the draft. I don't think you can love this country as much until you have served it. As a Christian, I find it a tremendous mission field. Today's young people are smarter and stronger than ever before, but they are hungry for discipline. Parents don't do it

**"A lot of church folks don't have a real concern for souls. It's complacency, and it is the trouble with America as a whole."**

like they used to. I think the reason people quit jobs, marriages, and school is a lack of discipline."

After he was injured Clebe spent months going in and out of hospitals. While on leave, he and his wife, Deanna, accepted the Lord after hearing Bobby Richardson of the New York Yankees and Vonda Kaye Van Dyke, a former Miss America, give their testimonies.

While he was in the hospital for another operation, Clebe began sharing Christ with others. "I didn't plan it. I just think God opened doors. I started sharing at schools, hospitals, veterans groups. I did not decide to go to school and study to be a preacher. I am a layperson, not an ordained minister."

Being a layperson has its advantages. "I get to a lot of places that preachers and ordained folks don't get invited to. I really think that you've got to be called to preach, and I don't think I've been called to pastor." Clebe speaks in his Marine uniform to an average of 100 military bases each year. He also speaks at many churches, schools, and other organizational meetings.

In 1973 Clebe McClary entered full-time evangelism. The Clebe McClary

Evangelistic Association was formed and Clebe travels throughout the world sharing his testimony. One of his greatest opportunities was a chance to tour South Korea with evangelist E.J. Daniels in 1972. "We spoke a lot there. We've also toured Germany and military bases in Europe. It's a blessing to travel and appear on television with Jerry Falwell and Billy Graham, but some of the small churches, in Tennessee for instance, are great blessings, too."

What advice would Clebe McClary give to a young evangelist? "I think you need to get as much schooling as you can—especially Bible memorization and Bible study. I think you ought to be in evangelism all the time, no matter where you are. I like to see lay people in evangelism because I think it's good to be able to make a living and have a career and still be a strong witness for the Lord."

Clebe keeps a full schedule, but he finds great pleasure in traveling with his family. "We travel together a good bit," he explains. "I have super services with my family." Deanna and teenage daughters Tara and Christa sing together and provide music for the services.

What does Clebe find frustrating about the ministry? "People who are just playing church. It's easier to talk to the people in prisons and to drug addicts. A lot of church folks don't have a real concern for souls or a love to serve. They are in a comfortable situation. A big percentage of our church members just go and sit there and want to be preached to and entertained, but they don't want to get out and share themselves. It's complacency, and it is the trouble with America as a whole."

When his schedule becomes too hectic, Clebe relaxes by running. "I unwind running. I use it as prayer time away from folks."

Clebe accepts invitations to speak from high schools, prisons, churches, professional athletic teams, and other organizations. He believes in simply letting God open the doors. His work has not gone unnoticed.

In November 1985, Gospel Films Incorporated released the film of his life story, *Portrait of an American Hero*. The film is being shown in churches and by military organizations across America. In 1986 he received the "George Washington Medal of Freedom" award from the Freedoms Foundation of Valley Forge. ■

# LIVING PROOF

by Lt. Clebe McClary, USMC



Lt. Clebe McClary with Dr. Jerry Falwell at Thomas Road Baptist Church.

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# Wanted: A Man— A Man Who Will Stand

Excerpts from Senator Frank Carlson's June 19, 1968, address to the Senate Breakfast Group.

**T**he subject of the text I am using is "Wanted a man—a man who will stand." We have had men in both ancient and modern history who have had the courage to take a stand and stand firm. . . . In Ezekiel 22:30, the prophet says: "And I sought a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it."

God is searching for men who are unique, thoroughly saved, and filled to running over with His Spirit. God and the world need men who will stand in the gap. . . . Modern Americans have accepted and are tolerating conditions never before permitted by any generation of our ancestors.

Never have so many hated on such flimsy cause. Never have so many denounced so many with such little knowledge. Never has wild pleasure or physical abandonment been considered fitting human behavior as it is today.

Never have public officials been so brazen and open in seeking the vote of the people through promises of things that are morally and spiritually wrong. Never have ministers of the gospel turned their pulpits and their pastoral duties toward direction of the social order to the near exclusion of the salvational order as abounds in our time.

In that same 22nd chapter of Ezekiel, the prophet speaks of Israel's religious leaders in these words: "Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and the profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them."

Israel's religious leaders of that earlier time would be appalled to observe what



**No safe and proper change and certainly none of the irrational ones can justify the wholesale abandonment of the safe and sure principles of God and this country which have brought us safely this far.**

is transpiring in the churches of God today. Even the daily press—notoriously indifferent to religious news—reports a few lines on the inner and back pages that tell us clearly how growing numbers of Americans treat holy things with irreverence and sacred things with contempt.

Not only have vast numbers of Americans lost all sense of the sacred, the moral, and the ethical, but the spiritual

leaders from both the laity and the priesthood are often found in the forefront of this irreligious pursuit of comfort rather than conviction—of accommodation rather than truth—of the pleasant life rather than the meaningful life.

If God is to have men who will stand in the gap and hold back the flood of destructive emotional and spiritual forces, we must first understand the nature of the problem and why things are the way they are.

There are three major forces that have brought about the chaos, frustration, and anti-Christian era in which we live. They touch both the philosophical and religious bases, were first voiced by few in number whose intensity deceived millions, and have been permitted to flourish by both the unwary and the fearful.

First, we live in this age of uncertainty because we have either accepted or endured a doctrine of universal conformity.

The forces that reduce the power of an influence of God and Christ in the lives of our people are seeking to become levelers of men. It is their conviction that only through lowering mankind to a dependency upon the ideas, ideals, and material judgments of superior people can we live together in harmony and peace.

Evidence is rampant that this kind of meddling and interference with God's natural law brings fearful conflict, death, destruction, riots, crime, and disregard of decency and principle among our people.

Today there is widespread devotion to the idea that nothing, absolutely nothing, can be allowed to remain the same. All things must change, and there is practically no consideration given as to whether the change is good or bad—right



or wrong—easy or difficult—necessary or unnecessary.

The doctrine of change stands on just the precise idea that change is inevitable. That is absolutely true. Change of various kinds and sorts take place every day everywhere. But irresponsible, erratic, violent change only for the sake of making things different is as illogical and as unreasonable as it is unspiritual.

No intelligent person argues against the necessity of using question marks after many of our inherited ideas and practices of the past. But when the question mark is turned into a totem pole or a marble altar on which the people are supposed to lay their sacrificial offerings, such people have escaped the general limits of common sense and sound judgment and have launched off into material idolatry and a rushing toward a degree of spiritual insanity.

If human reason has so totally lost its respectability and no one is allowed to go from a major and minor premise to some sort of orderly conclusion, then the welfare of our people is entrusted to the care of strange and weird people.

Great changes had to take place during these recent years, and even greater changes will have to take place in the future. But no safe and proper change seen in recent times and certainly none of the irrational changes that outnumber the sane ones can justify the wholesale abandonment of the safe and sure principles of God and this country which have brought us safely this far. In the face of great changes we Christians have to remember that we have a firm point of view and that we operate from certain unchanging foundations.

We believe in a God who does not change—in human nature which does not change except for its accommodation with and acceptance of God—in standards of right and wrong that do not change—in death and judgment which are inescapable—and we believe in a truth that is absolute, not relative, and which is forever settled in heaven and can never pass away.

The Christian today, even in the midst of the erratic and erotic commitments of irreligious leaders, does not follow the failing steps of the priests of Israel. Christians make a clear distinction between the holy and the common. They teach the difference between the

clean and the unclean. They observe and keep the Sabbath and they do not profane either the name, the Spirit, nor the power of God.

The third cause of our uncertainties in this time is the doctrine of universal criticism. Today man is taught not to accept anything until he has first put it under strong and critical examination. Trust nobody—believe nobody—have faith in nothing—and accept no truth until it has been proved to you with mathematical exactness and material



## **Modern Americans have accepted and are tolerating conditions never before permitted by any generation of our ancestors.**

demonstration. That is the agony of the hour when the doctrine of criticism has taken over our people.

You cannot pick up a paper, a magazine, or a book that is not in and of itself critical of something or somebody, even including among its victims almighty God Himself. In truth, the criticisms of God rank well above almost all other criticisms of the hour. More people—in more ways and on more occasions—cast doubt, hurl darts, and throw charges against God such as this country has never seen in all of its history.

To accept the doctrine of universal criticism leaves us with almost nothing that is sacred, almost nothing that is absolute, and nothing that is eternal. So real has our acceptance of the doctrine of criticism become that even the word “indoctrination” has been turned into an evil word that must be shunned like “discipline,” “disciple,” or “patriotism.”

These three doctrines—universal conformity, universal change, and universal criticism—have left our nation without moorings or anchors. We are being tossed about in the sea of doubt and uncertainty that is about to sink the ship of God before our very eyes.

The world today is looking for:

Men who are not for sale;

Men who are honest, sound from center to circumference, true to the heart's core;

Men with consciences as steady as the needle to the pole;

Men who will stand for the right if the heavens totter and the earth reels;

Men who can tell the truth and look the world right in the eye;

Men who neither brag nor run;

Men who neither flag nor flinch;

Men who can have courage without shouting it;

Men in whom the courage of everlasting life runs still, deep, and strong;

Men who know their message and tell it;

Men who know their place and fill it;

Men who know their business and attend to it;

Men who will not lie, shirk, or dodge;

Men who are not too lazy to work, nor too proud to be poor;

Men who are willing to eat what they have earned and wear what they have paid for;

Men who are not ashamed to say “No” with emphasis and who are not ashamed to say “I can't afford it.”

God is looking for men. He wants those who can unite together around a common faith, who can join hands in a common task, and who have come to the kingdom for such a time as this. God give us men.

■ Reprinted from *U.S. News and World Report* (July 1, 1968).



# Senator Frank Carlson

## “He Brought Principle to Politics”

by Rick Johnson

Senator Frank Carlson listened carefully as Dwight Eisenhower admitted to him early in his presidency, “This is the loneliest house I have ever been in.”

“Mr. President,” Carlson responded, “I think this may be the right time for you to come and meet with our prayer group.”

And so began the annual National Prayer Breakfast at which many of the nation’s leaders gather for spiritual support and to seek God’s presence and help in their lives.

Carlson, the man credited with starting the annual event, died on May 30, 1987, in his native state of Kansas at the age of 94. Less than two months before his death he reminisced about his 40 years of public service.

“The Prayer Breakfasts were all memorable. We usually had about 2,000 people attend. I had a nice letter from the man who is in charge of it now, and he said that this year I received a standing ovation for starting it. They don’t seem to forget me back there, and I’m happy about it.”

Carlson’s church responsibilities began early in his life. He accepted Christ as Saviour when he was young, and his Christian activities were always important to him. At only 16 he became superintendent of his Sunday school.

“I grew up attending a country church,” Carlson remembered. “Every Sunday we’d get some minister from Concordia to come out and take charge.”

Carlson’s parents, Swedish immigrants, had homesteaded a farm near Concordia, a town in north central Kansas. Carlson planned to spend his life farming, but in 1928 a group of businessmen asked if he would file as a candidate for the Kansas House of Representatives.

He hesitated, believing he did not have the time to be away from his farm. The businessmen promised that they would help him campaign. They even assured him that his chances of winning were not very good. So, Carlson’s name went



President Dwight Eisenhower with Senator Frank Carlson at the Eighth Annual Presidential Prayer Breakfast, February 18, 1960. Photo courtesy of Dwight Eisenhower Library.

on the ballot, and surprising even his backers, he won the office.

After 4 years in the Kansas Legislature, Carlson went on to serve 12 years in the U.S. House of Representatives, 4 years as governor of Kansas, and 18 years in the U.S. Senate. He never lost an election.

**“We believe in a truth that is absolute, not relative, and which is forever settled in heaven and can never pass away.”**

His role as a Christian leader continued during his political life. While governor he was named chairman of the International Council for Christian Leadership. He later served as international president of this organization, and with Queen Wilhelmina of the Netherlands he chaired the International Conference at The Hague, Holland, in 1951 and 1953.

In Washington Carlson established and taught a Sunday school class known as the Carlson Bible Class. While in Congress he attended the Calvary Baptist Church, the First Baptist Church, and the East Washington Heights Baptist Church.

The National Prayer Breakfast grew out of a small group of congressmen who met once a week to pray and to provide spiritual support to one another. Carlson was a frequent leader of these meetings,

which started in 1943. The annual Prayer Breakfasts were begun in 1953 and continue today.

Usually what was said at the small Wednesday morning Senate breakfast group was not for publication, but a talk given by Carlson on June 19, 1968, so impressed listeners that special permission was granted for the printing of his message. Excerpts from his speech filled two pages of the July 1, 1968, edition of *U.S. News & World Report*.

“Great changes had to take place during these recent years, and even greater changes will have to take place in the future,” Carlson said in his message. “We Christians have to remember that we have a firm point of view and that we operate from certain unchanging foundations.

“We believe in a God who does not change—in standards of right and wrong that do not change—in death and judgment which are inescapable. And we believe in a truth that is absolute, not relative, and which is forever settled in heaven and can never pass away.”

Carlson retired from public service a few months after this talk. He had earned the respect of the nation’s political leaders.

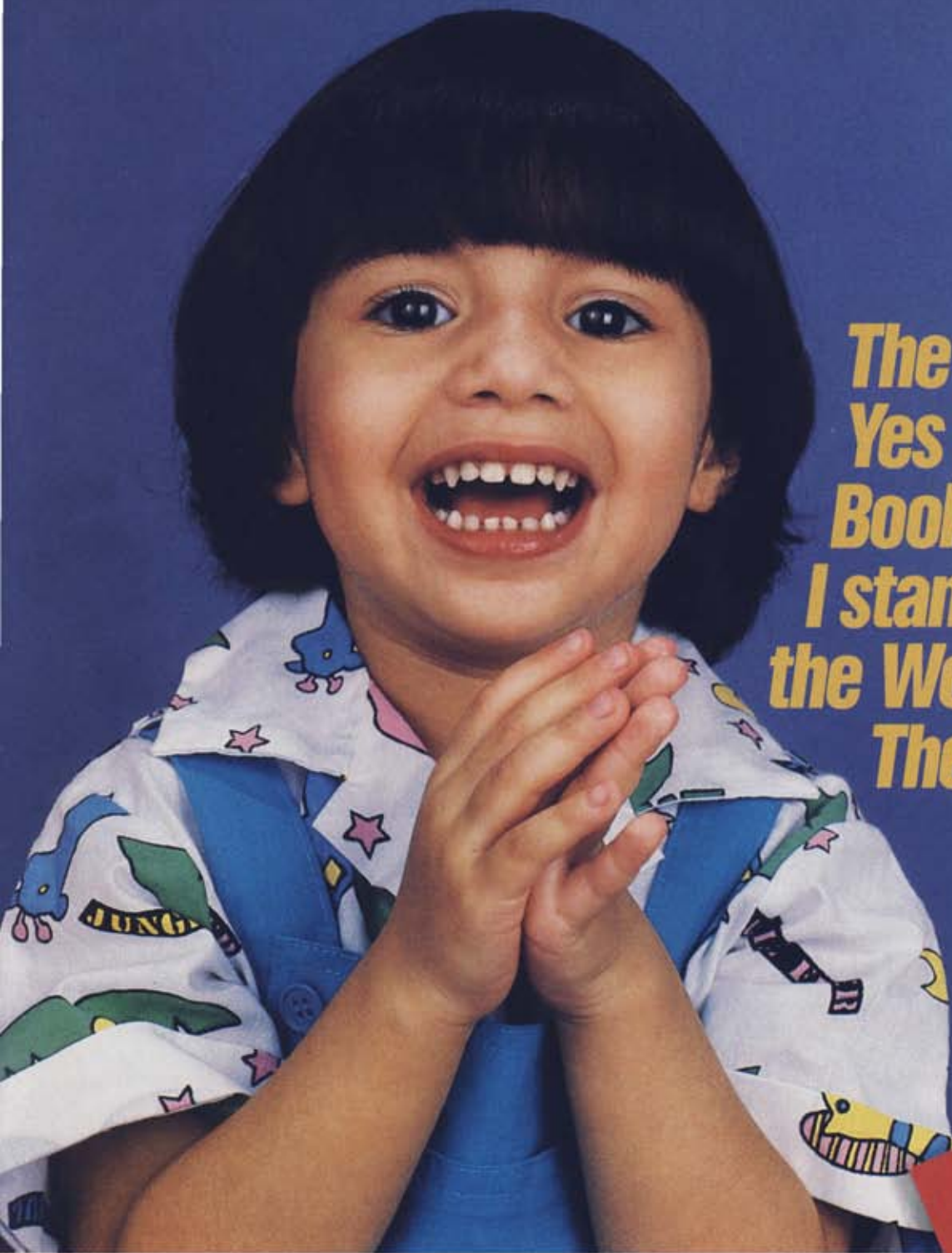
“I cherish the friendship of this fine and good man,” the late Vice President Hubert Humphrey said at a luncheon on Carlson’s 75th birthday. “He has brought real principle to politics. He is a man of genuinely good character, of deep religious conviction.”

The retirement years passed more quietly for Carlson than those during his busy political life. In May of 1986 his wife, Alice, died. During the final year of his life he continued to visit his farm near Concordia and to follow current events.

When asked shortly before his death if he was optimistic or pessimistic about the country’s future he quickly replied, “I’m optimistic. I haven’t given up hope. There are a lot of good people in this world.”

■ Rick Johnson is a free-lance writer in Concordia, Kansas.



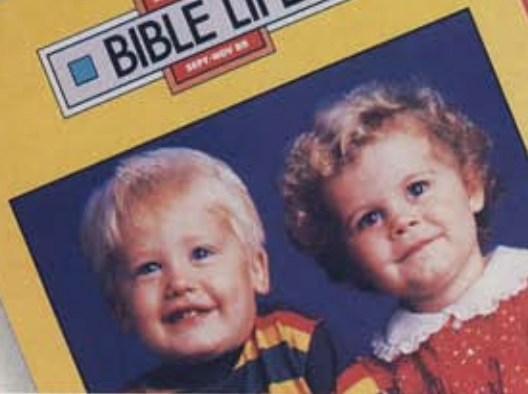


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# Is Heaven for Real?

by Jerry Falwell

**J**ob asked, "If a man die, shall he live again?" Everyone must answer that powerful question for himself. If a man, a woman, a person dies, shall that person live again? Is heaven for real?

**Should we consider heaven as a literal place?** We should indeed. Jesus said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:1-6).

The Bible describes heaven as a literal city with literal buildings and streets and people. It will be the largest city ever known to mankind. According to Revelation 21 this city is 1,500 miles wide, 1,500 miles long, and 1,500 miles high. To give you a little perspective, this city, if placed in America, would reach from New York to Denver and from Canada to Florida.

The city rests upon 12 layers of foundation stones, with each layer being inlaid with a precious and different gem. Each foundation layer carries the name

**We will know everyone there. We will know those whom we never knew down here, from every age. What a wonderful place heaven is going to be.**

of one of the 12 apostles in the New Testament. The city is surrounded by a jasper wall reaching a height of 144 cubits, or 216 feet. It's 6,000 miles around the city. What a wall!

There are 12 gates to this city, three gates on each side. On each gate is the name of one of the tribes of Israel. Each gate is composed of beautiful, solid, white pearl.

This wonderful heavenly city has a main street. The central boulevard of the New Jerusalem is composed of pure transparent gold. Imagine that. We cherish gold. We wear it on our fingers. But in that city the main street will be made of gold. We will walk on it. It will be the least precious item in all of God's wonderful city.

This shining city, nestled in the stars, boasts a Tree of Life and a River of Life. "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruits every month: and the leaves of the tree were

for the healing of the nations" (Rev. 22:2). "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God" (Rev. 22:1).


**Does a Christian go directly to heaven at death?** Second Corinthians 5:8 says yes. "To be absent from the body, and to be present with the Lord." Just that quickly. There is no such thing as soul sleep in the Scriptures. The moment you step out of this body in what the world calls death, you step into the presence of the Lord that instant.

Now, in that great resurrection morning, at the Rapture of the church, bodies will be regathered from the sea and the graves and everywhere they might be. They will be brought together with soul and spirit, reunited in the presence of God and all the saints forever. But yes, believers go into the presence of the Lord immediately at death.

**Will we have bodies in heaven?** "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). Christ had a body in His Resurrection. We will have bodies in the resurrection. There is no question about it.

**Will we know each other in heaven?** "But then shall I know even as also I am known" (1 Cor. 13:12). Yes, we'll know each other in heaven. Does God know us all by name? Yes, even the hairs on our heads are numbered. A sparrow does not fall to the earth without





His knowledge. He knows us. We will not only have recognition in heaven, but since we will know there as God knows, we will have cognition. We will know everyone there. We will know those whom we never knew down here, from every age. What a wonderful place heaven is going to be.

**Will we have the same family relationships in heaven?** This is ambiguous. The Scripture says that in heaven there will not be marrying and giving in marriage. When you consider today's divorce rates, and the many people who are saved after second, third, fourth, and fifth marriages have transpired, you can understand that heaven is going to be something far better than that. Just what it is going to be like we don't know. But heaven will be one mammoth family with the heavenly Father, our God, ruling over us through His Son, Jesus Christ. It will be the sweetest family relationship we have ever known.

**Do we eat, work, play, and sleep in heaven?** Well, there's no question about eating. There's fruit there. We will work and play. No one will ever be bored in heaven. God has given us all things richly to enjoy. Do we sleep in heaven? No, because there is no night there, and our bodies will be incapable of being weary or sick or of debilitation. Heaven will be a wonderful place where real people eternally enjoy their inheritance.

**What will we do in heaven?** First Corinthians 13:9-10 tells us that

**Heaven will be one mammoth family, with the heavenly Father, our God, ruling over us through His Son, Jesus Christ. It will be the sweetest family relationship we have ever known.**

we are going to be learning in that wonderful city. "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." We will be learning in heaven, throughout all eternity.

Heaven will be a place of singing. I'm not much of a singer, but I know good music when I hear it. I want to be able to sing in heaven. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Rev. 5:9).

Heaven will also be a place of service. I wouldn't be interested in sitting down for all eternity. "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve

him" (Rev. 22:3). We will be serving the Lord for eternity. There will never be a time when we are not serving Him.

Heaven will be a place of fellowship. I love to be with saints everywhere. I love to fellowship in the things of the Lord. Through the years I have enjoyed meeting a lot of special people. I always look forward to getting acquainted with this one or that one. For all of eternity we shall be meeting God's people and getting to know them.

**Will you be in heaven?** The most important question you should ask yourself is, "If I die in the next five minutes, am I as sure for heaven as if I were already there?" Jesus died and rose from the dead to make it possible for you to go to heaven. Yes, He wants you to live for him now. But He wants one day to take you to heaven where He is. He has prepared a place for you. It doesn't matter how poor you have been down here. Up there a mansion is prepared for you. Heaven is a place where you will never grow old or be sick or lonely again. It's a real place with real people in real, perfect bodies. We will know each other, and we will never know sickness or sorrow.

I want to ask you this question. Are you ready to go there? God loves you. Christ died on the Cross for all your sins. He arose from the dead for your justification. Make peace with God right now and make ready for heaven, because Jesus paid it all. ■



# Strengthening Your Church's Missionary Thrust

by Rodney L. Kidd

**M**ost pastors would be greatly complimented if someone said, "Your church is really missions-minded." But such churches do not appear by accident. What is a so-called "missions-minded church"? How can you help your church become one?

Since I have had the joy of pastoring a church in Virginia for six years, and now of serving the Lord on the mission field, I have been on both sides of the fence and can understand a little bit of what it takes to make a missions-minded church. Several general characteristics will be evident in the life of a church truly concerned about world evangelism.

A missions-minded church has an intimate connection with the missionaries it supports. That necessitates a genuine involvement in informed prayer with and for the missionary, his family, and their ministry. The church needs to know its missionaries and their work. Consider them staff members of your church who are simply serving the Lord in another location.

One Wednesday evening around Christmas in the Virginia church I pastored, a missionary we supported came into the prayer service unannounced. Our people recognized him immediately, and some even spoke to his children, calling them by name. On the way home that evening, one of the missionary's children said, "Daddy, I've never seen a church like that one. They all knew your name, and some of them even knew my name, too." An intimate connection between a church and a missionary family is a blessing to both.

Secondly, get your people involved in



**The interest of the church goes beyond simple monthly support, as hearts are knit together in a mutual effort.**

individual communication with the missionaries of the church. Both pastor and people need to write to the missionaries. Communication builds a vital relationship where the home church is informed about the projects and problems of the missionary, and vice versa. It bridges the distance between church and missionary and gives an easy means of conveying needs from the field.

One of our supporting pastors has been very consistent in writing to us, and his wife corresponds with my wife. That has made us feel especially close to that particular church. Intimate connection and individual communication with the missionary should lead to intensive cooperation. The church should participate with the missionary in carefully selected projects, nurturing a concept of teamwork between the missionary and the supporting church.

The interest of the church goes beyond simple monthly support, as hearts are knit together in a mutual effort. The work should remain "indigenous" and not receive too much American support. That can be counterproductive. But churches can help from time to time with special expenses or needs, or with sending literature or materials that might be used in children's work or in a Vacation Bible School.

The manner in which a church supports its missionaries is critical to building this kind of a missions program. Churches and missionaries alike would benefit from a re-evaluation of the traditional support method still widely used. A shifting of emphasis, away from supporting numerous missionaries at a small monthly figure and toward sending

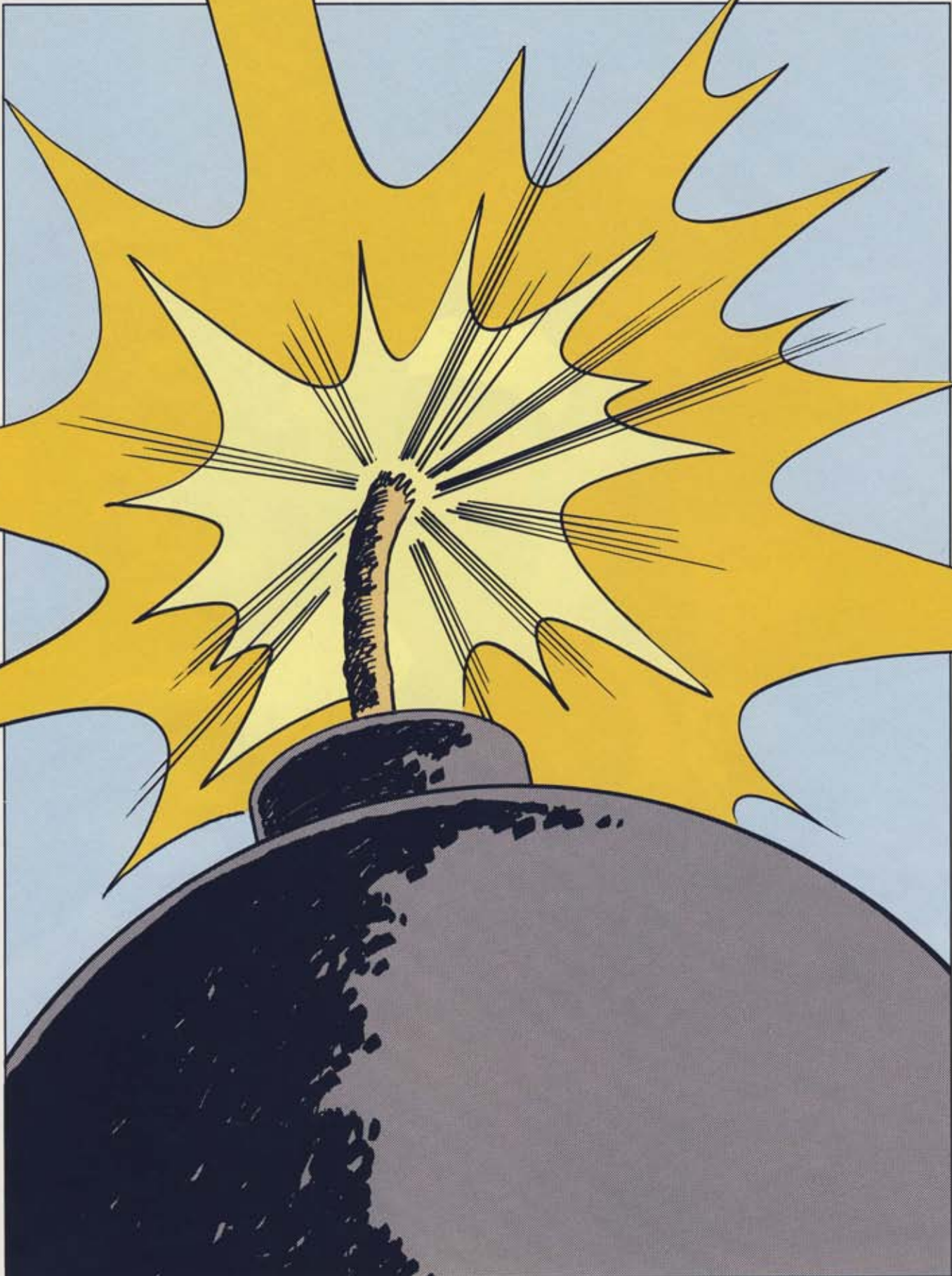
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Photo by Cathy D. Watson







# ANSWERS TO ANGER

by Richard G. Lee

**A**nger erupts in an explosion of human emotions. We see the debris all around us—ruined friendships, destroyed marriages, split churches, shattered lives.

Are you a hothead? Do you have trouble with anger? Do you get mad at the drop of a hat, and you will gladly furnish the hat?

Perhaps you are cool on the outside, but angry hot inside, an expert at hiding your anger. You act like nothing bothers you. You have your act together. Everyone else can blow up, but not you. No one ever sees your temper. You keep it all inside—for a while.

However we handle our anger, the Bible has something to say to help us deal with the problem. And we need to deal with it properly. "Hotheads" tend to offend others and stir up unnecessary strife and conflict. "Coolheads," who are really hiding their anger, tend to become bitter, vindictive, and vengeful.

Anger can become a very powerful force for destruction. It can cause us to say things and do things we may regret for the rest of our lives. It not

**Anger is not genetic.  
It is a learned  
behavioral response.  
We learn how  
to display it, and we  
can learn how  
to control it.**

only destroys marriages and friendships, but it will ultimately destroy us.

Notice what the Bible says about anger in Ephesians 4:26-27. "Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil." Anger is a natural impulse that can be used for good or for evil. When anger takes the form of righteous indignation, it can cause us to stand up against sin, evil, and injustice. But when it takes the form of vindictive vengeance, it can destroy lifelong friendships.

Anger can also provide Satan with a place to work in our lives. Therefore, the Scripture warns us not to "give place to the devil." Once we allow him to gain a foothold in our

lives, he will try to take over completely. He will sour our disposition and breed conflict with everyone in our path.

Perhaps you are already in serious trouble because of anger in your life. Your marriage is in trouble. Your friendships are about to blow apart. Your words and attitudes reveal a bitter spirit within. You know it and so does everyone else. Somehow you have become angry. Your heart is filled with bitterness, contempt, malice, and hatred. If something does not happen soon to reverse this process, you will be at the point of no return.

You are probably wondering if there is any hope for you. I can tell you with confidence, yes there is! God can help you resolve this problem no matter how great it seems to be. He can help you learn how to control your anger. He can give you victory over this powerful force within you.

**Causes of Anger.** Three basic emotions feed the problem of anger in our lives. Left out of control and unchecked by the power of the Holy Spirit, anger can ultimately destroy us.

**Fear.** Many times we get angry because of fear. Something happens that frightens us. All of a sudden we are fearful, but after we calm down we become angry.



Have you ever had a close call that frightened you? Perhaps you were driving down the highway within the speed limit when someone pulled out in front of you and ran you off the road. You slammed on the brakes and skidded to a stop. At first you were frightened to death. Then you calmed down, got a hold on yourself, and blew up! You were afraid and then your fear turned to anger.

**Frustration.** Another cause of anger is frustration. It may not be as stunning as fear, but it feeds anger nevertheless. Dads get frustrated at work, moms at home, and teenagers at school. Frustration is part of life. When we don't handle it right, it can lead to anger.

Remember the frustrations of Moses as he tried to lead the children of Israel? Moses led them out of Egypt in the great Exodus to the Promised Land. He led them across the Red Sea on dry ground and then through the wilderness of Sinai. Despite all of his patience, Numbers chapter 20 tells us he finally blew up in the wilderness of Zin.

Even though the Israelites had seen God miraculously provide for their needs time and time again, they blamed Moses because they had run out of water. It's an old tactic. When all else fails, blame someone else.

The people began to "chide him," which means they began yelling and screaming at him. Moses tried to remain calm and cool. He went to the Lord to ask Him what to do. God told him to take his rod, gather the people together, *speak* to the rock, and it would give water (Num. 20:8). But in his frustration, Moses became angry and *smote* the rock twice instead of speaking to it. Moses had had all he could take. He had had enough of their bickering, complaining, and screaming. In essence, he was saying, "If you want water, get it yourself!"

After Moses hit the rock the water gushed out for all the people to drink. But God reprimanded Moses for striking the rock, and because of one act of anger He denied Moses entrance into the Promised Land.

Moses was frustrated, provoked out of control. He lost his temper, and with it he lost some of his leadership. Tragically, anger can do irreparable damage.

**Hurt.** Another cause of anger is hurt. Sometimes we blow up because we have been deeply hurt. Perhaps someone has let you down. Your disappointment turns to hurt and then to anger. It can be almost anything: a broken promise, a jilted relationship, a forgotten anniversary. Whatever may have happened, you hurt for a while. You cried all you could cry. You grieved all you could grieve. Then you blew up! "How could he do this to me?" you said. "I love him. Look at all I did for him." Then you internalized the hurt. The hurt became anger and anger turned to revenge. You began thinking, "I'm going to get even. I'm going to show him how much he has hurt me. He is going to get what is coming to him." Before you knew it, your emotions were out of control.

Anger is a problem we all have to deal with from time to time. It is a part of our makeup as individuals. Everyone has the capacity for anger. Anger is a form of human energy that we may use for good or evil. Anger may make one person become a murderer and cause another person to defend himself against a murderer. Whichever response we choose, anger, like any form of energy, must be released.

#### **Attempts to Control Anger.**

People try to deal with anger in several ways. Most of them don't work. They only complicate the situation all the more. In time, these futile attempts make the problem of anger even worse.

**Nurse it.** Some people try to hide their anger. They say to themselves, "I'm really angry, but nobody's going to know it." They bundle it up inside themselves. They fume within, but never let anyone know how they really feel. Instead, they boil like a pressure cooker about to blow its lid.

People who suppress their anger either destroy themselves emotionally or they blow up eventually. Day and night their anger brews and churns inside. It eats them up like acid.

The apostle Paul said, "Let not the sun go down upon your wrath." He meant don't keep it inside you. Don't internalize it. Anger is an emotional force. You must release it or it will destroy you from within. Suppressed anger can lead to an



emotional breakdown.

One of my favorite old-time television programs was "Amos and Andy." In one episode, Amos saw Andy walking down the street in an overcoat on a hot summer day. Noticing a large bulge under the coat, Amos asked Andy about it. Andy proceeded to tell him about his frustration with a certain man who always thumped him on the chest while he talked to him. "I'm going to fix him," he announced. "I've got two sticks of dynamite strapped to my chest. When he thumps me this time, I'm going to blow his finger off!" Andy forgot that he would blow his own heart out in the process.

Internalized anger destroys us from within. You may think the "Christian thing to do" is to stifle your anger, but it is not. It is only a temporary solution with long-term consequences.

**Disperse it.** These people blow up like the atom bomb! They don't even try to internalize their feelings. They





look for any opportunity to explode. They love it. Everything is a battlefield: their homes, their jobs, their friends. No one dares to get close to them, for fear of the fallout.

Something goes wrong, and boom, they just start screaming. They explode frequently and violently with a verbal barrage of shouting, cursing, threatening, and condemning. Sometimes they say terrible things they will regret for a lifetime.

The Scripture says, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:29-30). The term *corrupt* means "cutting" communication in the original Greek. *Edify* means to "build up." Therefore, the apostle Paul is literally saying don't use your mouth to cut people down; use it to build them up. In that way you "minister grace" to

all who hear you by your positive conversation.

The most serious problem with angry responses is that they "grieve" the Holy Spirit. God does not want to listen to all that negative hostility. We can grieve Him just as a child grieves his parents. If our children fall into sin our hearts are grieved. That is the same thing we do to God when we grieve His Spirit by our anger.

Someone always tries to excuse himself by saying, "That's the way I was raised," or "It just runs in my family." Anger is not genetic. It is a learned behavioral response. We learned how to display it, and we can learn how to control it. Anger has nothing to do with being Irish, Italian, Spanish, or anything else. It has to do with how we handle pressure. If we don't master it, it will master us.

*Rehearse it.* Some people never blow up in one big spurt. They let it out in several little spurts. They give it out a spoonful at a time, day after day. They never tire of talking about it. They are mad at the family, people at work, and everybody at church. Nobody pleases them. They are perennial grouches. Everyone is wrong but them.

Those who constantly want to talk about their frustrations make everyone around them miserable. They live a miserable existence and continue releasing just enough bitterness every day to make everyone else miserable, too.

*Cure for Anger.* What can we do about anger? Since it is an emotional response that can become a sinful action, we must learn how to cure it. Anger is common to us all, although it affects some worse than others. At the same time, we dare not excuse it, or simply hope that it will go away. We must discipline ourselves to deal with it.

*Reverse it.* Ephesians 4:32 states, "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." The person who has a problem with anger has a deeper problem—the inability to forgive. That unforgiving spirit keeps feeding anger. It calls out for revenge. That attitude says, "I am not going to forgive you. You deserve my anger."

As Jesus hung on the cross, He said, "Father, forgive them, for they know not what they do." You need to

let God forgive you before you can really forgive anyone else. Anger cries out, "I'll never forgive you." But the Cross of Christ cries out, "Father, forgive them."

Only in the Cross can we find true reconciliation with God and man. We who have been forgiven must learn how to forgive. The real problem with anger is not temper; it is an unforgiving spirit.

*Redirect it.* In order to fully correct the problem of anger we must learn to take positive steps to redirect our relationships. First, we need to ask God to forgive us for the sin of anger. Second, we need to ask those we have offended to forgive us for our anger. Third, we need to forgive ourselves.

Once we have taken these steps, we will be able to concentrate on rebuilding our relationships with others. We will never grow to maturity in our Christian lives until we learn how to deal with anger. Only then will we be able to respond with kindness, tenderheartedness, and forgiveness in every situation in life.

The writer of Proverbs put it this way: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32).

The opposite of anger is love. It is often the missing ingredient in our lives. Love is the essential dynamic that makes life worth living. It is the ultimate expression of our concern for one another. Those who really know how to love can overcome the problem of anger.

The process works like this. Anger is the problem; forgiveness is the cure; and love is the result. Once we learn how to forgive those who hurt us and wrong us, we can learn how to love them. Usually, we are hurt the most by those we love the most. What a tragedy to spend the rest of our lives hating the people we really love!

Are you angry with someone? Why not settle it right now? Don't let the sun go down tonight on your wrath. Deal with it today. The sooner you do, the happier you will be. God loved you so much that He forgave your sins. The least you can do is forgive those who have sinned against you.

■ **Richard G. Lee** is pastor of Rehoboth Baptist Church in Atlanta, Georgia, and speaker for "There's Hope" national television ministries.





Photo by Cathy D. Watson





# Legalism

## The Tie That Binds and Gags

### A PERSONAL STORY

by David R. Miller

**T**he Christian vocabulary is full of "buzzwords." *Abortion*, *Liberal*, *homosexuality*, *mainline*, and *pseudo-anything* are examples of words that leave no room for fence-sitting.

*Legalism* is such a word. But in our discussions of the pros and cons of legalism, we often miss a vital point—its effects on Christian families. Legalistic attitudes are not held by machines, but by mothers and fathers, pastors, and even children. If legalism existed only in the dictionary there would be no reason to be concerned. But the problems of legalism go far beyond scholarly debates, to impact the way some of us parent our children. That is the problem.

Legalism hurts families. Period.

Always.

Eventually.

Every Christian family functioning from a legalistic mind-set will suffer, and will pass the suffering on from generation to generation as children learn parenting techniques from their parents. Only after our children are grown and the damage is done, do we learn the sad truth that legalism is absolutely incompatible with biblical child-rearing.

Legalism leaves little room for love and mercy in dealing with misbehavior. It has no room at all for the guidance of the Holy Spirit as we lead our families. Who needs the Holy Spirit when we have absolute rules to guide us?

I hope you will stay with me on this. This is a personal account, and I am aware that some may not understand my motives. But the amount of pain and suffering my family has experienced, and that I continue to see as a family counselor, leads me to believe it is right to go ahead.

**Foundations of Legalism.** Our permissive world is more tolerant of immorality than ever in history. Unbridled sexual behavior and deviance of all sorts are accepted as nothing more than alternative lifestyles. As the world challenges traditional Conservative morality, Christians respond in various ways.

Some mount an attack on the degeneration of our society by joining antipornography crusades, Conservative political organizations, getting elected to local school boards, or other aggressive methods.

Other Christians see the same handwriting on the wall and interpret it differently. They retreat into legalistic "security," convinced that the only task before them is to preserve what they have until the Lord returns.

Authoritarianism lies at the heart of legalism. Authoritarianism is a natural for Conservative Christianity because the Bible is an authoritative book, and Christian leaders and pastors tend to be authoritarian personalities. The logical progression of the belief in absolute authority is that everything is colored black or white—gray is a sign of compromise. Given the many gray areas of family life and child-rearing today, it doesn't take much of an imagination to see



that absolutist authoritarianism tends to produce either mice or monsters of children and teenagers.

Absolute values based on the Bible are one thing. Absolute values based on personal preferences are quite something else.

Authoritarianism and absolutism usually lead to an attitude of exclusivism. This is the idea that we alone are the true Christians, we alone are favored of God, and we alone correctly practice the faith. Exclusivism is a direct result of the arrogance that comes with believing that our brand of Christianity is correct, our interpretation of the Bible is perfect, our practices alone are pleasing to God.

The reasoning goes something like this. If heavy metal rock music is bad, then other music produced by the same recording company must also be bad. If rock bands are made up of guitars and drums, it follows that guitars and drums have no place in the service of the church. If these instruments are outlawed, and my kid expresses a desire to learn to play the guitar, it can only mean he is either unsaved or a reprobate. The only thing a Christian parent can do to protect him from himself is to forbid any contact with the guitar. If he persists, he gets locked in the fruit cellar or sent to Texas.

Because of these attitudes, many otherwise good Christian homes are run like Marine boot camps. All things are black or white. If anyone in the family argues, it just proves what we suspected all along. After all, no *real* Christian young person would question his parents about anything, would he?

Legalism does not encourage us to search the Scriptures for ourselves. It does not encourage parents to be sensitive to the leading of the Holy Spirit. Many families are under great pressure simply because an authority figure tells them to do "thus and so" with their children. Parents under this kind of pressure tend to produce children and teenagers who rebel in adolescence, or become church mice with no opinions of their own, no thoughts except what they get from father and pastor, and no decisions to make on their own.

It's very sad. I know, because we were in a legalistic system while our



**Only after our children are grown and the damage is done, do we learn the sad truth that legalism is absolutely incompatible with biblical child-rearing.**

children were growing up. We paid a heavy price as a family for the false security of legalism.

**Getting Personal.** After our oldest daughter, Laurie, graduated from a well-known and very Conservative Christian academy, she got a part-time job at one of the fast-food outlets for the summer. As often happens, she met a boy who also worked there, and eventually she asked for permission to date him.

In asking about this young man, we found that he attended a local Baptist church. He and his family were professing Christians. There seemed to be no problem.

But there was a problem. We found out his church was Southern Baptist!

We tried to explain to Laurie that we didn't feel she should be "unequally yoked" with a person with such radically different beliefs. Maybe dating should be put on hold.

I'm not making this up!

Well, it's a long story. After much arguing, and over our strong but weakening objections (we liked the boy), Laurie and this fellow dated a few times and that was it. But the long-term result was more of a problem. We began to realize the kind of problems we were going to face with each of our kids in the future.

We worked this problem through, but we were still living in legalism.

This is the logic of legalism. If my young person is truly saved, he will behave properly. If one of my kids gets in trouble, serious trouble, not only is he disobedient and rebellious, but he cannot be saved. If my grown son or daughter, or yours, gets a divorce, becomes homosexual, drinks alcohol, uses drugs, or doesn't go to the right kind of church, it not only means we have failed as parents, but there is a good chance the young person is not even a Christian.

This can blow us away as parents. But this is always where legalistic parents find themselves. It's inevitable. Legalism always hurts families eventually.

Legalistic families tend to elevate minor issues to major importance. In our case it was the issue of our daughter wanting to date a Southern Baptist boy. Others make an issue of hair length on males, moustaches and beards, clothing styles, music, and which television evangelists one prefers. Minor issues that have nothing to do with doctrine become rabbit trails. They serve only to distract parents from the real job of loving and guiding their children.

In 1981 our family moved from a very Conservative ministry to one with exactly the same doctrinal position, but with less legalism. Music that our children had been taught for years to consider unacceptable was now okay (Christian music, by the way). It was okay to watch some movies on the VCR, and so on. The hair and dress code at the Christian high school was a little more generous than they had known before. In spite of these "liberalizations," we discovered that the kids in this ministry were no less spiritual and no less happy and committed than the kids in the previous, more legalistic environment.

I am convinced that our family majored on minor issues for far too



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long. I don't believe we will know the true impact of those years of legalism until our children are fully grown.

No, our kids do not attend movies or listen to rock music. Perhaps yours do. That is not the issue. The point is that modeling consistent Christian living is important to our kids. If *we* are not okay as parents, the kind of music on the radio will not matter at all. Legalism tends to overemphasize the externals of Christianity as evidences of spirituality. If my son has a short haircut, wears a tie to church, and doesn't have a safety pin through his nose, he must be okay spiritually. Right?

Externals are not without importance. I talk with many Christian young people who tell me that they knew all along that if they looked acceptable they could get away with almost anything. I call this kind of thing the "black-suit" method of judging spirituality. A black-suited preacher must be Conservative. A lighter suit is questionable. A sport jacket on a preacher means he has gone Liberal! Ridiculous, maybe, but I'll bet you know as many Christians as I do who believe it.

Externals are important indicators in adolescents. They indicate the reference group they aspire to. A Christian teenager who wants to wear purple hair and fluorescent clothing has a problem. But the problem may be more immaturity than lack of spirituality.

The long-term impact of legalism came home to us through something that happened in a church we belonged to in another state. A few years ago the pastor's daughter, married and in her thirties, left her husband and was getting a divorce. The story made the rounds of the church membership, of course, and apparently the pastor felt the need to say something to the church about the divorce. This was a very large church with a television ministry. There must have been a lot of pressure on this father-pastor. The church is legalistic.

One Sunday night the pastor asked the congregation to stay after church for a short announcement. He apologized for the behavior of his grown daughter. He said he knew that *he* must have failed somewhere. To the shock of the church, he



**If my son has a short haircut, wears a tie to church, and doesn't have a safety pin through his nose, he must be okay spiritually. Right?**

announced that she was *no longer his daughter*. This fine pastor felt compelled by his legalistic beliefs to disown his grown daughter and to state that he would have no further contact with her until she "made it right."

Legalism had compounded one tragedy into two.

Legalism teaches that we should accept responsibility for the behavior of others. Legalism works on us because as good Christian parents we know we are sinners, and we do have things to feel responsible for. None of us is a perfect parent, and we know it. Legalism works on us because too many of us have become accustomed to listening to "experts" on the family who were themselves raised in legalistic homes and feel that if they survived so can we. And legalism works on parents because the knowledge that we are not perfect creates a painful state of anxiety in

us, and people naturally seek to escape pain.

Legalism is the morphine of a guilty conscience.

**Up from Legalism.** We thank God for the excellent Bible training we received as young Christians, and for the many fine speakers we listened to as we learned how to raise a family under God. But we regret the legalism we inflicted on our children.

We have overcome legalism to an extent, and we have been able to make adjustments in our parenting practices over the years. We can see a steady move away from legalism as our children have grown, but some of the changes were too late for our older kids, who suffered more as a result of the legalistic attitudes of their parents. They may not have suffered permanent damage because of legalism, but we can never recover the joy and happiness we lost to the guilt and over-control of legalism.

We have overcome legalism but not without a price.

We lost friends who cut us off when they found that we were moving to another ministry—*any* other ministry. We lost friends because we now fellowship with Southern Baptists and other "radical" Christian people. We lost friends because we joined a ministry that believes Conservative people can work together on moral issues even though we differ on doctrine.

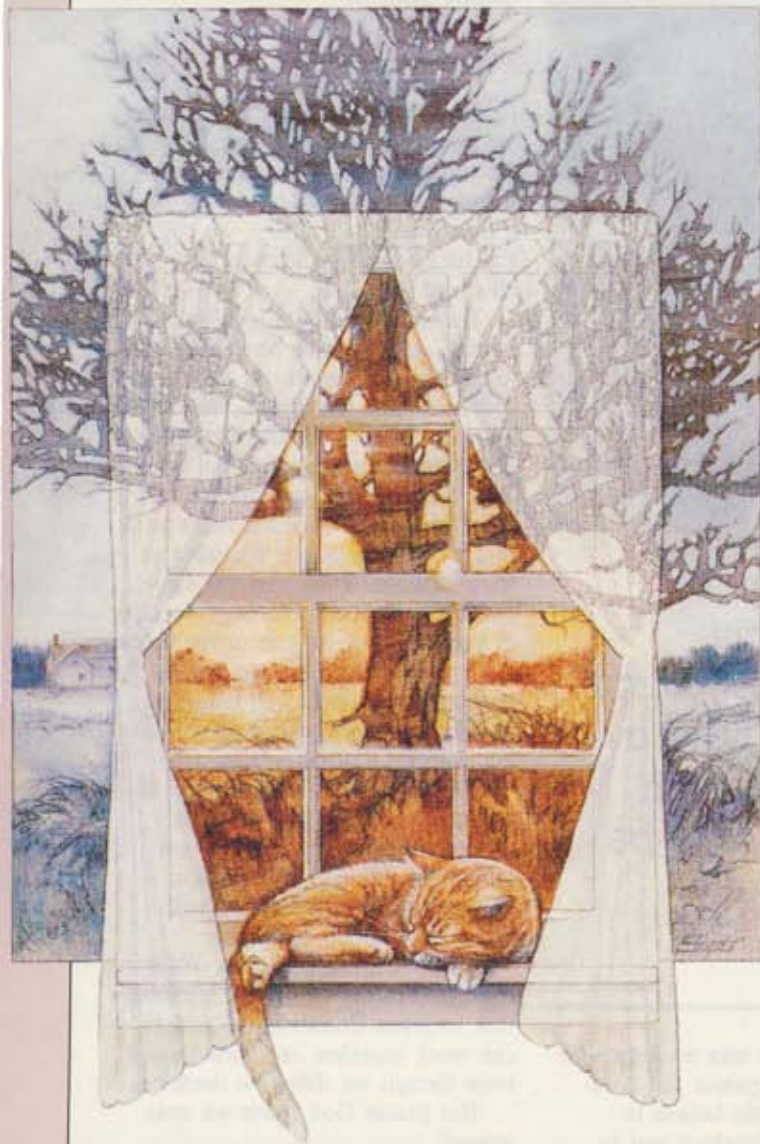
But praise God, have we ever gained!

We have gained security in knowing that God has a purpose for our family. We have gained the love of family members because we can now say, "We love you no matter what." And we have gained the friendship of countless people once cut off from us by the wall of legalism. We have gained the joy of relaxed and anxiety-free parenting. And most importantly we have regained the leadership of the Holy Spirit in our work as Christian parents.

Legalism hurts families, but healing is available!

■ **David R. Miller** is associate professor of psychology at Liberty University and child adolescent counselor at the LU Counseling Center in Lynchburg, Virginia.





## The Words Never Came

**M**y sister called and reported that Grandpa's doctors did not expect him to live much longer. They had found cancer, and it was spreading rapidly. I felt a need to hug his neck one last time, so I caught a plane the next day.

It was my first time back in three years. Grandma and Grandpa had since moved from the farm into a nursing home.

My footsteps echoed down the hall as I looked for their room. I passed a lady leaning to one side in her wheelchair. It looked to be an awkward position, but she smiled at me. Another woman reached for my hand.

"Help me," she pleaded. "Push me down there." She motioned obscurely in front of her. Wanting to help her, I wheeled her into

what looked like a game room.

"Do you want to stay here?" I asked.

Her bottom lip started to tremble, and her eyes filled with tears: "No, not by myself."

I pushed her back to the nurse's station and asked the nurse to help me.

"Oh, she does that all the time," explained the nurse. "She'll have you pushing her everywhere. Just leave her."

Reluctantly, I walked away.

Grandma and Grandpa were glad to see me. Grandma liked the butterfly pin I gave her. She wanted me to put it on her right away.

Grandpa took the bow off his present and stuck it on top of his head. My sisters were there, and we all laughed. It almost seemed like the old days when Grandpa was strong and well and invincible.

He unwrapped the pillow that read: "Grandchildren are the treasure of a long life." And he read aloud my note: "And you, Grandpa, are a treasure of the Lord. I shall always thank Him for making me part of your family."

"That's what it's all about," he said. His eyes fought to hold back tears.

We passed around the candy and cookies, looked at pictures, and talked about the great-grandchildren.

"Time goes so fast," Grandpa reflected. "Not in here, though. Sometimes it just seems to stand still. I took care of my mama for 20 years," he said. "We didn't have nursing homes then. But people do things differently these days."

His words were not bitter, only wistful.

I wanted to hug him—this man who showed me how to put my hand under a hen and retrieve a warm, brown egg from her nest—this man who squirted milk at me as he squeezed the cow's udder—this man whose rough hands covered mine on the steering wheel of an old red tractor that carried us across summer fields.

How I wanted to say, "Come live with me, Grandpa. I'll fix up the spare bedroom for you and Grandma. I'll hang bright, white curtains, just like the ones that used to dance in the evening breezes blowing across the farm.

"We'll plant a garden and fill our arms with sun-warmed tomatoes and squash. We'll sit in the glider and listen to the doves coo in the morning and the crickets chirp at night.

"My daughter can crawl up into your lap as love bridges the span of years between the two of you. And by the end of summer, when her dresses have grown too short, we can shake our heads and sigh, 'My, my! Where has all the time gone?'"

I wanted to ask you to come live with me, Grandpa. But the words never came. . . . I guess I was afraid you might say yes.

■ *Terry Helwig. Adapted from *Forgive Me, Lord, I Goofed!* by permission of Broadman Press, copyright 1986.*





## Loving the Unlovable

**H**ot Santa Ana devil winds whipped through the canyon. "What fitting weather to have today," I thought as I stood by the mailbox, reading my sister-in-law's letter.

In-laws. The ugly name conjured up pictures of Cinderella's mean stepsisters. Well, I had good reason to dislike my husband's sister. A nonbeliever, Clara was a party girl who wrote only when she ran into trouble and needed help.

She made fun of my beliefs and attempts to follow the Lord, and successfully stirred up trouble between my husband, Joe, and me. Fortunately she lived thousands of miles away, but now she was writing to tell us she could not find work in her area and was moving to our city.

Several days later I stifled a gasp as I looked at Clara's frizzy white hair billowing out around her head as she stood on our doorstep. Her shabby clothes confirmed the difficult situation she was in. Joe pulled her inside the house and into the kitchen where they spent the morning making plans. He offered her a job typing letters for our family-owned business.

"But that's my job," I fumed when Joe and I were alone.

"Clara is my sister and she needs our help," he pleaded.

I agreed, but the feelings of resentment grew like weeds, choking out my resolve to be kind to her.

Clara complained bitterly about the isolation she felt working in our office, and my spiritual life suffered as I struggled to feel love toward her. I remembered the verse in the Bible that said if we do not have love, we are like a clanging bell.

"Who could love Clara? She doesn't deserve to be loved," I reasoned. Instantly a voice inside me answered, "Neither do you." But I knew God loved me so much He had sent His Son to die for me. Feelings of guilt kept me awake at night.

No matter how I rationalized, I knew God demanded I love the unlovable. "Please help me with this bitterness," I prayed. How could I love Clara if I didn't *feel* love for her? I didn't even feel sorry for the way she looked, and I know how much it means to a

woman to look nice. *That's it. I know how to help Clara.* I fell asleep with a plan running through my mind.

"Clara does not like working here," I told Joe the next day. "No one will hire her because she needs to look a little more professional. Can we buy her some clothes and get her hair styled?"

Joe smiled his approval.

I carefully approached Clara about her long hair.

"Joe and I would like to give you an early birthday present," I said, and made an appointment at a local beauty shop. When she called that evening to tell us how great her hair looked, it was hard not to catch her enthusiasm.

"The beauty operator even put a light brown rinse on it. I love it." Clara had not sounded so cheerful in weeks.

The next morning we went shopping and looked at all kinds of clothes. Clara giggled like a schoolgirl as she tried on skirts and blouses and blazers, until we were satisfied with one complete outfit.

The next day, Clara was late reporting for work. When she arrived in her new clothes, she looked smart and dignified and smiled as she said, "I answered an ad for a secretary and they hired me on the spot. Said they were happy to find a responsible, mature woman to run their office." Clara took my hand, looked me in the eyes, and

said, "Thank you." I felt the shreds of bitterness melt away and realized God did not ask me to *feel* love for Clara. He asked only that I *show* her love. Knowing that feelings follow actions, He helped me find a way to obey Him.

As I reflected on Clara's response to the small kindness I had shown her, I thought of the love the Lord has shown me by giving His life in payment for my sins. What was my response to His great love? I knew then that I was the unlovable one, and thanked the Lord for sending Clara to show that to me.

Only through His believers can the Lord show the world His love. I am grateful the Lord does not believe I am unlovable. With His help, I will not find others unlovable either.

■ Beverly Hamilton







## Three Assignments from God

**A**s I looked forward to flying to Illinois to teach at a Christian writers' conference, I asked the Lord to seat next to me people He wanted me to reach. He sent me a lost architect, a Humanist, and a Unitarian.

The architect sat next to me on the first flight. Through casual chatting I obtained personal information about him and found that he attended a large gospel-preaching church.

Ah, a good lead, I thought. He understands Christian terminology.

"Have you been born again, Paul?" I asked.

He looked at me and smiled wryly, shaking his head.

"No, I haven't."  
"Well, then," I declared, "I believe God sat you next to me for a reason. He loves you, Paul, and He wants you to come to Him and be saved. You have heard the gospel of salvation at your church, haven't you?"

"Oh, yes, of course," he answered, lifting his highball to his lips.

"And you know that in order to be saved, a person must repent of his sins and receive Jesus Christ as his Saviour?" He did.

Then I told Paul that when I was in my twenties, though I went to church from time to time, I was living a life of drinking and gambling. As I watched the life of a young woman who worked in my office, I realized how wrong my way was.

"Then one morning," I said, "I found a gospel tract on my desk. As I read it, I realized that Jesus Christ had died on the Cross for *my* sins. With the tears rolling down my cheeks, I turned my life over to Him. And Paul, you can do the same thing I did. You do not have to walk an aisle to receive Christ. You can at any time just bow your head, tell Him you are sorry for your sins, and ask Him to save you."

I gave Paul a copy of my tract. We just sat there side by side reading until lunch was

served. Then we engaged in an interesting conversation about music. When the plane started to land I turned to Paul and exclaimed, "Don't forget, Paul. God sent me to you, to let you know He loves you and wants to save you. Jesus died for you. Give your heart to Him!"

The plane engines roared in our ears as we rolled in on the runway. Paul and I smiled good-bye, and I walked away with a prayer that he would soon come to know Christ as Saviour.

On my return flight home, Al, the Humanist, sat beside me. A congenial, balding salesman-consultant, Al had traveled around the country for 35 years. The two areas in which I related to Al were that he had lived in New Jersey and had been born a Roman Catholic.

"My father was born in the same faith as yours, Al," I said. "At 51 years old he received Christ as his Saviour. He became a radiant light for the Lord. Has anyone ever told you how the Lord could make you a new person and give you a new wonderful life?"

He looked at me, half smiling, and shook his head. "No, never!"

I was amazed. This man had been traveling around the country for 35 years, and apparently no one had ever shared the Good News with him!

"I don't think people have to go to church," Al declared. "All they have to do is live a righteous life."

"The Bible says that none of us is righteous, Al, that we are all sinners," I said. Then I explained God's plan of salvation.

"I don't believe in life after death," Al said. "You die, and that's it."

"Not according to the Bible, Al. The apostle Paul wrote, 'It is appointed unto men once to die, but after this the judgment.'"

I handed him my tract. In talking further with him, I asked, "What if you are wrong about there being no life after death? Where would you and your loved ones go? According to the Bible, there are only two places—heaven and hell. And the only way a person can get into heaven is through receiving Christ as Saviour."

I urged him to read the Gospel of John and the Book of Romans. As I left the plane I said a prayer for him.

On the last short flight, sitting alone, I gazed out the window as the plane lifted through the air. Suddenly I realized someone was sitting next to me. "Hello!" I exclaimed. "Did you catch the plane as it was rolling down the runway?"

The man next to me laughed. "No," he answered, "my kids are acting up back there, so I just moved up here."

This dark-haired Clemson graduate, Paul, was a Unitarian—one who doesn't believe in Christ as God's Son, the Saviour. After chatting a few minutes, I gave him my tract and shared my testimony. Paul told me that he had recently been working with some Baptist evangelists in England. "Ah, then," I said, "they must have talked to you about your need to receive Christ as Saviour."

He nodded. "Yes, they did."

"That ought to tell you something, Paul," I said. "Just as God sent witnesses to bring me to Himself, so He has been sending them to you. You should seriously consider the things we have told you. Start reading the New Testament in John. Seek the Lord and you will find Him!"

The plane was landing. I had fulfilled my assignment. I prayed not only for Paul, but for his wife and children behind us.

I have been praying for my three assignments ever since.

■ Muriel Larson





## “Husband, Love Your Wife!” Is Not an Option

by Tim and Beverly LaHaye

for 23 years. The wife was attractive and vivacious, even after bearing her husband four sons. Unfortunately she had “zero” self-image.

The husband was a very successful businessman who had given far more attention during those 23 years to his business than he had to his wife. He was a good father and an active Christian, but somehow he never learned how to treat a woman.

Like many men, he had the masculine misconception that women like to be criticized. Being a well-organized perfectionist by nature, he was always quick to tell his wife when she did things wrong, but seldom commended her. To make matters worse, he rarely told her “I love you.”

No wonder his wife had a zero self-image. In fact,

she was so miserable that at times she had entertained the thought of “just walking away from our marriage.” She felt ugly, unappreciated, and unapproved.

The husband was not overjoyed when we explained that our studied observation as a result of years of counseling was that a wife’s self-image, 5 years into a marriage, is usually a reflection of her husband’s love. If she was raised in a home where her parents, particularly her father, criticized and rejected her, it may take as long as 10 years. But with God’s help, a woman that is loved and approved by her husband will overcome the traumas of her unhappy childhood.

“Do you mean that if I had been more expressive of my love and acceptance of my wife, we would not be having these

problems?” the husband replied.

Of course they wouldn’t! A woman is a reflection of her husband’s love. If he loves her as the Word of God commands him (four different times), she will love him. In fact, we have never seen a man lose the love of a good woman to whom he communicates his love.

Fortunately, this man now realizes his mistake. If he obeys God and learns to “love his wife as Christ loved the church,” these two can still enjoy a beautiful love relationship for many years to come—if the Lord tarries. ■

## FAMILY BOOKSHELF

**This New Land** by G. Clifton Wisler. The author has written several award-winning books for young people, including *Thunder on the Tennessee*, *Winter of the Wolf*, and *Buffalo Moon*, and although a full-time writer, is active in camping and leading Boy Scout activities.

*This New Land*, written for young people in grades five to eight, is styled as a first-person account of a youth accompanying his Separatist parents from Holland to America. This well-written tale of adventures and near-tragedies will excite the dreams of

American youth today, enriching their roots in the early New England scene. (Walker & Company, 125 pp., \$13.95)

■ Donald R. Rickards

*Christine Wyrzten’s Critter County* was recently chosen to be used in a national promotion by Procter & Gamble. The sales event was launched this spring as 1.3 million *Critter County* cassettes and specially designed booklets were distributed through supermarkets nationally.

Duncan Hines and Crisco chose *Critter County* for this promotion. A family-oriented cookbook entitled, *Lip Smackin’ Fun* and a story cassette, *Heroes Come in All Sizes*, were

specifically designed by the staff of Loveland Communications, parent company of *Critter County*, for Procter & Gamble.

The booklet features 24 full-color pages of recipes and activities that encourage family members to interact and spend time with one another. The *Heroes* cassette finds Lester the

lovable lion faced with a situation that challenges and reinforces his integrity and dependability. ■





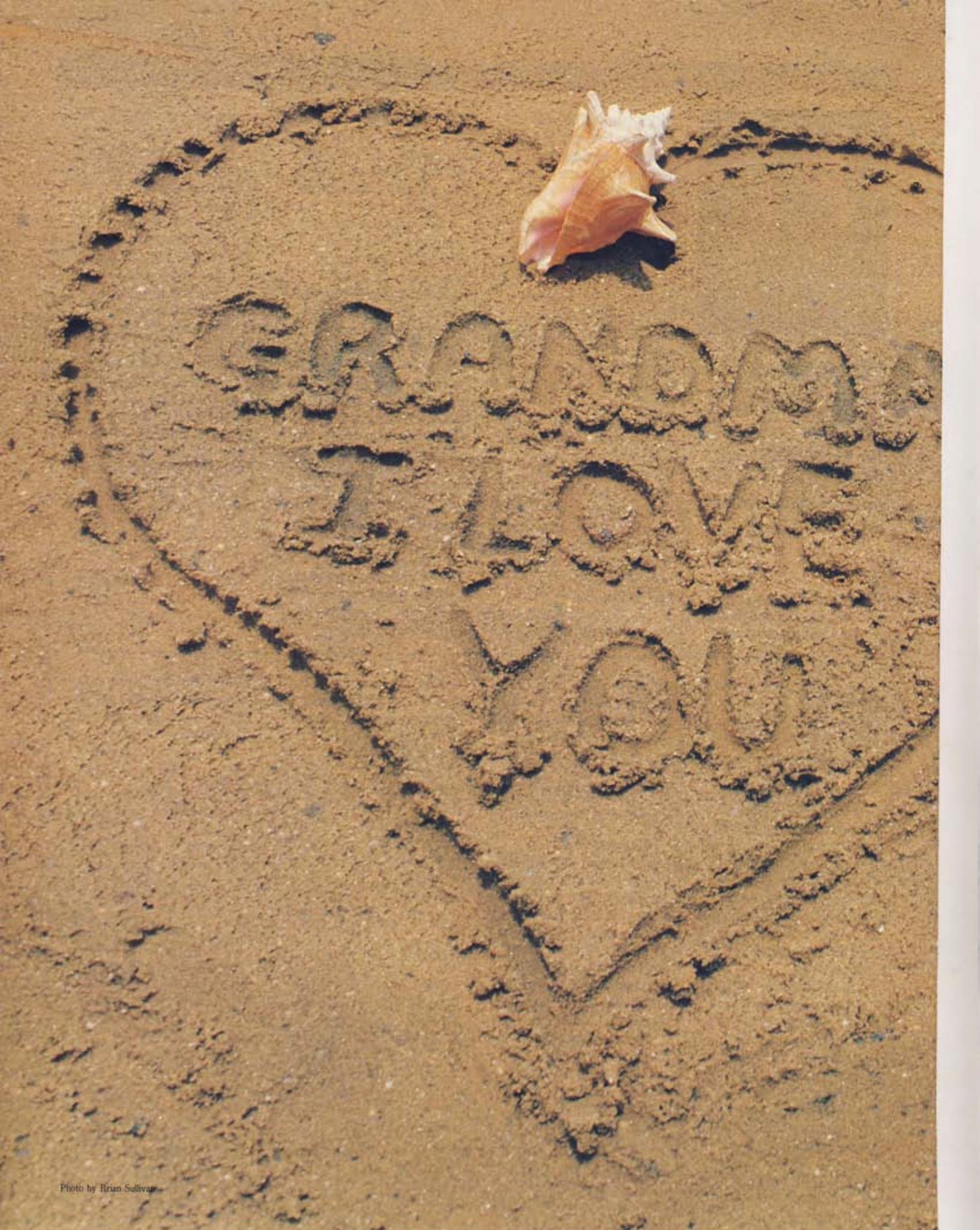


Photo by Brian Sullivan



# Second Chance

by Jimmie Nell Ecker

Last week I was sitting on a gorgeous beach in California and observed a grandmother and her granddaughter walking along the beach picking up seashells. The grandmother examined each shell very closely. She was particular in her selection process. When she decided to keep one, she would show it to her little granddaughter and explain its uniqueness and distinct characteristics.

Being a grandmother is, without a doubt, one of the most wonderful privileges of life. To me it is much more than spoiling my granddaughter with "grandma's cookie jar." I have a keen sense of commitment to my role in shaping her future.

To establish my credibility as a grandmother, let me give you my credentials. "I have the prettiest and sweetest granddaughter in the world! Here, let me show you her picture. There, that proves it!"

As the grandmother on the



beach was particular about her selection of distinctive shells, I must be particular in selecting values to share with my granddaughter. What a responsibility and challenge! What do I believe in strongly enough to "pass on," to mold, to influence, and to nurture?

My dear granddaughter, as I walk with you in the days and years ahead, holding your searching little hand, picking up shells, I have a second chance to examine my values. What is really real? What is worth preserving? What will you need for the years ahead? What is timeless?

I select a strong, solid shell of faith because it is the anchor that secures my belief in a sovereign God—my nuts and bolts for everyday living.

Here is a shell with jagged edges interlaced with smooth, colorful specks of sand. It reminds me of the family. This is the place where rough edges cannot remain hidden or left untouched. This family unit can be a cocoon of love in which you can grow, develop, find fulfillment, and then go out into the world from this supportive environment. Love takes commitment, and commitment means sacrifice—to give fully and freely for the sake of the other members of the family. It costs us some of self, but the rewards are great. Loving relationships provide much happiness and contentment.

This is the place where character traits are sculptured, and principles are hammered and honed on the anvil of everyday living. The burden of proof is not on what is said, but on what is done about what is said.

*Honesty:* Always speak and live the truth.

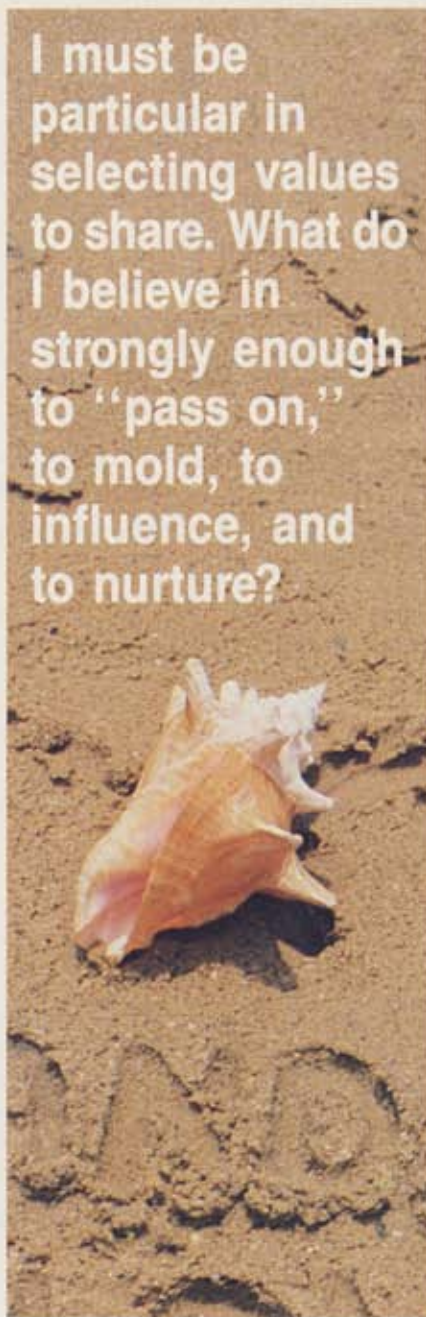
*Responsibility:* Be dependable. Be trustworthy.

*Purity:* Reject anything that lowers your standards.

*Compassion:* When someone hurts, feel it with him.

*Self-Control:* When under

I must be particular in selecting values to share. What do I believe in strongly enough to "pass on," to mold, to influence, and to nurture?



stress, stay calm.

*Punctuality:* Be on time.

*Determination:* Stick with it, regardless.

*Patience:* Fight irritability. Be willing to wait.

*Confidentiality:* Don't tell secrets. Seal your lips.

Oh, look at this unique shell. It's different from all the others but it doesn't look out of place. This is how you are, my dear, free to be yourself—to be all that you dream to be—in a country that has given more freedom to women

than any other country in the world. If you think it will be easy, you are wrong. Whether you choose to be a wife and mother, a career woman, or both, it takes hard work, dedication, and commitment. Count the costs, but realize the benefits. You can depend on me to be your balcony person cheering you on to your stated goals. Since I love you, I will allow you to make decisions, and to fail, so you can learn from your mistakes. Then someday you will be prepared to make the kind of decisions life requires of you.

In the focus of the surf I catch a glimpse of a large gray shell protruding out of the sand. It reminds me of part of the crown on the Statue of Liberty. As I wash off the sand I realize this is the shell of America—"My Country 'Tis of Thee." It is far from perfect, but for more than 200 years it has been the lighthouse for the masses yearning to be free. From Columbus to the Mayflower to the signing of the Declaration of Independence, America was built on a foundation of a belief in God. Our basic inalienable rights are endowed by our Creator. Among these are life, liberty, and the pursuit of happiness.

Yes, little one, I am a "flag-waver." I am proud to display Old Glory outside my door on every holiday, to honor our country and those who have given their lives to protect it.

Everyone likes a second chance. I accept it with renewed vision as I see you grow and develop. Rather than blindly accepting these shells of life, I hope you will embrace them rationally.

Jim Elliot once said, "He is no fool who gives what he cannot keep to gain what he cannot lose."

■ **Jimmie Nell Ecker** is a freelance writer in Englewood, Colorado.



## Dealing with the Social Security Issue—Part 1

by Paul Barringer

Do you participate in the Social Security system? If you do, and you are like me, you wish you did not.

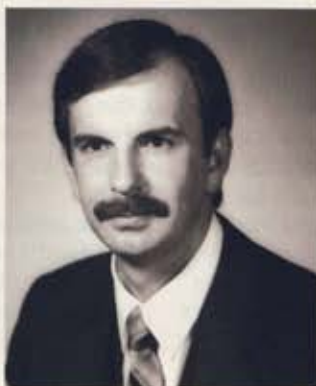
Unfortunately I cannot get out, but maybe you can. As an ordained, licensed, or commissioned minister, you may have a unique opportunity to opt out of the system—a system that will undoubtedly continue to delay the date you can begin to get benefits, and the amount you can receive free from taxation.

Basically, an exemption is available to those who have been in the ministry for two years or less. The window of opportunity is actually open until you file your tax return for the second year—including extensions. If you have been in the ministry longer than that, you are stuck.

If you previously opted

out of the program, and for some reason wish you had not, the Internal Revenue Service will gladly let you back in—that is, if you are not yet entitled to benefits.

From a financial perspective, deserting the system can be quite attractive. In every case I have examined, the ministers were able to replace their current benefits with private insurance and retirement programs. Even after the cost of the additional insurance, they still came out hundreds or even thousands of dollars to the good each year. An additional benefit is a refund of your self-employment taxes for up to



three years.

If you opt out, the areas that will require attention are disability income, medical expense, and life insurance,

along with retirement income planning. By the way, most of these needs can be covered with pre-tax dollars by properly structuring your compensation package. Check with your tax advisor if you need help.

But be aware of some potential pitfalls. Health insurance benefits offered by the system could increase in the future. Our country is slowly moving toward socialized medicine. Additionally, private health

insurance costs could skyrocket. The AIDS epidemic could have a significant impact on the future costs of both disability income insurance and medical expense coverage.

Ready to sign on the dotted line? If so, call the Internal Revenue Service and order a copy of Form 4361, Application for Exemption from Self-Employment Tax for use by Ministers, Members of Religious Orders and Christian Science Practitioners. While you're at it, also get a copy of Publication 517, Social Security for Members of the Clergy and Religious Workers. Before you complete the form, however, wait and read next month's column. We will explore the moral and biblical implications of the exemption.

■ *Paul Barringer is an independent financial planner who heads Financial Advisory Services in Lynchburg, Virginia.*

## BIBLE STUDY

*In the next six issues we present structural outlines and relevant word studies for the Book of Galatians. We hope you enjoy and profit from this addition to our pastor's section.*

### Outline

#### Galatians Overview

- I. **The Theme:** Freedom from the Law to obedience in the Spirit
  - A. Freedom from (chapters 1-3)
  - B. Freedom to (chapters 4-6)
- II. **The Argument**
  - A. Biographical (chapters 1-2)
  - B. Doctrinal (chapters 3-4)
  - C. Practical (chapters 5-6)

#### Introduction to Galatians

The Galatians (in the narrow sense) were Celts who had settled in central Asia Minor c. 240 B.C. The region became a Roman province in 25 B.C. with Ancyra as the capital. This epistle is most likely addressed to believers in churches visited by Paul on his second and third missionary journeys. These believers had become unsettled by people who perverted the gospel (1:7; 5:10, 12). Jewish Christians (sometimes called "Judaizers") had infiltrated the churches since Paul's last visit. They raised questions regarding Paul's apostolic authority (cf. 1:15ff) and, more importantly, Paul's gospel. They convinced many Galatians to submit to circumcision and return under the Law. While apparently from Jerusalem, these Judaizers were certainly not with the "pillars" (2:6) but with false brethren (2:4). Some were arguing that Paul's gospel of freedom from the Law would lead to licentiousness (5:13ff). Paul responds by linking the believers to the leadership of the Holy Spirit.

Galatians 4:13 seems to indicate that Paul visited the region twice. Most scholars now believe He wrote the epistle after his second visit, most likely during his stay in Ephesus (Acts 19:1ff) or Macedonia about A.D. 53-55.

This little epistle written by Paul's "own hand" is extremely important because it answers, once and for all, those who would pervert the gospel with legalism. And it liberates God's people to the exciting adventure of walking in the Spirit.



# In Pursuit of a Vision

A 1980 news story from Los Angeles caught Les Morgan's eye. Tom Bradley, mayor of that city, issued a special proclamation of a "Los Angeles for Jesus Week." He granted special permission to present the gospel in the streets, parks, and elsewhere. Subsequently, Palm Springs made a similar proclamation for one day.

"I asked myself why we couldn't have a 'Youth for Jesus Week' here in Desert Hot Springs, California," says Les Morgan. "During the summer we have hundreds of youngsters at loose ends."

Les and his wife, Ferne, began presenting the gospel to children and youth in the Child Evangelism booth at the Indio Date Festival each year. That experience gave them a heart for children.

The vision of a special evangelistic effort aimed at youth in Les's own town gripped him.

Les Morgan is a modern Job in

many ways.

Arthritis became a painful part of his life at an early age. It has advanced to the point that crutches and wheelchair are his main means of personal locomotion. He has had many surgeries, and some joints are fused. His hands are of minimum usefulness. But at 73 years old, Les is like Job in his durable faith and optimism.

"I wrote Mayor Bradley and asked if he would send me a copy of his proclamation. He sent one of the beautiful original issues of the Los Angeles proclamation."

Les shared his evangelistic vision with Lorna Lazavsky, who had worked with him in the Bible school at their church. Lorna enthusiastically joined him in prayer and has remained his cochairman for seven years.

As a result of their efforts, Mayor Julius Corricini of Desert Hot Springs issued a proclamation making the first week of school vacation

"Youth for Jesus Week." That first year the Southern Baptists were

holding a tent revival, and they consented to the use of their tent for the Youth for Jesus meetings. One hundred thirty-eight children prayed to receive Jesus as their Saviour. Since then, Les has held the meetings under the trees in the city park.

In addition to promoting the Lord's work from his home, Les teaches lessons, tells Bible stories, and counsels children and youth. He is active in conducting rallies for churches and civic groups to bring attention to the mission of Youth for Jesus Week.

Since 1986 Les has made the circuit of Palm Springs, Indio, and the city of Coachella during Easter week break, to hold rallies promoting Youth for Jesus work. During Christmas break he holds at least four rallies.

"One day," remembers Les, "a mother let three teenage girls off at the park to take swimming lessons at the municipal pool. The girls were curious and came to see what we were doing under the trees. They remained to hear the Word of God. When we gave the invitation all three gave their hearts to the Lord. That same curiosity brings adults to see the work and they too receive the Lord."

Each year, when their work with Youth for Jesus Week is finished, Les and Ferne are able to travel extensively. Their van is equipped with a special lift that raises and retracts Les's electric wheelchair. Ferne drives wherever they go. They especially love to attend summer church camps.

Les rejoices in the testimonies of children, youth, and adults who come to the



In spite of his crippling arthritis, Les Morgan and his wife, Ferne, are active in their church and the Youth for Jesus Week in Desert Hot Springs, California.

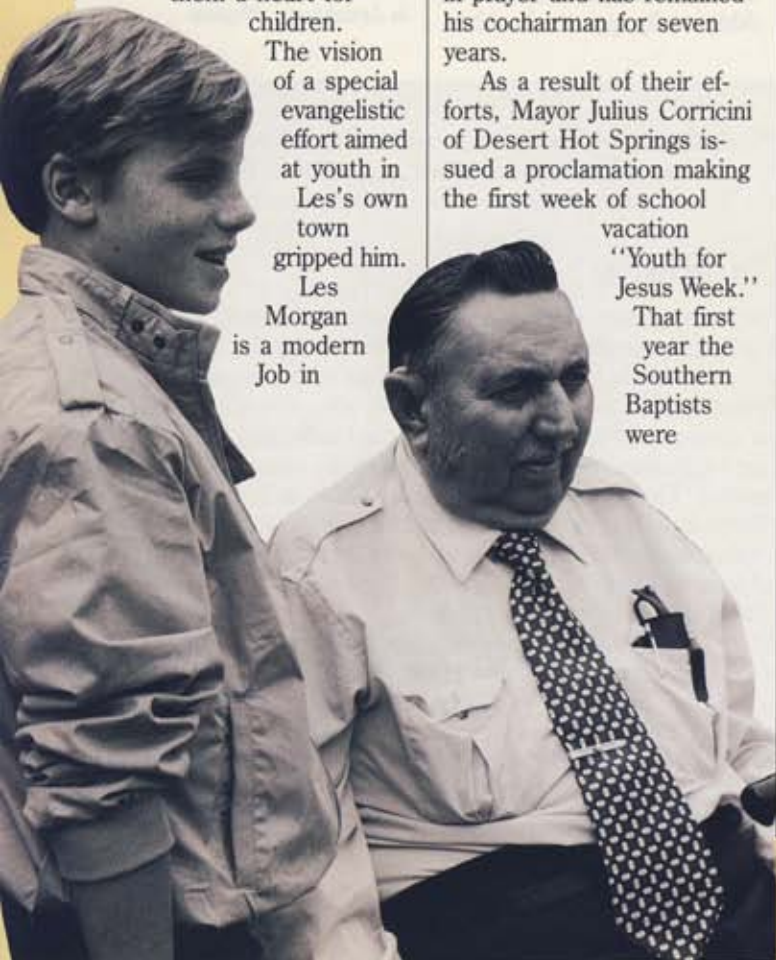
meetings and go away in possession of eternal life.

"The last Saturday of our effort in 1985, three ladies from Palm Springs brought three teens, and two girls around 10 years of age, to our Youth for Jesus meeting," said Les, his face wreathed in a smile and his eyes twinkling. "All accepted the Lord."

Approximately 500 children prayed to receive Jesus in the first five years of Desert Hot Springs' Youth for Jesus Week.

"It is a very rewarding mission," Les remarked. "We don't know what the Lord's leading will be after this year's meetings. But whatever it is, we will respond."

■ Arthur L. Rouleau





# Are We Bystanders

## Watching the World Go to Hell?

At 3 a.m. on March 13, 1964, in the Queens area of New York City, 28-year-old Catherine (Kitty) Genovese returned home from her job. She parked her car. As she locked the door, she noticed a man in the shadows at the edge of the parking lot, in the path to her apartment building. She felt nervous and turned the other way, toward the police telephone box on the corner. Under the street-light the man grabbed her and began stabbing her. Her screams broke through the chill of the night air, "Oh, my God, he stabbed me! Please help me! Please help me!"

A light came on in a window above and a man shouted, "Let that girl alone!" The assailant looked up and calmly walked down the street to his waiting car. The light went out and Kitty Genovese struggled to her feet. She was making her way down the side of the building when the assailant returned to stab her again. Kitty screamed, "I'm dying. I'm dying!"

Again the lights went on in the upper level of the apartment building and the attacker drove away. Kitty staggered to the back entrance of the apartment building and hid in a doorway. Minutes passed. Suddenly the door flew open, and she was face-to-face with her killer. Kitty screamed for help until she was stabbed to death.

At 3:50 a.m. the police

received their first call from one of Miss Genovese's neighbors. They arrived at the scene two minutes later to find Kitty Genovese dead. The attack on her life lasted 35 minutes.

The police combed the neighborhood and found witnesses—38 of them. Only one had finally called the police, after much soul-searching and deliberation. When police asked the witnesses why they failed to respond to the woman's cries, the underlying attitude seemed to be fear of involvement. One man said he was tired. A housewife did not want her husband to get involved. One couple said they thought it was a lovers' quarrel. Many simply said, "I don't know."

Psychologists and sociologists have looked at this for 24 years and wondered how it could happen. They have given it a name—bystander apathy. Two things cause a person to look the other way and not give aid in an emergency situation.

**Failure to define the situation as an emergency.** We look at the behavior of others to determine what is happening. If people stand around and do nothing, we are more apt to do nothing ourselves, and to perceive the situation as a nonemergency.

**Diffusion of responsibility.** We diffuse the responsibility of calling the police to someone else. After all, it only takes one person to call the police and surely someone else will.

I will never understand how anyone could refuse to

call the police for Kitty. Yet I wonder if we as Christians have become bystanders in a much more serious emergency. Are we standing on the sidelines watching the world go to hell? Have we developed the characteristics that the textbook talks about?

**Do we fail to define the situation as an emergency?** Are we so complacent that we believe we have all the time in the world to reach our neighbors and friends for Christ? We know in our hearts that Jesus could come today, yet we feel we have plenty of time to win our loved ones to Him.

**Do we diffuse to others the responsibility of telling the world about Christ?** Being in a crowd makes a person less likely to help someone in a

crisis. Are we going to sit around and let the preacher or paid workers in our church do all the witnessing?

As Christians we should be aware of the state of emergency of our fellowman and never be guilty of having bystander apathy.

My heart ached for Kitty Genovese and the fear and horror she experienced in her last minutes of life. But my heart must ache much more for my friends and neighbors who will die without Christ unless I tell them. We, indeed, are our brothers' keepers. People are in a state of emergency all around us. We must be the ones to tell them they need Christ.

■ Beverly Lowry





## Sound in the Church

When planning a church sound system there is often little choice in where to position the loudspeakers for a variety of technical reasons. The electronics, however, are a different matter. The decision must be based upon security, function, aesthetics, and performance.

The most important item to position is the mixer. When used for reinforcement only, the mixer should be located in the auditorium. The operator needs to make gain and equalization adjustments to make the source sound best to the congregation. If he is isolated in a separate acoustic environment, listening on monitor loudspeakers or headphones, he cannot make adjustments that intelligently relate to what the congregation hears. An operator mixing for recording and broadcast, however, does need to be isolated and listen on monitor loudspeakers, unaffected by the live sound in the auditorium. He needs to make his adjustments based upon his audience who listens on their home or car stereos.

Putting the mixer in the auditorium takes up space, it may be an aesthetic problem, and it may fall victim to theft or tampering. A front-center balcony position is often the best choice, as long as the church is not excessively long. Furniture designed to support and possibly conceal the mixer, must allow for cooling, convenient service access and operation, and flexibility for future equipment changes.

Security is important. If the goal is theft protection, statistics indicate that locking tops on furniture and locked rooms are of little value. If a

thief is able to get into a church, he can easily smash a rolltop cover or pry open a door. The best theft defense is overall building security and insurance.

Tinkering by church members of all ages is statistically the biggest problem. Friendly warnings, color-coordinated fabric hoods, and half-height walls with gates are usually sufficient to discourage tinkering, while preserving flexibility, function, and aesthetics.

All professional power amplifiers, equalizers, electronic crossovers, and time delays are 19 inches wide and intended to be rack mounted. Typically the rack is located in an out-of-the-way area such as a utility room. In large facilities with high power requirements and full-size attics, locating the racks of power amplifiers in the attic over the cluster(s) is a good solution. A key concern in large systems is clean bass response. The minimum cable impedance between the power amplifier(s) and loudspeaker(s) is required. In this regard, the closer the power amplifier(s) can be to the loudspeaker(s) the better. Use of the heaviest possible cable is recommended.

Two other considerations in larger systems are AC power availability and noise. Most power amplifiers are only 50 percent efficient, so for every watt they deliver they have to pull two from the AC line. Since many of today's amplifiers are fan cooled, they produce significant mechanical noise. Convection-cooled units may require exterior forced-air cooling. Isolation of power amplifiers or clever packaging may be needed to avoid unwanted noise.

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

## AMEN CORNER

"The trouble with this wide-open pornography is not that it corrupts, but that it desensitizes; not that it unleashes the passions, but that it cripples the emotions; not that it encourages a mature attitude, but that it is a reversion to infantile obsessions; not that it removes the blinders, but that it distorts the view. Prowess is proclaimed, but love is denied. What we have is not liberation, but dehumanization."

—Norman Cousins

## CHURCH NEWS

**Your Testimony: To Russia with Love.** The Far East Broadcasting Company of La Mirada, California, has launched a drive to collect, translate, and broadcast personal testimonies to the citizens of the Soviet Union. FEBC hopes to place thousands of Christian testimonies on the air to Russia.

FEBC is a worldwide network of 32 powerful AM, FM, and shortwave stations dedicated to "Proclaiming Christ to the World by Radio," the ministry's motto and purpose since its beginning in 1945.

Each month FEBC produces and broadcasts over 9,000 hours of programs, in 100 languages, from their stations in five countries. The sophisticated high-gain shortwave antenna systems literally saturate two-thirds of the world with the gospel.

FEBC's Russian department has developed a special

radio program based on personal testimonies. Often a testimony is introduced with music and a short statement about the writer's city or state, giving the listeners something to which they can relate.

Broadcasting these testimonies "has all the elements of a grass-roots level initiative that can cross cultural, linguistic, and philosophical barriers to affect individuals in all levels of Soviet society," says Ken Click, FEBC's director of outreach.

One Soviet listener recently wrote, "I am 22 years of age, but only 4 years old in the Lord. Of these I served two years in the required military service. It was there that sometimes I had the opportunity to hear the radio broadcasts. I was drenched with tears of joy and my heart was filled to overflowing as I listened to your broadcasts. . . . Oh, how many times through your radio broadcasts God quieted my soul."

"He has brought joy, salvation, and satisfaction into my life. I am expressing this gratitude not only for me, but also for many churches in the Far East," his letter added.

For more information or to participate in this ministry, write to Far East Broadcasting Company, Box 1, La Mirada, California 90637.







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# Jaime Mayorga

## “No Man Cared for My Soul”



by Angela Elwell Hunt

**S**cars of abuse and addiction disappear under a spirit of love and grace as the young evangelist draws from a past of torment in presenting his gripping challenge to love and serve Christ. He can testify as David did in Psalm 142:4. “I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul.”

Jaime Mayorga was born 25 years ago in desperate poverty, the son of a homeless teenage prostitute in El Salvador. He was abandoned in the ghettos before he was 2 years old. “I was left in a house where drug addicts and alcoholics lived,” he recalls in his testimony. “My mother told the woman there that she would be back to get me the next day. I’m still waiting. She never came back.

“Before I was 5 years old I was the victim of child abuse. There was a man who stayed drunk in this home, and often he would take a stick and come to where I was sleeping and beat me with it. All I could do was grab the pillow, put it on top of my face, scream, and cry.

“When I was 9 I knew no one cared for my soul. I came home from school one day that year and a man said, ‘Boy, sit down. I’m going to tell you the truth.’ He told me that no one loved me and that my mother had been a prostitute. That news broke my desire for living. I cried myself to sleep. My heart was broken. I would go to school crying. People

**“I lived in America five years, and no one told me Jesus could give me a new life. No one ever knocked on our door with the gospel.”**

looked at me as a boy no one ever loved.

“When I was 11 some boys came to the house and said they were going to give me something that would help me. How I wish they had given me the gospel or taken me to church. But they pulled out some joints of marijuana.”

Passed from one dreadful environment to another, Jaime Mayorga soon turned to crime to find the money he needed simply to fill his stomach and fund his desire for drugs and alcohol. Drugs became the focal point of his life, numbing his pain, but adding a deadly new problem to his old ones.

When Jaime was on the edge of adolescence he heard that a Salvadoran

family living in Maryland wanted to adopt him. He hoped that America would provide help for his needs, but his dreams were shattered as his problems were simply transported from one country to another.

“The only word of English I knew when I arrived in the United States was ‘Coca Cola.’ It’s not easy getting around with just one word,” Jaime says. “But my family welcomed me to my new home in a new land. I went to a new school, but because my heart wasn’t new I got worse and worse. It wasn’t that America was so bad. It was because I was a sinner. I was running around with street gangs and driving my parents to an early grave. I’d go to sleep and wonder what life was all about. I didn’t know what to do with my life. I lived in America five years, and no one told me Jesus could give me a new life. No one ever knocked on our door with the gospel.”

After being expelled from three schools, Jaime was told to “shape up or ship out.” He shipped out. Packing an army bag with his meager belongings, Jaime left the only real home he had ever known.

He bought a bus ticket to New Orleans and sat alone on the bus with tears streaming down his face. At his destination he asked a policeman for help, but the man replied that he had no help for bums. When Jaime knocked on the door of a church the pastor hurriedly handed him two dollars, but had nothing else for him. “Even then,” said Jaime, “no one cared for my soul.”



After wandering the streets of the French Quarter for hours, desperate and defiant, Jaime met a Baptist pastor named Autry Dufrene. Dufrene and four Bible students were out for an evening of soulwinning, and they had prayed that one soul might be saved from hell that night.

"Though they didn't know it, they were praying for me," says Jaime. "One of the boys came up to me and offered me a tract. I said I didn't want one. Suddenly someone grabbed my shoulders from behind and pulled me against the wall. For the first time in my life someone saw me as a lost soul—not as a troublemaker, a criminal, a threat to society, or a statistic. He said, 'Young man, if you were to die tonight, where would you go?'"

For the first time in his life, Jaime Mayorga heard the gospel of Jesus Christ and felt love—shining from a stranger's eyes. Nothing seemed the same. He accepted the gift of salvation and felt the newness of his life in Christ.

"He showed me Jesus that night. I saw that Christ died for me. The Son of the Living God began to speak in my heart. I put my pride down, and I put the world away. That night, February 4, 1982, I prayed to receive the mighty Son of God, who had died on a cross to set me free. He came into my soul, and my soul exploded that night."

Dufrene left his phone number with Jaime and promised him a ride to church. Jaime went to a shelter to sleep, then rose at 5 a.m. on Sunday morning. He found a phone and called for hours before someone at the church answered. "I didn't know what church was," smiles Mayorga. "I didn't know that no one got there until nine o'clock." Jaime went to church that Sunday and shocked his fellow worshipers with his appearance—long hair, camouflage pants, and army boots.

Autry Dufrene lost no time in discipling Mayorga. "His home was like a concentration camp for Jesus," jokes Mayorga. "No television, no movies, no nothing. In 10 months we read the whole Bible and memorized 300 verses of Scripture. Three days after I was saved I was out on the streets winning souls."

Mayorga went to college in Mississippi, and there he met Fred Shelby, pastor of the Main Street Baptist Church. Jaime brought young people from his school to church, and over 100 people were baptized that year.

Some of the church people were concerned about the young man's fervor.

"You should send him away," they cautioned. "He's too fired up."

Jaime began to work under Freddie Gage. During this time he met and married his wife, Kathy, a dedicated soulwinner. "Her testimony is different from mine," Jaime explains. "She was saved when she was 6. Since we've been married she has led over 400 people to the Lord. On our honeymoon we led 10 people to Christ. It was a revival all the way."

The Mayorgas were thrilled when they learned they were to be parents. "I waited a couple of months, then I read the entire 'Romans Road' to that baby," smiles Jaime. "I wanted that baby to be saved."

But during Kathy's seventh month of pregnancy a crisis developed. The doctors asked Jaime to choose between saving his wife and saving the baby. They removed the baby girl from her mother's womb, and she lived only 10 days. "We named her Faith," says Jaime. "For without faith it is impossible to please Him. As I held her grave-side funeral service, God spoke to me and told me my baby was with Him in heaven, but my family was in El Salvador and going to hell. I knew I had to return."

Not long after their personal tragedy, Jaime and his wife went to visit the woman who had kept him for years in El Salvador. Jaime led her to Christ, and as he got up off his knees he came face-to-face with the man who had beaten him as a child. "I saw the bed where I was beaten, and the walls I had been thrown against. I saw the man I had wanted to kill with my own bare hands. But I also saw a soul who needed Jesus." The man prayed to receive Christ as his Saviour, and now he is preaching the gospel in El Salvador.

Jaime Mayorga's burden is to motivate and mobilize Christians to reach the lost. "I'm praying that Christians once again will get back on the streets and go behind the doors where there is so much pain." His message is an emotional story, delivered with tears, but it bears the evidence of a changed life and God's saving grace.

In his ministry of evangelism Mayorga has shared the gospel with over a half million young people in high school assembly programs and church crusades. More than 6,000 people have accepted Christ to date, but he is not about to slow down.

"Is there any wonder why there is so much trouble in America today? The world is lost, and we need to preach the gospel. Is your city lost in sin? 'My house is full, but my fields are empty,' says the Lord. Pray that the Lord of the harvest will send laborers into His field." ■



"Jaime's gripping testimony has instilled a burning desire within him to reach lost souls. His quest to truly know God through His Word has encouraged Jaime to share his story. I firmly believe that



if Jaime will stay grounded in the Word of God, and keep himself humble before God, he can shake this generation with the gospel of Jesus Christ."

—Dr. Jerry Falwell

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—Dr. Freddie Gage



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(817) 283-3485



**A MIND FOR MISSIONS**  
by Paul Borthwick

According to Borthwick, proper development of a world vision requires "spiritual glasses; we need to start seeing the world the way God sees it." Through 10 "building blocks" Borthwick



takes the reader from the biblical basis for missions to practical, viable means of fulfilling a newly acquired world vision, or an already active burden for missions.

Building Block Two, Current Events, is by itself worth the purchase price of this book. In this chapter Borthwick strongly states, "In our country we have no excuse for a lack of knowledge of world events. We have no reason for a narrow perspective or a shallow world vision. A mountain of knowledge is available to us that we must not take for granted or ignore."

Borthwick's own motivation for increasing his world awareness came from one of his missions professors, J. Christy Wilson, who told him, "The Bible tells us what God wants to do in the world; the newspaper tells us where He needs to do it and where we need to be involved through our prayers."

Even a casual reading of this book helps to clearly dispel any stereotypical ideas about missions and missionaries the reader may hold. We should not fear missions involvement, but look forward to it willingly. "Growing as World Christians, however, means that we are willing to open ourselves up to God's Spirit and ask Him to help us know how to respond to what we learn about."

The content of this book is challenging, informational, and above all, practical. Borthwick's goal is to provide the catalyst for believers to become world Christians, individuals interested in the world, what God is doing, and what God can do through each believer. "We cannot change the world single-handedly, but we can make a difference through our prayers and efforts." (NavPress, 167 pp., \$5.95) **Howard Erickson**

**An excerpt from**  
**A MIND FOR MISSIONS**

Building a world vision through current events requires some special skills.

First, we need spiritual glasses; we need to start seeing the world the way God sees it. In Matthew 9:36, we read that Jesus had compassion on the crowds of people because they were "harassed and helpless, like sheep without a shepherd." . . . He saw their spiritual needs, which led to His command to His disciples to pray for the Lord of the harvest to send out workers (Matt. 9:38).

Second, we need "bifocal vision" in order to increase our world vision through our knowledge of current

events. Bifocal vision is the ability to see and care for both the world in our immediate vicinity and the bigger picture—the world we do not touch directly. . . .

Third, we must be open to seeing our own sinfulness and selfishness if we are to increase our world vision through current events. Realizing the plight of people who are persecuted for their faith or seeing the horrors of starvation in the news will not only force us to pray, but will convict us about how incredibly small some of our problems really are. . . .

Fourth, we need to remember how God works through world events if we are to build our world vision through them. Remembering how God works will further develop our perspective.

**CIVIL RELIGION**  
**AND THE PRESIDENCY**  
by Richard V. Pierard  
and Robert D. Linder

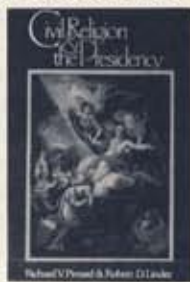
*Civil Religion and the Presidency* is a multifaceted work. Written by two academic historians of left-of-center Evangelical persuasion, it concentrates on the public piety of the American presidents, and on their use of "God words" in their public speeches. It shows better than any other single volume the fallacy of the argument that total separation of church and state is an old and major American political tradition.

*Civil Religion* is best in dealing with the religious allusions and activities of our chief executives over the past two centuries. In fact I know of no other volume that summarizes so much religious and personal data on our leaders from Washington to Reagan. For example, who were the only presidents to openly proclaim their New Birth conversion? There were seven: Hayes, Garfield, B. Harrison, McKinley, Wilson, Ford, and Carter.

Linder and Pierard also argue that a

president has several options available in combining religion with his political role. He selects 10 presidents as examples, and presents a chapter analyzing each. The best articles are those on Washington, Lincoln, McKinley, F.D. Roosevelt, Nixon, Carter, and Reagan. On Lincoln, the authors show an awareness of the controversies concerning his personal religious beliefs, and explains his vital role in sanctifying the sacrifices of the American Civil War. They correctly see Carter as trying to play the role of Old Testament prophet at a time when the American public wanted no part of it. Finally they are sympathetic to McKinley, Nixon, and Reagan, and feel that all three expressed sincere religious concerns and attitudes.

However there are controversial matters raised in this study. For example, the authors argue that Wilson was ruined by being too moralistic, and that the excessive moralism was more the product of growing insanity rather than his deep-rooted southern Calvinism. Fundamentalists and Conservatives will be surprised by the authors' Liberal positions on certain other issues. For example, they condemn Reagan's actions as being nonbiblical in regard to supporting the Contras, and argue that the Vietnam War was a blot on America's moral values. Finally Linder and Pierard strongly disagree with the view





that 2 Chronicles 7:14 could ever apply to the United States. They feel that it is a prophecy and promise relevant only to ancient Israel.

All in all, however, anyone seriously interested in the religious traditions and witness of our American presidents cannot find a better introduction and summary than this. (Zondervan, 348 pp., \$14.95)  
**Homer H. Blass**

**An excerpt from  
 CIVIL RELIGION AND  
 THE PRESIDENCY**

In America, nationalism was integrated into civil religion through a happy marriage between Evangelical Christianity and liberal democracy which in turn was presided over by a smiling Creator. Nineteenth-century American Christians felt they could wholeheartedly give allegiance to the nation because it was God's chosen instrument to spread *both* Christianity and democracy. They saw the two concepts as branches of the same Evangelical tree. There was no conflict in loyalty to God and to his chosen nation. And if it strayed from its calling, there were prophetic leaders (such as presidents) and founding documents (like the Declaration of Independence and Constitution) to call it back to its appointed tasks.

Ralph H. Gabriel in his classic study, *The Course of American Democratic Thought*, labeled this fusion of Evangelical religion and national interests and worldviews the "American Democratic Faith." Pietists, Calvinists, and dissenters all contributed to the Evangelical religion of the land which flowed in the same channel as romantic democracy. The parallel between their doctrines were remarkable: common assent to a basic moral law, agreement with the Calvinist insistence that constitutional government was necessary for the restraint of evil, the shared doctrine of the free individual, common adherence to the philosophy of progress, and accord in the conviction that America's mission was to save the world from both autocracy and satanic governance.

**BOOKNOTES**

**1988 CANDIDATE PROFILES:  
 A LOOK AT THE LEADING  
 PRESIDENTIAL CONTENDERS**  
 Edited by James W. Skillen

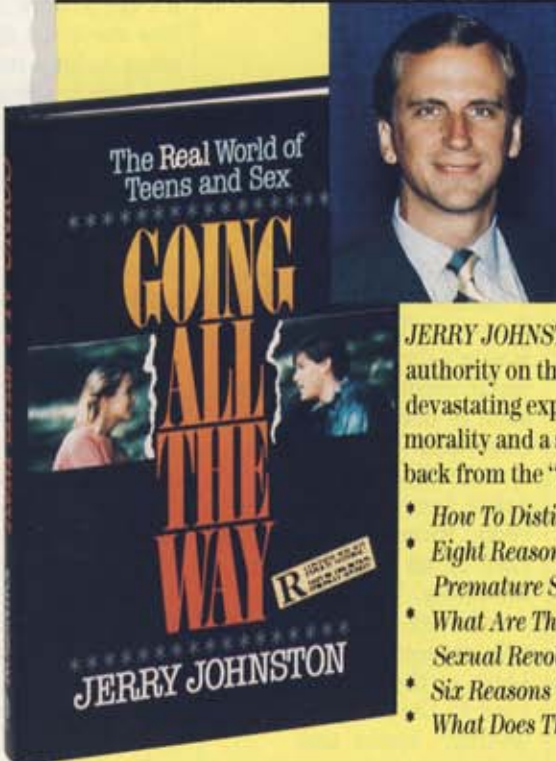
The voting public has every right to greet with skepticism a request to read still another analysis of the 1988 presidential race. Yet, James W. Skillen, executive director of the Association for Public Justice, has performed a public service in editing profiles of the major party candidates for the presidency into book form. He has assembled an eclectic group of writers who describe in four- and five-page sketches who the candidates are, what drives them, their weaknesses, and their strengths. The portraits are insightful and balanced.

Readers will not agree with every aspect of these profiles. They should, though, consider thoughtfully the total person and whether he is able to project a unified worldview with which they are in agreement.

*1988 Candidate Profiles* goes beyond labels like Liberal and Conservative, offering readers succinct portraits of the presidential aspirants, one of whom is likely to lead the free world for much of the remainder of the twentieth century. Concerned Christians should ponder its message. (Zondervan, 96 pp., \$2.95)  
**Boyd Rist**

**PASSPORT TO SERVANTHOOD**  
 by Earl R. Martin

This is almost a "Good-bye-Mr.-Chips" story! It is a tale of a much beloved professor from Southwestern Baptist Seminary who has had a heart for missions almost from the day of his conversion. He has enjoyed a long, unofficial career in missions. This book is about his remarkable missionary involvement and influence. More than seven decades of service among Baptists constitute the background of Martin's Christian service. He recounts several of his trips abroad with an eye to detail—both interesting and informative. (Broadman Press, 190 pp., \$7.95)  
**Donald R. Rickards**



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**WORD PUBLISHING**





## Manuel Rivera Never Walks Alone

A man barricaded inside a house directly defied the U.S. marshals there to evict him. The officers called a locksmith to remove the lock from the door. Without warning the door exploded outward, and the locksmith was thrown bleeding onto the lawn. The stunned marshals scrambled for cover.

Washington, DC, police arrived on the scene. No policeman could assist the injured man without entering the line of fire. Manuel Rivera, a young officer, crept into the yard, paused before entering the open space where the injured man lay, leapt forward, and pulled the locksmith to safety. For his heroic action, he received the medal of valor.

Rivera is now a sergeant, chaplain of Fraternal Order of Police (Labor Committee), Washington, DC, and a member of the Emergency Response Team (S.W.A.T). Rivera's division handles major events in Washington such as demonstrations and terrorists.

After serving on the police force for nearly five years, Rivera was led to the Lord by his brother, McCauley. "After I was saved I felt that other police officers needed to know the Lord, so the first person I led to Christ was my partner," Rivera said.

In order to accomplish his goals, Rivera enrolled at Liberty University. After completing the Bible Institute and three years of college, he returned to

Washington and the police force. He plans to finish his education, perhaps through summer courses. His job on the force supports his wife and five children.

As a self-appointed missionary to his fellow policemen, Rivera works as a volunteer with the Metropolitan Police and Fire Fighters Protestant Society, which seeks to meet the spiritual needs of police officers and fire fighters. He assists fellow police officers by counseling them, leading them to the Lord, and conducting funerals.

Rivera would like to be a uniformed police chaplain, but the force prefers to utilize volunteer civilian chaplains. Although civilian chaplains do a good job, Rivera believes a uniformed chaplain can relate better to the needs of the men. "They know what it's like to work on the street, how the court system can seem to be a revolving door, and how family pressure can affect you," he said.

Ordained by Thomas Road Baptist Church in November 1980, Rivera also serves as an evangelist for the Beracha Baptist Church. "I know the Lord has called me to preach," Rivera said. "I want to serve in a church that will be a light to the community and reach out to families, addicts, and alcoholics. I want to point people to Christ."

Rivera encourages young men and women interested in police work to keep their eyes on Christ. A police officer should stay clear of anything contrary to the cause of Christ.

With this attitude Rivera has risen to a place of influential testimony among the police force of Washington, DC. Because of his convictions he knows that he never walks alone.

■ *Angela E. Hunt*

## Acorn Children's Publications — A Unique Curriculum

Searching for the right Sunday school curriculum frustrates many ministers and Sunday-school teachers. To help meet their growing demand, Acorn Children's Publications, developed by the children's ministry of Thomas Road Baptist Church, provides "total training for the total child."

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For a free catalog of materials call (804) 528-4112, extension 2161, or write Acorn Children's Publications, LHBI, Lynchburg, Virginia 24514.





# CALENDAR

**July**

June 20-July 15—

*LU Summer School's Second Session*

June 26-July 1—

*TRBC Children's Camp Disney*

*4-8—TRBC Children's Appalachian Adventure*

*11-15—TRBC Children's Camp Paradise Cove I*

*18-22—TRBC Children's Camp Paradise Cove II*

*25-29—TRBC Children's Camp Holy Land, U.S.A.*

**August**

*24—LU Classes Begin*

## Making Golden Memories

Couples will walk arm-in-arm. Others will engage strangers in friendly chatter. Hugs and smiles will abound as senior saints visit TRBC for the weekend of September 30 through October 2.

For the past 11 years ministers of senior adults have escorted their groups to Thomas Road Baptist Church for fellowship with Dr. Falwell and the Old-Time Gospel Hour staff. In addition to interesting speakers on various topics,

the Old-Time Gospel Hour Trio—Robbie, Don, and Mack—will provide special inspiration. Participants have the opportunity to tour LU, the Creation Museum, the new North Campus, and area historical sites. Dr. and Mrs. Falwell will personally greet each one.

For more information please call 1-800-345-8095, or write Senior Saints Weekend, Lynchburg, Virginia 24514.



## Reaching the Heart of the City

Thirteen weeks of intense training and evangelistic outreach prepared 35 college-age young people for inner-city work in Norfolk, Chicago, Philadelphia, and New York City. Instead of earning money for the next school year, or vacationing with their families, these Liberty students chose to strengthen their commitment to Christ through urban outreach. They left May 23 and will return August 2.

The Norfolk team works with Michael Farris and the Tabernacle Church in the Norfolk and Hampton Roads area. The Los Angeles team tapped into E.V. Hill's

ministries at Mount Zion Missionary Baptist Church. The Philadelphia team serves with Paul Parr and Cedar Grove Church. The Chicago team ministers with Charles Lyons and Armitage Baptist Church. Each team has a male and female student coordinator.

Mike Faulkner passed the baton of Urban Outreach director to Claude Dallas in May. Faulkner now serves as associate pastor of the Manhattan Church of the Nazarene near Times Square in New York. "My heartbeat is inner-city ministry and this is where my heart led me," Faulkner said.



## Liberty Pioneers in Africa

Referred to as the Liberty Pioneers, 10 Liberty University students will continue the outreach to the Turkana tribespeople in northwestern Kenya, under the direction of the Africa Inland Church. This five-month tour of duty will be the fifth consecutive semester of student internship in Africa.

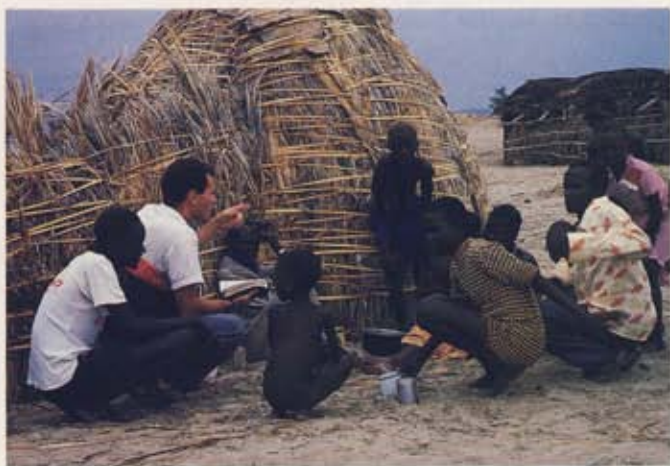
Sherry Lane, an elementary education major and LU senior, taught a third-grade Bible class while in Kenya. In third grade the Turkana children also learn English. "Teaching was very challenging," Sherry said. "The African public school does not provide books for children or use visual aids. At first I was apprehensive and expecting the worse when I arrived, but the Turkana tribespeople were so kind. They willingly took time to teach us their language."

A reinstated mobile clinic outreach provides primary health care and medicine in the form of

inoculations and health education. Additionally, the Liberty Pioneers have begun to meet some of the felt needs of the populace by assisting in the upgrading of local water management systems. This is perhaps the greatest single physical need in this arid land where people often walk over 10 kilometers for a jug of water.

The most exciting development has been the freedom and encouragement for students to witness to the Turkana. With five local churches and several "preaching points" within a two-hour journey, hardly a day goes by where one or more of the students is not preaching, giving a testimony, singing God's praises, leading a prayer group or youth fellowship.

In the future Liberty Pioneers plan to establish a remedial reading clinic in the local school; expand the mobile clinic outreach in scope and in frequency; replace the hospital building; secure and install 2,000



A student presents the gospel to the natives behind their hut.



Children are weighed to determine their nutritional needs.

meters of pipe to bring fresh water to an area clinic and school; drill wells to supply sufficient water on a year-round basis; and

establish community-wide food-for-work projects in water resource management.

■ Rick Lange

## FJ Wins Awards at EPA

*Fundamentalist Journal* received the Award of Excellence for Christian Journalism in the Organizational Division at the Evangelical Press Association Convention, held May 16-18.

Entries for this top-honor award are judged on writing, content, graphics, and impact of the publication as a whole, as well as how the publication serves its intended audience within its stated aims and purposes.

The *FJ* placed third for its 3-color December cover, designed by Larry C. Bevins, and fourth for photo feature



by Cathy D. Watson, illustrating the article, "Beating the Gambling Habit," in the November issue.

In September *FJ* celebrates its sixth anniversary. Editor Deborah Huff oversees the publication of the magazine that has over 125,000 readers.



# CLASSIFIED ADVERTISING

Rates and requirements for classified ads are: \$8.00 per line (approximately 45 character spaces per line); minimum charge of \$25.00. Display style advertisements: \$70.00 per column inch (7 written lines per column inch). Add \$5.00 to each insertion for FUNDAMENTALIST JOURNAL box number. *Prepayment with orders required.* No frequency discounts. Classified advertising is non-commissionable; no 2% discounts. Deadline for reservations is eight weeks prior to actual issue date. REQUIREMENTS: Give at least three reputable sources we can contact who can vouch for product and service. All advertisers using a P.O. box must supply FUNDAMENTALIST JOURNAL with permanent street address and telephone number. *Classified Advertising, FUNDAMENTALIST JOURNAL, 2220 Langhorne Road, Lynchburg, Virginia 24514.*

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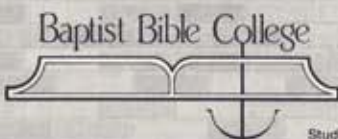
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Edwin Flatto, M.D.

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

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- How to calm your nerves naturally
- What simple food can help you lose weight
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## Missionary continued from page 26

fewer missionaries a greater amount, is crucial. Our Lord's words in Matthew 6:21 can be applied to missions. "For where your treasure is, there will your heart be also." Where much is invested, there will be a correspondingly greater interest in the lives and works of missionaries.

When the people of your church gather for the weekly prayer meeting, can they name the missionaries your church supports? If you have more missionaries than even the pastor can name, how can you truly be involved with them and their specific needs?

When a church invests more in its missionaries, the church family and missionary families become more involved with one another. Since missionaries would have fewer churches to contact, furlough time would become a blessing rather than a cross-country marathon. Although a church may not be able to support as many missionaries, it could get to know the families it does support much more intimately. Then the church can "service" as well as support their missionaries, treating them as people and not merely as entries in the church budget.



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The purpose of your missions program should be to support those most qualified and spiritually mature, who walk with the Lord and can best be used in reaching souls for Christ. Develop a questionnaire to determine a missionary's beliefs, training, experience in the ministry, and goals. Mail the questionnaire to missionary candidates, to learn about them before they arrive. While I was a pastor in the United States, every missionary to whom I sent a questionnaire truly appreciated our concern and interest.

If we are more selective in our missions approach, and at the same time contribute more significantly to the missionaries we do support, we can expect a little more from them—namely, accountability. A church that gives significant support to its missionaries can and should expect to be regularly informed as to what the Lord is doing in those missionaries' lives and ministries. The church is able to ask for that accountability because it is truly involved in what the missionaries are doing. Accountability enables the church to keep in closer contact with its missionary families, and encourages the missionaries to do their best for the Lord on a consistent basis.

Place the names of missionary families on the weekly prayer list of the church. Read portions of prayer letters from them in prayer meeting services. You might be able to reduce the size of a missionary's letter on a copy machine and print the whole letter in the church bulletin. One of our supporting churches does this and then sends us their bulletins. We are encouraged to know that every member of that church can read our prayer letters.

Periodically highlight your missionary families in the church services. Emphasize one missionary specifically for a month, and pray for "the missionary of the month" at all services. Ask him to write your church a personal letter during that month. Inquire about his needs and mention them to the people during that month, so they might pray for that missionary more intelligently. The more we keep missions before the people of our churches, the more likely they will get involved through giving and praying. You will be pleased to see what a strong missions program will do for your church as you seek to carry out your part of the Great Commission.

■ **Rodney L. Kidd** is a missionary to West Germany. He is associated with Baptist International Missions.



# New Law Disconnects Dial-a-Porn Services



**P**resident Ronald Reagan has signed a bill into law that makes dial-a-porn messages illegal.

Attached to an \$8.3 billion education bill, the amendment prohibits telephone companies from permitting services in which users pay a fee to dial and listen to a recorded or live pornographic message.

During the signing ceremony President Reagan said, "I commend Congress for joining the administration's long-standing effort to combat hard-core obscenity."

The President, however, was not optimistic about the law's survival in the federal courts. "I am bound to note, however, as much as it displeases me, the current Supreme Court jurisprudence is unfriendly to parts of this [education] bill."

There are approximately 100 sexually explicit taped messages around the country. Each recording lasts upwards to three minutes with listeners paying between 20 cents and two dollars per call.

Opposition to the dial-a-porn messages was waged on the grounds that 12 million children annually call the

pornographic services. Some of these children have actually carried out the graphic acts described in the taped messages.

Kathy and Dave Matte of Flint, Michigan, said their 13-year-old son and their 10-year-old daughter engaged in sexual intercourse with neighborhood children after listening to more than three and a

***Twelve million children annually call pornographic services. Some have actually carried out the graphic acts described in the taped messages.***

half hours of continuous dial-a-porn messages.

Gary Callen of Fremont, California, said his daughter was forced to perform oral

sex on a 12-year-old boy after he had listened to 75 taped messages.

Testifying in favor of a bill to outlaw dial-a-porn services, Mrs. Matte said, "If this law had been in effect last year my children and thousands of others would never have been injured by dial-a-porn. We need this law passed and enforced so that millions of other little children won't be robbed of their innocence."

The Senate passed the law prohibiting dial-a-porn messages last year by a vote of 98-0. The House passed the amendment in April, 379-22.

House members defeated a weaker amendment that would have limited access to dial-a-porn by making them available only if telephone subscribers specifically requested access.

This weaker amendment is important because some believe it may have to become an acceptable alternative if the courts should strike down the amendment banishing dial-a-porn services completely.

Dial-a-porn messages began in 1982



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when the so-called "dial-it" services were deregulated by the Federal Communications Commission. The first sexually explicit recordings were developed by Gloria Leonard, publisher of the pornographic *High Society* magazine.

Leonard said she began the dial-a-porn service as a marketing device to increase readership of her magazine. Each issue featured a center-spread model accompanied by a phone number the reader could call to hear a sexually explicit recording from the model.

"It became a living centerfold hotline—provocative and sensual," Leonard said.

The success of the dial-a-porn messages astounded Gloria Leonard, who quickly expanded the services into San Francisco, Reno, Los Angeles, and Las Vegas. Soon other independent companies developed dial-a-porn services, and within two years models were offering live dial-a-porn conversations.

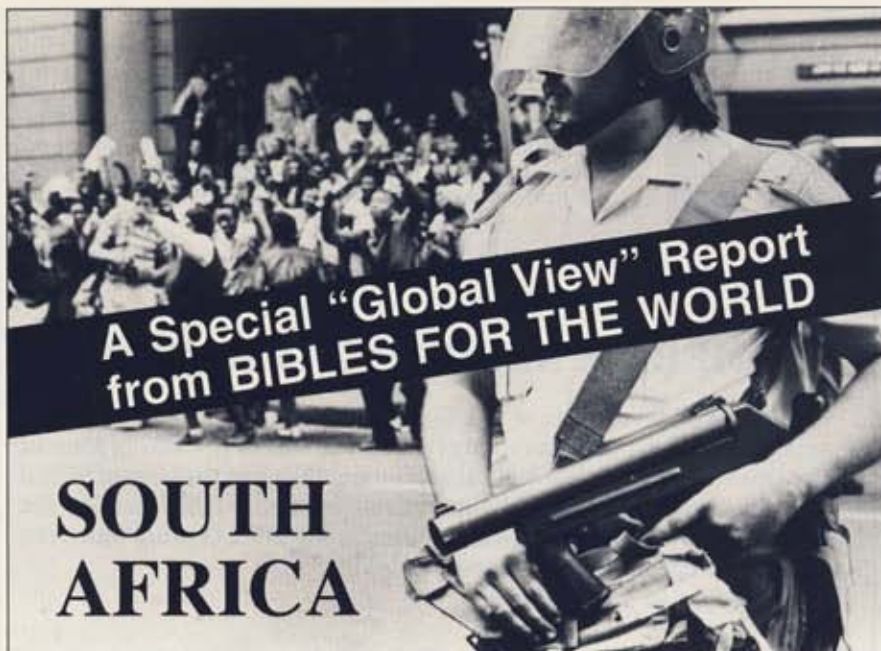
The live conversations cost the dialer between \$15 and \$30 and are usually billed to a Visa or MasterCard account. The call may last up to 45 minutes, with the paid performer describing or encouraging a variety of sexual acts.

During one day in May 1983, 800,000 calls were made to one sexually explicit recorded message. By February 28, 1984, that same number received 180 million calls. Dial-a-porn services, prior to the signing of the recent bill abolishing the messages, escalated to a \$2.4 billion industry.

There had been many efforts attempting to restrict the pornographic services, but most failed or went largely unenforced. The FCC attempted to restrict dial-a-porn messages to between the hours of 9:00 p.m. and 8:00 a.m. EST. But the 2nd U.S. Circuit Court of Appeals said the FCC needed to attempt a less restrictive measure, such as "blocking" access to dial-it services.

The FCC then attempted to require an identification code or payment by credit card before using the dial-a-porn services. But the appellate court again referred the FCC to some type of less restrictive "blocking" measure.

But blocking methods presented unique problems. For instance, not all telephone systems are capable of being blocked. Furthermore, parents would not



REUTERS/BETTMANN NEWS PHOTOS

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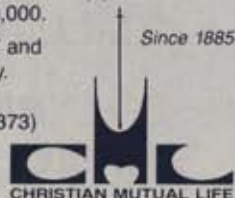
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be able to preselect all the dial-a-porn services that are available or could become available. Finally, children could simply use phones that are not blocked.

Despite these frustrations, the FCC continues to step up its campaign against dial-a-porn services. Recently, the FCC has fined four companies \$600,000 each for failing to prevent children from buying sexually explicit services.

The Supreme Court has only had one opportunity to address the pornographic telephone services. In that case the Supreme Court, without comment, let stand an Arizona telephone company's ban on sexually explicit dial-a-porn services.

Mountain Bell refused to carry the pornographic services, saying it would be "harmful to our reputation." Two dial-a-porn services sued the telephone company, saying their free speech rights were violated.

But the 9th U.S. Court of Appeals said only the government or some agent of the government can violate someone's constitutional rights.

The Supreme Court ruling opened the doors for other telephone companies to hang up the dial-a-porn services. Many telephone companies had said they were only carrying the pornographic services because they felt compelled by law. The Supreme Court ruling knocked down that argument, but to date there has been no great rush by telephone companies to abandon the dial-a-porn services.

The new federal law banning dial-a-porn services went into effect July 1 and provides a \$50,000 fine or six years in jail or both upon conviction.

The enormous profits enjoyed by dial-a-porn services almost guarantee the federal law will be contested in the courts.

But some antipornography attorneys are optimistic it will survive the legal challenge.

Bruce Taylor, general counsel at the Center for Decency through Law, said, "If the law is vigorously defended by the FCC and the Justice Department, the federal courts will uphold the law."

Taylor said the CDL was basing this opinion on the 1978 Supreme Court decision upholding indecency laws on radio and television in the famous "7 dirty words" case.

■ Martin Mawyer



### Supreme Court to Rule on "Clergy Malpractice"

The California Supreme Court is expected to rule this month in the nation's first "clergy malpractice" lawsuit. The case stems from the suicidal death of 24-year-old Kenneth Nally. Nally killed himself with a shotgun in a friend's apartment in 1979.

In the weeks before his death, however, five physicians, a psychologist, and pastors from Grace Community Church in California all counseled Nally, who was severely depressed and had previously attempted suicide.

Shortly after Nally's death, his parents filed suit against the clergymen, claiming that they violated a duty of care in counseling their son because they did not refer him to professional counseling.

The California 2nd District Court of Appeals agreed. However, the pastors subsequently appealed to the state supreme court. In its decision the appeals court ruled that while upholding freedom of religion, the First Amendment does not exempt ministers who provide emotional counseling from criminal negligence charges.

In fact, the court ruled that clergymen and all nontherapist counselors in the state must refer suicidal people to trained psychotherapists or face criminal charges.

The ruling outraged many religious groups that claim the decision is an effort to regulate the content of religious ministering.

"I fail to see why pastoral counseling should need to come under such restraints," says Dean Kelly, director of Religious Liberty of the National Council of Churches in New York. "The obligations the court is prescribing puts [pastoral counseling] under the supervision of a civil court that is not capable of judging religious counseling."

However, in its majority opinion, the appeals court says the "case has little or nothing to say about the liability of clergy-

men for the negligent performance of their ordinary ministerial duties, or even their counseling duties, except when they enter into a counseling relationship with suicidal individuals."

### AIDS Counselor Assists in Suicide

A Los Angeles AIDS counselor who recently admitted on the ABC television program "Nightline" that he helped a patient die, could serve up to five years in prison if convicted of the felony.

During the broadcast, Marty James said he assisted 28-year-old Keith Lower in mixing 30 barbiturate capsules with a glass of grape juice. James was allegedly terminally ill, suffering from AIDS-related complex.

"My friend Keith, who I assisted to take his own life, was in such a debilitated condition, he was manifesting malignant tumors in his lungs," James told ABC. "He had suffered AIDS-related complex for seven to eight years."

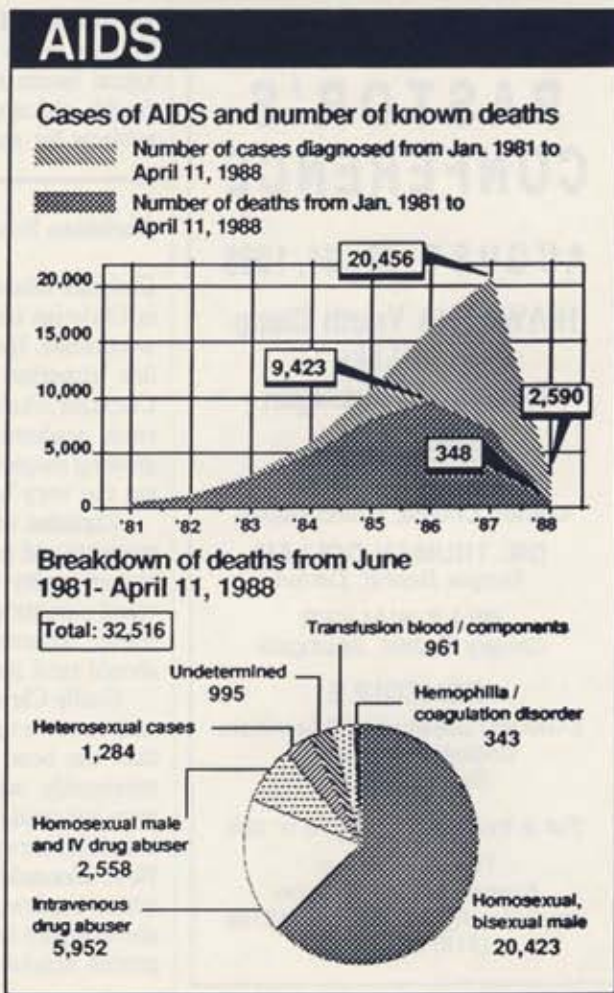
James also said he was aware that under existing law it's a crime to help someone commit suicide. "There could be some possible repercussions. But because of the strong feelings I have surrounding this issue, I felt it was important to come forward," he said in the "Nightline" interview.

Shocked by the admission, officials of Americans United for

Life, an antiabortion group based in Chicago, wrote a letter to San Francisco District Attorney Arlo Smith, urging him to investigate the case. However, San Francisco officials quickly concluded that the death did not occur in that city, and the investigation concerning James's actions moved to Los Angeles.

Still, Smith was quoted in the *San Francisco Chronicle* as saying that a televised confession is not a strong enough foundation on which to build a criminal case. "We'd have to independently prove that he was responsible for aiding the suicide," he said.

No legal action has yet been taken against James.



Religious News Service



had been homosexual. And none of them really believe that their mothers should have aborted them. The Humanists' ethical ideals are contrary to their own ethical inclinations.

**Is the Natural Law clear?** "But Natural Law is not clear," cry overzealous Reconstructionists. "Sin has obscured it and left it without value as a guide for life." Not only is this a serious overstatement of the case, but it contradicts the clear teaching of Scripture. For the Bible declares that God's general revelation "is manifest in them; for God hath shewed it unto them" (Rom. 1:19). They cannot miss it. Those who fail to obey it are "without excuse" (Rom. 1:20) and will therefore "perish" (Rom. 2:12).

If failure to respond to natural revelation is sufficient for eternal condemnation, then certainly it is sufficient for temporal legislation. The problem with unbelievers is not that they do not perceive the truth (Rom. 1:18) but that they do not receive it (1 Cor. 2:14). The difficulty is not with God's natural disclosure but with man's

unnatural distortion of it (Rom. 1:21-32).

**Outlining the options.** Contrary to the popular adage, the very purpose of government is to legislate moral behavior. But it is not the province of government to regulate religion. We should avoid both a purely secular government or a uniquely religious one and work rather for a just one (1 Tim. 2:2).

The function of government is not to establish favored beliefs, but to encourage favorable behavior. What kind of laws should be used to accomplish this: Christian laws or Humanistic laws? Neither. Rather, they should simply be just laws. Laws should not be either Christian or anti-Christian; they should merely be fair ones.

Chuck Colson hit the nail squarely on the head in *Kingdoms in Conflict* when he wrote: "Christian citizens should be activists about their faith, striving by their witness to 'Christianize' their culture—not by force of the sword, but by the force of their ideas. But Christians elected to public office acquire a different set of responsibilities. Now . . . their duty is to ensure justice and religious liberty for all citizens of all beliefs" (p. 304).

■ **Norman L. Geisler** is an author, lecturer, and a professor at Dallas Theological Seminary, Dallas, Texas. He has taught philosophy, ethics, and related subjects for nearly 30 years.

**Christian School continued from page 66**

Christian values and behavioral standards in Christian schools are unquestionably worthwhile. However, we must not sacrifice superior academic programs in Christian education. Although there are some academic bright spots, there is a growing suspicion that we are not providing the very best that we can.

Christian schools may preselect both students and parents, giving the schools higher quality students and more motivated parents with which to work. With these advantages, Christian schools should rank much higher than they do.

Costly Christian schools should never rank lower on grade equivalency scores than the best public schools do. More reasonably, we should be able to compare our grade equivalency scores with individual exceptional public schools like West Bloomfield schools in Michigan, where students attend free. We should also compare favorably with the very best private schools. ■

Christian school graduates certainly do not have extraordinary scores on the ACT or SAT college entrance exams. On the average, they rank no higher than public school students preparing to enter college. Unfortunately, a very casual attitude exists about these scores because several Christian colleges do not require them for acceptance and enrollment. This is the one place where meaningful comparisons can be made. Let's publish our average scores, as public schools do.

In May, *USA Today* (May 16, p. 5D), the National Education Association, and the National Association of Secondary Principals cosponsored an all USA academic team. Principals nominated 900 students for competition. These contestants represented the brightest students in America's high schools. From the 900 nominees, 20 were chosen for the first team, 20 for the second, and 20 for the third. Honorable mention went to almost 100 other students. Although a few Catholic schools were represented, not a single student from a Christian school was honored in any category.

**Toward a Solution.** Parents sacrifice to provide a Christian education for their children. In the loudening cry for accountability, Christian schools must do a better job. We must openly admit our problems and deficiencies, and get at the task of solving them. Let's make some bold moves.

We must establish a national private commission and encourage a spokesman to study, evaluate, and recommend ways to improve academic performance. We must consider constructive solutions to financial obstacles—such as merging weaker schools and funding them by collective groups of churches. We must find ways to reward and honor teachers who instill the academic knowledge and spiritual precepts upon which our children will build their futures.

The process of selecting the best educational program for their children should neither confuse nor delude parents. Christian schools must develop meaningful test procedures, so parents can readily make an evaluation on academic performance as well as on spiritual substance.

If our nation is at risk because of failures in public education, then our churches are at risk because of failures in Christian education. We must do no less for our children in Christian education than to join Secretary Bennett in the dedicated search for excellence. And like Secretary Bennett, let's get tough on ourselves. ■

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# A Hard Look at the Christian School Movement

by Truman Dollar

Secretary of Education William E. Bennett proclaimed that because of failures in public education we are "a nation at risk." An effective advocate for parents and the nation, Bennett demands high standards of accountability from America's educators. He powerfully underscores deficiencies in science, math, and English, saying our schools fall behind those of most other Western countries. The secretary spares no one in his persistent, factual, and tough call for excellence.

Although he acknowledges efforts of public educators to reform, Christian educators single out and applaud Bennett's critical comments, and in fact use them to heighten condemnation of public schools. They can now tell parents to avoid public schools "because even the secretary of education criticizes the system."

A far more constructive reaction would be for leaders in Christian education to demonstrate Bennett's objective approach in evaluating Christian schools. Even as Bennett criticizes public education, he wants to strengthen it and correct it. His criticisms have positive purpose and objectives.

No leader of national stature has yet emerged who would do for the 18,000 Christian schools what Bennett has done for the public sector. Because we care about the spiritual and academic process that prepares our children to face the future, we must evaluate the movement objectively. We must be able to honestly criticize Christian education without being accused of trying to destroy it. "Speaking the truth in love" is not being disloyal.

The Christian school movement has not ushered in the golden age of education, and we need to ask a serious question. Are we achieving our spiritual mission? Admittedly, some promotion of the movement is unsupported marketing hype. We need more objective data. Until recently, the modern movement



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may have been too young to evaluate, but the rapid expansion of the last quarter of a century now enables us to apply uniform statistical analysis to accurately measure our programs and students—and to publish the results for all to see. Public education does this with embarrassing candor.

For starters, Christian education has some major problems that need immediate attention.

**The Economic Problem.** The Christian school movement faces an economic crisis. Churches are reaching their limit in subsidizing their Christian schools. But increasing tuition will only cause diminished enrollment, as thousands of families find they cannot afford it. As that happens we will turn the whole movement into an elitist institution, sharply dividing congregations.

Christian educators say, "It is always worth the cost." That statement may soon be recognized, even by the most faithful supporter, as unrealistic. In-

creasingly, only the well-to-do of our congregations can afford to send their children to Christian schools. At least we can say with certainty that the very poor cannot.

This creates an unfair atmosphere of guilt. We raise tuition, but imply that those who cannot afford the cost are unspiritual. We often drive a mother out of the home into the job market to afford Christian education, when we know that her presence in the home, dedicated to the spiritual welfare of her children, will have a more positive influence than the Christian school. To deny that is to deny a major part of our theology of the family.

The economic problem dramatically affects the well-being of faculty. Currently, the average salary of a teacher in the public school system is \$25,300 a year. Although getting reliable statistics is difficult, I have found that teachers in Christian schools average less than \$14,000 annually. Low pay and inadequate benefits cause the older and more experienced teachers either to seek employment in public schools or to change professions. Inadequate teachers and administrators generate a harmful lack of respect among students and discourage even the brightest students from pursuing academic enrichment. Although this is not true everywhere, it tends to leave too many negative role models in Christian education.

While there are professional teachers who feel called to the ministry of Christian education, and they remain despite it all, we do them and our children an injustice by not supporting them financially and encouraging them to grow in their chosen field. We exploit godly, dedicated teachers, and they bear a disproportionate burden to keep the movement alive. The economic commitment we ask of them is more demanding than we ask of missionaries. This leads to an enormous turnover of teachers each year. That alone creates instability and works against academic continuity.

**The Academic Problem.** The

*continued on page 64*



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