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Fundamentalist

J O U N A L

MAY 1989

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A woman with dark, curly hair, wearing a pink lace-trimmed dress, is smiling and holding a baby. The baby is wearing a light blue lace-trimmed dress and white shoes. They are in a room with a window in the background and a dark wooden bed frame in the foreground.

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Despite a media brownout, this book fought its way onto the bestseller lists.

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Ray Kerrison explains it all in his *New York Post* column:

"The biggest surprise — and scandal — of the publishing season is the public's extraordinary demand for a book exposing Sen. Edward Kennedy's fatal escapade at Chappaquiddick, despite a review blackout by the nation's media giants.

This book is titled *Senatorial Privilege: The Chappaquiddick Cover-Up* (Regnery Gateway, \$21.95). Written by Leo Damore, it made the *New York Times* non-fiction best-seller list yesterday for the eighth straight week.

Yet the . . . *Washington Post*, *Los Angeles Times*, *Boston Globe*, *Time* and *Newsweek* have all boycotted it.

The media blackout is all the more suspicious because Damore's account is a meticulous examination of what happened at the bridge and the aftermath. It was written with the cooperation of Joseph Gargan, a Kennedy cousin, who was involved in the nightmare. . . .

Damore's book leaves no doubt that: a) Kennedy left

the party for a romantic interlude; b) he was drunk; c) he drove off the bridge at considerable speed; and d) his license had expired five months earlier.

It discloses how Ted Sorenson, President John F. Kennedy's speechwriter, drafted Sen. Kennedy's fictitious explanation of the tragedy for a national TV audience."

People Magazine shares the enthusiasm:

"An achievement of reportorial diligence, this book tells a story that the most imaginative crime novelist would have been hard put to invent. It is a tale of death, intrigue, obstruction of justice, corruption and politics. It is also one view of why Sen. Edward M. Kennedy was never indicted in connection with Mary Jo Kopechne's death . . . readers will find it hard to put down."

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■ **Cover story:** Paula Anderson gives a child's perspective on adoption in "God's Special Arrangement." She knows God "hand-picked" her for her parents.

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■ Are you trying to be both father and mother to your children? Can you look to your church for help and guidance? Donna MacLean offers advice for "The Church and the Single Parent."



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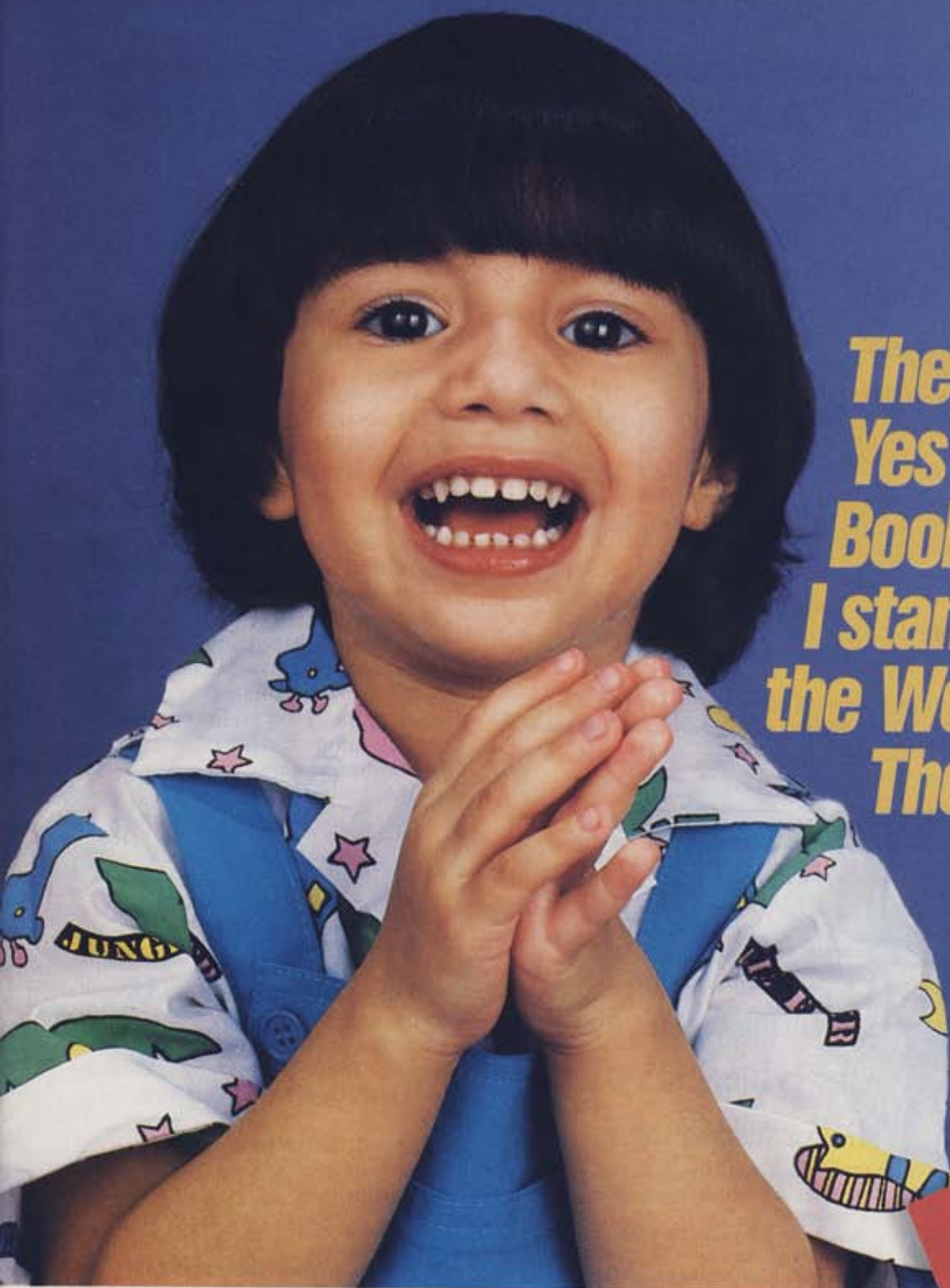
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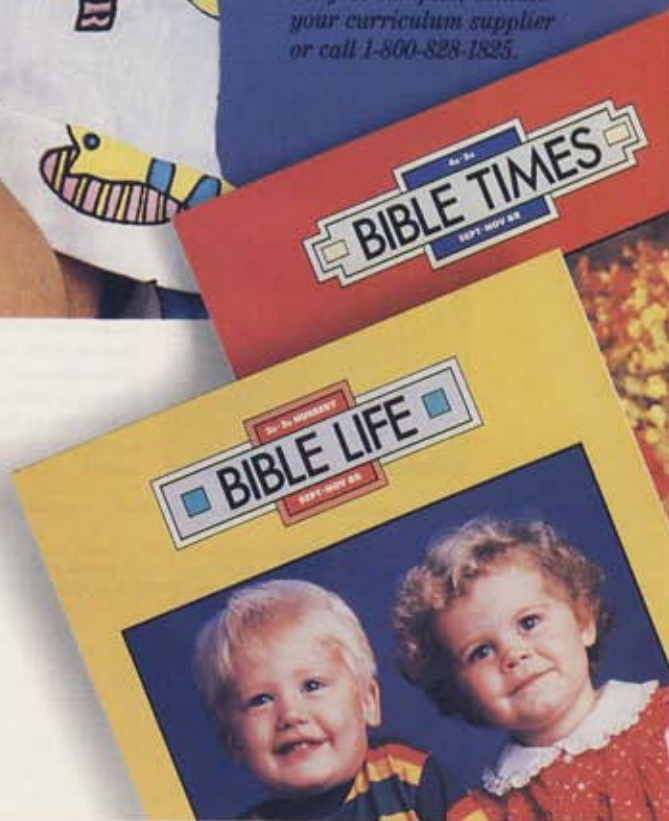


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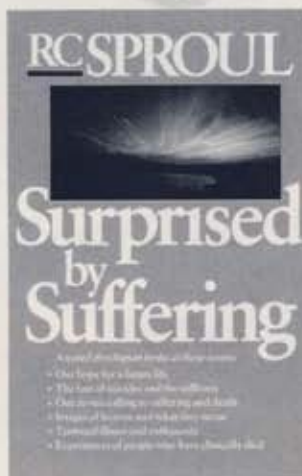
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■ Another side

In the February issue Ronald E. Hawkins addressed the issue of "Pastor—Should You Resign?" He very ably covered every aspect of a pastor who is in the throes of problems.

But may I present another side? What about the effect of a pastor's family problems on the congregation?

With young Christians and young people in the congregation needing clear biblical leading, what is to be done? My husband says to stay faithful to what the Lord has asked me to do—teach a Sunday school class—and if the Lord felt the pastor was slipping, He would chastise him and remove him from the pulpit.

What does a congregation do when its pastor is no longer true to the teachings of the Bible? I wish you would at some time comment on this subject.

B.O.
Texas

■ Something from God

I enjoy reading the *Fundamentalist Journal*. I receive something from God from each issue. Thank you for your faithfulness in the ministry to which God has called you.

Elizabeth Mittelstaedt
Editor, *Lydia*
West Germany

■ Plain, good instruction

I am a Faith Partner and regularly receive, read, and enjoy the *Journal*. Thanks for the soul food and plain, good instruction!

After I read "Single Servants" by Howard Erickson (February), I wondered why he did not include 1 Corinthians 7:8. Since the apostle Paul was single, the statement he made here would be excellent support for the single servant.

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Also, Jesus, our supreme example and teacher, was single.

I understand that God instituted marriage, but He did not order that every human being should be married in order to work out His will in his life.

Lannie E. Pierce
Rantoul, Illinois

■ Complete agreement

This is regarding the article by Norman L. Geisler about "The Battle for the Resurrection" (March). I am in complete agreement with the views expressed and appreciate his taking the time to point them out.

I might add that I very much enjoy the magazine and the wide variety of material being offered each month. Keep it up. May God richly bless you and the staff.

Benjamin J. Spechko
Citrus Heights, California

■ Getting the point across

I have just finished reading your article on "Parenting the Prosperous" by Larry Kiser. The article did a very good job of getting the point across of what I believe is a great problem in American Christianity today.

Keep up the good work, and I really appreciate the fine articles in your magazine.

Dick Chromy, Pastor
Faith Baptist Church &
Christian School
Sterling, Illinois

P.S. Another thing I like about your publication. The articles are not printed on the back of another article. This enables me to save and file articles for future use without having to decide which article I need the most. I get to save both articles and I like that!

Fundamentalist JOURNAL

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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, our desire is 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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Many regard the term *Fundamentalist* as the ultimate in derogatory labels, conjuring up images of foreign madmen and domestic snake-handlers. The media are quick to call any wild-eyed fanatic a Fundamentalist. But the misuse of this term should not intimidate Fundamentalist Christians.

I am clearly proud to call myself a Fundamentalist. Why?

When I say I am a Fundamentalist, that tells you a great deal about me. You know that I believe in an infallible, verbally inspired Bible. You know I believe in the deity of Jesus Christ. When I say I am a Fundamentalist, you understand that I accept the vicarious Atonement of Christ when He died on the Cross for my sins and rose bodily from the tomb. You realize that I expect my Saviour to return at any moment.

When I say I am a Fundamentalist you know where I stand on the five fundamentals of the Christian faith.

The Inerrancy of Scripture. The Bible was not written by men. It was not put together by great writers and authors. The Bible is a God-breathed Book, a Book inspired by the Holy Spirit, an infallible, inerrant Book. It is the Book of God.

The Deity of Jesus Christ. The Lord Jesus Christ was the God-man, preexistent with God and born of a virgin in the Bethlehem manger. He was, is, and ever shall be coequal with God the Father and God the Holy Spirit in all attributes pertaining to deity. Jesus Christ is God of very God. That is very important, because as Fundamentalists, with a God-breathed, authoritative Book, we also have a Saviour who is almighty God.

The Atonement. You cannot go to heaven without believing in the

substitutionary death of Christ upon the Cross. You cannot go to heaven unless you believe that this Deity, this God-man, about whom this inspired Book was written, one day willingly died on that tree for you. His blood was shed for the sins

**When I say I am a
Fundamentalist,
that tells you
a great deal about me.
You know where I stand.**

of all humanity—from Adam and Eve in the Garden of Eden to the last person who will be born on this planet. The blood of Christ is sufficient to cleanse from every sin ever committed by every person who ever populated this planet. Jesus Christ, the God-man, died a substitutionary death on the Cross.

The Bodily Resurrection of Christ. Fundamentalists believe that that three days after His Crucifixion, Jesus rose up from the grave alive. He rose up in a body—the same body that was nailed to that Cross—with scars in His hands, in His side, in His feet, and upon His forehead. Because Jesus rose in a body we, too, one day will rise from the dead in a body.

The Second Coming of Christ. We believe in the imminent return of Christ. The only hope for the family of God, the only hope for God's creation, is that Jesus is coming again. He is coming soon. He could come today. We have believed that in the church for 2,000 years.

These five fundamentals, our

basic doctrines, center on Christ. Before our Lord left this earth to return to the Father He gave us the Great Commission. Fundamentalists believe in evangelism and discipleship through the local church as the proper fulfillment of that Great Commission. We are to go into all the world and preach the gospel to every creature. That is true for deacons, Sunday-school teachers, ushers, moms and dads, pastors, evangelists, missionaries, choir members, business people, doctors, philosophers—for every believer.

We are to tell the world about Jesus "in season and out of season." That means when people really want to hear it and when they don't want to hear it, when it's popular or when it's unpopular.

We live in a hostile world that will do everything possible to get us to compromise our message. But every Christian must come to the place in his life where he totally gives himself to the lordship of Christ, with no turning back. I have committed my life and ministry to the lordship of Christ. I will never turn back. If the Communists took over the country today, so help me God, I would not back up one step on anything I stand for or preach, if it cost me everything. Every Christian must come to that degree of commitment in his life.

If we are going to continue to reach millions of people with the gospel in our lifetime, we must live the message we proclaim. While we stand for the truth, we must also have genuine compassion for a lost world in need of the Saviour, the God-man, the virgin-born babe in Bethlehem's manger, who died, and rose, and is coming again—as it is written in His infallible Word. ■

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Should a Fallen Leader Be Restored?

The last few years have not been "kind and gentle" to the Evangelical and Fundamentalist church scene. The startling revelations of sex, money, and power abuse have not been restricted to a few highly visible television preachers. Reality is that ministers of all kinds have succumbed to spiritual default. It is a problem of increasing and discouraging proportions. Almost every week I deal directly or indirectly with these soldiers who have fallen in battle. They are not Elmer Gantry clones. They are sincere men who have spent their lives for the gospel, but who were overwhelmed with temptation. They find their worlds shattered, their families damaged, their reputations destroyed, and the only job they ever enjoyed gone! They have damaged themselves, disgraced the gospel, and brought almost irreparable hurt to those who trusted and followed them. It may be years (if ever) before their churches return to emotional and spiritual health.

We are tempted to walk away from these broken servants. After all, we do not know what to say or do. Some in the church walk away and justify their action on the basis that these men brought their troubles on themselves. While that is certainly true (Gal. 6:7-8), the mandate of Scripture is still to "restore" fallen brothers (Gal. 6:1). Understanding that mandate has become the forum of intense debate in the Evangelical church.

What does it mean to restore a fallen pastor? Can he ever rise to leadership again? These are not simple questions. We will probably never reach a consensus of the functional applications of this principle. I offer my thoughts as a point of discussion—not an *ex cathedra*, dogma. I see the process of restoring fallen leaders as requiring four separate steps.

Restoration to Fellowship. When

ministers default in their personal lives, it is sin. It is not spiritual burnout or mid-life crisis—it is sin against God. David certainly recognized this fact after he had committed adultery with Bathsheba and attempted to cover it up by murdering her husband. A casual reading of his psalm of confession (Ps. 51)

**The degree to which
"blamelessness" can be
restored is the same
degree to which
a person can be restored
to public ministry
and leadership.**

underscores the reality of his sin against God. Forgiveness requires repentance and confession. Only then can fellowship with God be restored.

In the aftermath of leadership defaults, managing the fallout of the sin requires much time and effort. The wife and children are considered. The effect on the congregation is discussed. The form of the resignation, the severance pay, the congregational meeting, and so on, are considered. However, the greatest factor is that the minister has sinned. He has sinned against God! The only solution for sin is the blood of the Lord Jesus Christ (1 John 1:8-9).

Restoration to Worship. Where does a fallen leader turn for help and support? He should turn to a local church—God's agency for discipline, care, and spiritual growth. After being restored to fellowship with God, the leader needs restoration to an assembly of believers where he and his family can receive love, care, discipline, and accountability. Too often we relegate

fallen leaders to spiritual "purgatory"—a place where they suffer alone until it is safe to invite them back to "heaven" or deliver them over to "hell."

Paul deals with this restoration in 1 and 2 Corinthians. In 1 Corinthians he urges the church to discipline an unrepentant immoral brother by putting him out of the church. He does so in strong, confrontational, and direct language (1 Cor. 5). The church follows the instruction. Then the brother repents and desires reconciliation. In 2 Corinthians, Paul admonishes the church to respond and restore this brother. "Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him" (2 Cor. 2:6-8).

Restoration to Service. One of the main illustrations of the church in the New Testament is the physical body. Central to this concept is the idea that there are many different members within the body who together enable the body to function. Each of us has a unique and separate contribution to the body. These contributions are defined in terms of spiritual gifts (Rom. 12). God has given to each member of the body at least one spiritual gift. These are not natural abilities or personality traits, but supernatural gifts given by the Spirit. Personal fulfillment and joy results when we exercise our spiritual gifts. In fact, identification with the body implies functioning within the body (Eph. 4:9-16).

The third step is the restoring of service to that person by giving him opportunities to exercise his spiritual gift(s). This does not mean leadership—rather it involves service. To deny such a person

continued on page 61

by Edward G. Dobson

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Adoption— the Whispered Option?

As the alarm clock jarred her into consciousness, she automatically reached to shut it off and fumbled for the thermometer she kept by the bed. Once her fingers found it, she stuck it in her mouth and contemplated how nice it would be to stay in bed and not go to work. She was only working until they had a baby, anyway. After the required three minutes had passed, she removed the thermometer and stumbled to the bathroom to record the morning's "resting temperature" on the chart her gynecologist had given her.

She reentered the bedroom, gave her sleeping husband a playful whack on his behind, and called briskly, "Time to get up, oh thou slug-gard." She then padded to the kitchen and poured a cold glass of orange juice, her breakfast. Her Bible and a daily devotional guide lay at the end of the kitchen table and she drew them to her. She calmly, routinely read the Scripture appointed by the devotional guide and then proceeded to read the little book's daily illustration.

by Angela Elwell Hunt



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The Adoption Option

Why Can't I Get Pregnant - The Problem of Infertility

Photo by Brian Sullivan
Hand-tinting by Edwana Venable

The challenge at the bottom of the page brought her reading to an abrupt halt. The lesson questioned, "What is the biggest difficulty in your life right now?"

"Oh, Lord," she breathed, "You know what it is. Our infertility. You know how long and how hard we have been trying to have a baby. You know how often we have prayed, fasted, and prayed. You know about the doctors, the books, the advice, and the pressure."

She slowly read the next sentence. "Ask God not to remove that

line. He spoke, and she replied automatically—as if another person had entered her body to make civil replies and thank the doctor for his time and trouble. She hung up and stared at the telephone for a moment, then called out the door to her boss, "Do you mind if I leave a little early today?" He didn't, so she quickly gathered her belongings and left. By the time she was out the door, she was sobbing.

Once home, she dreaded her husband's arrival. How could she tell him? What could she say? When at last she heard his key in the lock, she ran to meet him. One look at his face told her that he, too, had called the doctor. Nothing needed to be said.

They sat on the edge of their bed and cried together. Suddenly she spoke out in furious determination. "I know I was meant to have children. I just know it! God gave me a mother's heart, and He wouldn't have done that without a reason!"

The knowledge that they would never have biological children fueled their desperate desire to be parents. They had time and love to share. In the midst of their crisis, they decided to adopt. They knew a little about the difficulties of adoption, the months of waiting, and hours of preparatory paperwork, but they were willing to undergo anything to bring a child into their home.

The above story is ours, Gary and Angie Hunt's. Many years have passed since that July 13th, but I recall those intense feelings vividly. I have prayed that I would not forget all the emotions we experienced, so I could empathize with others who find themselves incapable of bearing children.

I had never thought about adoption until we announced our plans to adopt. Suddenly, adopted children and adoptive parents surfaced everywhere. I found many of my adult friends had been adopted. Many families in our church had adopted children. Many, many people began to quietly take me aside and

say, "You know, my wife and I are considering adoption. You see, we can't seem to have a baby and . . ."

Why is adoption the whispered option? Why are couples who struggle with the pain of infertility ignored by the church and dismissed by their families? For many reasons, infertility is on the rise. The American Fertility Society, based in Birmingham, Alabama, reports that one in six couples of childbearing age today is infertile (unable to conceive a child after one year of unprotected intercourse).

Many medical treatments for infertility are relatively simple and can be kept very private. A couple who has not conceived after one year should check with their doctor, but keep in mind that it often takes six to eight months for a normal fertile couple to conceive.

During the 21 months we tried to conceive, I rode an unbelievable emotional roller coaster. In the latter two weeks of my cycle, I would vividly imagine morning sickness and all sorts of pregnancy symptoms. I would eat a huge meal and then look at food and think, "Am I nauseous? Yes—I think so. I must be pregnant!"

Each time my cycle was delayed for two or three days (which was often, because of my agitated state of mind), I would confide to my close friends that I was 99 percent sure I was pregnant. I brought home pregnancy test kits, and I would sit dreamily at work with one protective hand over my tummy. If I had a cold or hay fever, I would determinedly suffer and sniff rather than risk taking a drug when there might be a small unannounced baby within my body.

Inevitably, however, the physical reality would manifest itself and my hopes would be snatched away. For almost two years I vacillated monthly between the heights of hope and the depths of despair.

We found that we had to put the desire for a pregnancy behind us. I cannot say that I never wonder how it feels to have a baby kick inside the womb. It must be incredible to know that a human life, part of you and part of your loved one, is growing while you warm and nurture it. Pregnant women get congratulations, personal attention, and seats on the

"God, I would rather there be no chance for us to have children than merely a little chance. If I've got to give up having a baby, let me do it completely."

difficulty, but to use it to bring you closer to Him and to others."

Surely these were not the Lord's words. They belonged to some professorial theologian who had written an impersonal spiritual platitude for July 13. How dare he! How could some unknown writer ask her to divulge and renounce her heart's desire?

But deep within, she knew there was more to it than that. On her calendar, July 13 was marked, "Tests due back from doctor's office." It was the day when she and her husband would possibly know something about why they seemed to be the only couple in the world who could not produce babies.

Her husband dropped her off at her office later that morning, kissed her good-bye, and reminded her to call the doctor's office after four o'clock. The day passed slowly. She glanced at the clock every hour and tried to pray. Thinking of the morning's devotional reading, she murmured a quick compromise. "God, I would rather there be no chance for us to have children than merely a little chance. If I've got to give up having a baby, let me do it completely."

When four o'clock finally arrived, she hesitantly dialed the doctor's number. A nurse put her on hold until the doctor came on the

bus. They get to wear those wonderful tents with bows on top!

But I wanted a child to love, not a season of maternity tents. Adoption is not for everyone, but it was God's choice for us—and for me.

We thought that adoption would be reasonably easy. After all, aren't there thousands of unwanted children in the world? Unfortunately for the children, there are. Between 50,000 and 100,000 children, most of them older, handicapped, or from minority racial backgrounds, wait in the United States foster care system to be adopted.

The white healthy infant is the most sought-after and least-available child. According to the National Committee for Adoption, only 10 percent of women who bear babies out of wedlock today make adoption plans for their children, compared with approximately 80 percent a generation ago. Only about 50,000 women place infants for adoption today, and abortions take the lives of 1.6 million babies each year.

According to William L. Pierce, president of the National Committee for Adoption, in 1985 approximately 25,000 healthy newborns were adopted in the United States through licensed agencies and independent placements. More people are adopting independently today. A typical agency may place between 10 and 25 infants per year. For every available child, 40 couples want to adopt. (Other experts cite as many as 100 couples per child.)

But before a couple even begins to evaluate public versus private agencies or independent adoption, they should realistically try to visualize their "ideal child."

Most people want to begin parenting while their child's life is still young, fresh, and virtually untouched. We have all heard that most of a child's personality is formed by age 6, so we think, "If we're to have input in a child's life, let's get a young child." But 7-year-olds need homes, too. So do teenagers.

If you feel God may be leading you to consider adoption, take time to consider the vast array of children from which you have to choose. Don't limit yourself or your

family to one type of child.

If you are infertile, allow yourself time to grieve before you pursue adoption. Though I did not realize it at the time, I actively grieved for three months after that fateful July 13th. For weeks, one glance at a baby could reduce me to tears. In the midst of a mundane conversation about the water bill I could suddenly burst out with, "It really isn't fair! Why do I have to go through all this to have kids?"

Grief has stages: depression, anger, denial, despair, bargaining, and finally acceptance. (The length and severity of grieving varies with each couple.) Acceptance does not mean that you are happy with the situation (though, now I can say that I am), but that you have ceased to grieve. I went through some of the stages during the time we tried to conceive. Others I went through later. But by the time we faced a social worker and solidified our plans to adopt, we had accepted God's plan for us.

Infertile couples, particularly the women, often feel a sort of desperation to have a child. The tide of emotions that surface when an infertile woman must contend with pregnant friends, baby showers, and small children are not easily subdued. Often feelings of inferiority and inadequacy arise and may put a strain on the marriage and on other relationships. Many infertile women describe themselves as "empty," "worthless," or "hopeless." The Bible records the desperation of Hannah, who prayed for a child so fervently that the priest thought she was drunk, and Rachel, who passionately told her husband, "Give me children, or else I die."

The devotional I read that July morning said to "allow the difficulty to draw you closer to God and to

others." Infertility must be shared; it cannot be blamed on one person or the other. As you believe that God has brought you and your spouse together, you must believe that He has allowed this in His wisdom.

Your extended family, too, must be considered. If you adopt a child, he or she needs loving, accepting grandparents. But like you, those grandparents need time to adjust to the emotions of loss and the joys of acceptance. They must also realize that a family is not united by blood alone, but also by love.

You must share your emotions regarding infertility with trustworthy people, but many infertile couples are unwilling to discuss their situation with others. They are afraid they will be offered mundane advice, or their trouble will be considered too lightly. Erma Bombeck once said that infertile couples get as much sympathy as a 95-pound woman trying to gain weight.

Infertile couples with no children are usually the first choice of adoption agencies for infants. But



"There's only one thing better than having the normal thing, and that's having God's will for your life."



perhaps you are experiencing secondary infertility—you have one child, but cannot seem to have a second. If there is a medical problem, check with an adoption agency. You have one valuable asset—parenting experience!

Perhaps you are not infertile, but you are concerned about social causes and would like to adopt to

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Photo by Cathy Watson
Hand-fitting by Edwana Venable

God's Special Arrangement

I am a fortunate and special young lady, an extremely privileged, handpicked child of God. I have been "adopted twice," first by wonderful earthly parents, and then by Jesus Christ. When I received Him as my Saviour He adopted me into the family of God. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Eph. 1:5).

by Paula Anderson



Mama and Daddy told me from childhood that I was adopted, and that made me a special little girl. From earliest memory I recall telling my parents that Jesus chose one of His lady angels in heaven and sent her down to earth to have me. People always comment about how much my mother and I resemble each other, so I know the hand of God was in my adoption. He even went to the finest detail of allowing me to have the same appearance as my beautiful mother.

I belong to my parents just as much as if my mother had held me in her womb. A poem about adopted children points out that a mother's adopted child was not carried in her womb. It was carried in her heart. I know this is true. Many people believe that giving birth to a child makes a woman a mother. I disagree. Motherhood comes from years of patience, love, sorrow, happiness, and a myriad of other God-given emotions.

Adoption reminds me of the way

Jesus was brought to this earth. He was raised by parents chosen for Him by God. I believe Jesus hand-picked my mother and father to raise and nurture me, so I can serve God on earth just as Jesus served Him. Psalm 139:16 states, "Thine

secure that they are loved, wanted, and special in the eyes of God and their parents, these questions will not affect them. They will be proud to say, "Yes, I'm adopted." The questions about my adoption never stopped but they do not bother me.

Sometimes people are just "nosy," perhaps thinking it will be a sore spot with me. My pride in adoption often surprises them.

I praise the Lord that I was

*I praise the Lord that I was not aborted.
I wish I could tell every young, unwed
mother who wants to abort her child
how selfish and wrong that is.*

eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." God created everything in this world. He chose to form me outside my mother's womb, and then He gave me to my parents.

My parents always told me I was adopted and that God created me for them. My heart breaks when I see children who are troubled because they are adopted. They act as if a great sin has been committed, and they confess it to others with shame. These negative feelings may result when parents do not present the fact of their child's adoption early in life. A child should be told he is adopted as soon as he is old enough to understand it. Parents should not be ashamed of adoption or try to hide it. They should consider it the Lord's wonderful plan for their family. Jesus has blessed these parents, choosing their child just as much as if He had planted the baby in the mother.

Some couples do not want their children. The pregnancy may be an accident and the baby "just another mouth to feed." Parents who adopt have to wait longer and pray harder to receive their baby. Often they wait many years for an infant to become available. An adopted child should feel especially loved and wanted because the parents had to search, pray, and work for their baby.

Friends of adopted children often question them about their special arrangement. But if these children are grounded in love at home and feel

not aborted. I wish I could tell every young, unwed mother who wants to abort her child how selfish and wrong that is. God chooses whether to make life or take it away. No one else should make that choice.

Often young girls keep and try to raise their babies on their own. The thought of placing their little ones up for adoption by "some strange family" makes them cringe. They may feel that keeping this new life will help atone for the wrong that they have committed and erase the sin. These girls need to learn that only Jesus can erase their sins. He can make them new and pure again by His love.

What a wonderful gift a young girl could give to another couple by allowing them to love the child and nurture it in a Christian home. As the Bible says, our parents have us for only a short while. We do not belong to them; we belong to Jesus. We are His children because He loves us more than anyone else does. So we can have faith that no matter how He arranges our "living accommodations" here on earth, He loves us and "works all things together for our good."

He knows the number of hairs on our heads. He gave His life on the Cross for you and me. At the end of time He will bring His adopted children, those who have turned from their sins to Him in saving faith, home to reign with Him in heaven.

■ **Paula Anderson** is director of communications at the Paul Anderson Youth Home in Vidalia, Georgia.

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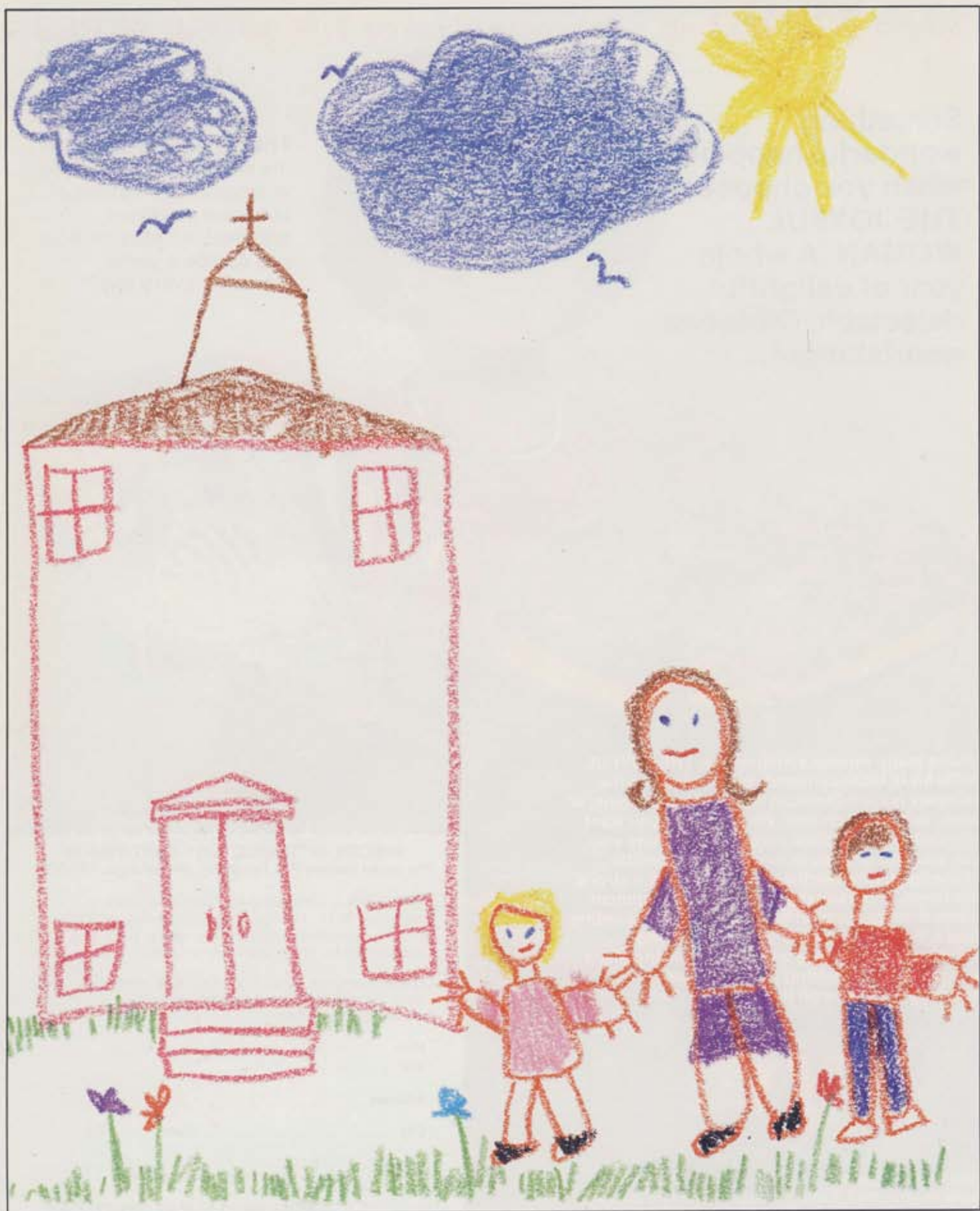
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Mom Needs Help

The Church and the Single Parent

by Donna MacLean

Car trouble, a beautiful sunset, a tiny finger in need of stitches—all these are hard to bear for the single parent. I have heard that "life is what happens along the way while you're making other plans." That is certainly true for those who plan to rear their children as part of a marriage team but wind up doing it alone. This job of the single parent, imposed by death or divorce, is the ultimate opposite surprise party—as I discovered when I was widowed in my twenties with the responsibility of two toddlers.

Demographers predict by 1990 more than a third of the children born in the seventies will have spent part of their childhood living with a single parent (John Naisbitt, *Megatrends*, 1982, Warner Books). The growing number of single-parent families necessitates a close look by the body of Christ. What can the church do to meet the needs of the single parents in their midst? What can the single parent do to help the church understand his needs? Four specific areas need our attention.

I Think I Can't: The Problem of Fatigue

"You deserve a break today,"

beckons the ad of a fast-food restaurant. Even married parents need a break sometimes. But for the single parent there are no breaks—sometimes not even welcome fractures. Imagine life without a back rub! The sheer physical fatigue of caring for a family by yourself can interfere with the joy of being a parent.

One day my 2-year-old and I were drawing faces on a piece of paper. I drew a circle for her brother's face and asked what he needed.

"Hair...ears...eyes...mouth," she said as I drew each part. Then I drew another circle representing my face and asked, "What does Mama need?" She quickly answered, "Help!"

I chuckled as I thought about how many times I must have said, "I need some help around here!" Physical fatigue probably contributed more to the bitterness I felt about my situation than any other factor.

What the Single Parent Can Do

•Getting enough rest and eating wisely are assets to the physical demands of single parenting. Parent and child will feel more able to cope with the demands they face if they

pay attention to these important areas.

•Any aerobic exercise is a great stress reducer. During my five years as a single parent, I took up jogging. That, combined with all the yard work I was doing, helped me feel better physically than I have felt before or since.

•Let someone in the church know what your needs are. By not thinking you have to do everything yourself, you will feel less pressured, and you will allow your church family to be blessed by reaching out to you.

•Reserve one afternoon a week to do something enjoyable with your children—attend a zoo, go swimming, take a bike ride. Take little vacations during the day. These special moments will give you greater satisfaction than having a showmanship lawn or a spotless house.

What the Church Can Do

•One Sunday school class in our church turned our entire half-acre of weeds into lawn. They spent several evenings of "social time," pulling weeds, before they came with their tractors to till the dirt and plant the grass seed. One man returned several weeks later to

plant two trees for us. This was a job I never could have done by myself.

•A teen from the church came to our house one afternoon a week to baby-sit for my toddlers. This was a welcome break from the unending duties of a single parent. I looked forward all week to going to the grocery store or library or even washing the car *alone*.

•As a new widow, I appreciated the meals our church family provided for us—but I had no desire for food. A caring church could send an occasional meal after the initial time of grief—a welcome sight to a family probably surviving on scrambled eggs!

Tea for One: Social Isolation

Life can be lonely for a single parent, even if he has close friends. He still has to go home to put the children to bed alone, fall asleep alone, and wake up in the morning alone. Having children does not necessarily lessen the loneliness. At times it accentuates it.

Beginning to date again is like being sent back home in the game of "Sorry." After all that effort, here you are at "start." It can be a frustrating activity that rocks the boat of fragile stability a single parent has achieved at home.

One of my worst experiences was visiting a singles Bible study. I had been assured this group was not "predatory," but I found something different. I felt "sized up" from the moment I walked into the room. Well-meaning churches can be unintentionally insensitive to the single person. A single person can feel excluded from a "sweetheart" banquet or penalized when the ticket price is cheaper by the couple. Such social times could be titled to include more than romantic doubles.

I was fortunate to have many people with whom I could talk about my feelings. Verbalizing gave concrete dimensions to my thoughts—from grief over the loss of my husband, to the pleasure of seeing a cantaloupe grow in the garden.

What the Single Parent Can Do

•Single parents can take the initiative to host families in their homes for a fellowship time. Sun-

days can be especially lonely. It is a good "family day" to plan for company. The children will benefit from having a variety of people with whom to interact.

•I was reluctant to invite other families to our house. I felt sorry for

**Don't try to be both
father and mother
to your children.
Someone wisely told me,
"You just be their
mother. Let God be
their father."**

any man having to spend the afternoon with a house full of women and children! I also could not figure out how to cook the food, take care of the children, and entertain the guests all at the same time. I wish I had settled for a pot of chili or a pizza (and forgotten the four-course dinner with the china) and invited two families so they could entertain one another. Friends will understand your limitations. You all will

benefit from the fellowship you share.

•Buy two season tickets to a sporting event or local drama group in order to have the built-in anticipation of an evening out. Invite a different person to accompany you each time. A special incentive will be that you are providing the tickets.

What the Church Can Do

•The teen group in our church hosted an annual spaghetti feed for widowed people in the church. This was a good opportunity to get acquainted with other people, and it made us feel honored. It also developed a welcome sensitivity on the part of the young people.

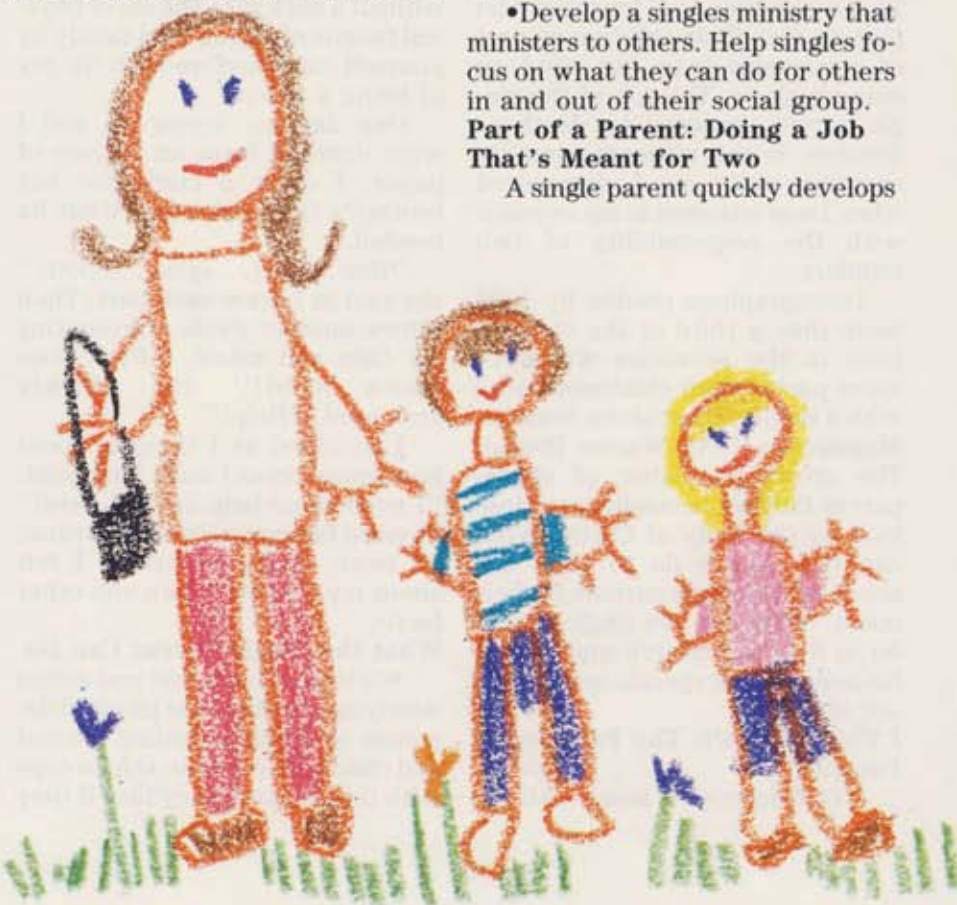
•As a single parent, I found it difficult to take vacations with my children. I feared traveling on the road alone. A concerned family could invite a single parent and children to caravan with them to Disneyland, Yellowstone Park, and so on.

•An adult Sunday school class planned a weekend camping trip and invited us to join them. We camped next door to friends, and the men in the group helped set up our tent. It was a weekend I would not have risked alone with two small children.

•Develop a singles ministry that ministers to others. Help singles focus on what they can do for others in and out of their social group.

Part of a Parent: Doing a Job That's Meant for Two

A single parent quickly develops



tunnel vision. Without a partner to see things he doesn't see, offensive attitudes and actions go unnoticed. Most married parents will agree that often the other partner sees needs in the child—and in the spouse—that he misses himself.

I remember thinking, *What a coincidence! My son is interested in everything I'm interested in.* He liked the same music I did, the same type of art, books, television programs. I did not realize this "soul child" had no choice. He had only my influence. Once I remarried, he suddenly developed new interests: basketball, sports celebrities, cars, computers. Up until that point his education lacked an important ingredient—a father.

God's Word says, "Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up" (Eccl. 4:9-10). A single parent needs that "other" to call on in time of need.

What the Single Parent Can Do

- Try to view your children objectively. Ask God to help you see their needs. He has promised to be "the father of the fatherless."

- Ask someone close to you for feedback regarding your children's manners, respect for authority, and spiritual needs.

- Don't try to be both father and mother to your children. Someone wisely told me, "You just be their mother. Let God be their father." That thought lifted my heavy burden and helped me rely on the Lord.

- Expand your horizons. Enroll yourself or your child in a class that develops a new interest for your family—a foreign language, a musical instrument, art lessons.

What the Church Can Do

- Offer to be called when the car breaks down or gets stuck in the snow. Your offer may never be needed, but it will give valuable peace of mind.

- Be the male defender she may need on occasion. One man returned with me to a store where I had been treated unfairly. My at-

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God's Word for the Family



Wife of the

by Jack Boyd

Dust and perspiration streaked Abigail's face. Her delicate body oozed weariness as she slid gracefully off her donkey. Her kohl-rimmed eyes surveyed the agitated house servants until she spotted the chief shepherd frowning in the background and clutching his worn staff. A tilt of her veiled

head pulled him to one side.

"They accepted the gifts, Shema," she said gently. "Thank you for your bravery in telling me they were coming." Her voice was low, but she knew the rest of the servants understood. The fierce-eyed old shepherd peered at the five donkeys with their empty harness-baskets. He started to speak, but her quick glance cut him off. "If it makes you feel better, your message saved the lives of all the men who work beside you."

Shema turned to go, then stopped. "My mistress, your beauty and wisdom is well-known in our village, and even beyond. I am sorry it is you who must face the one who caused this disaster." Then he continued down the rocky hillside.

Abigail remembered that morning when the news arrived of the soldiers' blazing anger at Nabal, her husband. Of course, the servants knew better than to talk to Nabal directly. Only Shema had the courage to send a maid with a message for the young mistress of the house: *David and his men are coming to annihilate this entire house. Possibly the wife of Nabal could...*

Abigail modestly acknowledged her youth and physical beauty, but she was even prouder of her ability to weigh and balance two opposing ideas and still come up with a wise solution. She knew well enough that old Nabal was aware of her keen mind, but he married her because of her beauty and never allowed her intelligence to be displayed. He acted as if she were a mindless trinket. Nevertheless, many times she had been forced to quietly intercede with merchants when his drunken shouts threatened to lose an entire year's wool sales. She had few friends because everyone she knew had at one time or another been berated by her surly husband.

But this was different. Vastly different. This time she had taken her husband's role in talking to the leader of a guerrilla band, and she had given away her husband's goods without asking permission. No woman could meddle this way in her husband's business, particularly if that husband was as contemptible and petty as Nabal. He would use her interference as a pretense for divorce or even imprisonment. Abigail knew she was totally at Nabal's mercy... and he never showed mercy.

Two years before, David the son of Jesse instructed his men to protect Nabal's shepherds and flocks when

house servants, a young boy, who almost fell as he looked at her. "Hadlai, where is your master?"

The wiry, ruddy-faced boy sucked in a nervous breath. "Will you see him now? I mean... right now?"

Abigail frowned at the question. "Of course. I've just returned... and I have to speak to him." She locked her fingers together to keep them from trembling. "He is my husband."

The boy pulled at a thread on his cloak. "Mistress, Nabal is with his friends... up there." He nodded toward the large hall of the main house.

Abigail's face was a mask of revulsion as she peered at the room used primarily for Nabal's drunken parties. Without a word she turned and walked quickly to her own apartment.

Twilight filtered through the fluttering curtains at her bedroom window as Abigail wearily pulled off her riding veil. She walked out onto her balcony and listened to the yells and laughter coming from the banquet room. *Tonight or tomorrow morning? No, tonight Nabal will be drunk, and he might have me killed as an example to his guests.* She turned at a soft step.

"Mistress," her youngest maid said tentatively, "will David's men attack?" The terrified girl stood clenching and opening her hands.

Abigail sighed and waited before answering. "No, Milcah," she said slowly. "David the son of Jesse will not attack... this time."

The girl took a deep breath. A tiny smile flickered around her lips. "Mistress," she said carefully, "what did this David look like? I mean," she continued quickly, "was he tall, or fat... or what?"

Abigail glanced angrily at the young girl. *My life is hanging by a narrow ribbon, and this child wants to know about...* Then Abigail shook her head. *If I were that age, so would I, particularly if I had heard some of the stories circulating about the great leader David.* She poured some water into the basin next to her bed and splashed some on her face.

"He is as handsome as the stories say." She heard the girl catch her breath. "He is kind, and he thinks of his men before himself." Abigail's concentration wavered. *Why couldn't my father have gotten me someone like that, instead of this Nabal? His name means Fool, and that is an exact description. Why couldn't it have been... David?* She stared out into the darkening night.

"Mistress?" The maid waited, unsure of herself. "What will happen now? I mean, to you? Our master asked about you at the evening meal."

Abigail closed her eyes to force some reasoning into her jumbled thoughts. She opened them to find the girl peering at her in confusion.

"I will be praying all night, and in the morning I will speak to your master about the gifts to David the son of Jesse." Startled, the maid's hands flew to her mouth. "Now, go to bed." The girl turned, glanced at the dread on her mistress's face, then ran from the room crying.

Slowly Abigail picked up her mirror and stared at

Fool

David's tired and shabby army camped at Carmel. But, of course, Nabal refused to acknowledge the help. And now that enraged army was marching to seek vengeance.

Abigail glanced fearfully at the room where her husband should be working. She called one of the

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THE FUND

A BLEND OF "COMMON-SENSE" DOC

BY WILLIAM E. NIX

Fundamentalism was born out of a doctrinal controversy that accompanied the rise of Modernism and Liberalism as they challenged traditional Christianity nearly a century ago. Challenges came from studies in higher criticism, comparative religions, and science. The ultimate issue in this controversy concerns whether Christians, who have a supernatural religion, will be overpowered by those who have only a secular and humanistic philosophy of life. The challenges may change in specific applications, but the central issues remain the same. In their struggles Fundamentalists have rallied around the "great fundamentals" of the Christian faith.

That the struggle is theological and doctrinal may be seen in the words of Curtis Lee Laws, editor of *The Watchman-Examiner*, who wrote in

July 1920, "We suggest that those who still cling to the great fundamentals and who mean to do battle royal for the fundamentals shall be called 'Fundamentalists.' " Laws was not appealing to a political, social, economic, or denominational group. He was recalling a series of books entitled *The Fundamentals* published between February 1910 and the spring of 1915.

Amzi C. Dixon served as chairman of an editorial committee comprised of three laymen (Henry P. Crowell, Thomas S. Smith, and D.W. Potter) and three clergymen (Reuben A. Torrey, Louis Meyer, and Elmore Harris). They concentrated on *traditional doctrines with innovative applications and not on innovative doctrines with traditional applications*. The *Fundamentals* were sent without charge to "every pastor, evangelist, missionary, theological professor, theological student, Sunday-school superintendent, Y.M.C.A. and Y.W.C.A. secretary, in the English-speaking world, so far as the addresses of all these can be obtained." In all, about three million books were distributed with the "compliments of two Christian

E X C E R P T S F R O M T

The Coming of Christ

The return of Christ is a *fundamental doctrine* of the Christian faith. It is embodied in the hymns of hope; it forms the climax of the creeds; it is the sublime motive for evangelistic and missionary activity; and daily it is voiced in the inspired prayer: "Even so, come, Lord Jesus."

It is peculiarly a *Scriptural doctrine*. It is not, on the one hand, a dream of ignorant fanatics, nor, on the other, a creation of speculative theologians; but it is a truth divinely revealed, and recorded in the Bible with marked clearness, emphasis and prominence.

Charles R. Erdman, D.D.

The Bodily Resurrection of Christ

The resurrection of Jesus Christ from the dead is the corner-stone of Christian doctrine. . . . It was the most prominent and cardinal point in the apostolic testimony. . . . The resurrection of Jesus Christ was the one point that Peter emphasized in his great sermon on the Day of Pentecost. His whole sermon centered in that fact. Its key-note was, "This Jesus hath God raised up, whereof we all are witnesses" (Acts 2:32).

The crucifixion loses its meaning without the resurrection. Without the resurrection, the death of Christ was only the heroic death of a noble martyr. With the resurrection, it is the atoning death of the Son of God. It shows that death to be of sufficient value to cover all our sins, for it was the sacrifice of the Son of God.

R.A. Torrey, D.D.

Inspiration

We mean by Inspiration that the words composing the Bible are God-breathed. If they are not, then the Bible is not inspired at all, since it is composed only and solely of words.

Let it be stated . . . that *the record for whose inspiration we contend is the original record*—the autographs or parchments of Moses, David, Daniel, Matthew, Paul or Peter, as the case may be, and not any particular translation. There is no translation absolutely without error, nor could there be, considering the infirmities of human copyists, unless God were pleased to perform a perpetual miracle to secure it.

FUNDAMENTALS

DOCTRINE AND PERSONAL APPLICATION

laymen," Lyman and Milton Stewart of Los Angeles.

Ernest R. Sandeen identifies Fundamentalism as basically an alliance between a Dispensational Premillennialism made popular by John Nelson Darby (1800-1882) and the *Scofield Reference Bible* (1909, 1917) and a doctrine of biblical inspiration that entailed an inerrant Bible as the product of Princeton Calvinists. His penetrating analysis fails to account adequately for other broad-based influences already present in the American church that helped produce a climate of opinion for the "common-sense" Fundamentalist theology that emerged from *The Fundamentals*.

THE FUNDAMENTALS ARE AS RELEVANT AS EVER. THEY PROVIDE A MODEL OF WORK AND WITNESS THAT HAS LASTING VALUE.

Attempts to identify the precise doctrinal content and source of the "great fundamentals" have met with little success. Stewart G. Cole's biased *The History of Fundamentalism* (1931), incorrectly identifies the "five fundamentals" as "The Fundamentals of the Faith as Expressed in the Articles of Belief of the Niagara Bible Conference" (1878). His error has been perpetuated even though these articles are 14 in number. The theological disposition is Dispensational Premillennialism.

Others relate the "great fundamentals" to resolutions of the Presbyterian General Assembly in 1893 and 1910 when it adopted the only five-point statement made by a denomination or group relevant to early Fundamentalism. It names "the inerrancy of the Scripture, virgin birth, substitutionary atonement, physical resurrection, and miracle-working power of Christ as essential Christian doctrines." The theological stance reflects Princeton Calvinism.

William L. Pettingill published *The Christian Fundamentals: A Brief Review of "Those Things Which Are Surely Believed Among Us"* (1941).

THE FUNDAMENTALS

The pervasive evidence of verbal inspiration stares one in the face at the opening of every page of the Bible. It is not a "few texts," here and there, on which it depends, but it "stands" rooted in the whole body of the Word of God. He who knows what the Jews understood by the expression, "the oracles of God," a divinely oracular Book, different from every other—a Book of God's own "Testimony"—will know that no other conception of its contents could prevail than this, that it was "divinely inspired," having "God" as its Author, and truth without error as its matter.

L.W. Munhall, M.A., D.D.

The Virgin Birth of Christ

Doctrinally, it must be repeated that the belief in the Virgin birth of Christ is of the highest value for the right apprehension of Christ's unique and sinless personality. Here is One . . . who, free from sin Himself, and not involved in the Adamic liabilities of the race, reverses the curse of sin and death brought in by the first Adam, and establishes the reign of righteousness and life. Had Christ been naturally born, not one of these things could be affirmed of Him.

James Orr, D.D.

The Deity of Christ

The proof-texts and passages do prove that Jesus was esteemed divine by those who accompanied Him; that He esteemed Himself divine; that He was recognized as divine by those who were taught by the Spirit; that, in fine, He was divine. But over and above this Biblical evidence the impression Jesus has left upon the world bears independent testimony to His deity, and it may well be that to many minds this will seem the most conclusive of all its evidences.

Benjamin B. Warfield, D.D., LL.D.

The Atonement

We can form no conception of the cost at which He laid aside some of His divine attributes to become incarnate. We can form but little conception of the cost at which He died for the world. . . . When a man sacrifices his life he does but sacrifice a few days or years; he does but lay it down earlier instead of later. But Christ did not choose between dying at one time rather than another; He chose between dying and not dying. Thus, viewed in any light whatever, the voluntary sufferings of Christ surpass our powers of thought and imagination, reaching infinitely beyond all human experience.

Franklin Johnson, D.D., LL.D.

These are eight articles written for *The Sunday School Times* which treat inspiration, the Virgin Birth, deity of Christ, Atonement, necessity of Christ's Resurrection, New Birth, Second Coming of Christ, and eternal state of the saved and lost.

Jerry Falwell reflects another widely accepted view. He sees them as the inspiration and infallibility of Scripture, deity of Christ (including His Virgin Birth), substitutionary Atonement of Christ's death, literal Resurrection of Christ from the dead, and literal return of Christ in the Second Advent.

In reality the single most influential expression of the "great fundamentals" is *The Fundamentals*. Ninety in number, they were written by 64 authors representing various denominations from six countries. With this broad spectrum, it is unrealistic to expect that every Fundamentalist would agree with every article. Their balanced approach emphasizes essentials and de-emphasizes nonessentials so that various abbreviated lists could be drawn from them as circumstances required.

The balanced approach in *The Fundamentals* is more than a mere uniting of the Dispensational Premillennialists and the Princeton Calvinists for the common assault against Liberalism. It underscores a commitment to the Scriptures characteristic of America's westward expansion in the nineteenth century as well as the approach used to defend traditional Christianity against a number of aberrant theologies that were springing up in America even before Darby first came to North America. Moreover, it brings laypeople into the entire process of transmitting and defending the Christian faith.

Three emphases show the balanced format of *The Fundamentals*. Scripture is defended in 29 articles, 31 treat other doctrines, and another 30 contain personal testimonies, attacks on variant forms of unbelief, the relation of science and religion, as well as appeals to evangelism and missions. This approach, following the composition

of the editorial committee, provides a model for involving laypeople with professional scholars and clergy in spreading and defending the Christian faith.

Defense of the Scriptures forms the hub of the argument in *The Fundamentals*. Other doctrines comprise a wider circle, and a series of practical and personal applications make up an outer ring. The inspired and inerrant Scriptures are foundational, and all other

BEING DOCTRINAL WITHOUT BEING DOCTRINAIRE, *THE FUNDAMENTALS* ARE A "COMMON-SENSE" APPROACH TO THE CHRISTIAN FAITH.

doctrines and applications are built upon this foundation. Being doctrinal without being doctrinaire, *The Fundamentals* are a "common-sense" approach to the Christian faith.

Five articles define the extent and proof of inspiration of Scripture, the witness of Christ, what Scripture says of itself, testimony from the organic unity of the Bible, and the role of fulfilled prophecy. Fifteen articles deal with higher criticism, its history and interpretations of specific passages, the Mosaic chapters of Genesis, modern negations of Scripture, the unitary authorship of Isaiah, and the Book of Daniel. Seven articles are concerned with the value and witness of Scripture, and two treat archaeological confirmation of the Bible.

The Princeton Calvinist view on the inspiration and authority of Scripture appears in these articles, but it is incorrect to assume that Baptists and others beyond the Presbyterian fold timidly followed it. At the "grass roots" level, a sentiment prevailed that was common to many groups of Methodists, Baptists, Presbyterians, and others from Virginia, New England, and Kentucky. It is seen in the slogan, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."

Norman H. Maring, following an exhaustive study of the matter, shows that while Baptist belief in the inerrancy of the Bible was widespread,

the strict sense of the Princeton approach was exceedingly rare among Baptists in America in the late nineteenth century.

The second emphasis in *The Fundamentals* has 31 articles on other Christian doctrines. Of thirteen core articles, two deal with the existence of God, seven are concerned with Christ (His deity, Virgin Birth, and Resurrection from the dead), and four are apologetics for Christianity. These articles are most judicious and well-argued. J.C. Ryle's article emphasizes the universal church to the exclusion of the local church. This unusual emphasis suggests Darby's position on the church—not the view of most Fundamentalists who are firmly committed to the local church in its various denominational expressions.

Two articles present God the Holy Spirit as a person related to individuals rather than as a mere force in the church. They reflect a Keswick influence. Fifteen others treat salvation, regeneration, sanctification, personal consecration, future judgment, and the premillennial return of Christ. Of these, only two articles deal with the premillennial return of Christ. Both were written by moderate rather than Dispensational Premillennialists. All these areas reflect judicious restraint and balance.

THE FUNDAMENTALS PROVIDE A MODEL FOR INVOLVING LAYPEOPLE WITH PROFESSIONAL SCHOLARS AND CLERGY IN SPREADING AND DEFENDING THE CHRISTIAN FAITH.

The third emphasis in *The Fundamentals* includes 30 articles dealing with practical application of doctrines. Personal rather than institutional involvement is stressed. The first five volumes conclude with a personal testimony. Thereafter, seven articles attack false teachings: Millennial Dawn, Mormonism, Christian Science, Spiritualism,

Roman Catholicism (2 articles), and Socialism. Five articles address the relationship of science to the Christian faith. All but eight of the remaining articles cover miscellaneous topics.

Volume 12 has seven articles on evangelism and missions and a list of "most indispensable books." Different lists of 15 books are provided by nine Christian leaders: William J. Erdman, Charles R. Erdman, Cleland B. McAfee, James M. Gray, C.I. Scofield, W.H. Griffith-Thomas, John H. Hunter, R.A. Torrey, and John M. MacInnis. They identify

basic tools to assist readers.

In 1958 most of the original articles were revised as *The Fundamentals for Today*. In their 80th year, the doctrinal themes of *The Fundamentals* are as relevant as ever. By placing emphasis on essentials rather than nonessentials, they provide a solid basis for responsible Christian liberty with diversity while unifying the Christian church at its most common level. *The Fundamentals* provide a model of work and witness that has lasting value.

The Fundamentals blend a "common-sense" doctrinal approach with personal application built upon the foundation of the inspired and inerrant Scriptures. This approach has been used recently in the three summit meetings of the International Council on Biblical Inerrancy. There the inspired and inerrant Scriptures are foundational. Various doctrines must be based on the authoritative Scriptures and reflect traditional Christian doctrine. Personal and public applications and apologetic stances are to be drawn from that context.

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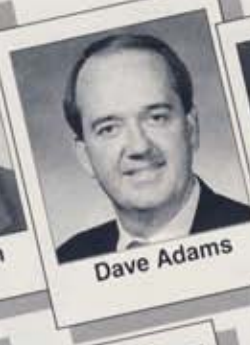
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*"He who converts a soul draws
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who trains a soul winner digs a
well from which thousands may
drink to eternal life."*

CHARLES H. SPURGEON

THE EYE OF THE STORM

BY DANIEL R. MITCHELL

Fundamentals, like marriage vows, are foundational principles. They are, in the final analysis, what makes a Christian a Christian and not a Hindu, or for that matter, a Liberal in the nineteenth-century German tradition. This fact was so well-reasoned by John Grecham Machen (*Christianity and Liberalism*) that even Liberals had to admit that historic

orthodoxy was on the side of the Fundamentalist. "Make no mistake," admitted the Liberal Kirsopp Lake, "it is we [Liberals] who have departed from the tradition not [the Fundamentalists]" (*The Religion of Yesterday and Tomorrow*, p.61). But even to this day, Fundamentalists have to remind the radical fringe of this fact.

The Christian church has always been interested in the fundamentals of her faith. Luke tells us he took up his pen to lay down the essential facts of the life and ministry of Jesus. Paul summarizes six "fundamentals" to Timothy, his young protege (1 Tim. 3:16). The early church, in its battles with cults, heretics, and schismatics, was compelled to draft, first, the Nicean (A.D. 325) and then the Chalcedonian (A.D. 430) Creeds. To this day these creeds serve as standards of orthodoxy for Protestants and Catholics alike regarding the doctrines of the Trinity and the two natures of Christ. Calvin's *Institutes* were intended to explain fundamental principles every Christian should understand in order to interpret the Scriptures correctly. Under Cromwell, in England, Richard Baxter, John Owen, and nine other clergy were commissioned to draw up a catalog of fundamentals to be approved by Parliament.

For a hundred years or more Protestant Christianity has been preoccupied with the fundamentals of the faith. This is not surprising, given the situation inherited from the previous century. In the year that D.L. Moody died, Liberalism was at the height of its power. From major academic centers to Modernist pulpits, the very fabric of traditional Christianity was being systematically shredded. The biblical account of Creation was

rejected in favor of Darwinism. The story of the Fall of man in Genesis 3 was considered primitive folklore. The Religion of the Old Testament took its place in the general evolution of the ancient world. In the New Testament Jesus preached profound truths with a German accent. The fatherhood of God, the brotherhood of man, and the infinite value of the human soul were the great doctrines He was said to proclaim. With this modern conception came a general suspicion of the supernatural. The Virgin Birth and bodily Resurrection of Jesus were incredible and His miracles irrelevant. In theology we could no longer talk of the facts of Christianity, but only of values.

Devout Christians rightly discerned that they were confronted with real heresy. The central point was that Religion was substituted for God. A.G. Hebert summarizes: "The Old Testament was seen as the primary source of materials for reconstructing the evolution of religion in Israel from animism to polytheism . . . to monotheism. The stories in Genesis were ransacked for traces of primitive animism; in the earlier history of Israel in Canaan, Yahweh was worshipped as a tribal god like Chemosh of Moab. . . . In all this, the point that was not seen was that this reconstruction of biblical religion was poles apart from the faith which the men of the Bible believed. . . . The account which the Liberals gave of the course of the history was . . . falsified by their misunderstanding of the faith of the Bible" (*Fundamentalism and the Church of God*, pp. 78-79).

During these dark days God moved upon the hearts of two wealthy laymen from California, Lyman and Milton Stewart. They established the Bible Institute of Los Angeles (now BIOLA University). They founded the Stewart Evangelistic Fund. Robert Dick Wilson and W.H. Griffith-Thomas were sent out to the mission field to encourage missionaries in their faith. They funded the republication of W.E. Blackstone's *Jesus Is Coming*, which warned of perilous days ahead. But one of their most ambitious and long-lasting contributions was the publication of a series of 12 pamphlets entitled *The Fundamentals: A Testimony of the Truth*.

The Stewarts deposited a trust fund of \$300,000 with Ziles Kellogg of Los Angeles and J.S. McGlashan of Chicago, who were trustees of the fund. Thomas Stephens, editor of the *Moody Church Herald*, was the business manager.

These pamphlets were to be sent free of charge to Christian workers around the world. The time had come for a restatement of the fundamentals of Christianity. Faithful believers were challenged to pray daily for the work, that the truth might go forth and unbelief be overcome. Louis Meyer wrote, as he took over the work, that their purpose was threefold: to strengthen the saints, defend the truth, and convert sinners.

By the completion of the third volume the committee had received over 10,000 letters of appreciation from all over the world. Even adverse criticism was received with encouragement since it

indicated they were scoring points against the enemy.

In a preface to the last volume the "two laymen" reported that they had published and circulated over 2.5 million copies of the 12 volumes.

In addition, they had so many requests for the earlier volumes that they had to reprint an additional 250,000 copies. In all, approximately 500,000 copies had gone to various parts of Great Britain, another half million were sent to other foreign countries, and the remaining were sent throughout the United States. By this time the vast majority of Protestant missionaries and Christian workers had received them.

These were extremely difficult days for Conservative Christianity. The impact of "Modernism," as it came to be called, was being felt everywhere. Just two years before the publication of *The Fundamentals*, the Roman Catholic church had condemned all critical theories regarding the dates and origins of the biblical books and had excommunicated the chief exponents of such radical ideas.

A glance at the contributors to the first volume of *The Fundamentals* also shows the breadth of concern within Protestantism. These included James Orr of the United Free Church College, Glasgow; B.B. Warfield, Princeton Theological Seminary; G. Campbell Morgan, Westminster Chapel, London; R.A. Torrey, Bible Institute of Los Angeles; A.T. Pierson, well-known dispensationalist writer; Canon Dyson Hague of London, Ontario; and Howard Kelly, famous physician from Johns Hopkins, Baltimore. Other contributors to the series included representative leaders from among Episcopalians, Methodists, Baptists, and Presbyterians. They included theologians, rectors, Egyptologists, authors, editors, vicars, chancellors, attorneys, evangelists, and missionaries. The articles range from high scholarly interaction with Modernist views to personal testimonies of conversion experience.

Their purpose was to defend the truth and destroy error. Of the 90 essays, 41 are polemics against higher criticism, evolution, socialism, and contemporary cults. The remaining 49 are positive statements of fundamental doctrines. The central theme throughout is Jesus Christ.

Stewart Cole has aptly summarized the impact of *The Fundamentals* in his *History of Fundamentalism*. "The far-reaching influence of *The Fundamentals* can scarcely be measured. The books were welcomed by tens of thousands of churchmen. The language in which the themes were delivered stirred in sympathetic readers, first, anxiety for the well-being of Christianity, and then fear for the preservation of the historic faith, and then spirited defense of the old gospel. . . . During five of the six years these publications were in process of dissemination, frequent Bible and prophetic conferences

were interspersed throughout the country to fan the flame of religious discontent into open reactionism. . . . *The Fundamentals* having accomplished their leavening work, . . . conservatives became the fundamentalist movement."

W

hen Curtis Lee Laws, editor of the prominent Baptist paper *The Watchman-Examiner*, coined the word *Fundamentalist* in his editorial of July 1920, it was explicitly reminiscent of *The Fundamentals*.

There he defined the term to describe those ready "to do battle royal for the fundamentals." He used the term to speak of "aggressive conservatives" who were calling for a return to the fundamental truths of historic Christian faith. For him, this meant a return to the ancient landmarks of strict Baptist life.

EVERY GENERATION STANDS IN THE GAP TO CONNECT THE PAST WITH THE FUTURE.

During the war with Liberalism in the Northern Baptist Convention, the central concerns had to do with the authority of Scripture, the person and work of Christ, and the reality of personal conversion. The millennial question was still very much open to debate among Baptists. (It is fair to say that it still is!) Even though the editorial committee of *The Fundamentals* was predominantly pre-millennial, there was a conspicuous absence of any attempt to "push" this issue. Of the ninety articles, only three even treat the subject of the Second Coming of Christ at all. Despite Earnest Sandeen's arguments to the contrary, the Millennium was not a central issue and was not included in the series, since it would tend to be divisive. The committee was desirous of speaking for a united coalition of Conservatives. Curtis Lee Laws was safe in identifying with this work, because it represented the fundamental core of which he was part.

The following year, when the *Liberal Christian Century* redefined the term *Fundamentalism* to refer exclusively to millennialism "with a new name," Laws was understandably furious. Although the charge was not true, it was very effective. The identification with millennialism proved fatal to the Fundamentalist cause within the convention. By obscuring the *real* issues, the Liberals came off looking like Moderates, and the Conservatives looked like Radicals. This ploy

worked to effectively break up the majority coalition of Conservatives. As a result, the Liberals gained control and the convention was doomed.

Today, the same battle is raging. Again the questions are the same as those raised years ago, by Harry Emerson Fosdick and Clarence E. Macartney: "Shall Fundamentalism Win?" or "Shall Unbelief Win?" The game, unfortunately, is still the same. Only the players have changed. Inerrancy, the person and work of Christ, and the reality of personal salvation are still the central concerns of Fundamentalism. The legacy of Lyman and Milton Stewart still serves to light the way for those who choose to champion the cause of God and truth.

Francis Schaeffer was dying when he rose to stand before the students of Liberty University for the last time. Looking across the packed auditorium he labored to speak. There was a hush as we waited to hear this man whose now frail body formed a living link between Old Fundamentalism and the New. We sensed what he already knew. Soon he would belong to the ages. This was his moment. His mantle was in the feeble hand he raised over the anxious assembly.

"You," he said, "can change the course of history."

Francis Schaeffer had walked with the Fathers of Fundamentalism. His life and ministry incarnated its highest ideals. During its darkest days he had held it together from his distant outpost. Having run well, having kept the faith, he had one final task. Now, as his Lord had done centuries before to an equally bewildered gathering of followers, he was saying, "As my Father hath sent me, even so send I you." Every generation stands in the gap to connect the past with the future. The apostle Paul voiced this truth and added to it when he said, "As a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But... take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:10-11).

Paradoxically, the Foundation is *already* and *not yet* laid. True, the foundation is Jesus Christ crucified. But it is left to each successive generation to secure that same foundation for the next. Failure to do this will result

in what Dale Moody once styled "a generation of rootless wonders."

What Francis Schaeffer taught us that day is as basic as the Great Commission. It is that the work of the "two laymen" along with the spiritual giants who have gone before served only to secure the foundation for one more generation. The Spiritual Awakening of the seventies and eighties was the fruit of their great work, not ours. The true test of our success will be measured by what we leave our children. The Fundamentalist movement is not about the preservation of personal prejudice, but a commitment to history—that which is and that which is yet to be

**THE FOUNDATION IS JESUS CHRIST
CRUCIFIED. BUT IT IS LEFT TO EACH
SUCCESSIVE GENERATION TO SECURE
THAT SAME FOUNDATION FOR THE NEXT.**

made. It brings a cosmic perspective to all that would otherwise be rendered as meaningless as so much stardust. It treasures the Foundation of truth and is committed to preserving it at all cost for those who come behind. ■

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Eva Whittington

A True Champion

She looked all alone, a slip of a girl in a wheelchair perched on a high platform above the gathering of college students. No pulpit obscured the view. The audience simply saw Eva, her chair, and her guitar.

Eva Whittington is unable to stand to address an audience; she has never used a pulpit to hide behind, or needed a lectern to grasp. She simply sits in her chair with nothing between her and her listeners—that is the way Eva likes it, the way she ministers best.

Eva is a simple Southern girl. Her conversation is punctuated with occasional "ya'lls" and similarly comfortable phrases. She is at ease. Her sense of humor bubbles through where least expected, and the tales she tells about growing up with five brothers bring a happy sense of camaraderie to the meeting.

"At 17 years of age I had achieved all my dreams," she tells her listeners. "But I realized that although I had been led to Christ at an early age, I had never made Him Lord of my life. I realized I had been serving God with my head and seeking His hands—what He could do for me. I learned I needed to serve God with my heart and seek His face. Two nights later, on a snowy road, I was in a car crash."

Eva learned she would never walk again. For over three months she lived in the hospital and wondered what terrible thing she had done to deserve her fate. "I have a hard time believing God put me in a wheelchair," she admits, "but I know God uses things for good."

Cards and flowers surrounded Eva in her hospital room, but she found her bedroom at home to be



***"Who is Jesus to me?
He's my security,
my hope.
He's my comfort,
and the answer
to my questions."***

a lonely place. Her friends stopped coming by. Her boyfriend drifted away. The once athletic girl needed help simply changing her clothes.

She found that she had lost everything that had given her pleasure—her friends, her fiancé, basketball, and cheerleading. Twice she tried to commit suicide. Finally she stopped trying to take her own life and simply gave it to God.

She enrolled as the first handicapped student at Gardner Webb College and was the college homecoming queen in 1982. She

chose to major in music education, even though when she entered school she "didn't know a half note from a quarter note."

After graduation Eva had four job offers waiting. She chose to work with the Fellowship of Christian Athletes. Today she oversees FCA in five North Carolina counties, and she often finds herself working directly with public and private school coaches and students. She is an organizer and a planner, but she often takes time from her busy schedule to travel and speak to groups about the hope she has found in Christ.

She speaks an average of three times each week, and a few years ago she spoke at her own high school's graduation ceremony. Eva has learned that if she is careful not to offend the sensitivities of school principals, other doors open up to her. "Jesus is a gentleman," she says.

"At the end I always open it up for questions and often people will ask, 'Do you hate God?' or 'Do you blame God for anything?' Then you've got an open door and nobody can say anything because the student is asking your opinion."

Eva lifts weights and plays tennis in her free time. Her athletic awareness and abilities have been an important part of her influence with young people.

How important is athletics to young people? Eva laughs. "Just look at the leaders in a school—just about every one of them plays athletics at some time. Ask just about any young person what he'd like to be when he grows up and he'll say, 'A pro athlete.' That's why I think FCA is so good. It's pumping the most positive thing into young people at a time when they are the most easily influenced. Sports and music are the two things really

by Angela Elwell Hunt

ving for our young people's interest.

"Our young people need to be challenged more, disciplined more, and of course they need to be loved. The kids I work with always say, 'I was told to do this, but nobody told me why.' They don't see the reason why. They need to be reminded that privilege carries responsibility."

Whenever she sees a young person or a coach who is hurting, Eva shares about Jesus. "Who is Jesus to me? He's my best buddy in the whole world. He's my security, my hope. He's my comfort when I'm depressed, and the answer to my questions.

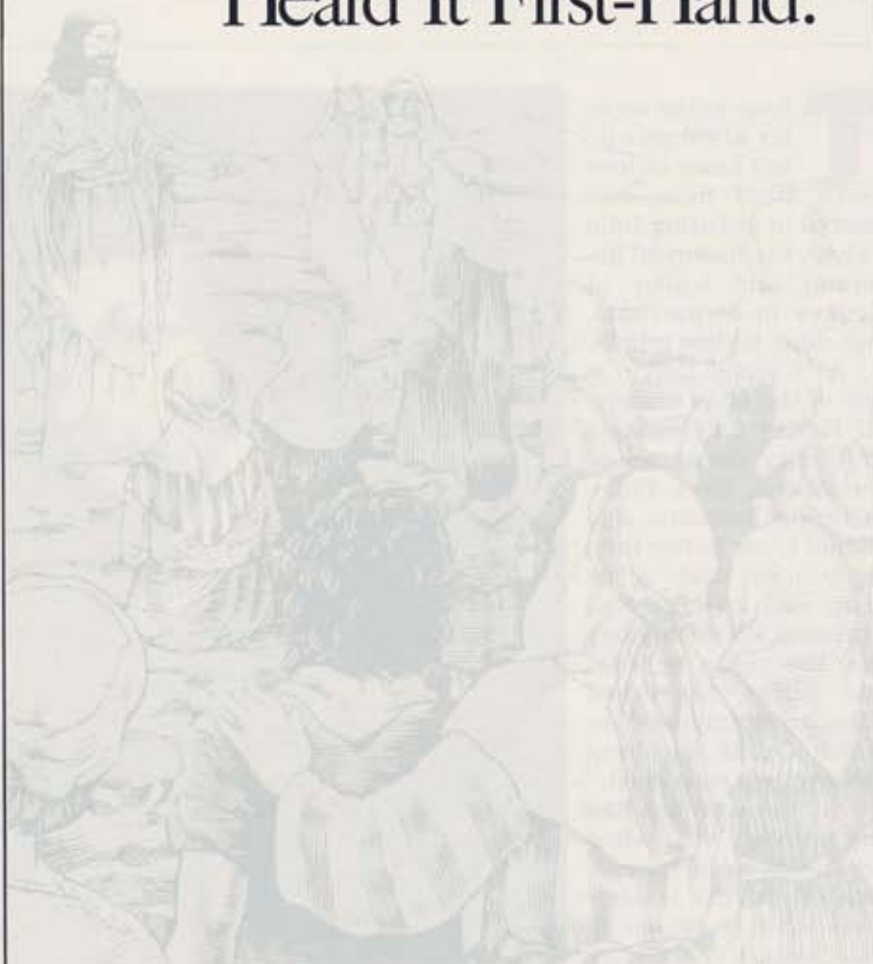
"One high school football player irked me to death. I had to beg Curtis to go to the FCA national conference—literally beg. One day I went up there and found Curtis in the middle of a Bible study. He got up out of the Bible study, ran straight over to me, and, big guy that he was, he hugged me, crying, 'Eva, you loved me more than I loved myself. You knew I needed this.'"

Eva also works with all coaches—saved and unsaved. "Those coaches teach all day long and coach all night long. Many of them are hurting. They need to be reminded that their job is important. So many times they think, 'The job is important if we win.' But that's not true. The job is important because they are molding character. They need to be reminded of that often." Eva visits with them, drops them notes, and prays that she'll be there if they need her.

Throughout her work, Eva tries to present Jesus as real. "I want to show Jesus for who He is and reveal His character. The Lord continues to teach me that through Bible-reading we see Jesus as He is. Once you see Jesus as He is, nobody has to tell you what to do. You know what to do—His Spirit will show you. When you see Him high and lifted up, you know to fall down.

As the meeting draws to a close, Eva sings the story of the old violin at auction. The violin was practically worthless until the fiddler picked it up and played a beautiful tune. Eva's sweet and pure voice rings with the truth of the song, "The worthless violin became a precious thing indeed—the violin is me." ■

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John Calvin

Great Protestant Reformer

Those in the secular world who do not know or love God's Word have succeeded in picturing John Calvin, the historical Reformer and leader of Geneva in Switzerland, as a dour, joyless grinch.

As a result Calvin is one of the most neglected figures on the state university campuses of the nation. Even Bible-believing Christians, who should know better than to believe such a lie about such an influential Christian, frequently buy into the vision of what one scholar has called "the stony grayness" to which Calvin has been "so wrongly consigned."

No one who has had the privilege of feasting on the modern translation of Calvin's masterpiece, *The Institutes of the Christian Religion*, by Ford Lewis Battles, could ever call Calvin or his writings dull. Just to read what he has to say in the opening pages about the early fathers of the church is to be impressed by the wealth and depth of his knowledge of historical theology.

Since this month marks the 325th anniversary of Calvin's death, and 1989 is also the 380th anniversary of his birth, Evangelical Christians are fortunate that a state university professor who is thoroughly at home in the Evangelical world and one of the foremost American scholars of the Renaissance and

by **Leslie R. Keylock**



This month is the 325th anniversary of the death of John Calvin, the first and one of the greatest Evangelical theologians, most profound biblical thinker, and the subject of an important new biography by William J. Bouwsma.

Review, congenitally blind to the enormous quantity of quality religious writing Evangelical Christians produce, this past year included Bouwsma's book among the some 250 books it chooses annually as candidates for the dozen best books of the year.

Working closely with the H.H. Meeter Center for Calvin Studies at Calvin College and Seminary in Grand Rapids, Michigan, Bouwsma has scoured parts of Calvin's enormous literary output earlier biographers neglected and discovered facts about Calvin that make virtually every earlier account of his life inaccurate.

For example, Bouwsma finds in the letters of Calvin indisputable proof that he was not the father of just one child who did not survive infancy, as other biographies claim.

Calvin was almost born in the

Reformation has recently completed a new book on Calvin that helps to rescue the great Reformer from the prison of neglect.

William J. Bouwsma, Sather professor of history at the University of California, Berkeley, is the author of *John Calvin: A Sixteenth Century Portrait* (Oxford University Press, 1988). Liberal Baptist theologian Harvey Cox of Harvard has said it "now stands as the best biography of Calvin available," though prospective readers need to realize that it is an intellectual life, not a biography in the usual sense.

Even the *New York Times Book*

church. His father, Gerard Cauvin, was a combination of legal counsel and office manager for the bishop of Noyon, a small town northeast of Paris almost halfway to the Belgian border, and John was, we now know, the fourth of five children, all sons.

Calvin's mother, Jeanne le Franc (or Lefranc), the daughter of a prosperous local innkeeper, died when he was about 5, and his father remarried. Intending John at first for an ecclesiastical career, Gerard got him financial aid from the church and arranged for his education with relatives of the bishop.

As soon as he had completed his elementary education, Calvin left for the University of Paris, where he studied liberal arts and received his M.A. in 1527 at the age of 18.

Calvin's father quarreled with church leaders and decided that John should study law instead of theology, so in 1528, while still a teenager, Calvin headed south of Paris to study law in Orleans and Bourges under some of the top legal professors of the day.

When Calvin was 21, his father died. He had been excommunicated for disobedience to church leaders, but the sons were nevertheless able to get him buried in "holy ground."

John was now free to follow his own interests, so he studied in Paris under some of the greatest Humanists of the day and wrote a commentary on a work by the Roman philosopher Seneca.

Though Bouwsma questions the fact, Calvin himself in later years explicitly says he underwent a "sudden conversion" sometime in 1532, though he does not give us any details.

Since many of the Humanist scholars who were his friends were becoming "Protestants" at this time, it is not at all unlikely that he became a believer in Christ at that point. He appears to have helped his friend Nicholas Cop, the newly elected rector of the University of Paris, write the notes for his oration on the feast of All Saints that defended justification by faith. So controversial was that speech, however, that both Cop and Calvin were forced to flee. Calvin was 23.

When in the following year he decided to resign his posts in the

Catholic church, as had several of his friends, Calvin was actually arrested and jailed for heresy for two short periods.

He was clearly under some danger, for he assumed the pseudonym Martianum Lucanus during the

When he decided to resign his posts in the Catholic church, Calvin was arrested and jailed for heresy.

time he later spent in Basel intensely studying the Bible, theology, and the early church fathers. He also completed the first edition of his *Institutes* at this time.

First Stay in Geneva, 1536-1538. After further travel, Calvin decided to go with his brother Antonie and his half sister Marie to Strasbourg or Basel to study. War between France's King Francis I and the emperor, Charles V, made him circle south through Geneva, where the forceful Guillaume Farel persuaded him that it was God's will for him to stay and help the newly Protestant city.

The Church of Saint Peter, where Calvin was to give his commentaries on most of the books of the Bible, was the site of his first lectures on Paul's letters. A year later the city magistrates elected him a preacher, but they did not offer him a salary!

Numerous controversies came to a head, however, when Calvin and Farel wrestled with the newly elected city council members over who had the right to determine church policy on such questions as excommunication and the practice of the Lord's Supper. Each side refused to compromise, and the council finally banished the Reformers and gave them three days to leave the city.

Calvin spent the next three years in Strasbourg, where he became pastor of the French refugee church and traveled to Germany on a number of important church conferences. He married Idelette de Bure, the widow of a man he had won

from Anabaptism. They had four children, none of whom survived more than a few days, before she died in 1549.

Return to Geneva, 1541. Political and religious chaos paralyzed Geneva until finally those who had supported Calvin returned to power and called him back. From then until his death 23 years later Calvin was what we would today call a workaholic. Among the many debates he engaged in was the celebrated examination of Michael Servetus for heresy, specifically, denial of the doctrine of the Trinity. Those today who are Calvin's strongest critics usually point to the burning of Servetus as an example of Calvin's bigoted intolerance. They usually forget, however, that he had no political authority. Only those who had been born in Geneva could hold government office. As moderator of what came to be called the Council of Pastors, Calvin could only give evidence that Servetus was a heretic. Though he pled for a penalty less than death, the Genevan city council followed the standard practice of the day for such heresy—burning at the stake.

Calvin's work load eventually took its toll. From 1558 on he was in bad health, but he continued his pattern of one meal a day, almost 300 sermons and 200 lectures a year, and about three hours of sleep a night. Suffering from a variety of ailments, he died about 8 p.m. on May 27, 1564, at the age of 54. Thus Protestantism lost one of the greatest leaders it has ever had.

■ **Leslie R. Keylock** is associate professor of Bible and theology at Moody Bible Institute in Chicago, and director of Moody Write-to-Publish conference.

When Christ Comes Back

by John Calvin

Jesus Christ must appear from heaven. It is one of the basic convictions of our faith.

His coming must not be useless. We should, therefore, look for

it, wait for our redemption and salvation.

We must not doubt that He will come back. That would violate all that our Lord Jesus Christ did and suffered. Why did He descend into this world? Why was He clothed in human flesh? Why was He exposed to death? Why was He raised from the dead and lifted into heaven? It was to gather us into His kingdom when He appears.

So the coming of our Lord is to seal and ratify everything He did and endured for our salvation. That should be more than enough to give us the strength to resist all the temptations of this world.

But we are so weak we cannot trust what God says to us. So Paul in 2 Thessalonians 1:6-10 gives us another argument so we will be even more convinced. God, he says, "will do what is right: he will bring suffering on those who make you suffer, and he will give relief to you who suffer and to us as well. He will do this when the Lord Jesus appears from heaven with his mighty angels, with a flaming fire, to punish those who reject God and who do not obey the Good News about our Lord Jesus. They will suffer the punishment of eternal destruction, separated from the presence of the Lord and from his glorious might, when he comes on that Day to receive glory from all his people and honor from all who believe. You too will be among them, because you have believed the message that we told you."

God will not, then, allow Himself to be despised by those who scorn the gospel and pay no attention to His heavenly majesty. He does not want to let those He has created resist Him. If God is that interested in our salvation, we should be equally interested.

Yet we still are so full of distrust that we continue to doubt.

When the Bible says that God will not permit His majesty to be trampled on by human beings, however, it should fill us with confidence. If God so joins His glory and our salvation, the two are inseparably tied together. Since God has to assert His majesty against the pride and rebellion of human beings, is it not also infallibly certain that Jesus will come back to give us release

and rest?

Note that Jesus cannot maintain the glory of His Father unless He declares Himself to be our Redeemer. These things cannot be separated. He cannot forget His glory, and He cannot forget our salvation.

**Jesus cannot
maintain the glory
of His Father unless
He declares Himself
to be our Redeemer.
He cannot forget
His glory, and
He cannot forget
our salvation.**

When He uses His power to destroy those who resist Him, He will even more so punish those who have made His followers suffer unjustly.

This is what Paul means when he says that Jesus will come to punish those who reject God and who do not obey the Good News about our Lord Jesus. It is as if he said, "Here are your enemies who persecute you. Now will you question whether God notices your suffering enough to pity you and apply the remedy? Do you think God will not take account of His glory and is not willing to maintain it? Although opponents persecute you because you adhere to the gospel, God is your protector."

Paul says Jesus Christ will come "with his mighty angels, with a flaming fire." Why? So that the enemies of the truth will suffer their punishment before God and before the face of His majesty. We can never understand what will be the torment of unbelievers, such is the horrible punishment prepared for them. For since His majesty is inestimable, their torment must also be incomprehensible to us.

In addition, when Paul speaks of "those who reject God and who do not obey the Good News about our Lord Jesus," he is speaking of all

those who do not wish to believe the gospel. If they protest that such is not their intention, the deed is such, all the same. In this way we are taught that we cannot serve God acceptably unless in the first place we believe the gospel and accept all that is contained there to humble us. In short, faith is the principle service that God asks of us. Faith is not simple assent of the mind to what we are taught, but also we must bring the heart and the affections. For if we were only convinced that the gospel is a reasonable doctrine and meanwhile we did not at all relish it and perhaps it even displeased and angered us, would that be obedience? Certainly not.

Let us learn, then, in order to obey God, not only to regard the doctrine of the gospel as good and holy, but to love it, and also to join reverence with love.

Also, Paul says that when Christ returns, it will be "to receive glory from all his people and honor from all who believe." Paul does not add this sentence without cause. For who are we to endure the presence of the Son of God when He comes in burning fire and flames? When He comes with strength beyond our understanding, alas! shall we not melt before Him like snow in the sun? Shall we not be reduced to nothing? Even the mention of this divine glory of Jesus Christ would be enough to sink us into the depths. But Paul shows us that if we are of the number of the faithful, and we believe the gospel today, we do not need to fear when Jesus Christ appears, nor be frightened by the majesty that will then be shining in Him.

And how is this? Because, Paul says, Jesus will come to receive glory from all His people and honor from all who believe.

How are we worthy that the Son of God should thus unfold His majesty and show Himself with such terror against those who are His creatures? We certainly are not, but He wills to do it because He loves us.

■ Adapted from *The Deity of Christ*. Copyright 1950, William B. Eerdmans Publishing Company.

tempts with the manager had not achieved a result, but—aggravating as it was—the presence of a man was all that was needed.

•Include the children of single parents in your activities. Even girls need to know how to fish!

•Pray for the single parent if you see discipline problems and, if you must confront them, do it in love.

The God Who Is . . . Where?: Spiritual Crises

Nothing tested my faith and commitment to the Lord as much as being a single parent. As Joni Eareckson Tada says, "a good splash of ice-cold suffering" can wake us out of our spiritual slumber. My greatest spiritual battles were with worry and fear—about sickness, burglaries, fire, the unexpected. As Mark Twain said, "I have known a great many troubles in my time, but most of them never happened." Worry was a giant I had to conquer.

As I learned to trust God, I saw He often met my needs in the most unexpected ways. At times I longed for the phone to ring and hear someone say, "What can I do to help you?" I learned to repeat, "My soul, wait thou only upon God; for my expectation is from Him" (Ps. 62:5). I was God's responsibility. I could tell Him my needs and let Him provide the answer.

One difficult responsibility for me was making important decisions alone. I had always thought this would be fun, and it was—for about two weeks. Then it became frightening. We all need the security of accountability. It helped me to realize God was my husband (Isa. 54:5) and I could discuss my needs with Him in prayer.

Having a consistent devotional time was a struggle, even though I knew it was essential to my spiritual survival. I would not have attempted what seemed The Impossible had I not known a personal time with God was my lifeline to single-parent sanity.

Another important victory was in learning to accept my limitations. One day I noticed the piano would look better if it were moved just

two inches to the right. I pushed. I pulled. It would not budge. I stood back to take another look and decided I liked it just the way it was!

What the Single Parent Can Do

•Keep a journal to record your struggles and blessings. It is a safe way to vent your thoughts and feelings, and will encourage you as you see how God has met your needs.

•Don't forsake church atten-

dance, even when getting the children ready and out the door seems like a monumental task. Begin preparing Saturday night if necessary.

•Look up all the passages in the Bible relating to widows or the fatherless. These special promises will be a source of strength as you recognize your uniqueness to God.

What the Church Can Do

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- Current newsletter focuses mainly on the upcoming Supreme Court ruling which may modify or overturn the infamous Roe vs. Wade abortion decision. (According to court watchers, there may be a few surprises.) Other cases covered include the 11th Circuit court ruling prohibiting invocations before high school football games; ruling instructing a teacher to remove a Bible from his desk. (Other literature was allowed.) Current April newsletter is free with subscription.
- Subscription \$40 a year. Court Watch, P.O. Box 5051, Inverness, FL 32650

your prayers. Ask to be informed of specific prayer needs. One woman promised to pray for me for a year after my husband's death. I counted on her prayers.

•Sit with the single parent in church and help with the children if needed, so he can worship with a minimum of interruptions. It may be the only such time of the week for peaceful meditation on the Lord.

•Share meaningful Christian books from your home library that have helped encourage you in your Christian walk.

The church and the single parent play important roles in their mutual success. The efforts put forth by the church family will be greatly appreciated, and those who make that effort will be blessed as the instrument through which God's faithfulness has been expressed.

■ **Donna MacLean** is a free-lance writer in Federal Way, Washington.

Wife continued from page 27

a face layered with fear. The eyes she saw knew they had done the unforgivable: she had gone against her husband's expressed will. At the sound of breaking glass from the banquet hall, she cried out and dropped the mirror. Two tears formed shiny rivulets down her face.

Suddenly she slapped her dressing table. *No. If this is to be my last night, then it will be a night of the mind and the spirit, not a night of quivering tears. I have done what had to be done. I have saved the lives of a hundred people. If I am to go, I will go with pride in my actions.*

First she bathed, then gathered her best clothes. Finally, she knelt on the balcony and spoke to her God about her life. It was a prayer interrupted by long silences, but silences built on the confidence and memories of the Sacred Writings she heard at feast days and in her own home. Although there were questions, they were not

accusations. She felt no sense of time. The stars moved at the pace of a burning candle. Her hands lay folded and steady in her lap as she watched the glow in the eastern sky gradually open to suffuse her balcony . . . and the banquet hall. The sun was high before the door to the banquet hall slammed open, and a disheveled Nabal staggered down the hill.

Abigail's smile was almost pitying as she rose and walked from her balcony.

So David received of her hand that which she had brought him, and said unto her, Go up in peace to thine house; see, I have accepted thy person. And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light. But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone. And it came to pass about ten days after, that the Lord smote Nabal, that he died. And when David heard that Nabal was dead, he said, Blessed be the Lord, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the Lord hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife. And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife. And she arose, and bowed herself on her face to the earth, and said, Behold, let thine handmaid be a servant to wash the feet of the servants of my lord. And Abigail hastened, and arose, and rode upon an ass, with five damsels of hers that went after her; and she went after the messengers of David, and became his wife.

■ **Jack Boyd** is a professor of music at Abilene Christian University, Abilene, Texas. This article will appear in his book *One God, One Woman*, to be published by Abilene Christian University in 1990.

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Adoption continued from page 17

help a neglected child or to inhibit the population growth. There are agencies that will work with you, and you can begin to find them by searching your yellow pages. Remember—most agencies are trying to find homes for children, not children for homes.

Children are children, no matter what their bodies are like, what color their skin is, or where they have come from. All children need permanency and consistency, and no matter what your situation, if you can provide those things, there will be an agency willing to talk to you about adopting one of their waiting children.

If you want to adopt a child to provide a playmate for your biological children or to replace a child you have lost through death or divorce, think again. Each child deserves to be adopted just for himself, not because of any other child's influence or role. Any good social worker

will try to discern why parents want to adopt, and they will be considering the child's best interests.

While you are pondering your reasons for adoption and parenthood, perhaps you should consider that God may intend for you to remain childless. Recently, I had the opportunity to interview Rexella Van Impe, wife of the well-known evangelist Jack Van Impe.

When I asked Dr. and Mrs. Van Impe if they had children, there was an awkward silence. Dr. Van Impe shook his head no. "We have a cat, Finaca," he joked.

I would have ignored the silence and moved on, but Rexella stopped. "Could I add something about having children? It is not God's will that I have children. He had something different for me. There's only one thing better than having the normal thing, and that's having God's will for your life. I could never get up from my knees after *begging* for children until I put that as a tag on the end of my prayer, 'But, God,

more than anything, I want Your will.' So He gave me His will, and that was to be childless and barren as far as the physical, but He's given to us thousands upon thousands of spiritual children. That was the better thing for our house."

Through infertility you may find that adoption is a higher calling, a larger challenge to call on God's grace. You may decide to meet the challenge medically or through foster parenting. Or like Rexella Van Impe, you may learn that you are to be a spiritual parent alone. But no matter how infertility is viewed, it is a condition that strikes at the deepest heart of those who experience it. But you and your spouse can face anything God allows—if you face it together.

■ The Hunts are the parents of two children adopted from Korea. Victor Books recently released Angela Hunt's *The Adoption Option*, a practical guidebook for anyone interested in adoption.

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Christian Education—At What Cost?

by Tim and Beverly LaHaye

All over the country we find that rising tuition makes it difficult for many single-income families to afford to send their children to a Christian school, even when it is run by their own church. Should a Christian mother work outside the home if that is the only way the family can finance their children's tuition costs at Christian school?

There are really two answers to that question. First, consider the age of your children. There is no real substitute for "mother constancy" during the first few years of a child's life. So, if any of your children are preschoolers, or unless you have an immediate family member to provide child care, you should trust God to provide another means to enable your older children to attend a Christian school.

Perhaps you could

work part time, or work at home, or apply for a school scholarship, or even adhere to a tighter budget that eliminates other, less important things. But young children need a mother to be with them when they get home from school. Until tuition tax credits or vouchers are made possible for Christian schools, most parents will have to sacrifice dearly to provide their children with the Christian education that is becoming a greater necessity every year.

Second, how important is the mind of your child? It is all but impossible for your child not to be influenced by what he learns and from whom he learns it during those 35 hours each week (or 1,365 hours each year) in school.

Fifty years ago, that was not as crucial as it is today. Most teachers (the third most influential people in the life of a child) were basically supportive of the values you teach at home and at church. That is no longer true. Today, many teachers are "change agents" who want to use the public schools to fill the minds of their charges with humanistic and secular thoughts that are hostile to Christianity and your moral values.

If your child's mind is important to you (and next to his soul, his mind should be number two), you should be willing to pay any price to provide your "precious possession" with a good, Christian education. ■

I Don't Suppose I'm a Very Classy Woman

The "Cosby" show was over. My family and I had watched Claire Huxtable handle her usual lawyerly affairs, her family crises, and five individual children. At day's end she regally reclined on the couch and with a genteel "come hither" gesture enticed her husband, Cliff, to snuggle with her. There she sat, after a demanding and hectic day, cheek-to-cheek with her doctor husband in his designer sweater.

"She's too classy to be real," I announced to no one in particular.

My husband raised his eyebrows. "I mean, have you ever thought about it?" I continued. "There's not a real

mother alive who is *that* classy."

I don't suppose we mothers can help it. Unclassiness is simply an occupational hazard.

Classy women never show their toes in public. Real mothers go barefoot as often as they can.

Classy women are always dressed up. Real mothers don't comb their hair before lunch on Saturday, and they wear their painting clothes around the house if no one is coming over.

Classy women never yell. Real mothers get excited and scream their heads off when their kids are bleeding, playing in a football game, or doing something they are not supposed to do.



Classy women read only newspapers and 10-pound books on the *New York Times* best-seller list. Real mothers read the comics first thing in the morning and picture-books at bedtime. All other reading comes from dog-eared books about how to feed and discipline their children properly.

Classy women do not eat leftovers from their children's plates or lick the spoon after mixing chocolate icing. Real mothers do, and consequently gain two pounds per child per year for the rest of their lives.

Classy women cook exotic entrees like lamb and goose. Real mothers make tons of spaghetti, order truckloads of pizza, and know that thin hamburgers are more popular than fat ones.

Classy women never lose their dignity. A real mother lets her kids dance outside in the rain if it's not thundering,

and she will even dance along if the neighbors are out of sight.

Classy women don't cry as they look through baby pictures or watch their kids get shots at the doctor's office. Such things turn real mothers into blubbering idiots.

Classy women never say words like *potty*. Real mothers will yell them at home, but whisper them discreetly when the family eats out.

Classy women don't ever sit cross-legged on the couch and watch television. Real mothers slump in front of the television often and know all the characters on "Sesame Street," "Mr. Roger's Neighborhood," and "Alf."

Classy women don't know the words to the alphabet song and "If You're Happy and You Know It." Real mothers will sing these songs anywhere, anytime, without a shred of embarrassment, if singing will keep the kids from beating on each other.

Classy women don't know how to change diapers, feed a bullfrog, or stop a nosebleed. Real mothers know about these important things, even though they may not know what's happening on Wall Street with the Dow Jones Average.

I used to want to be a classy woman. I spent hours designing my hair, my wardrobe, my manners. I thought it was important that a Christian woman radiate the elegance of a daughter of the King. But then two little children bounced into my life and my priorities suddenly shifted. It became more important

to raise happy, healthy, God-fearing children.

Last month my daughter and I and several other kids signed up for a trail ride on horseback. "What's the name of this horse?" I asked as I swung into the saddle.

Our guide grinned. "Classy."

What a horse. I

patted her sweaty side and decided I would enjoy the day even though I was tired, hot, and surrounded by buzzing flies and squealing kids. I held my head high—I was as close to Classy as I had been in years.

■ Angela E. Hunt

Supply Every Need

Rosalind Goforth, wife of the great pioneer missionary to China Jonathan Goforth, was a prayer warrior in her own right. She firmly believed and faithfully proclaimed, "There is nothing too great for God's power. There is nothing too small for His love."

She would say, with Mary Slessor, the distinguished missionary to Africa, "My life is one long daily, hourly record of answered prayer."

In *How I Know God Answers Prayer*, Mrs. Goforth recorded numerous remarkable petitions and answers. Here is one of them.

Returning to Canada at the time of World War I, the Goforths faced a great financial crisis. Because of war

conditions and prices, their salary was not sufficient for their needs. But they resolved to trust the Lord to supply, without appealing to their mission board.

One daughter was indignant at their inadequate income, but the Goforths assured her that "to trust God for what was

lacking was not begging."

One day Mrs. Goforth found a large package of mail from China on the table. One letter had been forwarded from a supporter

in Australia. The letter enclosed 50 pounds, 30 to be used for work in China, but 20 for personal needs.

Mrs. Goforth handed the letter to her daughter, saying, "Shall we not believe that God will undertake for us? It seems to me as if our Father were beside us



Rosalind Goforth



saying, 'My child, take this hundred dollars as an earnest of what I am going to do for you.'"

With tears in her eyes, the daughter

passed the letter back and said, "Mother, we don't trust God half enough!"

■ Bernard R. DeRemer

The above-mentioned book as well as others by Jonathan and Rosalind Goforth are available from Bethel Publishing, 1819 S. Main, Elkhart,

Indiana 46516. *Jonathan Goforth* is available from Bethany House Publishers, 6820 Auto Club Road, Minneapolis, Minnesota 55438.



My mother was terribly old-fashioned. I loved her very much, of course, and still do—but frankly, I don't know how I survived my childhood. She made me pick up my toys every night before she would tell me a bedtime story. Can you imagine the damage done

to my sensitive psyche? She refused to allow me to express myself by finger-painting on the walls, and she insisted I behave in the grocery store. My siblings and I were never driven to school—Mom believed in the virtue of walking. And our menus were always the same boring meat-vegetable-

potato combination. (Candy, soda, and chips were reserved for special occasions.) Sometimes I felt like a penitentiary inmate.

As I grew (you'll find this unbelievable), I was expected to wash dishes, run the vacuum, lend a hand with the laundry, and even keep my room tidied. My old-fashioned mother refused to recognize that I had more important things to do. Instead, she insisted on showing me how to cook, clean, and mend. If she had managed her own time more efficiently, she wouldn't have had to run a slave-labor camp, but no, she was always visiting a sick neighbor, stitching pajamas on the old sewing machine, or giggling on the front porch with Dad. So naturally, we

kids got stuck.

In addition to our chores, we were also expected to do well at school. Unlike so many modern parents, however, my mother seemed mainly concerned with our behavior grades and how hard we were trying in class. None of us was ever given a reward of money or gifts for earning an A or B. With her

attitude, I'm surprised we managed to do as well as we did.

To be honest, my mother did not have the slightest idea how to raise children, and I could never understand why my friends liked to hang around our house. Mother told us the silliest stories about her own childhood and was forever helping us to put on plays, pop corn, or make paper dolls from the mail-order catalogs. Our basement gradually became the neighborhood meeting place because, obviously, Mom wanted to spy on us. My friends seemed to love it, but of course I was humiliated. What girl wants her mother in such close proximity, especially one as old-fashioned as mine?

If she had devoted herself to an outside career, maybe life would have been less dreary. Each of us could have had our own personal television set, instead of having to gather around the battered console in the living room. We could have visited exotic locales on vacations. But no, Mom preferred to limit herself to doing Dad's secretarial work, taking occasional knitting classes, and playing with our baby sister. She seemed happy, but there were always too many bills, and as far as I was concerned she completely wasted her potential.

There were other

Just an Old-Fashioned Mom

problems, too, especially as I reached my teens. My mother had to know where I was going, who I was going with, and when I would be home—every time I left the house, but especially if I wanted to drive the car. And in addition to weekly church attendance and visiting the elderly relatives, my siblings and I were also expected to earn extra money by baby-sitting or working after school to help with

our expenses. With all the restrictions she heaped on us, I wonder that we had any fun at all.

True, my mother was never too busy to talk with me, but her views on life were so archaic that our conversation was usually pointless. She regarded lying and stealing as wrong, smoking as foolish, underage drinking as illegal, drugs and premarital sex as dangerous and immoral. Largely due to her

eighteenth-century attitudes, I reached adulthood without ever being arrested, expelled from school, or getting into serious trouble of any kind. In fact, I enjoyed life wholeheartedly, loved God, and had many friends. Obviously, I'd been severely repressed.

Now I'm married with children of my own, and sometimes they regard me as repressive and behind the times. I can understand exactly how

they feel, for I had the very same problem. My mother was outrageously old-fashioned, and I thank God for that every day. She had the courage of her convictions, the love to see them through, and the wisdom to know that eventually her children would understand.

Someday I hope to be just like her.

■ Joan W. Anderson

You Only Have One Mother

We only have one mother,
Patient, kind, and true,
No other friend in all
the world
Will be so true to you.
For all her love
and kindness

She asks nothing in return,
Should all the world
forsake you
To mother you can turn.

Many sleepless hours
you've caused her
When you were cross or ill,
Many a tear she's shed
for you
Tho, grown you cause them
still.

So every time you leave her
Or whether you come or go,
Give her a kind word
and a kiss.
It's what she craves I know.

You can only have one
mother,
None else can take her place.
You will know how much
you need her
When you miss her loving
face.

Be careful how you
answer her,
Choose every word you say,
Remember she is still
your mother
Tho she be growing gray.

You can only have one mother,
O take her to your heart.
You cannot tell how soon
the time
When death you two will part.
Many heartaches you've
caused her
While you were out in sin.
Many a prayer she's breathed
for you,
That God would bring you in.

Let her know you love her
dearly,
Cheer and comfort her
each day.
You cannot find another
mother
When she has passed away.
When death has claimed her
mortal body
And she's at rest beneath the sod,
Remember all her loving counsel,
And the appeal for you,
she's made to God.

Composed by L.G. Mullins on Mother's
Day 1944, Flatwoods, Kentucky.

Help! I Need A Mother's Club



In this age of scattered families and standoffish neighbors, a woman flounders looking for mothering insights and close friendships. The coffee klatches of years ago, where mothers learned the art of raising children from each other, no longer exist. Many women cannot depend on their husbands to meet all their fellowship needs—fostered by the isolation

of constant conversation with preschoolers. When I was caught in just that situation, a mothers' club at a nearby church provided a forum for problem solving, a source of friendships, and a siesta from mothering.

Why have a mothers' club? Mothers' clubs help women practice scriptural commands. Through the cathartic laughter over little Jimmy's coloring

on the wall, a mother releases the hostilities that build up and turn her into a screamer. Instead, mothers encourage one another in love and good works (see Heb. 10:24).

Few churches find ways to implement Paul's advice to Titus that older women should "teach the young women . . . to love their husbands, to love their children" (Titus 2:4). Within this informal format those with godly attitudes and approaches become apparent and soon hold mentor positions. These advisors may not necessarily be older, but through reading books or watching their own parents they have acquired greater maturity.

Families uproot frequently at the early stages of marriage, and couples easily drift away from the Lord as they try to find a church home "like the old one." A mothers' club furnishes an opportunity to help women establish their commitment both

to the Lord and to their families.

Mothers' clubs usually meet on weekdays, so women do not have to take special weekend time from their husbands.

What makes them work? Group participation and consistent child care outrank all other factors. The group members must be able to interact with each other. A varied calendar meets divergent needs: craft projects, field trips, roundtable discussions with ministers, cake-decorating classes, exercise sessions, church kitchen cleanup, bike rides and bowling, special speakers, finance or nutrition discussions, Bible studies, recipe sharing, and service projects.

A two-hour session can be split between study and play, but whatever the program, an uninhibited atmosphere of confidence within the group promotes sharing. Changing chairwomen for programs, de-

votions, and baby-sitting every six months ensures a variety and precludes burnout.

Care of the little ones looms large in importance, for a mother who comes expecting relief feels demoralized if pressed into baby-sitting service instead. A suggested minimum contribution for child care enables the mothers to pay a group baby-sitter, thus lightening the task of procuring sitters. Ask church members to suggest possible sitters such as Social Security recipients, unemployed mothers, or lonely grandmothers.

How does a church start one? Discuss the idea with several mothers. After receiving a favorable response, form a nucleus to sponsor a Saturday get-together (so dads can baby-sit). Send invitations to anyone who may be interested. For the introductory meeting, choose a program to create interest—perhaps

a grandiose tea, a housewarming, or a special speaker. Designate part of each meeting for devotions and prayer, to clarify your purpose and goals and to set the tone for the meetings.

To identify needs in your program, evaluate the group every few months. Ask the group what program they would like to repeat, what program they would never want repeated, what programs should be added, and what changes should be made.

Blessings of mothers' clubs spill over into other areas, such as seasonal couples' activities that provide a non-threatening atmosphere for unbelieving husbands. Most importantly, at a time when mothers often burn out from low self-esteem and apathy, they find their leadership abilities, their interpersonal relationships, and their commitment to the Lord flourishing.

■ Jan Johnson

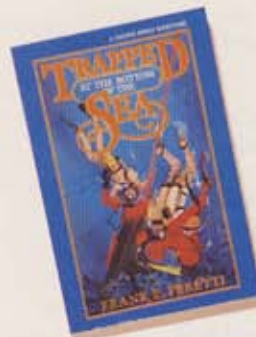
Family Bookshelf

Family Time Bible Stories by Anne de Graaf. Detailed illustrations and simple language make God's Word come alive in this set of six books. Here the author covers the time period from Creation through the days of the judges. She emphasizes the great love God had for His people and brings to life the ways God took care of these special children through the years, always giving

them the choice between doing good and bad, always wanting them to become all they were meant to be.

These stories are short. Young readers can read them on their own, or parents can use them for devotions with the non-reader. An excellent resource for the Christian home (Zondervan Books, about 31 pp. ea., \$4.95 ea.).

■ Jean Beck



Trapped at the Bottom of the Sea, by Frank E. Peretti, is a stirring adventure for juniors, with an emphasis on the forgiveness and provisions of God.

The author presents a family struggling over

the loss of the mother. In the midst of their despair, the ties between the father and daughter slowly deteriorate. The girl is sent away. Her plane is hijacked, and ultimately crashes in the sea.

While trapped at the bottom of the sea, the girl renews her faith in God and love for her father. Despite life-threatening circumstances, God miraculously brings the family back together (Crossway Books, 144 pp., \$4.94).

■ Lorrie M. Arrington

THE ADOPTION OPTION

by Angela Elwell Hunt

This book is full of encouraging, hopeful information about the adoption process for infertile couples. *The Adoption Option* is both a handbook and a personal recounting of the author's story in adopting two international children.



Angela Hunt gives couples valuable data to digest as they search God's will for their families. With numerous illustrations, she unfolds touching personal struggles, allowing the reader to feel the deep sadness a couple experiences when they realize they are infertile—and the joy

and love they feel when the babies finally come. The most practical application about the book is the stress on commitment in child-rearing.

The 11 chapters cover a wide range of subjects, including home study, the wait, facing the public, and the future of adoption.

Although the book is not exclusively for couples considering international adoption, it does conclude with a challenge to consider international adoption. Christian families exposed to the adoption experience, and those considering adoption, will benefit from this book. The author expresses her own feelings throughout, yet the book is balanced with impressive research, including a thorough list of adoption agencies. This is a serious guide of resource information on adoption (Victor Books, 150 pp., \$5.95).

Melanie Lockard

PARENT POWER

by David R. Miller

In an age when children control parents, undermine their authority, and usurp their power, *Parent Power* reminds us that God gives parents the authority to raise their children.



All too often parents lose their authority by giving in to the child's whims or desires, opting for the least time-consuming and most convenient means of discipline, or following the advice of "experts" with whom they disagree.

David Miller encourages parents to focus on God, the source of all power. "Being a godly parent means that we are sensitive to the still small voice of God as He speaks to us about our children . . . Power in Christian parenting results from being the kind of parent God would have us be. Power in Christian parenting is knowing what is expected of us. Power in Christian parenting works!" (p. 23).

Parent Power contains a wealth of information for those seeking assistance in the child-rearing process. David Miller covers each stage of development, from parenting the very young, to school-age children, kids in the "tween" years, and the teenager. He presents the characteristics of each stage in a cogent, concise manner, followed by recommendations for dealing positively with specific, common problems.

The author encourages parents who feel they have already failed and that it is too late to retrieve

An excerpt from THE ADOPTION OPTION

Many people who do not understand adoption cannot seem to accept the fact that when you adopt a child, you are the legal, moral, spiritual, and emotional parents. There's a beautiful poem familiar to many adoptive parents:

Not flesh of my flesh
Nor bone of my bone,
But still miraculously my own.
Never forget for a single
minute,
You were not born under my
heart but in it.

—Anonymous

Rearing, disciplining, and nurturing a child in a godly home involves a lifetime of commitment. Adoptive parents earn the title of "mother" and "father."

We've also had people come up and shake our hands and say, "We think what you're doing is so admirable." If they want to think I'm a saint, that's fine, but the simple truth is that we needed our children fully as much as they needed us. We're not heroes. We don't have the means or the knowledge to rid the world of orphans and unwanted children. Our desire to have these children was not totally unselfish. Their coming filled deep needs and desires within us.

their power. He offers assistance for locating the sources of the power outage—a prerequisite for correcting the problem. Once the sources are identified, the process of restoring the power can begin. Miller reminds us, however, that "reconnecting the parent power is never easy, but the same love that pulled the power plug is capable of making the connection again" (p. 53).

Christian parents should remember that they have a God who is the source of all power.

Single parents will find a chapter devoted to their specific situation. The book is highly recommended for parents of any age child, as well as teachers, youth workers, counselors, and anyone dealing with children (Accent Books, 204 pp., \$7.95).
Pauline Donaldson

UNHOLY SACRIFICES O F T H E NEW AGE



It's a fact. Pagan sacrifices and rituals are back. Other books on the New Age Movement have unmasked its theological deceptions. *Unholy Sacrifices* shows how the New Age plan to eliminate "human weeds" is rapidly on the move in science, medicine, government, and the media. The authors document these horrors but also give a message of hope and specific ways to counter the threat. \$8.95

At your Christian bookstore. (Mail orders add \$1.00 for postage and handling.)

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PAUL dePARRIE
& MARY PRIDE

An excerpt from PARENT POWER

The Bible tells us that God is a God of power (Psalm 62:11; Matthew 19:26). The Creator of the universe, the Alpha and Omega, God is the source of all power.

God has provided parents with a Comforter, the Holy Spirit, to walk along beside us and share our burdens for our children. The work of the Holy Spirit leads us in making those decisions about our children that are not clearly spelled out in Scripture. When we are asked to make a decision about attendance at a movie, a date for a teenager, or how to discipline an uncommon child, we are to rely on the Holy Spirit for guidance. As we rely upon prayer and the Bible, we will know our decisions are sound because the Holy Spirit cannot encourage us to do something that is contradicted in the Bible.

But *we* are to make the decisions under God.

We are *not* to place the opinion of "experts" over the leading of the Holy Spirit. No one has the right to tell parents that what they feel the Holy Spirit is leading them to do is wrong—*unless* it is against a Biblical principle.

Booknotes

THE HEALTHY HECTIC HOME
by Marshall Shelly

Pastors frequently emphasize the importance of preaching and teaching within the context of a passage or chapter from the Bible. Many pastors have difficulty adapting that important principle to their family lives.

The Healthy Hectic Home is written for pastors "in context." Balancing family, ministry, and a personal life requires careful planning and a recognition that pastoring is done only within the context

of the family. Fellowship with friends, time with family, and emphasis on studying God's Word really can make a pastor's home "hectic." It is refreshing to see such a transparent recognition of the challenges of modern ministry (Word Publishing, 189 pp., \$10.99). **David R. Miller**

GUARDIANS OF THE GREAT COMMISSION

by Ruth A. Tucker

Most have heard of the great missionary statesmen David Livingstone and William Carey. Much has been written about their exploits, and they are looked up to by those pursuing missions today. But what of *Mrs. Livingstone* or *Mrs. Carey*? Little is usually said of the wives of missionaries, or for that matter, about the many single women who have gone into missions work.

This book, by the author of *From Jerusalem to Irian Jaya*, is a compilation of an impressive array of short profiles, under a variety of topics, which well chronicles the role of women in modern missions. The downside to this coverage is that in her attempt to shed light on the women of missions and what they faced, the author tends to portray these stories with a predominantly negative undercurrent, although she does attempt to interject positive elements. Regardless, this book is valuable reading for the student of missions (Zondervan, 278 pp., \$15.95). **Howard Erickson**

ALL THAT WAS EVER OURS

by Elisabeth Elliot

Elisabeth Elliot went to the mission field a single woman and later collaborated in Ecuador with her husband Jim. After Jim's death, Elisabeth and her young daughter lived in the jungle and ministered to the Indians who had killed her husband and four other men. Her second husband, Add, died of cancer.

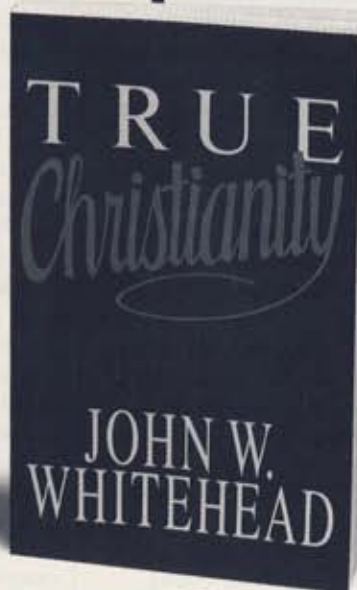
Now married to Lars Gren and living on the coast of Massachusetts, she is a grandmother, a popular speaker, and a witness.

Elisabeth's earthly father was an editor who taught her the difference between good and bad writing. Her heavenly Father has taught her much about life. Through *All That Was Ever Ours* readers can benefit from what both fathers have taught her.

All That Was Ever Ours is, in the words of the author, "essays on great themes—Hope, Truth, Freedom, and such" and "essays on lesser

themes—nostalgia, boredom, spontaneity." They rise from the everyday life of one individual who tries "to see things, to understand things, to learn from them"; an individual who tries "to interpret the meaning of the visible in terms of the Invisible, for it is on that level that all things find their ultimate meaning" (Fleming H. Revell Company, 173 pp., \$10.95). **Kay Raysor**

TRUE Christianity



What is the essence of true Christianity? Yes, it is faith in Christ as one's Lord and Savior. But it is equally a living, dynamic faith which transforms every area of our lives with God's truth, freedom, justice, and love. *True Christianity* offers a bold and inspiring vision for all who seek to know the reality of the living God. \$5.95

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JOHN W. WHITEHEAD

PASTORS ARE SPECIAL PEOPLE

Pastors are people with special privileges and unique perils. They are charged with special responsibilities and will be uniquely accountable to God. Said the great apostle Paul, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine" (1 Tim. 5:17).

Pastors are important men.

Speaking of the pastoral office, Edward T. Hiscox wrote: "The people naturally contemplate the office with feelings of reverence, and consequently regard the incumbent with very great deference, to say the least. The young, in a special manner, consider what he says as true, and what he does as right. The position commands high regard, for the minister is looked upon not only as a teacher, but as an example" (*The New Directory for Baptist Churches*).

Pastors are important counselors for couples contemplating marriage, important confidants for Christian business people making life-changing decisions, and important comforters for those who are sorrowing over the loss of loved ones.

Pastors are imperiled men. The



recent, well-publicized ministerial scandals remind us of the perils stalking pastors. Preachers are vulnerable.

The peril of success. Satan is a master at setting up people for a fall. The pastor must be careful of the flattery, the fame (even if localized), and the favor he encounters in the course of his ministry. A swelled head often shrivels the heart, and a haughty spirit replaces a humble servant's carefulness. Our Lord said, "Woe unto you, when all men shall speak well of you!" (Luke 6:26).

The peril of sex. Immorality is the mortal enemy of the ministry. The availability of pornography, the appeal of questionable television programming, and the attractiveness of some

women church members can all undermine the pastor who is not alert to his weaknesses. The thought life of the pastor must be clean and holy. He must reject the temptation to fantasize.

Pastors must be discreet in their relationships with men, women, and children. His love for his wife must be unquestioned. His loyalty to his wife must be unswerving. His home must reflect what he preaches.

The peril of softness. Too many preachers are overweight and under-exercised. There is great peril in allowing oneself to live a sedentary lifestyle.

We preachers can wax eloquent when preaching against smoking, alcohol, and drugs.

But what about gluttony? What about a lifestyle that includes no physical exercise, no dietary discipline, and no proper rest? Tragically, many preachers die in their 40s and 50s from strokes, heart attacks, and other sicknesses brought on by unwise physical habits.

The body is the temple of the Holy Spirit. Paul said, "And every man that striveth for the mastery is temperate in all things. . . . I keep under my body, and bring it into subjection" (1 Cor. 9:25, 27). A quiet time for worship and a half hour for walking ought to be imperatives for every pastor, every day.

Pastors are impelled men. "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16). Pastors should be driven men, driven by a supreme love for Christ, impelled by the power of the indwelling Holy Spirit.

Discouragement and opposition will surely threaten the pastor. But supernatural power is his to keep him going. He is also impelled by his congregation. Alexander MacLaren said it well. "The encouragement of the minister is the conversion and growth of the hearers."

Pastors are indeed special people.

■ Paul N. Tassell

If we are to become students of the Bible we must observe what the Bible says. As you follow along in our study of 2 Kings 5:1-4, these suggestions will help you be more observant of the content.

Use the interrogatives—who, what, when, where, why, and how—as you look at the text. Ask yourself, “Who is referred to in these verses?” Naaman, his wife, and the young girl are the principal individuals mentioned. Apply the other interrogatives to the passage and see what else you can find.

No doubt you have discovered that Naaman was no ordinary individual. Because of his position in the army and because of his valor, he was held in high esteem. Although he was commander of the army of the Aramians, his victory in warfare, unbeknownst to him, was not by his own prowess or bravery, but was entirely of the Lord's doing. All his success and honor, however, were offset by the fact that he had now become a leper.

The heroine of our story was wrested from her parents and her home at an early age. You can imagine the unspeakable anguish that came upon her. When the girl learned about her master's affliction she gave assurance to “Mrs. Naaman” that her husband would be healed if he would go to the prophet in Samaria, but said nothing about her own release. Her one and only concern was for her master.

Note important

Learning How to Dig into the Word of God

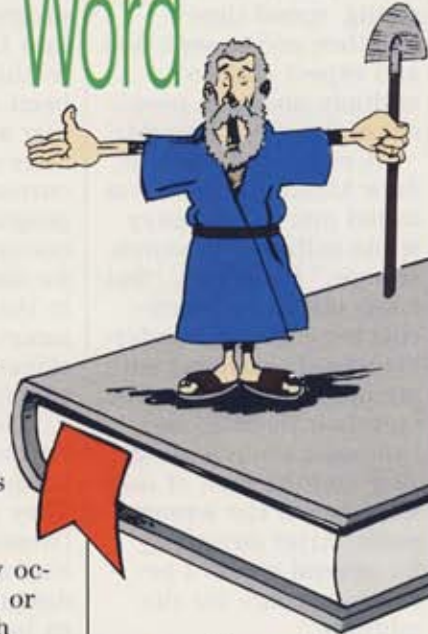
Part 3

items such as significant nouns and their qualifiers, verbs, and prepositions. Certain things in the text are of special importance by the position they occupy in the passage or by the way in which they are emphasized. Turn again to 2 Kings 5:1-4 and see if you can discover something with special prominence.

Did you observe the detailed description of Naaman in verse 1? Did you notice the nouns and verbs employed to draw our attention to him, and the phrase in the third line with its qualifying adjective to point out that he was “a great man”? Did you note the significance of the contrasting preposition “but” in the last sentence in verse 1?

The Holy Spirit seems to indicate that the man who had reached the pinnacle of success was now afflicted with a disease that would reduce all his glory to nothing and make him an object of pity.

Observe literary pat-



terns such as comparisons, or items that bear a similarity with others in the text; contrasts, or items that are the opposite of others in the text; repetitions of significant words or phrases in the passage; and order or progression, or development of items or concepts in some organized form. The Scriptures abound in literary patterns. These elements of composition do not appear in the divine library by accident. Each has a special place and purpose in the Word of God. By taking note of literary patterns we are able to make valuable discoveries. Carefully examine the text for these patterns.

Notice the contrast between the “great man” in verse 1 and the

“little maid” in verse 2. How old do you suppose the girl was? The Bible does not state her age, but verse 2 tells us that “she waited on Naaman’s wife.” She had been given certain responsibilities in the home, which she dutifully fulfilled. A little child cannot serve, but has to be waited on. From the brief description, we can be sure that she was not in her late teens.

The passage also contains a significant repetition. “Leper” and “leprosy” occur at the end of verses 1 and 3. This repetition emphasizes Naaman’s sad state and helps us see that the little maid was not carried away captive and brought into Naaman’s home by chance. He who had given victory to Aram through Naaman also had His hand upon the girl, and permitted her in His providence to be snatched away from her parents. God did not spare her from deep sorrow and trial. He allowed this choice servant, even in her early years, to taste the bitter cup of anguish in order that, in His own time and way, the great need of a great man might be met through an insignificant but special individual.

Do you feel weak and insignificant and wonder how God could ever use you? Remember the young girl and realize that you could be just the person the Lord delights to use.

■ **James Braga.** Next month, the conclusion.

Jack Hopson Pastors 200-Year-Old Church

"There are other 200-year-old churches," says Jack Hopson, pastor of Marcus Hook Baptist Church in Linwood, Pennsylvania, "but, frankly, there aren't many others still preaching the gospel



the way they once did. It's remarkable that a church 200 years old is still independent, fundamental, and still honoring Christ with the preaching of His gospel."

On its 200th Anniversary Sunday this month, Marcus Hook Baptist Church will dedicate its new Family Life Center, complete with gymnasium, kitchen, classrooms, missionary housing, and auditorium.

But the future, not the past, excites the church's pastor of only 21 months. "I have a burden to help this church become the model church it can be," Hopson said. "We find our goals in the principles found in Acts chapter 2: to spread the gospel, submit to biblical authority, strive for spiritual matur-

ity, seek to discover the use of our spiritual gifts, participate in sacrificial giving, spend time together, and to seek God and expect Him to multiply and save people out of this sin-sick world."

A converted Catholic, Jack Aloysius Hopson was called into the ministry while golfing. "It sounds strange," he admits, "but I was out there practicing my golf and wondering what I was doing with my life. I had been saved only four months, and I thought about 1 Kings 19:9 and the man of God who was in the wrong place. After struggling for several weeks I began to prepare for the ministry."

Hopson, now 44, has pastored a country church, a city church, and planted a church. He spent time in evangelistic work and served as a vice president of Maranatha Bible College before accepting the call of the 1,000-member Marcus Hook Baptist Church. "The best thing about these people," he says, "is their teachable spirit. There's a fervency for the things of the Lord, and a real desire to be led by a teaching shepherd."

One of his first acts as pastor was an aggressive visitation program. He visited 40 shut-ins in his first week and 250 church families in 10 weeks. He then challenged his people to follow his example and continue an effective visitation program.

To train men for the lay

ministry, Hopson instituted a "Men for Missions" program. The program divides the world into 12 areas, and 12 men in the church have each been assigned one particular area to oversee. They are to keep up with current events in their geographical region, correspond with and pray for missionaries who serve in that region, and interview potential missionaries who desire the support of the church.

Jack and his wife, Kathie, also feel a great burden for America. They hope to begin WIN (Women Interceding Nationally), a ministry designed to "win America back to its Judeo-Christian heritage by enlisting 1,000 intercessors in every county in the country in the next five years."

Why women? "Women seem to have more time to spend in prayer than men do. We want to challenge them to plead with God to turn His people back to Himself."

As a pastor, Hopson finds that his work must be balanced. "Three areas burden my heart," he explains, "administration, edification, and intercession. In administration we must make plans, pick people to carry them out, and monitor the progress of the overall ministry. For edification we must preach the Word to equip and build up the saints. A preacher must expound, explain, and expect results.

"Finally, a preacher must pray for his people,

his principal leadership, and for his plans to come to fruition. But praying isn't easy. The Devil goes with us on our knees and tries to keep us from this important part of ministry. All three must be balanced."

■ Angela E. Hunt

CHURCH NEWS

This year marks the 35th anniversary of international broadcasting for **Trans World Radio**.

The first broadcast was aired over a 2,500-watt transmitter from Tangier in February 1954 to the people of Spain. Today, TWR broadcasts the gospel to 80 percent of the world in 82 languages from seven strategically located transmitting sites.

Trans World Radio will highlight its 35th anniversary at banquets scheduled in major U.S. cities this year. A special media presentation will focus of TWR's outreach around the world.

Looking to the future, TWR plans to expand its programming schedule by adding several new languages a year. In a joint research coordination effort with international broadcasters FEBC, HCJB, and SIM (Radio ELWA), TWR is working toward reaching every major language group in the world with gospel programming by the year 2000.

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The Family Television Network



Gardners Reach Refugees through German Mission

The scene is a busy downtown shopping area in south-central West Germany. All around you the buzz of automobiles and pedestrian traffic creates a sort of organized confusion.

You are a refugee without a real country to call your own. The prospects of execution or imprisonment await you in your native land. On the other hand, there are no guarantees government officials will let you stay in Germany either.

You are lonely and confused. Most of all, you need a friend in this strange place.

While the story may sound incredible, it is a reality for thousands of political and religious refugees flooding West Germany every year. Fortunately, many have found the friendships they need in Liberty Baptist Mission-

aries Steve and Claudia Gardner.

The Gardners arrived in West Germany in November of 1986 with their two daughters, Ashleigh and Lindsay. While they intended to limit their ministry to church-planting and discipleship, God began opening doors with German refugees from countries such as Iran, Turkey, Syria, Lebanon, and Ethiopia.

"When I started a ministry to the refugees, I viewed it as only temporary until I was equipped to do more with Germans," Steve said. "However, after working with them, I don't see myself walking away from them."

The Gardners distribute clothes and sometimes food to needy refugees, attempting to reach spiritual needs by meeting the physical needs first. But Steve confesses that

certain boundaries limit his refugee ministry. In many cases, he does not have the necessary language training, while, in others, a general distrust of Americans and Christianity by Hindus and Muslims hinders his work.

But the Gardners' ministry is more than just working with refugees. The family also helps pastor Rodney Kidd in the Freie Baptisten Gemeinde (Independent Baptist Church). In 1988 Steve began an AWANA program for the church's young people. The group is one of the first of its kind in Germany and has an average attendance of more than 20 children.

"Since its beginning in September, the children have memorized verses and heard practical principles from God's Word," Gardner said. "I'm looking forward to seeing some boys and girls trust Christ as Saviour."

Gardner added that reaching Germany's youth is the key to turning the

nation to Jesus Christ.

"Those over 35 or 40 years old are usually so steeped in tradition that it takes a personal tragedy before they would ever consider giving their lives to Christ," he said.

Among his triumphs in 1988, the Alabama-born Gardner saw years of language training pay off, as he preached his first sermons in German. But even though the experience held a special excitement for him, he admits there is room for improvement.

"Because their word order is so unnatural, I sometimes pause in the wrong place in a sentence," Steve said. "They [the congregation] have been kind to not laugh during the sermons, but I do see an occasional grin."

In general, the German culture accepts only the Lutheran or Roman Catholic faiths, while Baptists and other Protestants are regarded with suspicion. The government also controls all television and radio outlets, making evangelism through the media virtually impossible.

However, the Gardners and other members of the Freie Baptisten Gemeinde use open-air literature distribution to reach the lost and publicize the church. On the first Saturday of each month, the church holds a book table on the main walking street in Mannheim.

"The church book table is the best channel of communication we have come up with for getting the gospel and information about the church out to the masses in a personal way," Gardner said.

Robert Bunn

Dean of Women Goes to Kenya Mission

Eleanor Henderson was never the type to do anything on the spur of the moment. Her friends describe her as a quiet, private woman. Maybe that's why they were so shocked when she announced that she was giving up a secure position at Liberty University to become a short-term missionary to East Africa.

Eleanor had been a resident dorm supervisor at Liberty while attending the seminary in Lynchburg. From there she moved up to the job of Liberty's dean of women, where she stayed for eight years. But she could never quite escape the feeling that the Lord was moving her in another, unknown direction.

In 1987 while attending a conference in Urbana, Illinois, she finally realized that God's unknown direction was for her to become a missionary to Kenya. She handed in her resignation at Liberty and moved out to the Rift Valley Academy in Kijabe, Kenya.

Eleanor is working at Rift Valley on a two-year term for Africa Inland Missions in New York. The school operates for missionary children, and has an enrollment of 500. Eleanor teaches 8th grade, while serving as a dorm parent for senior girls.

While her decision may have come as a shock to her friends, Eleanor expressed her calling in her first prayer letter from Africa. "There were so many emotional attachments with Liberty Uni-

versity after working there for ten years, so it wasn't easy to leave," she wrote. "But on the other hand, the assurance in my heart of your prayers and the confidence in God's call has given me much peace."

Recently, the Alumni Association of Liberty University honored her with the annual Eagle Award for Christian Service. The award is given to outstanding graduates of LU who have shown a clear-cut testimony for Christ. The award is just one example of the respect Eleanor gained among her peers.

"She is the most giving and thoughtful person I've ever met," said Becky Traeger, a long-time friend. "Of course, that's what she's doing over there." Vernon Brewer, her boss and present dean of student affairs at LU, described her as "compassionate and a servant."

Despite leaving the comfort of her job at Liberty and struggling with being a single woman on the mission field, Eleanor has never taken her eyes off her calling—investing in the lives of others, equipping and building them up for whatever the Lord calls them to do.

She also has never forgotten her "calling" verse, Ephesians 4:12-13. "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come

in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the

measure of the stature of the fulness of Christ."

RB



C A L E N D A R

April

- 7— LU Baccalaureate Services at TRBC
- 8— LU Graduation
- 11-31— "Sounds of Liberty" travel to Australia
- 15-26— LU Modulares I and II
- 19— Dr. Falwell speaks at conference on Spiritual Awakening, Siloam Baptist Church, Easley, South Carolina
- 20— Liberty Godparent Home Celebration

Student Organizes Support Group

The Bible commands in Galatians 6:2, "Bear ye one another's burdens, and so fulfil the law of Christ." Sarah Liddell, a Liberty University student, has organized an encouragement group to do just that.

Sarah, a junior from Flushing, Michigan, lost her father to cancer a year and a half ago. She remembers wanting to talk to someone who understood what she was going through during that time.

So, in the fall semester of 1988, Sarah started an encouragement group on campus for anyone who had lost an immediate family member. Sarah felt she could be an encouragement to others because she could relate to what they were going through.

The meetings are attended mainly by college students. However, some older adults and high school students are now becoming involved.

The group meets in the Religion Hall on campus every Thursday night.

"Here," Sarah says, "we talk to each other about how we're feeling that week." The group prays together, and some who may not be grieving as much comfort those who are going through a more difficult time.

Sarah calls the people in her group each week, along with others who

may have just lost a loved one, and invites them to come to the meetings. She says, "The main purpose of the group is simply to bear one another's burdens."

By listening to one another, and sharing with others each week, Sarah's group provides members with a worthwhile experience to help them as they go through a difficult time in their lives. Here they receive a "special" kind of caring and understanding that only other group members can give.

■ Tamara L. Pugh

Liberty University Observes 16th Annual Commencement



May 8 is an important day in the lives of 1,000 students who will graduate as the "Class of '89" from Liberty University.

Sixty-five of the 75 available Liberty majors

will be represented at the ceremonies, as well as students from all of the 50 states. There will also be graduates from several foreign countries, such as Africa, Canada, and England.

W. A. Criswell, pastor of First Baptist Church in Dallas, Texas, will give the commencement address. The graduates and their families will also take part in baccalaureate services at Thomas Road Baptist Church on May 7.

■ TLP



Texas Pastor Stands Firm

Rev. W.N. Otwell is no stranger to controversy and the criminal justice system in Texas. He is once again battling what he considers unnecessary government intrusion into his ministry. Since last fall Otwell has repeatedly been ticketed by inspectors from the health department for handing out homemade sandwiches to the homeless street people of Fort Worth, Texas.

Every Sunday since last September Otwell and his followers have been feeding the needy at a park called the Fort Worth Water Gardens, about three blocks from the city's business district. The lovely outdoor park is full of cascading, man-made waterfalls, and many of the city's street people sleep there. Otwell and his followers hold Sunday worship services in the park, and the food giveaway effort is an outgrowth of that ministry.

Health inspectors from the city of Fort Worth have written Otwell 16 separate citations because he is passing out the free food without a city permit. Each citation carries a fine of \$192.50. The city objects because Otwell's sandwiches are made in the kitchens of his church members and not under city-approved conditions.

"It's right to do it. I have perfect peace, and I feel good in my conscience about what I'm doing. I don't think I'm breaking any law. In the sight of God and the Constitution of the United States, I think I'm standing clean," said Otwell.

According to Otwell the several dozen homeless who show up each week for the worship service get their only "real meal" of the week when the service is over. A large part of what makes Otwell so deter-



Photos by Lee Jones

"I feel like what I'm doing is right, and by the grace of God I may have to go to jail, but I'll do it because I'm right."

mined to continue in the face of official disapproval is his unbending belief he is right. "I feel like what I'm doing is right, and by the grace of God I may have to go to jail, but I'll do it because I'm right," Otwell said.

Why not just pay the \$25 fee and get the city permit? Otwell claims the fee is not the problem. He believes the requirements of meeting city standards for preparing the sandwiches he gives away would be too costly under the guidelines of a permit. "If you got a permit you'd

have to go out of business because you couldn't afford to continue operating," said Otwell.

Otwell is standing his ground on this issue because he feels the city has no business requiring a church to get a permit of any kind. Otwell heads a tiny independent Fundamental church in nearby Mansfield, Texas. Because its services are held at the Water Gardens he calls it "The Church at Fort Worth."

So far Otwell has ignored more than \$3,000 worth of citations from the Fort Worth Department of Health. Ramon Guajardo, an assistant city manager in Fort Worth, says the city plans to continue issuing tickets to Otwell every time inspectors determine there is a violation. "As long as he or any other individual violates an ordinance, and he has been properly informed of the violation, and there is no correction, we will cite him," Guajardo said.

"Our ordinance does not distinguish between a church group or a private group dispensing food. Therefore it's our interpretation the ordinance applies to all. At some point in time the citations will be brought up for a [court] hearing. They will probably be posted for trial, and he'll be given an opportunity to appear before the judge and plead his case," said Guajardo.

Recently Otwell also began offering free lunches to a group of homeless people who live in several abandoned railroad warehouse buildings on Fort Worth's dreary south side. During the week he and some of the men from his church pull up in a motor home and serve hot chocolate, coffee, crackers, and steaming hot potato soup from a big stainless steel pot.

These are definitely Otwell's

**"I have perfect peace.
In the sight of God
and the Constitution."**

people. A reporter with a notebook arrives, and the street people leave the food line to approach him. "If you're here to give the reverend

another ticket, we'll flip your car over," said one woman. Otwell said on one occasion he had to get in between those in the soup line and a health inspector who came to issue him a citation.

Guajardo has received calls and letters from citizens voicing support for what Otwell is doing. He has also heard from people who support the city's position. Guajardo says he has not been keeping track of the number of calls and letters on each side of the issue.

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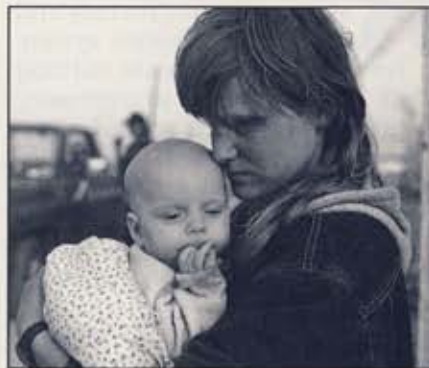
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Asked if he has any empathy for what Otwell is doing for the homeless in Fort Worth, Guajardo declined to comment. Would it make the city look bad to arrest a minister for giving away free food to the homeless and the needy? "I think that's a matter of opinion. I think we're obligated to take the appropriate steps to deal with someone who violates a city ordinance. I don't think the city looks bad arresting the violator of a city ordinance," said Guajardo.

Otwell says he expects to be given a court date soon. But he plans to ignore any efforts to make him appear before a judge on the issue. And he maintains he will not pay any of his fines under any circumstances. In 1986 Otwell defied a state district judge's court order and fled Texas for several weeks to avoid arrest. At the time, state officials, including the Texas attorney general, were trying to close a home for troubled boys Otwell was operating at his church.

The state was trying to close Otwell's boys home because he refused to get a state license that would allow him to keep it open.

■ Steve Corvell

Zondervan

service is to deny him the joy of exercising his God-given spiritual gifts. To deny him service is to abort the overall functioning of the gifts within the body.

Restoration to Leadership. The last step of restoration is the most controversial. Many within the Evangelical church believe that once a leader defaults, he can never lead again. In fact, they encourage fallen leaders to seek secular employment. Others argue that no matter what the person has done, he can and should be restored to the same or a similar position of leadership. I think the balance is somewhere between the extremes of restoring everyone and restoring no one. Consider two biblical principles.

First, the nature of the sin. While all sin is sin, there are different degrees of sin and different consequences. In attempting to resolve the issue of leadership, we must examine the nature and extent of the sin. Some pastors never committed adultery, but they have been emotionally entangled with someone to the point where resignation was necessary. Some pastors fall prey to one encounter. Others have carried on affairs for years with one or more people in their congregations. It appears that a continued lifestyle of sexual sin over a period of time would disqualify a person from leadership, since his reputation could not be sufficiently restored (1 Tim. 3), whereas those who fall prey to one emotional or physical encounter may be restored.

The second principle concerns our understanding of what it means for a pastor to be "above reproach." Obviously, moral default violates that principle and necessitates a person's stepping out of public leadership. Can that be fully restored? Probably not. But if we were to apply that principle in its fullest sense, there would be no one in *any* pulpit *anywhere!* The degree to which "blamelessness" can be restored is the same degree to which a person can be restored to public ministry and leadership. Much of that is determined by the person, the circumstances, and the process of restoration that was followed. With discipline, accountability, love, forgiveness, and time, some fallen leaders can be restored to public ministry and leadership. However, I am not the one to make final judgment. I can be involved in restoring them to fellowship,

worship, and service, but only God can restore them to leadership—in His timing and place. I must be hesitant to condemn that restoration lest I be guilty of fighting against God.

Answers or Questions? I suspect that by now I have raised more questions than I have answered. I am concerned about the rising tide of spiritual defeat. I am concerned about maintaining the highest standards of integrity in

the ministry. But I am also concerned that we do not lose our perspective on the overriding theme of Scripture—grace, redemption, and forgiveness. I am concerned that we do not forget that the Scriptures are filled with saints who failed, repented, and were restored to fellowship, service, and leadership.

■ **Edward G. Dobson** is pastor of Calvary Church in Grand Rapids, Michigan.

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NEWS

BRIEFS

New Group of Southern Baptist Moderates Presses for Change



NASHVILLE, Tenn. (RNS)—Conservative Southern Baptist President Jerry Vines of Jacksonville, Florida, an-

nounced his willingness to be nominated for a second one-year term when the Southern Baptist Convention meets in Las Vegas in June. "I've been trying in these eight months to hit the theme of our priority—personal evangelism, being a witness to Jesus," Vines told the 70-member executive committee.

Meanwhile, according to the Moderate group, the Conservative "takeover" of the Southern Baptist Convention has reaped nothing but distrust, character assassination, and distraction from soulwinning.

Before the meeting, spokesmen for a centrist group held a press conference to say they were tired of being labeled "Liberals, Moderates, and skunks" and wanted to rally lay support for a more "broad-based" Southern Baptist Convention.

Baptists Committed to the SBC, as the group is called, stopped short of endorsing a candidate of its own, but left the impression that Vines will not go unchallenged. They called for an end to the "domination of the SBC by any group" and pleaded for traditional Baptist cooperation in worldwide missions, a network of funding being threatened by continued Baptist divisiveness, they argued. "For 10 years we've been told by a group of people that if you don't confess your faith in a certain way, you don't qualify for participation in leadership in the SBC," said Rev. Daniel Vestal of Atlanta, one of seven Bap-

tists who spoke at the press conference. "That destroys trust.... It's time for laymen to stand up and say, 'Enough is enough.'"

Southern Baptists Plan for Conservative Lobby in Washington



NASHVILLE, Tenn. (RNS)—Southern Baptist leaders approved plans for a Washington lobbying effort that will be Conser-

vative in tone, despite arguments that the effort is too costly and appears vindictive of Moderates and other Baptist groups.

The Southern Baptist Commission's executive committee voted 42-27 to establish a Religious Liberty Commission, but its fate will depend on votes at two consecutive annual meetings of the denomination.

One observer warned that Southern Baptists' influence on national legislation will be reduced if it breaks away from its traditional coalition with other Baptists. "We think Southern Baptists are pretty big stuff, but I don't think folks in Washington think that," Rev. Keith Parks, head of the Foreign Mission Board, cautioned the executive committee before the vote. "And it looks like we're not cooperative with other Baptists, much less other denominations."

The action means the Southern Baptist Convention will probably shift most of its funding from the Baptist Joint Committee on Public Affairs, a church-state relations lobby whose stand against school prayer and other issues has made it too Liberal for many people in the denomination.

"We'll get more than enough money to make up for the cuts," Rev. James Dunn, director of Baptist Joint Committee, predicted after the vote.

Committee officials believe state Baptist conventions, local churches, and Moderate organizations like the Southern Baptist Alliance and Baptist Committee to the SBC will pledge money to fill the void.

Congress Lobbies Supreme Court for Roe V. Wade Reversal



The U.S. Supreme Court is receiving considerable pro-life pressure from Capitol Hill lawmakers.

Twelve senators and 98 House members recently urged the High Court to overturn its landmark decision legalizing abortion-on-demand.

In two friend-of-the-court briefs, the lawmakers asked the justices to uphold a 1986 Missouri antiabortion law that was struck down in a lower court last July.

Among other things, the law declared that the "life of each human being begins at conception" and banned the use of public funds for counseling women about abortion.

"Abortion has been accepted in our society up to the last day of the ninth month for the most frivolous reasons," said Rep. Robert Dornan.

Rep. John LaFalce, one of 27 Democrats signing the congressional briefs, said *Roe v. Wade* represents an improper mixture of judicial and legislative power.

"The courts have said to the legislative bodies that they are incompetent to act in this area," he explained.

Judge Rules Pregame Prayer Unconstitutional



Prayer before high school games is an unconstitutional religious practice, an appeals court has ruled.

The U.S. Court of Appeals for the 11th Circuit determined that prayer in Douglas County, Georgia, prior to school functions amounts to a governmental endorsement of religion.

The case arose after Doug Jager and his father, William, asked the school district to discontinue pregame prayers, a part of football in the county since 1947.

The Jagers and district officials failed to reach a compromise, and the father and son sought help from the American Civil Liberties Union. ACLU attorney Jeffery Brantlett

filed suit on behalf of the Jagers, and earlier this year the appeals court ruled in their favor.

Writing the majority opinion, Judge Frank Johnson said the school district failed two parts of a common three-part Supreme Court test to determine whether a school-sponsored religious activity is constitutional.

First, Johnson said, the prayers clearly had a "secular purpose." Second, he said the pregame prayers—heard over school-owned sound equipment at a school-sponsored activity—conveyed a message that the district "endorsed the religious invocation."

The judge agreed, however, that the district was not excessively "entangling the church and state since anyone—students, teachers, parents, ministers, or staff members—could give the invocation."

The court's decision is expected to be appealed to the U.S. Supreme Court.

California Supreme Court Dismisses "Clergy Malpractice" Suit



(RNS)—In dismissing what has been described as the nation's first clergy malpractice suit, the California Supreme Court

ruled recently that people who are not licensed as counselors or therapists cannot be held legally liable for failing to provide proper care or advice.

The court voted unanimously to dismiss the case against Grace Community Church of Sun Valley. The church was sued by Walter and Maria Nally, whose son, Kenneth, committed suicide in 1979 after receiving counseling by pastors there.

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Servant Leaders



I usually make the coffee in my department. At first my motive for getting the coffee maker installed was totally self-serving. I liked a cup or two first thing in the morning and sometimes another at mid-morning. Soon others were drinking it, and I enjoyed their thanks for keeping the cupboard stocked with coffee and filters. Praise tasted almost as good as the coffee.

Later, it became more like a chore, especially when someone, not meaning to sound insensitive, would say, "Hey, we're out of coffee. Are you going to make more?" Suddenly I felt overworked and unappreciated.

Being the department "coffee steward" confirmed something I have always known—and something the Scriptures confirm. Although taking the initiative to get the coffee enterprise going often looked more like servanthood than leadership, such endeavors end up really being neither, and yet, in another sense, both.

When Jesus washed His disciples' feet, He was giving them a magnificent lesson about servanthood and leadership. The disciples were arguing about who was the greatest among them. Was it because they were, by process of elimination, trying to find out who was the least among them and the one who should get up and wash the feet of the rest of them? If I understand the story correctly, they could go no further with the proceedings of the Passover meal until someone did what had to be done—perform the ceremonial washing. Jesus took the leadership role of getting the job done. Leadership at its best is taking the initiative to serve. That is the kind of leadership others follow.

A well-known Christian periodical recently surprised me by publishing

an article in which seven or eight Christian leaders, people most of us would know, presented in a couple of paragraphs their ideas of the qualifications for Christian leadership. The surprise for me was that only two mentioned, even in a cur-

A true leader continues to be a servant, even after he has failed. If he can't serve at the top, he will serve at the bottom.

sory fashion, the idea that Christian leadership involved servanthood, a qualification Christ gave on several occasions as the primary character trait of "the greatest among us."

I realize that the article may have been heavily edited to eliminate repetitive material, so I may be wrongly impugning these celebrity types. I hope I am. But if I'm not, I think I am beginning to understand why we in the church are experiencing a leadership crisis.

It reminded me of a story that filled the news almost 30 years ago. In 1961 a man named John Profumo was forced to resign his cabinet post and his seat in the British Parliament because of a sex scandal. The story nearly brought down Harold Macmillan's Conservative government. Scandals in government were nothing new, but this one rocked the nation and the world because it possibly compromised British security.

It was especially sad for Profumo, a graduate of Harrow and Oxford, who had not only a distinguished war record, but at 25 had become the youngest member of Parliament. "Rich, handsome, and urbane," *Newsweek* magazine (June 19, 1972) called him.

But that was not the end of the story. According to *Newsweek*, when

the furor was over, Profumo placed a call to the director of Toynbee Hall, a settlement house in London's East End. "My name is John Profumo, and I wonder if you would let me come and work for you." For years, Profumo spent four days a week at the settlement house, caring for winos and down-and-outers. One day a week he did social work among the inmates of Grendson Prison. Shy and deeply upset at first, Profumo blossomed over the years into a dedicated and skilled social worker. There he remained in obscurity until 1972 when the queen of England visited Toynbee Hall to dedicate a new wing. During the occasion she spoke briefly with Profumo. She shook his hand warmly and wished him well with his life and work.

The lesson is clear. John Profumo considered himself a public servant, a minister in the purest sense of the word. Nothing about his scandal—his failure, his fall from high office—changed that fact. He was first and last a public servant, whether as a cabinet minister and a member of Parliament or as a prison counselor or a rescue mission worker.

I don't know what has happened to John Profumo since the 1972 report, but the man seemed to have won not only the queen's respect but society's as well. And mine.

A true leader continues to be a servant, even after he has failed. If he can't serve at the top, he will serve at the bottom, because his servant's heart marks him for leadership wherever he goes.

Leadership, ministry, and servanthood—we talk much about these qualities in the church today. And how beautiful it is when all three of them appear in a person, all at the same time!

■ **Wightman Weese** is an editor with Tyndale House Publishers and teaches at Wheaton College, Wheaton, Illinois.

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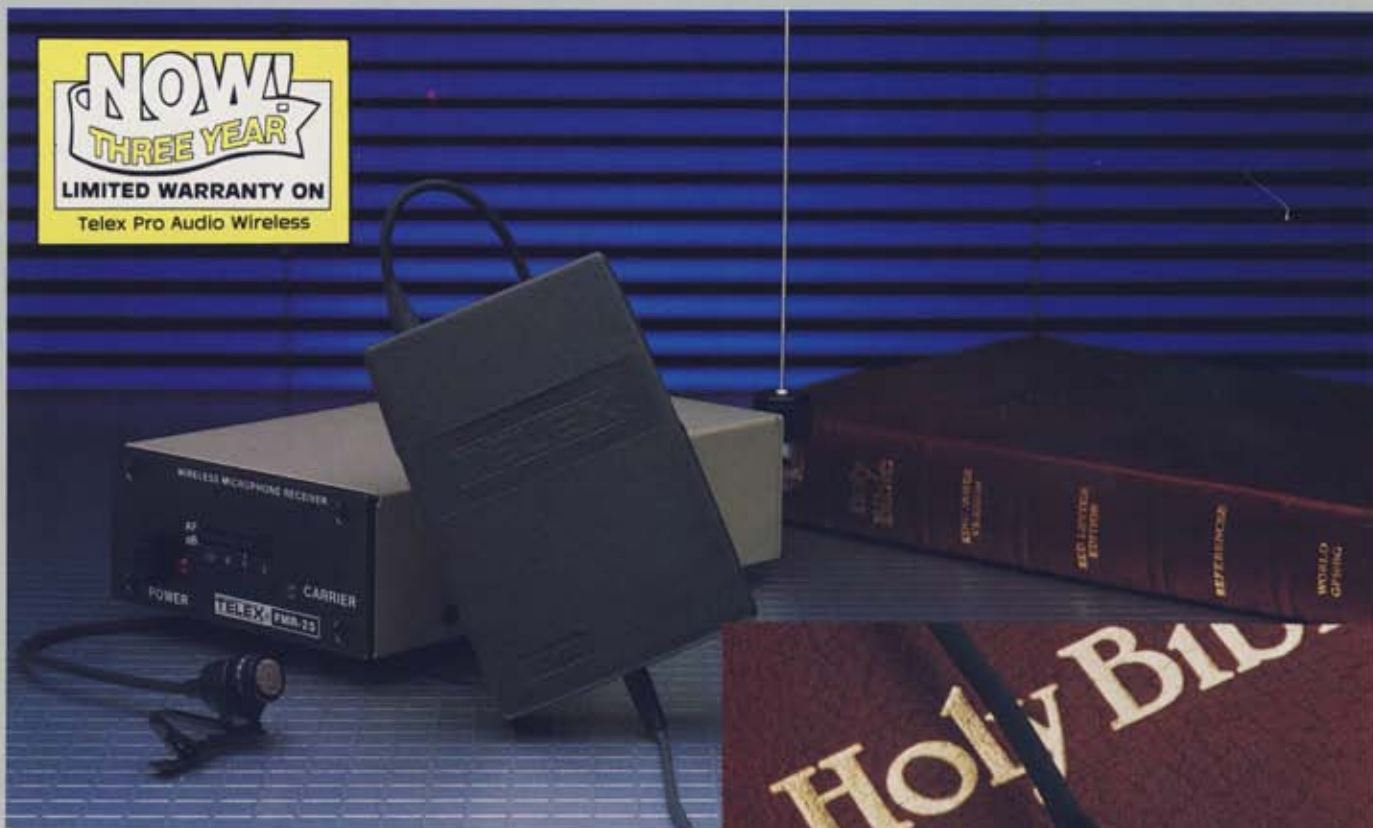
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