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1986

The Fundamentalist Journal

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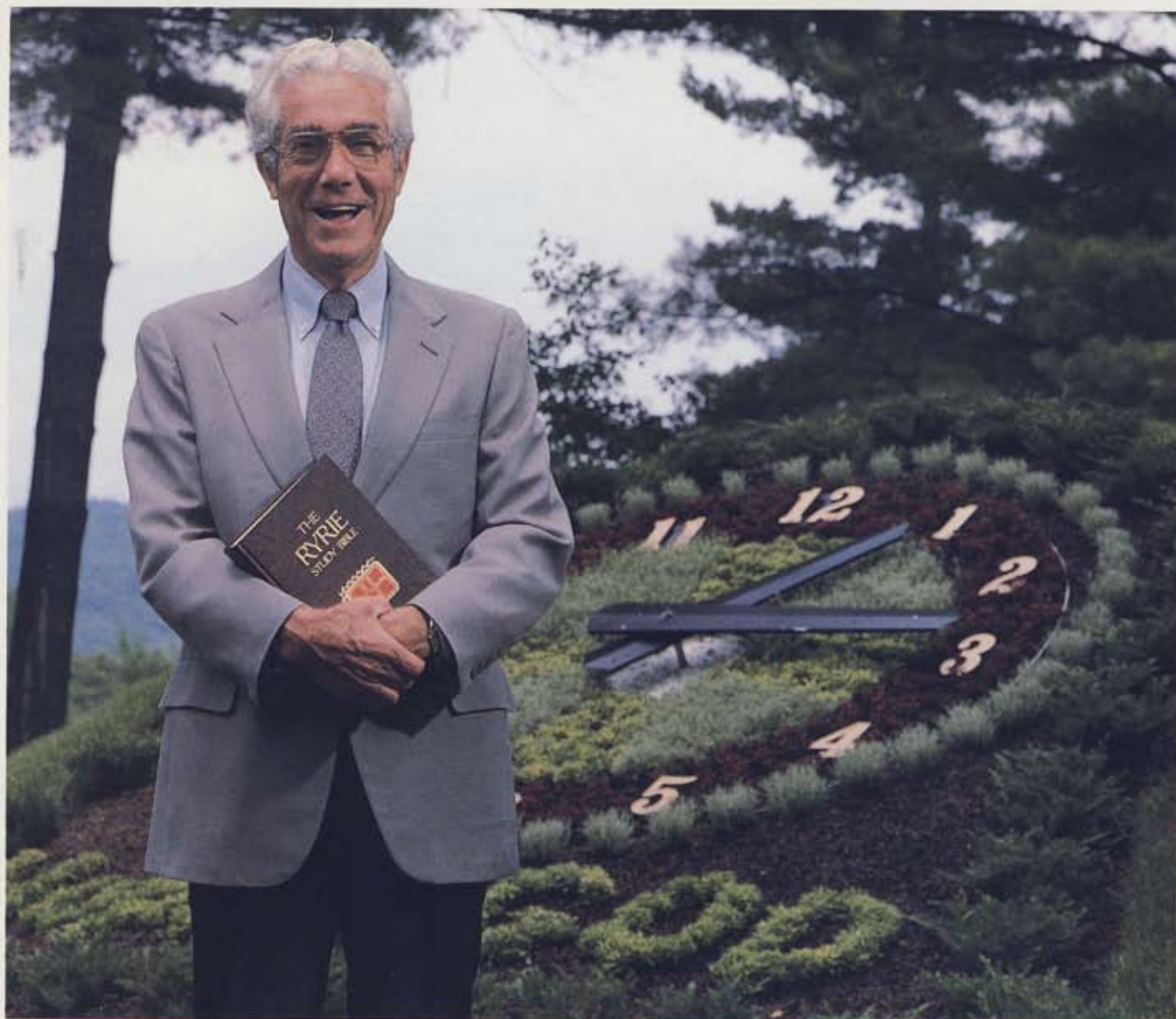
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## You Said It

### Shimei's Dust

Revival and programmed revival (we will call it PR) are not the same. PRs begin on cue and end as expected. Revival is often unexpected and always spontaneous. PR is an external movement, while revival attacks the secret recesses of the heart. When PRs occur there is great emphasis on "moving" services and "hot" preaching. When revival strikes, the man on the move is stopped cold and knows only to wait on God.

PRs come like waves. They break, rush across the land, and recede. Then they are gone, leaving us to wait for the next. Revival "breaks out" like a disease and spreads on contact. Victims succumb one at a time until, like an epidemic, the whole church is infected. PRs are usually followed by brief periods of repentance and cleansing, as people endeavor to live up to commitments made at an altar under emotional duress. They get over this in a few weeks. But with revival the purging and repentance come first, followed by permanent changes in lifestyle. No one ever really recovers from revival.

Revival is upon us these days. As C.S. Lewis would say, "Aslan's afoot." He's not a "tame" lion, you know. We fear His presence, but there is something wonderfully exhilarating about finding His footprint in the sand.

Shimei

### "Hot Shot" pastors . . .

I am more impressed each month with the *Fundamentalist Journal*. Thank you for the timely article by Dr. Falwell (July/August). I agree with the entire article, and my comments will be directed to the "Hot Shot" pastors.

Multitudes of local assemblies are in spiritual trouble today because pastors have forsaken their calling to be "bond-servants" to Christ and servants of the people. Congregations have lost respect for their pastors because they are forsaken and not respected.

Biblical priority is for the pastor to

lead the local assembly. Moreover, leadership requires pastoral involvement in every aspect of his own church before chasing around the country to fulfill any fellowship obligations.

It is troublesome to read about pastors receiving awards and plaudits from institutions while their churches are in serious trouble. Politics!

Moreover, some pastors are invited to lecture on leadership while their churches are in the process of voting them out for the lack of leadership. God help us!

My concern is whether the average Fundamentalist Baptist preacher is more concerned about his political status among his brethren or his obligation to minister to his flock.

Preachers speak much from the pulpit about revival and very seldom, if ever, condemn the sin in the pulpits. Forget revival. It is nowhere in sight. It's time that the Fundamentalist Baptist preachers give the Liberals a rest and correct their own sins. Then they can always get back to the Liberals after repentance and proper leadership in their own pulpits has been dealt with.

Jeremiah 23:1, "Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord."

Bob Smith  
El Paso, Texas

### Drunkenness, a sin . . .

As a regular reader of the *Journal*, I find much solid teaching and information for my use as a minister and writer. I especially enjoyed some of the articles in the most recent issue—particularly those dealing with alcoholism. However, I was somewhat dismayed by a couple of things.

For almost 20 years before God saved me, I was an alcoholic. I went through and to every type of counseling, treatment program, and self-help group imaginable. While I enjoyed periods of sobriety, only the blood of Jesus set me free from this bondage of sin.

Yes, I now call it sin. I took consolation at times in the fact that I had an





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incurable disease or a serious psychological problem. But only when I realized the sin nature of alcoholism—which is merely a conscience-soothing euphemism for drunkenness—did I find forgiveness and freedom.

Using Dr. Spickard's book, *Dying for a Drink*, as the basis for the church's understanding of alcoholism is a serious injustice. To accept the disease model for the treatment of alcoholism is to deny Scripture. Drunkenness is listed among other sins, not diseases; and drunkards are listed among other sinners that are not going to enter the kingdom of heaven (1 Cor. 6:9-10).

Larry M. Thomas  
Jimmy Swaggart Ministries  
Baton Rouge, Louisiana

### "God Bless the U.S.A." ...

It was brought to Lee Greenwood's attention that you carried his song "God Bless The U.S.A." in your July/August issue of the *Fundamentalist Journal*.

He wishes me to express his thanks for the beautiful job done. He was honored that his song ran accompanied by such a well-done layout.

Again, our thanks.

Eda Galeno, Publicity  
Lee Greenwood  
Nashville, Tennessee

### Whose responsibility? ...

We appreciate the *Fundamentalist Journal*. There is a desperate need to continue building the credibility of biblical Fundamentalism.

While I was reading Dr. Dobson's "Legalism or License" (September), one concept caught my attention. Dr. Dobson stated, "As an extension of civil authority, the school establishes health, safety, and educational requirements in cooperation with the state." While this is a prevalent belief among both secular and sacred educators, the state has no compelling interest in educational requirements. Agreed, health and safety requirements should be established in cooperation with the state and local governments. However, the health and safety of the citizens is the sole purpose of government, as spelled out in the Constitution. Education is specifically not mentioned in the Constitution, for it was recognized as being the responsibility of the parents, delegated to whom they see fit. Educational requirements should be established by the local school, either public or private, in cooperation with the parents whose children are in the school. These principles are clearly laid out in the Scriptures.

Barry L. Bridges  
South Texas Educational Consultants  
San Antonio, Texas



"ANYBODY HERE KNOW WHICH PARTY IS IN LEAGUE WITH THE SCARLET BEAST?"



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## Purpose

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

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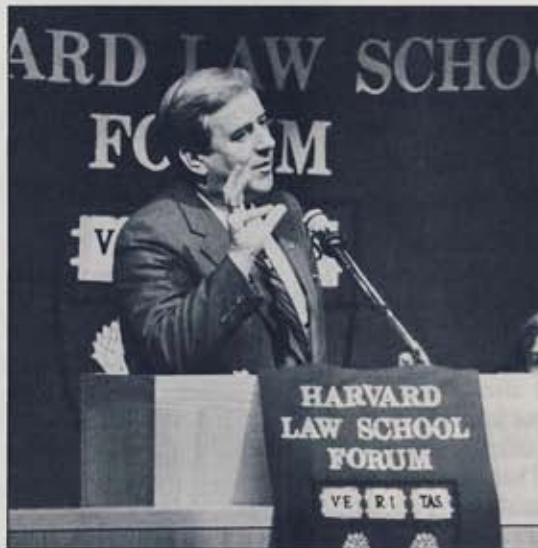
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## From the Publisher



**Encouragement at Harvard.** I recently spoke at Harvard University Law School on "The Evangelical Vote: Is It Monolithic?" This was my third trip to address the students there.

As this prestigious university celebrates its 350th anniversary I could not help but think of its founders, who struggled to present the gospel light to a new land. They considered that knowledge without Christ was vain. "Veritas," the school motto, reflected their faith in divine truth.

In the crowded auditorium I told the students that Evangelicals are not monolithic in terms of a party or a candidate. Neither political organization can claim the Evangelical voting bloc as their own. In 1984, 84 percent of the Evangelical vote went to Ronald Reagan. The reason was that the Republican platform represented the principles and issues most closely aligned to the Evangelical vote. To continue to make an impact on this nation, Evangelicals must maintain that separateness. Their political force will go to the party or candidate who most closely reflects the agenda of pro-life, pro-family, and pro-moral values.

The reactions I received from the crowd of young people so influenced by Liberal thought was not surprising. But I was encouraged by the number of heads nodding in agreement. Thankfully, there are some young people on that campus who hold to Conservative thoughts.

**A Lift for Weary Spirits.** To those outside the Baptist camp, a midweek Bible service may seem unusual. I am often asked why we meet on Wednesday evenings. If there is any reason for going to church, besides being obedient to God's Word and wanting to grow in knowledge, it is to encourage one another. We fight some tough battles during our weekly routine. On Wednesday evening we can find an oasis of comfort and refreshment in the house of the Lord. Why? Elevating music, encouraging preaching, and enlightening teaching—that is sensitive to our needs—are all helpful. But the joy of the Lord really provides the balm in Gilead. We gather in weariness of spirit, but by the end of the evening we leave with our souls lifted.

**A Tough but Necessary Presentation.** In this issue we present information on the Meese Commission on pornography and an excerpt from *Christians in the Wake of the Sexual Revolution* by Randy Alcorn, which explains from a biblical perspective why pornography is a sin. Satan tries his best to tear families apart through this perverse lifestyle. The subject is not easy to present, but it touches your community, if not your church or your family.

*Jerry Falwell*



# Will I Ever Get Out of Politics?



**“W**ill you ever get out of politics? Why don't you stay in the pulpit?” I cannot begin to count the number of times I have been asked those questions. And all because, seven years ago, I did something I had always said I would never do. I became involved in politics.

In June 1979 I officially organized the Moral Majority. That was certainly not a move toward running for political office. I have never had any such aspiration, and I surely did not need anything else to do. But I took a long, hard look at America, and I was horrified and outraged.

The 1960s and 1970s brought drastic and devastating change to our land. A drug epidemic seized America's youth. Rebellion and moral permissiveness ravaged our college campuses. Live-in arrangements undermined the marriage bond. Homosexuality masqueraded as an acceptable alternative lifestyle. Pornography ballooned into a multibillion-dollar industry. Unborn babies were legally destroyed by abortion at the rate of 1.5 million annually. God was expelled from our public schools.

We compounded our national dilemma by virtually dismantling our military establishment. We could not defend ourselves. We had been politically bludgeoned into giving away the Panama Canal. We had capitulated to adherence to a flawed Salt II Treaty, which eventually guaranteed that our children would become victims of nuclear blackmail at the hands of the Soviet Union.

We all remember 13 percent inflation, 21 percent interest, a dying stock market, and massive unemployment. If patriotism was found at all—it was scorned. National pride disappeared. And you remember how you felt when Iran captured our citizens and held us all hostage. Frankly, by 1979 America was facing ruin.

The awful reality of America's imminent demise drove me to my knees in prayer. I wanted to know what Jerry Falwell could do to help save America.

***Religious Conservatives  
have become a part  
of the political  
fabric in America,  
and ever shall be.***

I was absolutely driven to political involvement. The formation of the Moral Majority was the result.

Seven years have now passed, and all the world is aware of what occurred in that time. Millions of religious Conservatives registered to vote. Thousands of pastors became, and remain, very much involved in political, social, and moral issues. Twenty-five thousand retail stores removed pornography from their shelves.

All the polls indicate that America has moved to the right politically and theologically. The U.S. Supreme Court is now only one vote away from becoming a pro-life court. A 1984 Louis Harris poll indicated that the voting bloc of America's religious Conservatives represented 20 percent of the total electorate—clearly the largest minority voting bloc coalition in the nation. There's a new feeling of pride in America.

Now I have decided to make a change of emphasis in my ministry. At 53 years old, I am determined to spend my remaining years training young champions for Christ at Liberty University and preaching the gospel of Jesus Christ to the world through the Thomas Road pulpit and the “Old-Time Gospel Hour” television outreach.

The time has come to get back to basics. During the past seven years I did not spend enough time with Liberty University. We desperately need build-

ings and facilities. Liberty is the fastest-growing university in America, and we are at a crossroads.

Although only 15 years old, the university is fully accredited. With 75 undergraduate majors and graduate programs now being initiated, we are training journalists, scientists, educators, preachers of the gospel, and professionals in many areas.

I am convinced that LU's present student body of 7,500 can grow to 50,000 early in the twenty-first century. Our graduates can become God's instruments to turn America around and evangelize the world in this generation.

Liberty must become a world-class university. It must be to the Bible-believing Fundamentalist and Evangelical students of America what Notre Dame is to the Roman Catholic students and Brigham Young is to the Mormon students. It must provide the academics and inspiration necessary to train the young champions for Christ who can change the world. I fully intend to do my part to make this dream become a reality.

This does not mean I have retreated. I will still operate the Moral Majority and Liberty Federation. I will still speak loudly on the moral and social issues. And, of course, I will do everything I can to motivate Conservative religious leaders and laypeople across this nation to continue the necessary task of bringing America to repentance, righteousness, and spiritual awakening.

I do not regret spending the past seven years as I have. Religious Conservatives have become a part of the political fabric in America, and ever shall be. America is turning around. Thank God—we are, as a nation, headed in the right direction.

For now, I believe God wants me to focus more of my energy on the ministry. But if someone tells you, “Jerry Falwell is getting out of politics,”—don't believe him. ■





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# Politics and the Pulpit

## Living with the Tension

by Edward Dobson

**P**at Robertson has announced that if he gets the support of three million people by next fall he will run for the Presidency. Jerry Falwell has announced that he will limit his political endeavors to devote more time to his ministries in Lynchburg. In these two recent decisions we discover some of the tension that exists between politics and the pulpit. On the one hand is the desire to influence the political process toward moral, economic, and social sanity. On the other hand is the realization that politics is not the ultimate solution. Rather, the saving gospel of Christ is the only power that can bring about permanent change. This in no way reflects on the merits of either decision, because both men are committed to the gospel of Christ and to political responsibility. But the tension exists, and we see it in a number of dimensions.

**The Kingdom of God Versus the Kingdom of Man.** Christians owe their allegiance to the kingdom of God. Christ announced to His disciples that the kingdom of God was within them (Luke 17:20-21). Paul describes salvation as being "delivered" from the domain of Satan and being placed into "the kingdom of his dear Son" (Col. 1:13). The early Christians recognized their obligations to this kingdom as greater than their obligations to civil authority. When they were commanded not to preach in Christ's name, they responded, "We ought to obey God rather than men" (Acts 5:29).

On the other hand, Christians have clear biblical obligations to governmental authority. We are to be subject to "higher powers" (Rom. 13:1). We are to pay our taxes (Rom. 13:6). We are to pray for civil leaders (1 Tim. 2:1-2). Some Christians believe that they can bring the kingdom of God to the earth through spiritual and social change, and then Christ will come back to rule over that kingdom. Such thinking is naive and unscriptural. The Bible teaches that as we approach the end of the age the condition of the world will continue to deteri-



***Given the deterioration of earthly kingdoms and our obligation to Christ's kingdom, how then do we live?***

orate. Paul states that "in the last days perilous times shall come" (2 Tim. 3:1ff).

Given the deterioration of earthly kingdoms and our obligation to Christ's kingdom, how then do we live? Do we ignore our civil responsibilities altogether? Do we seek to impose biblical law upon earthly kingdoms? I suggest that we do neither. We must recognize that our priority is the kingdom of God (Matt. 28:18-20). We must exercise good citizenship and be involved in the American democratic process. But our involvement must not sidetrack us from our divine calling to reach the world with the saving gospel of Christ.

**The Eternal Versus the Temporal.** The tension between eternal solutions and temporal solutions is further evidence of the tension between the two kingdoms. The gospel offers permanent and eternal solutions to the problems of mankind. It can change hate to love, war to peace, and injustice to justice. Political programs can offer only temporary and limited solutions.

Some Christians ask, "If politics can offer only temporary solutions, why bother? This attitude of noncommitment has led to such things as the acceptance of abortion-on-demand. If we hope to bring about political pressure that will precipitate legislative and judicial relief,

we must be involved. But we must not ignore the spiritual solution. We must preach and teach God's standard of morality, which would reduce the overwhelming need for abortion caused by teenage pregnancy outside of marriage.

The same is true with the current drug problem. While we encourage greater governmental involvement in the enforcement of drug laws and the creation of drug rehabilitation centers, we must offer the gospel of Christ to the drug addict. This will change his life and reduce the demand for illegal drugs. Keeping the balance between eternal and temporal solutions is an ongoing problem for Christians.

**The Will of God Versus the Will of Man.** As Christians we are committed to the absolutes of God's Word. The inspiration and inerrancy of Scripture, the deity and Virgin Birth of Christ, His substitutionary Atonement for all mankind upon the Cross, His bodily Resurrection, and His Second Coming. We declare these truths without apology as the answer to man's problems and the perfect will of God for humanity. Because of our desire to preach the truth of God there is the danger of declaring our own opinions on political and social issues as if they were the direct will of God. God is not a Republican or a Democrat. Certain biblical principles relate to political issues, but we must be careful in sanctioning specific political positions as the only Christian position. Christians are Democrats and Republicans—yes, even Conservatives and Liberals.

Christians are caught between the temporal world and the eternal world. Even Paul describes his personal struggle in maintaining the balance between the two very real worlds (Phil. 1:23-26). Our priority must always be toward Christ. But we must not ignore our responsibilities to be the salt of the earth (Matt. 5:13). We have God-given obligations to affect society for moral good. Our challenge is to achieve balance between the two. May God help us to do it. And may God bless Pat Robertson and Jerry Falwell! ■



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# Fundamentalism, Intolerance, and the "Threat to Liberty"

by Harold O.J. Brown



In the United States a number of Jewish and Liberal Protestant individuals and organizations, as well as secular ones, have been up in arms about the Fundamentalist renaissance, and especially about what they perceive as a threat to "liberty," by which at least a few mean the establishment of Secularistic Humanism as the Law of the Land in America.

Of course, most Fundamentalists feel that this agitation is unfair and exaggerated. Baptists, for example, have a history of being persecuted and almost a totally spotless record when it comes to persecuting others. (In this fallen world, no one has an absolutely spotless record about anything!) In addition, Fundamentalists and other Conservative Christians have a much better and more consistent record of support for Israel than anyone else in America except the Jews themselves—certainly a lot better than the National Council of Churches. When Israel was founded in 1948, Liberal Protestants enthusiastically supported the new state, but their support has waned since then, particularly after the Muslim Arabs began their oil boycott in 1973. If Conservative Christians were not convinced enough of their beliefs to stand up for them when challenged and to defend them against secularistic organizations like the American Civil Liberties Union, they would not be convinced enough to stand up for the rights of Israel. An emasculated Christianity would of course pose no threat to Liberals and Secularists in America, but it would also be no help to the state of Israel or

**Contemporary Christians—even Bible-believing Fundamentalists—have to be prepared to answer for things done by others, allegedly in the name of Christ.**

to persecuted minorities elsewhere in the world.

The agitation about the "threat" to liberty represented by the Fundamentalist renaissance is unfair and exaggerated. But—as with almost every seriously made criticism—there is a bit of plausibility to it. Although Baptists, for example, have had a good record for respecting the liberties of others, some will charge that it is because Baptists have hardly ever been a majority in society and thus have not been in a position to discriminate against others. Lutherans and Calvinists, and for that matter even Episcopalians or Anglicans, who usually are thought of as mild and genteel, have been pretty harsh on other religious groups as well as on unbelievers when they have had the power. Have

Protestants in general learned their lesson well enough to be able to encourage respect for Christian values in America, without at the same time encouraging disrespect for the convictions of dissenting minorities?

The answer, of course, is Yes. In general, human beings throughout history have a bad record for suppressing and persecuting those who do not agree with majority opinion, in religion as well as in secular matters. Christians—at least members of the various established churches, such as Roman Catholic, Eastern Orthodox, and established Protestant state churches in Europe—also have a bad record. Our critics are always ready to point to a number of things—witch-burning by the Congregationalists in colonial Massachusetts, the burning of the Unitarian Michael Servetus in Calvinist Geneva, drowning of Anabaptists by the Protestants of Zurich, the persecution of all kinds of people by the "Holy Office" (the Roman Catholic Inquisition), and especially, the medieval Crusades. Sometimes Conservative Protestants try to deflect the criticism by saying, "But that wasn't us! It was the Puritans," or "the state church," or "the Catholics." Non-Christians have to be forgiven for not making such nice distinctions. For them, it was the Christians. And contemporary Christians—even Bible-believing Fundamentalists—have to be prepared to answer for many things that have been done by others, allegedly in the name of Christ.

Confronted with these charges and with the attitude they reflect, we must observe several things. First, we have



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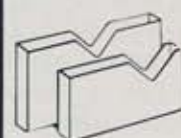
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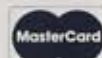
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to admit that the "Christian" record on discrimination and persecution is bad. We would like to claim that where there has been real biblical Christianity, with serious attention to the Word of God instead of to church authorities, the record has been much better. But still, the record as a whole is not good. So we must admit the fact of persecution.

Second—and this is very important—we should point out and emphasize that while the Christian record through the centuries is not great, it is far better than that of non-Christians. Many pagans suffered discrimination after Constantine the Great, the Roman emperor, became a Christian sometime around the year 312. But Constantine's pagan predecessor, Diocletian, had put tens of thousands of Christians to death for no other reason than that they were Christians.

Under the Christian emperors, for all their faults, no pagans were executed for paganism. The early Christian emperors did persecute Christian "heretics," but certainly not to the degree to which their pagan predecessors had persecuted all Christians. Calvin did call for the execution (not burning, as a matter of fact, but

## *The agitation about the "threat" to liberty represented by the Fundamentalist renaissance is unfair and exaggerated.*

beheading) of the Spanish heretic and proto-Unitarian Servetus. But Servetus was the only heretic whose execution Calvin ordered. One is too many, but it is an improvement compared with 18,000 under the Roman Catholic Duke of Alva in Protestant Holland, not to mention hundreds of thousands under pagan rulers.

Islam is relatively tolerant of Jews and Christians, whom the Koran describes as "people of the Book"—as long as they do not try to make converts from Islam. However, it is very intolerant of pagans. Historically, Islam offered pagans the choice of conversion to Islam or death. Even today, Islamic rulers, for example in the Sudan, may treat pagans with ferocity. Political religions, such as Marxism, have executed millions—they have engaged in persecution on a scale not even rivaled by the pagan emperors of Rome, much less their Christian successors.

True, "Liberal" democratic states, such as France (once it got over the frenzy of the French Revolution), the United States, and West Germany have been relatively free from persecution of religious minorities. But also true is the fact that such Liberal societies have a tendency to grow so lax about everything that they cannot stand up for anything in particular, or against any real threat. Thus the Third Republic in France, which was very tolerant, easily succumbed to Nazi Germany in 1940.

If Christianity of the Fundamentalist variety actually became the "established religion" in the United States (something that no true Fundamentalist seeks or would accept if he could prevent it), Secularists, Jews, and other non-Christians, and probably even "Liberal" Christians, would have to put up with some annoyances and irritations. But it is not likely that it would be serious—

nothing like what those same minorities endure in the Soviet Union, for example. And why not? From the time of the Protestant Reformation, biblical Christians have been committed to using the "sword of the Word," rather than government power, to combat error and defend truth.

Christians are called to be honest with others—and about themselves—"speaking the truth in love" (Eph. 4:15). This means that we have to admit the blemishes on our historical record. On the other hand, we are not called simply to swallow every bit of innuendo, distortion, and false accusation. For example, mystery author Harry Kemelman, in his *The Rabbi . . .* series, gives good insights into the life of a synagogue congregation. But he has no qualms, in *Tuesday the Rabbi Saw Red*, in presenting "Windemere Christian College," its president, dean, and faculty, not to mention the student body, as lazy, incompetent, and sexually immoral—as a matter of course. The daughter of an evangelist, who calls herself a "born-again Christian," goes to bed with a Jewish faculty member in order to get a better grade. This is only a mild example of how the entertainment media regularly portray people they call Christians. Imagine the reaction if a Gentile wrote a book about a minister working in a Jewish institution and finding all the Jews there lazy, incompetent, and immoral!

Fundamentalists and other Bible-believing Christians used to have no qualms about standing up not only for what they believe, but also for the church and for fellow Christians. In the political sphere, President Reagan has shown that it is possible to be clear and forthright and to stand up for one's rights without being nasty about it. The late Francis Schaeffer set a wonderful example in religious discussion. Let us be honest enough about our history to admit mistakes made and crimes committed in the name of Jesus Christ, but also honest enough to reject false charges and insinuations and to defend the honor of Christ against all who would dishonor Him by ridiculing those He "is not ashamed to call . . . brethren" (Heb. 2:11).

■ **Harold O. J. Brown**, formerly professor of biblical and systematic theology at Trinity Evangelical Divinity School, Deerfield, Illinois, is serving as pastor in the Evangelical Reformed Church, Klosters, Switzerland. He holds a Ph.D. from Harvard University.

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# Discipleship

## GIVING ALL

by John MacArthur, Jr.

**T**homas Huxley rightly said, "It doesn't take much of a man to become a Christian, but it does take all of him." That is really what Christ is asking. "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord" (Matt. 10:24-25).

Basically, that is the bottom line in all discipleship—we are to be like Christ. We are to be like our Teacher, and our Lord. That must be our commitment. To be like Him, means that we are to have His values, His commitments, His priorities, and are to be given utterly over to His will, His purposes, and His kingdom.

Discipleship, then, is a process by which you become like Christ, and the more you become like Him, the more the world will treat you like Him.

Christ gave the disciples five hallmarks of true discipleship.

The first mark of a true disciple is that **he fears not the world** (Matt. 10:26-31). The Old Testament says, "The fear of man bringeth a snare" (Prov. 29:25). This fear strangles effective witnessing. We don't want to get into something we fear because it might become psychologically difficult for us. We don't want others to look down on us, and we don't want to be persecuted. Plus, we certainly don't want to be killed for our faith. In this overemphasis on self-preservation we tend to bail out of a confrontive ministry. But, if you're always afraid, you're not witnessing for Christ.

Basically, Christians are afraid. That's why we need to be constantly encouraged to get out and confront the world. We're not afraid to talk to a group

of Christians in a Bible study, but if we're sent out into the world, many of us get paralyzed with fear. Someone once said, "Christians are like the Arctic River—frozen over at the mouth." There's a sort of deadness, a fearfulness, that makes us just clam up. But it's amazing how the Lord never says anything in a vacuum. He says, "Don't be afraid," and then He gives three reasons not to be afraid.

The first reason is **vindication**. "Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known" (Matt. 10:26). Now what does that

*When you tell everybody that you are a Christian, don't expect all of them to join you.*

mean? It's a kind of proverbial statement which simply means that someday God will make all things just. But that's not the way it is now. Christians are looked on as anti-intellectual and as outcasts. The world is successful and the wicked prosper, but Christians are persecuted and put down. The more we stand for right, the more the system hates us. But someday that is all going to change and the truth will be made known. God is going to uncover the real heroes. Then He will reward and vindicate His own. Our enemies cannot prevent our vindication.

We must be willing to confront an evil society now, and let God reward us in eternity. But it's hard to get that per-

spective, isn't it? Nevertheless, we've got to live, not for the moment, but for the future; then God will reveal the hypocrites and judge them. He will also reveal the real heroes and reward them forever.

Someday God is going to look at the record of our lives and expose everything. Those who have looked like winners in the eyes of the world will turn out to be the eternal losers. The ones who appear to be the losers, who have been persecuted for their faith, will be the eternal winners. So, Christians should not be afraid of what the world does, because we will have an eternal vindication at the hands of God.

**Veneration** will keep you from fear. "What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:27-28). If you *really* worship God and fear Him, you won't fear man. If you honor and venerate Him enough, you won't be that concerned about what men might do to you.

The whole idea of what the Lord said in verse 27 is this: "I've been telling you things in private, now I want you to tell the whole world." In those days, announcements were made from housetops. The houses had a flat roof with a short wall around the edge. It was like a patio.

We've got to get out of the confinement of our own little cloister with the message. We cannot keep telling each other that we need to get saved, when we've already been saved for years. We have to give the message to the world—nothing less and nothing more. And we don't alter the message for fear of what the reaction might be.



If we proclaim the truth, we're going to get flak. So what? The issue here is whether you fear men, or God. If you have an opportunity to witness for Christ, but you don't do it because of what men might say or do, then you have feared them more than God. If you really had a sense of awe and reverence of God because of His infinite holiness and majesty, you would speak for Him no matter what threat stood in your way. But whenever you opt out of witnessing for Christ, you have said that you fear men more than God. Now that's silly, because the worst men could possibly do would be to kill your body—but God determines the destiny of your soul.

Lord Lawrence is buried in Westminster Abbey, and on his grave is his name and this inscription: "He feared man so little because he feared God so much." What a great testimony. Men can kill the body, but they can't touch the soul.

**Valuation** will keep you from fear. "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father" (Matt. 10:29). The Greek word for "farthing" is *assarion*. It basically means "a penny." The word "sparrows" just refers to little birds, and they were actually bought for *hor d'oeuvres*. They were sold two for a penny. Now that's a cheap bird. But the rest of the verse says that God knows when one falls to the ground. "You mean God knows when a bird dies?" Yes. Nothing happens in the most insignificant element of life, even with cheap little birds, that God doesn't know about, or care about.

Another mark of a true disciple is that he **favors the Lord** (Matt. 10:32-33). Jesus said, "Whoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (v. 32). Now, you may ask, "Do you mean that I have to confess Christ before men to be a true Christian?" That's right. Since we have God's promise, power, and protection, what could be more reasonable than for a disciple of Christ to fearlessly confess Jesus before men? Paul said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation" (Rom. 1:16). He was not ashamed because he knew the power of the gospel, and that God would protect him. He knew if God did not want him dead, he would not die (cf. Acts 14:19-20).

Confession is a verbal statement of identification and faith in Jesus as our

## Two-Tiered Growth



Photos by Kaler Photography, Dallas, Texas.

Dave Fletcher studies diligently in preparation for an upcoming discipleship meeting.

by Mike Fluent

While David Fletcher was a student at Dallas Theological Seminary, he joined a campus fellowship group that met once every other week. For the rest of his life he will remember the camaraderie and growth he experienced there. When he became assistant minister to singles at Dallas's Northwest Bible Church, David saw the same opportunity for "consistency, accountability, and commitment to growing that we had at the seminary."

Fletcher is a part-time staff member who works with the church's discipleship program. He also writes its materials. Elder Ed Haltom serves as a liaison between David Fletcher and the church board.

The 3,000-member Northwest Bible Church has experimented with discipleship programs for several years. Its initial thrust ran two years with groups of 10 to 12 people meeting regularly. Although that program attracted over 200 people, the church, in retrospect, realized the curriculum was a bit heavy in doctrine and too light in application.

But out of that idea sprung the current plan known as the Ephesians Project (from Eph. 4:12). The Ephesians Project is an entry-level plan designed for new Christians and for those Christians who never had the opportunity to join discipleship groups. Ephesians started with three 10-member groups, including 7 members of Fletcher's Sunday school class. This year there are nearly 20 groups with 10 members each plus 60 teens and their 25 leaders who minister at the high school level.

The project's curriculum centers on Bible study verses, worship, record-

keeping for Scripture reading, ministry opportunities, and sharing prayer needs.

"We're really hitting the basics," says Fletcher. "We're getting into the Word, responding to the Word, and applying the Word to our lives and to the community."

Each group limits membership to 10 people who meet weekly in homes. The course runs for three nine-week segments, with each meeting lasting 90 minutes. Members are expected to spend between one and two hours preparing for each gathering.

Northwest Bible recently implemented a more advanced discipleship program known as Equipping the Saints. Originally designed by Dave Dobson in Greenville, Texas, ETS is a one-year program using original and Navigators' material. ETS is more leadership intensive, with a focus on making disciple-makers. Individuals commit publicly to bringing others into the program. Despite the program's heavy time commitment, 10 elders and their wives have enrolled.

"What we're seeing at our church," says Fletcher, "is growth from the top in terms of elders and growth at the bottom in terms of new Christians. It's a lot like Evangelism Explosion. That's not a separate ministry. It's an ongoing ministry of a church. That's what is needed with discipleship. I think the churches have to take responsibility when it comes to discipleship."

Fletcher estimates that materials cost Northwest Bible between \$5 and \$10 per person. The church pays all costs. With desktop publishing, Fletcher composes on a McIntosh computer and prints quality materials on the accompanying laser printer. Costs are about \$1 per page.



# Young Church, Mature Attitude



Members of the Prestonwood Baptist Church enjoy a time of fellowship and Bible study.

“I like to think of us as the Baby Huey of the Southern Baptists,” jokes Bill Taylor of Prestonwood Baptist Church in far north Dallas. “In many respects we’re still a baby church, but people wouldn’t know it from our size.”

Begun in 1979, Prestonwood Baptist has 7,066 members and an annual growth rate of between 35 and 40 percent. It holds two Sunday morning services, and two Sunday school sessions to accommodate the swelling crowds. But in all that growth, the church has not neglected discipleship.

“So much of Christianity is ‘Come,’ ” says Taylor, associate pastor of education. “‘Come to the church.’ ‘Come to this.’ ‘Come to that.’ But in Acts you see the disciples ‘going’—house-to-house—and teaching the Word of God.”

Prestonwood Bible “goes” with the *MasterLife* program, developed by former missionary to Indonesia Avery T. Willis, Jr. Groups of eight meet for two 13-week periods for prayer, Bible study, and other fundamentals of worship. Members are asked to pay the full \$17 price for the 200-plus-page notebook. The church administration feels that members will value and appreciate the materials more if they pay for them.

Each group meets for two hours once a week and members are asked to invest another six to eight hours weekly in outside preparation.

Says Taylor: “We started with one group of eight. Then each of those eight

took another eight. Now all of those folks each took eight. We’re in our third generation, and we’re hoping that within five years the majority of our leaders and members will have gone through the program. We have found that those who complete the program tend to become our leaders.”

Prestonwood also operates an “encourager” program for converts. This is an 11-week plan using the *Survival Kit* published by the Sunday School Board in Nashville. The program aids recent converts in the basics of the spiritual life.

New members at Prestonwood attend a four-class session on church doctrine and similar studies. Each new member receives a sponsor who befriends the newcomer in the hopes of avoiding “lost-in-the-crowd” syndrome.

Both young marrieds and singles classes at Prestonwood have individual discipleship programs within their ranks. “We’re committed to discipleship at all levels,” says Taylor. “Without it, Christians may become shallow in their faith. Instead of having blossoming, productive, and excited Christians, you’ll have members who lose the Christian spark. When that happens I think God’s plan is derailed.”

“My advice to other churches is when you start a discipleship program, don’t let it wane. Then you’ll have a disillusioned congregation. Take a long look at the program first and then start small. Before too long, it’ll grow.” —M.F.

Lord. We are to confess with our mouths (Rom. 10:9), and confess with our lives as we live out that verbal confession. There is no such thing as a secret Christian.

Verse 32 also contains a promise. On the Day of Judgment, Jesus will say to the Father, “This one belongs to Me.” He will affirm His loyalty. I can hardly imagine the wonder of someday standing before God, and having the Lord Jesus Christ say, “This one belongs to Me!” What a marvelous promise!

The other side of the issue is this: “But whosoever shall deny me before men, him will I also deny before my Father which is in heaven” (v. 33). Now this verse could be speaking of people who deny Christ either through indifference, or open hate. But I don’t think that is the primary issue. I believe Christ was talking about someone in the sphere of Christianity—someone who outwardly appears to be a disciple at first, but when the test comes, he denies the Lord. This denial can be evidenced by silence—by not saying anything; or you can deny Christ by your actions—by living the way everybody else lives; and you can deny Him by your words—by talking the way the world talks (cf. Titus 1:16). Denial of Christ will bring a denial by Christ before the Father.

We not only confess Christ with our mouth, but we confess Him by our actions. We must live in the world in such a way that we manifest to His people His own heart of affection and love. John said, “But whosoever hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” (1 John 3:17). True Christians will confess Christ by feeding someone who is hungry, by quenching someone’s thirst, by giving a home to a stranger, by clothing someone who is naked, by visiting the sick, and by calling on the prisoners. Why? Because that is how Christ would respond.

Do you confess Christ with your mouth? Do you confess Christ before men, no matter how hostile they are? Do you confess Christ in your lifestyle by reaching out as He reached out?

The third quality that reveals a true disciple is that he **forsakes the family** (Matt. 10:34-37). The very fact that some people confess Christ and some deny Him, indicates that the coming of Christ causes divisions. “Think not that I am come to send peace on earth: I



came not to send peace, but a sword" (v. 34).

The intervention of God in history, through the Incarnation of Christ, split the world into segments that pitted one against another. So, as one of His disciples, don't be under the illusion that the whole world is going to fall at your feet. When you tell everybody that you have become a Christian, don't expect all of them to join you. It's not going to happen.

Now there is peace in the heart of the one who believes in Christ, but as far as the world is concerned, there is nothing but division. Someday there will be a kingdom of peace, but the Old Testament did not reveal the time between Christ's first coming and His Second Coming. The first coming brought a sword—the Second Coming will bring an ultimate peace. His first coming did bring peace to the hearts of those who believed, but He causes division in the world today.

Dedication to Christ will often fracture families in the severest way. "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household" (vv. 35-36). This, of course, is the worst rending that occurs. It's not so bad when you're at odds with your neighbor, or your boss, or your friend. But when it happens that you're at variance with your family because of your commitment to Jesus Christ, then it becomes very difficult. There are wives who will not come to Christ for fear of separation from their husbands. There are husbands who will not come to Christ for fear of separation from their wives. There are children who will not come to Christ for fear of their fathers or mothers. Many people will not take a stand for Christ because they are afraid it will disrupt their families. But Jesus taught that a true disciple will forsake his family if necessary. Now it's not always that way, but many times it does happen.

When you become a Christian, you are affirming your commitment to the lordship of Christ to the point that you will forsake everything if necessary. Becoming a Christian isn't just sticking up your hand, signing a card, walking down an aisle, and saying, "I love Jesus." Of course, salvation is by faith, not by works (Eph. 2:8-9), but the manifestation of true faith is evidenced by a commitment that will not be ultimately swayed by any

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## Emphasizing the "One Anothers"



Dave Roddy presents the truths of God's Word to eager listeners.

**T**he dean of Southern Baptist churches is First Baptist Church in downtown Dallas. It lists 26,000 members, operates on a budget of \$12 million, and sponsors 28 separate ministries just within the city of Dallas.

One of those outreaches is the discipleship program under the direction of David Roddy, minister of single adults.

"I believe strongly in the holistic concept of the gospel. Our evangelism is not complete until we care enough to spend time discipling other people. I love Bible studies, but they can become ends within themselves. We must build into Christians the 'one another' concept of the Bible."

First Baptist does that throughout its many levels of membership. At least half a dozen groups use the *MasterLife* program. New members attend a five-week orientation session. Participants pay \$7 toward the cost of materials; the church pays the rest. New converts use the *Survival Kit* plan. Single adults have weekly discipleship groups of 10 to 15. Young marrieds have similar groups that have 15 to 20 members each.

Roddy emphasizes caring, praying, and fellowship at each level in the church. He also asks his Sunday school teachers to work evangelism and discipleship into their weekly lessons.

"You must have the continued reproducing of discipleship leaders. Once people complete a discipleship group, each needs to form another. Churches need to think 'discipleship.' I think our witness and our lifestyle must include relational Christianity—ministering to the 'one anothers.'" —M.F.

outside influence. Sure, you love your family. But if you are a real disciple, your commitment to Christ must be so deep and so far-reaching that you will say no to your family, if necessary.

Fourthly, a true disciple **follows the call** (Matt. 10:38-39). Christ says that a true Christian is one who says, "I love Christ more than my own life." Verse 38 puts it so simply: "He that taketh not his cross, and followeth after me is not worthy of me." Now we've all heard a zillion devotionals about taking up your cross. Some say, "My wife is my cross," or "My husband is my cross," or "I've got one teenager—he's my cross." It could be your mother-in-law, your 1957 Chevy, your leaky roof, your class at school, your teacher, your neighbor, your boss, or the guy who works next to you. However, these are not crosses.

So what is your cross? When Jesus said that they would have to take up their cross, what did they think He meant? Some people have said, "Well, they were viewing Calvary." They didn't view Calvary because they hadn't even heard about Calvary. They didn't even know Jesus was going to die on a cross yet. When He said, "Take up your cross," they knew immediately what He was talking about. He was talking about dying.

How did they know that? Well, with the exception of Judas Iscariot, they were all from Galilee. There had been a recent insurrection in Galilee, led by Judas of Galilee. Judas had gathered a band of men together to throw the Romans out. But the Romans crushed Judas and his insurrection. The Roman general Varus decided to teach the Jews a lesson, so he crucified over two thousand Jews. Then, he put their crosses all along the roads of Galilee so everybody would see them. Also, every Jew who was crucified carried the crossbeam for his own execution on his back. Now these Galileans had seen this. So Jesus talked to them in a historical context.

The cross was a symbol of painful, torturous death. The disciples understood that to take up the cross meant abandoning themselves to the lordship of Christ, even if it meant their lives.

Up to this point it has all seemed rather negative, but the text ends on a positive note. Fifthly, a true disciple **fosters rewards** (Matt 10:40-42). A true disciple, as well as creating war, strife, division, and friction, also fosters rewards. Christians are the destiny determiners in the world. When we bring the sword that separates: on the one hand, there are the unbelievers, but on the other hand, there are the believers. When we preach and give our testimony, some believe. Not everyone is going to refuse the message of the disciple—some will believe. They will receive the disciples and their Lord. Then, since we have limited ability to reward their faith, the Lord will do it for us.

When we go out representing Jesus Christ and giving out His message, the people who believe it also receive us. "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me" (v. 40). They have accepted us and our message. So the ones who receive us, receive the Lord, and the ones who receive the Lord, receive the One who sent the Lord. We have become an agency through which men receive God Himself. Now that's a marvelous thought.

Being a disciple of Jesus Christ is pretty fantastic. Christians become the source of conflict for half the world, and for the other half, the source of blessing. You and I, who are the disciples of Christ, are the issue in the world—we draw the lines. I pray God, that we will be willing to follow the lordship of Christ at any price, that some may be antagonized, and some may be blessed.

*If we proclaim  
the truth, we're  
going to get flak.  
So what? The issue  
here is whether you  
fear men, or God.*

■ John MacArthur, Jr., is pastor of Grace Community Church in Panorama City, California, and president of The Master's College, Newhall, California. Adapted from the author's book *The Hallmarks of Discipleship*, copyright 1982, Word of Grace Communications.



# A Basketful of Thanks



by Shirley Dobson

**T**hanksgiving is given major prominence in the Dobson home. It marks the beginning of the holiday season and the happy gathering with relatives who live close by. When the day arrives, excitement and anticipation fill the air. Wonderful mouth-watering aromas of turkey, dressing, and apple pies float from the kitchen as family members arrive. A new jigsaw puzzle is placed on the card table with a pot of hot coffee nearby. Various lawn games are set up in the backyard and a spirited basketball game is soon organized on the driveway.

When dinnertime is announced, we gather around the table and Jim reads a Scripture. Everyone takes the hand of the person sitting next to him and Jim prays a prayer of thankfulness to God. After the traditional meal has been eaten and the table is cleared for dessert, two kernels of dried Indian corn are placed beside each plate. I explain that this represents the first Thanksgiving when the Pilgrims came to America and endured such a difficult winter, and how grateful they were to God for bringing them through. A little basket is then passed around and as each kernel is dropped into the basket, we describe two blessings for which we are most thankful. The comments invariably focus on loved ones, expressed with deepest feelings and appreciation. By the time

the basket returns to where it started, people are usually crying. It happens every year. It's a time of affirmation when we share our need for one another, and thank God for the family He has given us. This experience becomes more meaningful each year because of

---

*"Thank You  
for bringing love  
into our lives  
for this season, and  
for the happiness we  
experience  
with one another."*

---

the inexorable march of time and its effect on the older generations among us. We have been painfully aware in recent years that two special people are now absent from the family circle, Jim's father and my uncle. But we are grateful for each member of our small family who has survived another year.

I am reminded at this moment of a prayer expressed by Jim's father during the final year of his life. We had been to Kansas City for a visit and were on the way to the airport at the end of that

pleasant vacation. Jim asked his dad to say a prayer before we were separated. I'll never forget his words, spoken in the car as we approached the airport.

He said, "Lord, we have enjoyed being together so much this past week. And you have been good to make this time possible. But Lord, we are realistic enough to know that life moves on, and that circumstances will not always be the same as we enjoy them today. We understand that a day is coming when the fellowship we now share will be but a memory to those who remain. That's why I want to thank You for bringing love into our lives for this season, and for the happiness we have experienced with one another."

Two weeks later my father-in-law suffered a massive heart attack from which he never recovered. And his final prayer is his legacy to us, today. Circumstances will inevitably change; nothing in this life is eternal or permanent. But while God grants us breath, we will enjoy one another to the fullest and spread our love as far and wide as possible.

Thanksgiving at the Dobson home is an occasion for the celebration of that philosophy.

■ Adapted from *Let's Make a Memory* by Gloria Gaither and Shirley Dobson. Copyright 1983 by the authors. Used by permission of Word Books, publisher, Waco, Texas.





## Come, Ye Thankful People, Come

Come, ye thankful people, come,  
Raise the song of harvest-home;  
All is safely gathered in,  
Ere the winter storms begin;  
God, our Maker, doth provide,  
For our wants to be supplied;  
Come to God's own temple, come,  
Raise the song of harvest-home.

All the blessings of the field,  
All the stores the gardens yield;  
All the fruits in full supply,  
Ripened 'neath the summer sky;  
All that spring with bounteous hand  
Scatters o'er the smiling land;  
All that liberal autumn pours  
From her rich o'er-flowing stores:

These to thee, our God, we owe,  
Source whence all our blessings flow;  
And for these our souls shall rise  
Grateful vows and solemn praise.  
Come, then, thankful people, come,  
Raise the song of harvest-home;  
Come to God's own temple, come,  
Raise the song of harvest-home.

—Henry Alford  
Alt. by Hugh Hartshorne



# Psalm 95:1-7

O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation.

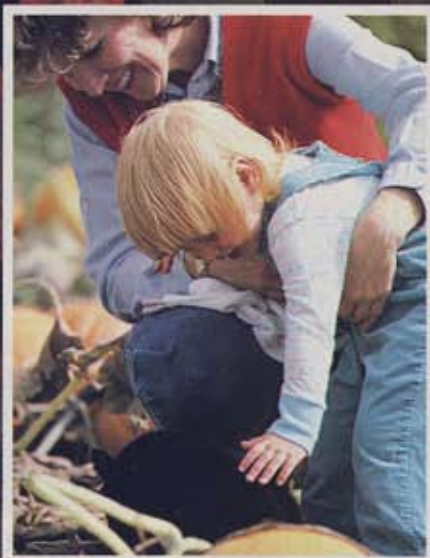
Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

For the Lord is a great God and a great King above all gods. In his hand are the deep places of the earth: the strength of the hills is his also.

The sea is his, and he made it: and his hands formed the dry land.

O come, let us worship and bow down: let us kneel before the Lord our maker.

For he is our God; and we are the people of his pasture, and the sheep of his hand.



"Thanksgiving is the vibration of the soul's heartstrings under the soft touch of God's benevolence."

—Anonymous



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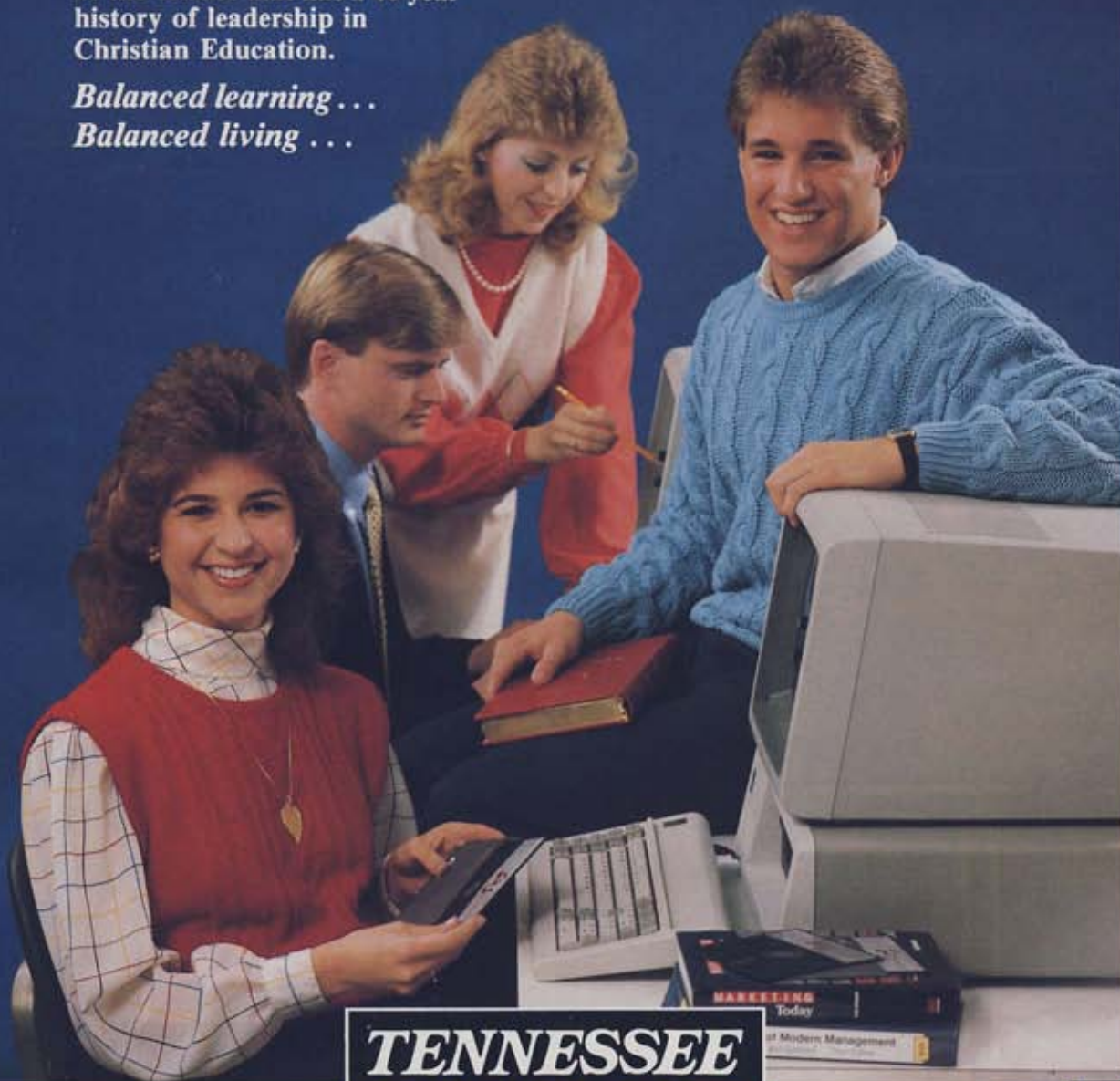
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# John Charles Ryle

The Bishop with Simplicity of Style and Sincerity of Soul

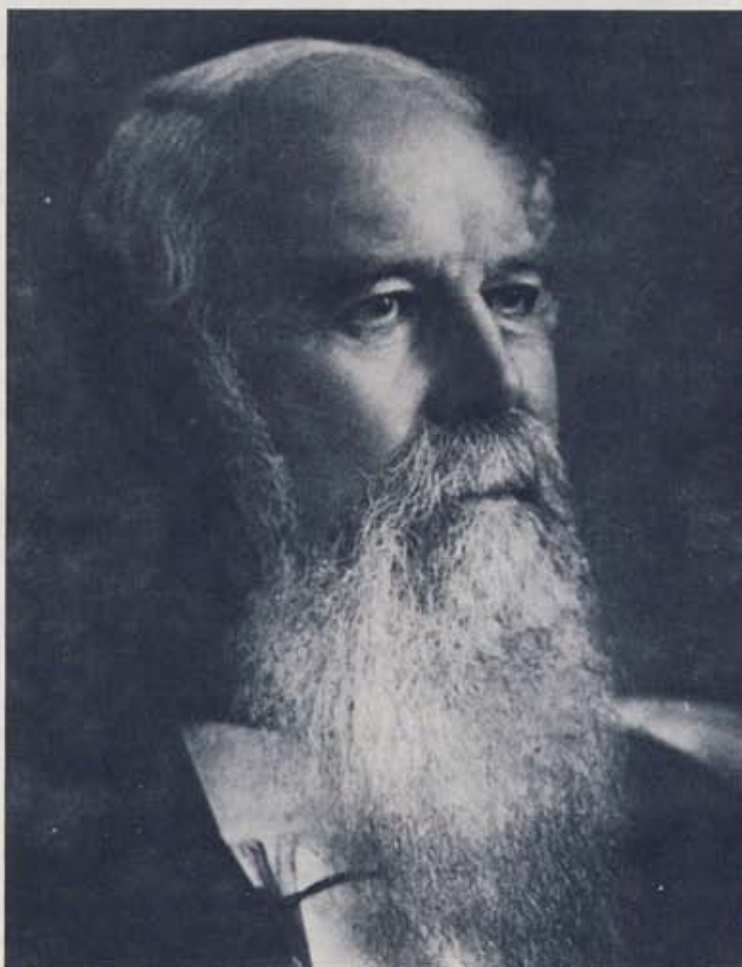
by William E. Nix

**T**he advantages of family wealth, intellect, character, and body marked John Charles Ryle as one born to success. His early life was filled with ease and luxury, dulling his sensitivity to a true religious experience. He felt no awareness of guilt or need and was simply content to live without God. Born at Macclesfield, England, on May 16, 1816, Ryle was the fourth child and first son among six children. His father had inherited a large fortune made in silk and was a member of the House of Commons.

After attending boarding school, Ryle went to Eton and Oxford. While there he exhibited a love for cricket that never left him. Ryle also experienced success in studies as he carried off the most coveted distinctions at both Eton and Oxford in 1838.

During his last two years at Oxford, Ryle wrestled with deeper spiritual issues. Although he had crammed his head with the facts and details of the gospel system for studies, his heart was cold and careless. He never experienced the inner touch of grace until his spiritual awakening in 1838, when he heard the reading of Ephesians 2:8 in a church service.

Upon graduation Ryle was offered scholarships and fellowships, but he was too much a man of affairs to remain at Oxford. He read law in London for six months and then returned home to join his father's bank. Ryle took a commission in the Cheshire Yeomanry and entered into



All his earthly dreams were dashed in June 1841. Dire and sudden news arrived that the Ryle Bank of Macclesfield and Manchester was sadly and hopelessly ruined, due to mismanagement by an untrustworthy employee. Ryle's father lost his entire fortune in a single day. The son lost his magnificent inheritance and the opportunity to continue pursuing a career marked out for the highest distinctions. He had to make a fresh start.

Ryle decided to enter the ministry and was ordained an Anglican priest in December 1841. He took up duties as curate in the New Forest of Exbury. There he laid out and delineated the foundation and principles of his lifelong ministry. In the midst of this rough and neglected parish he set

training as captain of the Macclesfield Troop. He also served as county magistrate, frequently appeared as spokesman for Conservative political causes, and attended Evangelical religious gatherings. Because of his many activities, he did not receive his M.A. until 1871 and his D.D. in 1880.

***The pulpit and platform were the only two places where he appeared to be genuinely happy.***

out to win back the trust and goodwill of his people through systematic visitation. Abandoning the notion to fashion an eloquent preaching style, he cultivated a plain, terse, and forceful mode of address that would put him at once in touch with the heart and conscience of his humble hearers.

Two years later Ryle's health broke, and he was compelled to relinquish his parish to become rector of the Church of St. Thomas in Winchester. He was well-received, and within five months the church grew to the limits of its capacity. Nevertheless, a cloud of desperate poverty and a keen feeling of awkwardness about being a young and unmarried minister in a wealthy city church haunted him. He shrank as much as possible from social



contacts and readily accepted a small country assignment when the opportunity arose.

At Easter in 1844 he moved to a pleasant parish in Helmingham, Suffolk, beginning 36 years of ministry in that region. In this crucible God's grace forged the character of a vessel for His own bidding. Although Ryle often visited other parishes and neighboring towns as guest speaker in his early years at Helmingham, he did not make friends with the clergy families and remained a bad social mixer. As a result, he never fully lost the reputation of "being unsociable, distant, reserved, and indisposed to encourage friendship." The pulpit and platform were the only two places where he appeared to be genuinely happy.

On October 29, 1845, Ryle married Matilda Plumptre in Helmingham Church. Their first child was born in June 1847 and baptized Georgina Matilda in honor of her mother and Lady Georgina, wife of wealthy parishioner John Tollemache, who had died in July of the previous year. Only 10 days after the birth of their daughter, Matilda Ryle herself fell ill. She died a short time later, and Ryle was overwhelmed with grief.

## **To Ryle, membership in a local church without a personal relationship with Jesus Christ was not sufficient.**

Then on February 21, 1850, Ryle married Jessie Walker. She had been a close friend to his first wife and Lady Tollemache for several years. Six months after they were married Jessie became sickly and remained so until her death 10 years later. She required expert medical help in London as she bore each of their four children. In March 1860 the second Mrs. Ryle contracted a kidney disease and died within two months, leaving her husband with five children between the ages of 2 and 14 years.

At length Ryle received a call from the bishop of Norwich to become vicar at the nearby parish of Stradbroke, Suffolk. He moved there in 1861, and in October of that year he married Henrietta Clowes. Carrying out her duties with a ready and loving spirit the third Mrs. Ryle soon won the affection of the children and made her husband's home happy again until her death in 1889.

The Suffolk years, though filled with personal struggle and difficulty, were among Ryle's most fruitful. There he resumed work on the biblical and historical studies he started at Exbury. This resulted in his seven-volume series of *Expository Thoughts* and other publications. His labors were also extended to other areas of leadership and ministry among Evangelical churchmen. During the 1860s Ryle championed Evangelical causes on all fronts. A staunch supporter of Conservative theology, he was a long-time outspoken opponent of the Tractarian Movement, the popery, the Oxford Movement, and theological Liberalism.

When Liberals wantonly attacked the inspiration and authority of Scripture, Ryle preached the Annual Sermon of the Church Missionary Society in 1862, at the moment when the theological storm was at its heights. He followed in the train of eighteenth-century Evangelicals, who

regarded the Bible to be given by the Holy Spirit and therefore infallible and inerrant.

In another direction, he led Evangelicals in reversing the trend to avoid ecclesiastical meetings because they had long been shut out of the ministerial church. He participated in the first meeting of the Church Congress in 1861 and participated on the Congress platform for the first time in 1866. Other Evangelical leaders soon followed.

The 1870s witnessed Ryle at his prime. Although he held to old paths in doctrine, he was in great demand as a preacher. His popularity on the Church Congress and at the Islington Conference helped to spread his influence far and wide. When the Tractarian Party sought to revive the Church Convocation, Ryle sought to direct it as he had the Congress Movement, by writing daring letters to *The Record*. In 1880 he was named to the newly created post as Bishop of Liverpool, where he remained until shortly before his death on June 10, 1900.

As bishop he was one of the most prominent leaders of the Evangelical Party in the Anglican church. He defended his strong Evangelical convictions in forceful and simple language as the rightful heritage of the Anglican church. In an article on "The True Church," published in *The Fundamentals*, Ryle set forth a low-church position saying, "The one true Church of all believers is the Lord Jesus. It is made up of all God's elect, all converted men and women, all true Christians." To him membership in a local church without a personal relationship with Jesus Christ was not sufficient.

A prolific author, Ryle wrote widely circulated tracts and books. His seven volumes of *Expository Thoughts* were written just prior to the rise of the Cambridge School of New Testament Scholars, which included Lightfoot, Westcott, and Hort. In them Ryle demonstrated his own breadth and depth of learning. In all of his work Ryle maintained his utter simplicity of style and sincerity of soul—the two traits he had developed early in his ministry at Exbury.

■ William E. Nix is executive director of the Hillcrest Institute in Dallas, Texas. He holds a Ph.D. from the University of Oklahoma.

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# The Unchanging Christ

by John Charles Ryle

*Jesus Christ the same yesterday, and today, and for ever (Heb. 13:8).*

**A**lways the same! Unchanging! That is a glorious character; a character which belongs to nothing that is of the earth; a character which He alone deserves who is the Lord from heaven.

This world in which we live and move and have our being has stamped upon it the marks of a tremendous change; it is no longer the same as it was in the beginning. No more the same than the gallant ship which yesterday did walk the waters like a thing of life, and today is dashed high on the beach and lies there a wreck, dismantled, shattered, and forsaken. There is nothing on earth that you can say is unchangeable, it is always the same, yesterday, today, and forever.

The empires and kingdoms of this world continue not the same. Not all the victories that mighty conquerors have won, not all the blood that they have spilled to cement and make firm their thrones, not all the gold and treasure they have heaped together, not all the territory they have brought under their authority, not all the laws they have carefully framed for their subjects, have ever availed to build up one single kingdom that has stood firm and undestroyed.

Even churches continue not the same. Alas! There is only too much evidence that they too may fall to pieces and decay. Where are the churches whose faith and patience and love and zeal shine forth so brightly in the Acts and Epistles of the New Testament? Where is the church of Antioch and the church of Ephesus, the church of Philippi and the church of Berea, the church of Thessalonica and the church of Corinth? They are gone, they are dead, they are fallen. They kept not their first estate. They became high-minded and puffed up with self-conceit. They did not persevere in well-doing. They did not abound in the fruits of righteousness, and so the Lord, who had grafted them in, did also cut them off like withered and useless branches—and if anything can be said to remain of them, it is but the wreck and

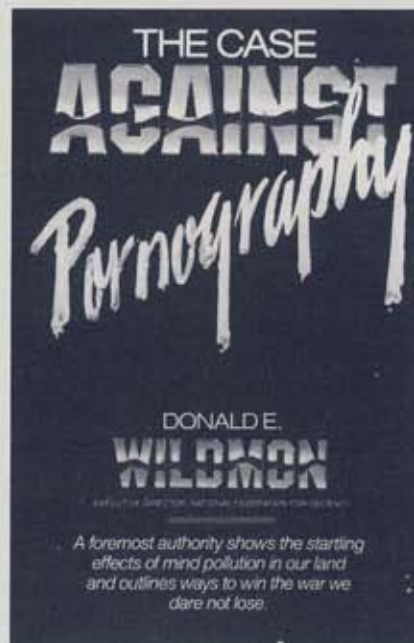
remnant of what they once were. Doubtless, beloved, there are promises belonging to Christ's church generally. The gates of hell shall not prevail against it. The Lord will never leave Himself without a witness, but there is no assurance that the church of any particular place or nation shall abide unchanged, except she continue faithful.

Men's circumstances are always changing—they are never long the same. Few indeed are those who have not learned this by bitter experience. Some begin life with every prospect of earthly prosperity, and before they have reached their prime their riches seem to have melted away, and are scattered like the leaves in autumn, and they find themselves stripped of their possessions. Others, who know not what it is to want, are smitten with some sore disease. They have no power to enjoy the fortune God has given them. Often would they give all their riches for a little health and

think it cheaply purchased. Others with bodily strength and store of worldly goods are bereaved of friends by death or separation. Year after year their beloved ones are all cut down or removed, until at length they stand, like the last tree of the forest, all single and alone.

Look at men's minds. They are not always the same. It is a beautiful thing, is the mind of man, by nature, when trained and educated and polished as it may be. But often we see that mind become a mere wreck, the eye become dim, and the natural force abated. The memory fails, the senses are deadened. We see all the weakness of childhood without its playfulness and light heart. This is a grief, and one more proof that we are not always the same.

Look at men's affections. They are not always the same. They may be warm and strong for a season, but even they cool. Often, time and absence and the world cause strangeness and coldness



## There's a case to be made for decency.

There is nothing innocent about pornography. In this timely book, Donald Wildmon tells of the terrible evil that results when pornography remains unchecked.

You'll find in this book a clear, responsible argument against pornography—an argument supported by facts and documentation. Just the type of argument that'll help win the ever-escalating battle against pornography.

You'll also learn practical ways in which you too can speak out responsibly for the cause of decency.

Donald Wildmon, a former pastor, now serves as Executive Director of the National Federation for Decency, an organization that has already made strides in the struggle against pornography. \$6.95

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between spirit and spirit, bitter and painful to bear but it must be borne. Business and new ties and new residence and new relations nip off old friendships. Our changing affections are one more proof that nothing remains always the same.

Onward, onward we are all moving. There is no standing still. The infant will soon be a boy, and the boy a man, and the man will find gray hairs upon him long before he expects, and the grave will be ready for him probably before he is ready for it. Whatever happens, we are rolling onward toward the end, and this we may be sure of—we shall never be long without some change. We shall never find our state is long the same. Tomorrow and yesterday may be widely different.

Once more. The holiest saints of God are not always the same. We have no fear that their names will ever be blotted from the Lamb's Book of Life, but we believe their hearts are often filled with shame and confusion because of their own shortcomings and unsteady walk with God. Show me one single servant of the Lord in Scripture who did not at some time err and stumble in his course, who did not by his inconsistency or sin give occasion to the Lord's enemies to blaspheme. Oh, but the best of men have given melancholy proof that as long as we are in the body we are liable to change. We venture to assert there is not one in the white-robed company of the redeemed who would tell you he had always held on his way without wavering, always fought an equally good fight; not one but could remember that at his best there were days of spiritual sloth and drowsiness, days of unholy and un-Christlike tempers, days of vanity and self-conceit, days of self-indulgence and conformity to this world, days of coldness and want of love—and each the cause of pain and sorrow and self-abasement.

No, beloved, there is nothing unchangeable and the same here below. Kingdoms, churches, human conditions, holy Christians, all are alike in this respect—they are liable to alter. They are never long the same.

Where are we to look for comfort and rest to our souls? We want a sure and lasting foundation. We want a hope in which there is no variableness nor shadow of turning. And mark ye, every one, this cannot be on earth. God understands the way thereof, and He knows the place where peace may be found, and in the text He sets it openly before our eyes: "Jesus Christ the same yesterday, and to-day, and for ever."

***Kingdoms, churches,  
human conditions,  
holy Christians,  
all are alike  
in this respect—  
they are liable to alter,  
they are never long  
the same.***

Jesus has ever been the same in His office, person, and nature. Before the mountains were brought forth, or the earth and world were formed, from everlasting Jesus Christ was, like the Father, very God. From the beginning He was foreordained to be the Saviour of sinners. He was always the Lamb slain from the foundation of the world, without whose blood there could be no remission. The same Jesus, to whom alone we may look for salvation, that same Jesus was the only hope of Abel and Enoch and Noah and Abraham and all the patriarchs. What we are privileged to see distinctly they doubtless saw indistinctly, but the Saviour both we and they rest upon is one. It was Christ Jesus who was foretold in all the prophets, and foreshadowed and represented in all the law: the daily sacrifice of the lamb, the cities of refuge, the brazen serpent. All these were so many emblems to Israel of that Redeemer who was yet to come, and without whom no man could be saved. There never was but one road to heaven: Jesus Christ was the way, the truth, and the life yesterday as well as today.

The character of Jesus Christ is always the same. What He was in the New Testament days He continues to be now, and will be even to the end. Consider now, I pray you, what a mine of comfort and consolation lies in that single thought.

Always the same in love toward men's souls. Love toward a fallen world made Him lay aside for a season His glorious majesty and honor, and take upon Him the form of a servant upon earth. Love constrained Him to endure the Cross and despise the shame, and lay down His life for us the ungrateful and the ungodly. Love moved Him to shed tears over bloody-minded, unbelieving Jerusalem, because she would not know the things belonging to her peace. And it is just the

same love that He feels toward sinners now. He never changes.

Jesus is always the same in His power to save. It was He who cast forth seven devils from Mary Magdalene and raised her up to newness of life. It was He who gave that blessed assurance to the dying thief who prayed to be remembered, "To-day shalt thou be with me in paradise." It was He who met the persecuting Saul on his way to Damascus, and cast him down to the ground with all his pride, and put in him a new heart, and set him forth to preach the faith he had once destroyed. Christ Jesus is still just the same—able to save to the uttermost all who come to God by Him.

Jesus Christ is always the same in His willingness to receive the penitent. Who was it that used those comforting words, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest"; "Him that cometh to me I will in no wise cast out"; "The Son of man is come to seek and to save that which was lost"; "Every one which seeth the Son, and believeth on him, may have everlasting life"? Who was it but Jesus Christ—ever the same!

Jesus Christ is always the same in His power to preserve. He will not begin the work of grace and leave it uncompleted; for it is His own word, "My sheep hear my voice, and I know them and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." It was He who raised the apostles after they had shamefully forsaken Him and fled. It was He who turned the heart of even Peter back again, though he had denied Him before His face. And what He did then, beloved, He will do now also, for every believer. It shall never be said that any trusted in Jesus and were confounded, for the Author and Finisher of our faith never changes.

Always the same! It is this that gives such value to the Gospels in which our Lord's history is told. It is this that makes the gospel so excellent and precious. We do not bid you depend on anything less than the tried cornerstone, the fountain whose water shall never fail—the city of refuge whose walls shall never be broken down—the sure Rock of Ages. Churches may decay and perish; riches may make themselves wings and fly away; but he that builds his happiness on Christ crucified and union with Him by faith, that man is standing on a foundation that shall never be moved, and will know something of true peace. ■



# I WANTED ANSWERS... AND I FOUND THEM IN THE NEW TESTAMENT



**W**hat is the real meaning of life? Where will I go when I die? Will anything ever fill this emptiness inside me?

*Sooner or later, everyone faces these questions.*

For Jeff, it was sooner. Jeff was only 17 years old and full of the hurts and frustrations of adolescence. He listened to friends and sought fulfillment as they did—in worldly terms. But the emptiness remained, no matter what he tried.

Then one Sunday a cousin invited Jeff to attend church with him. As they walked in the door, Jeff was handed a *gift of the New Testament*. He didn't realize it at that exact moment, but that Book would change everything for him.

*The answers to his questions were there—in God's Words.*

Jeff wrote to the American Bible Society to tell us how the New Testament changed his life, answered his questions—beginning on that Sunday 15 years ago. He said:

"When I went home, I just couldn't put my New Testament down...Every time I read it, I felt the Holy Spirit drawing me to Jesus and my desire to read it would increase. Everything that I read in that Book seemed to answer the many questions in my mind. I got down on my knees and asked Jesus to take care of my life and He did!"

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## LU Spotlight

### A Counselor for Life

Dreams really do come true. When Melanie Lockard saw the film *A Matter of Choice* at TRBC, she determined to become a pro-life counselor.

"I wanted to talk to girls facing unwanted pregnancies, and I wanted to be able to help them."

Melanie graduated from LU in 1982, and continued her education in the master of counseling program. Today she is staff counselor for the

Liberty Godparent Ministry in Lynchburg.

"Before I completed my master's degree, I was a houseparent for adolescent girls facing crisis pregnancies. But through experience, I learned that being a houseparent and being a counselor are two different roles. The girls need an authority figure when it comes to counseling; a houseparent is more on a friendship basis."

As a crisis intervention counselor, Melanie meets with her clients weekly. She offers guidance to help them



deal with the past and face the future. In addition, she counsels with their parents to help

them do the same. She is also involved in group counseling, where members of the group interact to share common feelings and thoughts. "They call me the referee," Melanie said.

She awards credit to the counseling professors at LU for the realization of her dream. "I really believe in that school. It taught me not to be satisfied with mediocre Christianity. If it's Christian, it ought to be better. The professors at Liberty, especially Dr. Ron Hawkins, helped me specialize my education, so I would better know how to counsel adolescents. I encourage people who have their degree in psychology to get their master's in counseling. There's so much they can do."

The most challenging part of Melanie's job is getting other Christians to see the need to start crisis intervention counseling programs. She travels across the country to train church staff who have taken the initiative.

In addition to her career, Melanie is a full-time wife and mother. She is married to Bill Lockard, advertising agent for *Fundamentalist Journal*. Bill also graduated from Liberty University and is pursuing his master of religious education. They have two daughters, Amber, 23 months, and Lori Beth, 8 months. When possible the girls travel with their mother.

## Worthington

### An All-Time Favorite

At the Minnesota Twins Silver Anniversary, Al Worthington made a hit with the fans. They voted him the all-time team relief pitcher. Worthington's Minnesota connections date back to 1950, when he pitched semi-pro ball. He was relief pitcher for the Twins from 1964 to 1969, saving 21 games during the Twins' 1965 World Series season.

Worthington came to Liberty in 1973 as baseball coach, and now he is LU athletic director, heading 10 men's and 5 women's teams. Two LU players, Sid Bream of the Pittsburgh Pirates and Lee Guetterman of the Seattle Mariners, turned pro under his

coaching. His baseball teams had a record of 343-191-1 over 13 seasons and finished fifth three times at the NAIA World Series. All of LU's athletic teams, except football, are preparing for Division 1-A by the 1988-89 school year. Football will be 1-AA that year.

In an interview with the *Minneapolis Star and Tribune*, Worthington said, "Recruiting isn't a problem. Students from all 50 states and 34 countries attend Liberty. A lot of people would love my job. You know what these boys call me? 'Sir. Yes sir.' We don't have to explain why we're doing everything here. They want to come here."

Worthington became a Christian in 1958 while attending a Billy Graham crusade. His faith was tested while pitching for the Chicago White Sox. He disagreed when a

hired spy with binoculars stole opposing catchers' signals to pitchers, and then alerted White Sox hitters. Worthington confronted both the owner and manager. After no action was taken, he refused to play for the Sox. That's what makes an all-time favorite.

## Calendar

### November

1-2—LU College for a Weekend

13-15—LU Drama department presents

"Romeo and Juliet"

20-22—"Romeo and Juliet"

25—December 3

—Thanksgiving break

### December

12-14—Living Christmas Tree, TRBC



Photo by Minneapolis Star and Tribune

At the Twins' Silver Anniversary, Al Worthington (far right) received a plaque as an all-time team member.



## “ 'Round Again to Christmas”

### TRBC's Living Christmas Tree

Thomas Road Baptist Church's 1986 Living Christmas Tree, December 12-14, will feature sacred and secular Christmas carols from the past. New visual concepts cast puppets in featured roles.

The 300-member cast and crew includes the OTGH choir and orchestra, the Sounds of Liberty, the LU Chamber Choir, the Branches, and soloists Don Norman, Mack Evans,

Robbie Hiner, Mark Lowry, and Kendra Cook.

David Randlett is general director; Mark Lowry dialogue/scriptwriter; Ray Locy conducts the orchestra.

Five performances are scheduled to accommodate the many out-of-town and local guests: Friday, December 12, 7:00 p.m.; Saturday, December 13, 2:00 and 7:00 p.m.; and Sunday, December 14, 2:00 and 6:00 p.m.



## Looking Back... 1956

### Broadcasting the "Old-Time Gospel Hour"

The initial broadcasts of the "Old-Time Gospel Hour" began in July 1956 with a daily 30-minute devotional service on radio at 6:30 a.m. That year airtime cost \$7 per half-hour, for a weekly cost of \$49. The same amount of time on television cost \$90.

Using records by singers like Jack Holcomb, Dr. Falwell presented the gospel in the manner of the "Old Fashioned Revival Hour," with Charles

E. Fuller, a program he had listened to in childhood. In December 1956 Dr. Falwell began to televise the "Old-Time Gospel Hour." In those days the program was prepared live at Lynchburg's WSET-TV (then WLVA-TV) from 5:30 to 6:00 p.m. on Sundays.

In 1962 WSLV-TV in Roanoke became the new setting for the taping of the "Old-Time Gospel Hour." By the next year, the broadcast tapes were aired in Richmond, Virginia, and Bluefield, West Virginia.

With a desire to break away from the studio format, the church purchased black-and-white cameras from a Roanoke station in 1968, and the program developed its



## Children of the Kingdom

"Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10:14). The Lynchburg Christian Academy Preschool/Day-Care Center opened its doors

of ministry in August 1985. The staff consists of trained Christian people who love the Lord and have a genuine love for children.

The center at Thomas Road Baptist Church cares for children ages 2-and-a-half through 5 during the day, and for children through age 12 before and after school. Approximately 30 children in the first through fifth grades attend the center after school; another 30 or more 4- and 5-year-olds stay at the center in the afternoon; and around 40 preschool-age children participate in the "Early Learning Center" program between 8:30 a.m. and 12:30 p.m.

This ministry is more than just a baby-sitter. Dedicated staff members take each child's developmental process into consideration when implementing the experience-based curriculum. Learning centers and activities are appropriate to each age level. The curriculum helps each child develop interpersonal relationships, strengthen gross motor skills, thinking skills, and verbal communication skills.

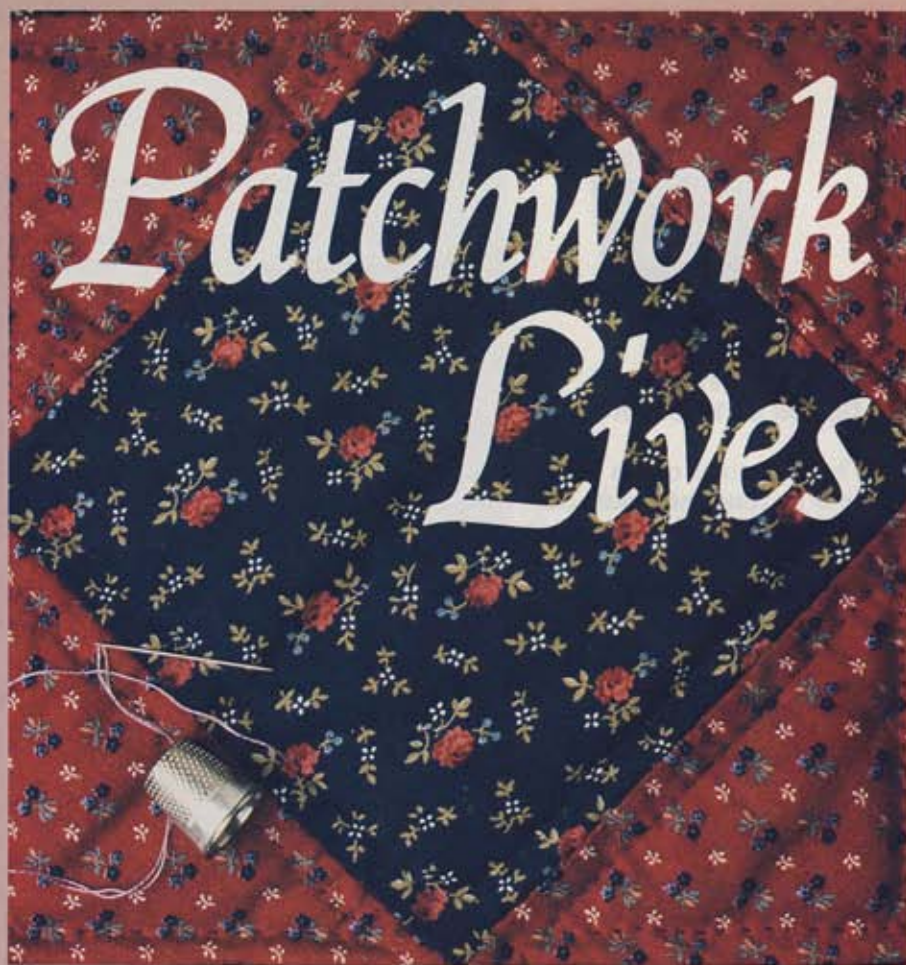


With the support of the first Faith Partners in 1968, over a dozen cities began receiving the program. This number quickly increased, and by 1972 the total number of stations reached 200.









by Cheryl Forbes

"Life is not, for most of us, a pageant of splendor but is made up of many small things, rather like an old-fashioned piecework quilt." As anyone who has made a patchwork quilt knows, it takes years to gather the scraps and leftovers, then painstakingly and patiently piece the scraps together into a beautiful, imaginative pattern. A finished patchwork quilt is not only beautiful but also useful—warm, comforting, inviting—a good image for what our relationships should be and how imagination functions. Each of us is made up of scraps that did not quite fit the garment at the time. We leave the leftovers everywhere—in the attic, the closet, under the bed, tucked away on a shelf. It often takes another person to discover them, puzzled as to why such beautiful fabric was left to molder. The whole can become much more than the sum of its parts when we stitch with imagination. Mismatched colors, ragged edges like disparate pieces

of several jigsaw puzzles, patterns that make no sense at first sight, can all blend together when pieced as a quilt. Our patchwork lives may take years to finish, but that is part of the wonder and joy of living.

A quilt cannot make itself; nor can we make ourselves. Contrary to what modern psychiatry tells us, becoming ourselves is something we needn't worry about. Our business is not to discover ourselves, but God and others. It is other people's business to discover us. We need spouse, friends, and acquaintances whose imaginations show us what we can become; God working through them to make of us a one-of-a-kind patchwork quilt. We are in good hands. And, of course, our hands will be too busy piecing together a quilt for someone else to interfere with the stitchers working on ours.

■ Adapted from *Imagination: Embracing a Theology of Wonder* by Cheryl Forbes, copyright 1986, Multnomah Press, Portland, Oregon 97266. Used by permission.





## THE CASE AGAINST PORNOGRAPHY by Donald E. Wildmon

The back cover of this book warns that it is for concerned adults only. The operative word in this statement is *concerned*. *The Case Against Pornography* contains truth that many of us would rather not know. It involves a lifestyle and

worldview that Christians find repugnant, yet it is imperative for believers to know the facts concerning pornography. Long ago Patrick Henry, in his famous "Liberty or Death" speech, stated: "We are apt to shut our eyes against a painful truth, and listen to the song of the siren until she transforms us into beasts. Is this the part of wise men.... For my part, whatever anguish of spirit it may cost, I am willing to know the whole truth; to know the worst and to provide for it."

Without being explicitly vulgar, Don Wildmon has let the reader know the worst in order for him to provide for it. Many people conceptualize pornography as an airbrushed centerfold in a men's

magazine—a woman nude from the waist up and possibly not even facing the camera. In 1970 when the Presidential Commission whitewashed the pornography issue, that was indeed the case, but that is no longer true. "Whatever sexual aberration the mind of man can conceive is now available in the area of pornography." And 75 to 90 percent of this "adult" fare eventually finds its way into the hands of children! What will happen to a society whose children learn their views about human sexuality from this type of filth?

Some of the strongest facets of this book are the chapters contributed by certain professionals. One is by Dr. Victor Cline from the psychology department at the University of Utah. Dr. Cline cites irrefutable evidence linking pornography with rape and other violence against women. The common rape myth in pornography tells the reader that women will say that they do not wish to be raped, but that once the rape has begun, they actually enjoy it. "This is perceived as creating a cultural climate in which a rapist feels he is merely giving in to a normal urge and a woman is encouraged to believe that sexual masochism is healthy liberated fun." Dr. Cline's studies have shown that people who are consistently exposed to this type of stimulus will be stimulated, instructed in the performance of the act, desensitized of any inhibitions about the act, and will be increasingly likely to perform that act.

Dr. Elizabeth Holland, a Memphis pediatrician, often sees the victims of pornography in her practice. She treats children who have been sexually exploited by people who feed on pornography. Conservative estimates say that somewhere in the United States a child is sexually abused every two minutes, and there is increasing proof that this abuse is fueled by pornography. "A Los Angeles police department investigation studied over 40 child molestation cases during a five-month period and interviewed more than 100 victims and suspects. Pornography was found to be present in every case."

This is just a partial listing of the bad news presented in this book, but it contains good news as well. Wildmon offers the following chapters, "What Can We Do?" "How to Start a Local Antipornog-

### An excerpt from THE CASE AGAINST PORNOGRAPHY

Edna Buchanan, a staff writer for the *Miami Herald*, wrote an article concerning the Pillow Case Rapist, a person who committed a number of rapes in her area. Scientists at the FBI Academy in Quantico, Virginia, at the request of Metro police, studied the rapes and prepared a five-page psychological profile of the rapist. Among the characteristics which the scientists listed for the rapist was this one: "He collected *Playboy*, then *Penthouse* magazines... and dreamed of rape. Then he slipped over the threshold of fantasy into the reality of sexual assault."

But still those who produce and sell pornography tell us that their publications and movies do not cause people to commit the acts they see. They say that magazines such as *Playboy* and *Penthouse* are harmless.

In another study, the FBI's most ambitious attempt to create a profile of a sex killer, found that such men who kill—and kill again—often cannot tell the difference between reality and fantasy, even when they are committing murder.



FBI interviews with 36 convicted sex killers—including many serial murders—reveal that virtually all of them have long-standing fantasies of murder that are "as real to them as their acts of murder."

The FBI report said that the 36 killers were usually Caucasian and eldest sons who grew up in homes where alcohol abuse was a big problem. Most of the offenders "did not have a satisfactory relationship with their fathers." In addition, the report said that 81 percent of the sex killers reported their biggest sexual interest was in reading pornographic materials....

The coast-to-coast interviews with the jailed killers, who were not identified, were part of an FBI effort to develop a psychological profile of sex murderers in an effort to track down future killers faster.



raphy Group," and "Model Obscenity Statute" with which every concerned person should be familiar. The good news, as reported by the latest Attorney General's Commission on Pornography, is that this smut can be eradicated from our land if every concerned citizen becomes involved. Begin by reading this book. Then call and write to the White House, the Attorney General, your two senators, and congressman. Demand that the recommendations of the commission be enacted. And follow the other strategies delineated in this book as well. If we do these things, perhaps the next time Dr. Holland holds in her lap an abused child who asks, "Why did this happen to me?" she won't have to answer, "Because good men and good women and good ministers sat back and did nothing!" (Victor Books, 1986, 204 pp., \$6.95) **Daryl W. Pitts**

## BOOKNOTES

### LIVING ON THE RAGGED EDGE Coming to Terms with Reality by Charles Swindoll

In pursuit of a dream? A promotion, a raise, a degree, a house, a husband? Solomon wrote a book about his pursuit of happiness. He was the wisest, richest man who ever lived—and a preacher too. Yet, after trying everything "under the sun," he concluded that "all is vanity." Charles Swindoll calls it "living on the ragged edge, coming to terms with reality."

Writing in a conversational manner, Swindoll unearths the gems of Ecclesiastes which lie buried in the poetic text. He applies Solomon's analogy of life to dreams that lose their luster—a sour vacation, a marriage on the rocks, a nightmare of a job, and on and on. Through personal experiences, humor, and carefully interjected book excerpts, Swindoll compels the reader to study his applications and move from the "ragged edge of living" to the central being of Christ. (Word Books, 1985, 376 pp., \$12.95) **Martha Harper**

### WHAT EVERY PASTOR'S WIFE SHOULD KNOW by Ruthe White

Written from many years of experience as a pastor's wife, and the

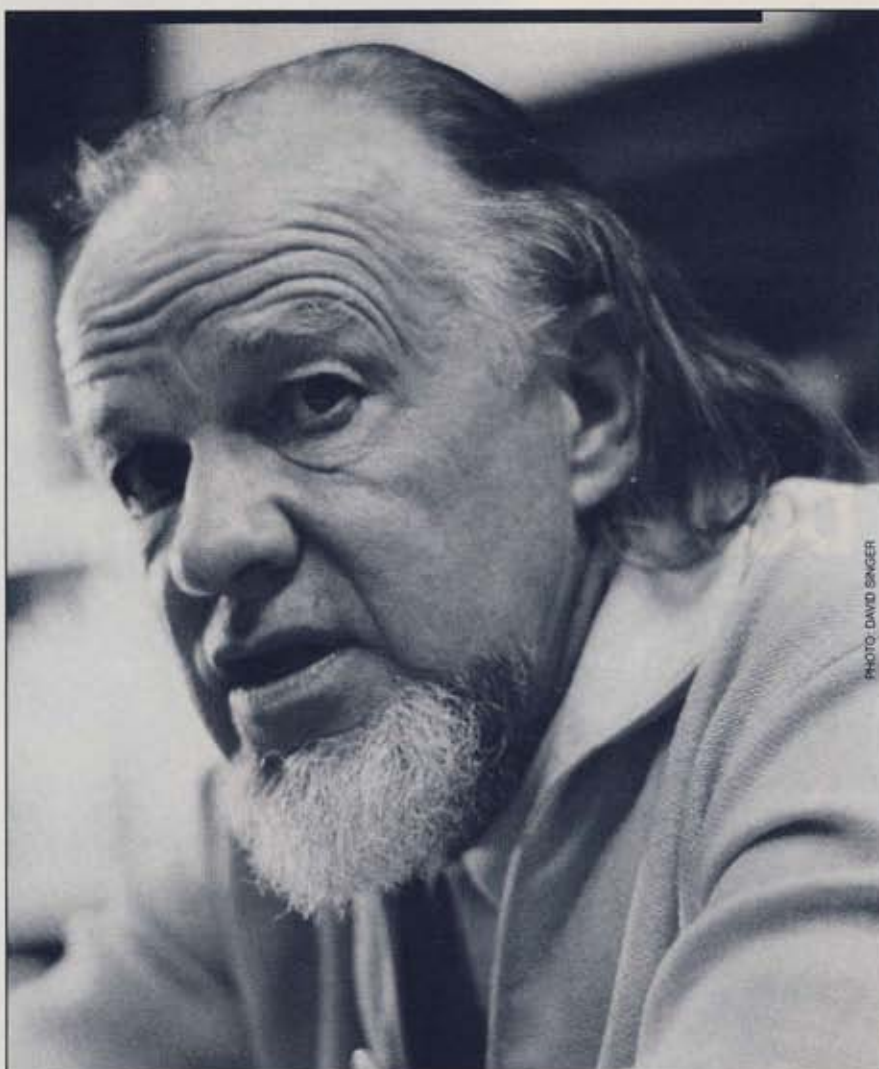


PHOTO: DAVID SINGER

## "Schaeffer says"

For a time, those

were argument-ending words. They amounted to "the last word in human wisdom," says J.I. Packer in his Foreword to this analysis of Francis Schaeffer's place in the future of Evangelical Christianity.

But that time was nearly a generation ago. Schaeffer himself is gone, and the question being asked now is whether he was a prophet just for his own time—or for all time.

This collection of 10 essays—dealing with Schaeffer's system of thought, apologetic method, and views on philosophy, theology, ethics and culture—will surely not be the final answer to that question. But, equally surely, it is a significant and revealing contribution.

Gordon R. Lewis, Clark H. Pinnock, Richard V. Pierard, Ronald A. Wells, Ronald W. Ruesegger, Forrest Baird, Harold M. Best, Dennis Hollinger and James B. Hurley pay tribute where they

feel tribute is due and

take issue where issue is called for. "Likely to make Schaeffer part of an ongoing debate, rather than allowing him to be either ignored or idolized."

—Arthur F. Holmes

"A very fair, judicious, and generous assessment of Schaeffer as a Christian thinker, apologist and polemicist."

—Colin Brown

### REFLECTIONS ON FRANCIS SCHAEFFER

Ronald W. Ruesegger,  
Editor

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results of a questionnaire sent to many women in the same or similar positions, this book covers numerous problems. Some are encountered only by women who live in parsonages, or are moved frequently by their denominations, or are expected to have the theological expertise of their husbands.

Many women whose husbands are in full-time Christian service feel ill-prepared for the challenges they meet. This book is a guide to such practical things as ethics and hospitality, and includes helps for involvement in church

activities. The author even provides a few recipes to serve 100 people!

Using the "Growth Plan" and suggested reading list at the end of each chapter, a woman can assess her role, taking a serious look at her relationship to God, to her husband, and to their calling.

While every suggestion may not fit every situation, any wife can benefit from reading this book if she wants to enhance her service for the Lord as the minister's loving helpmeet. (Tyndale House, 1986, 185 pp., \$5.95) **Lorna Dobson**

## TWO FRIENDS IN LOVE

by Ed and Carol Neuenschwander

*Two Friends in Love* is an unusual book that feels as though it was written by two people. The Neuenschwanders reflect on years of their own growth in marriage and the successes and failures they have shared as their friends' marriages grew, succeeded, and failed.

This personal book deals with the importance of commitment; marriage-modeling; making spirit-led, unselfish choices; and accepting responsibility for living within the parameters of the marriage vow.

As with many books published by Multnomah, *Two Friends in Love* can be used as a devotional, a study guide, and as homework in a young married class. This book is worth the money and the time to read it. It is especially suited for married couples in their early years of growth together. (Multnomah Press, 1986, 194 pp., \$6.95) **David R. Miller**

## NOW THAT I BELIEVE

by Robert A. Cook

Not a quick guide to spiritual maturity, but a practical book for new Christians, this book tells a new convert what happens in the New Birth experience. Written in lay terminology, it outlines the assurance one can have in this lasting, joyful relationship with the Lord. Chapters answer questions on temptation, Bible-reading, and prayer, and offer guidelines for daily living. It is full of Scriptures that should be digested by every member of the family of God. This would be a thoughtful gift for anyone, teenager or older, who is a "babe in Christ." (Moody Press, 1986, 112 pp., \$2.95) **L.D.**

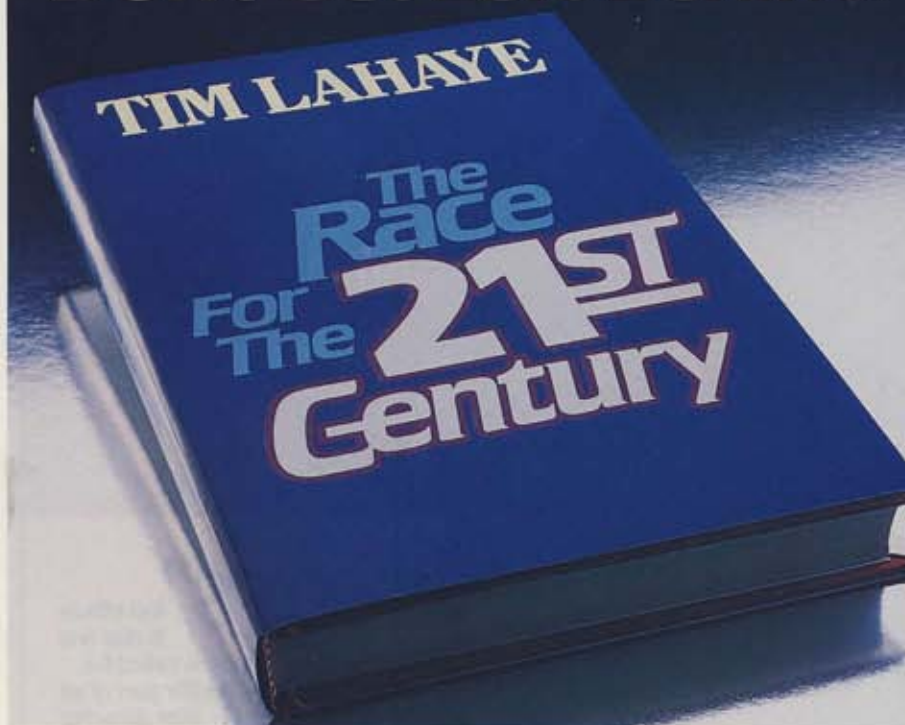
## RECORD REVIEW

### PRAISE HIM NOW

by Kelly Nelon Thompson

Kelly is an excellent singer. She is probably known for her music with the Rex Nelon Singers, but this record will show her unique ability not only to sing with a group, but also as a soloist. Some of the music is rather contemporary, but will prove to be a blessing to gospel music lovers. (Word Records, \$9.95) **Don Norman**

# Don't Get Left Behind



Our world is changing faster today than at any other time in history. From microchips to Star Wars. From communications to genetics.

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## You Can Get Your Prayers Answered

by Tom Wallace

Any believer can talk to God and get results. There is no magic formula or secret code. The Bible simply says, "Ask." Great men of prayer, such as George Mueller and R.A. Torrey, were not God's pets with some "in" that the rest of us do not have. They simply followed some basic requirements given in the Bible for getting what they wanted from God.

To get our prayers answered, **we must first get into a right relationship with Christ and His Word.** Jesus said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). Abiding in Christ means full surrender of heart, spirit, and body. The abiding believer must continually feed upon the Scriptures and be occupied with a deep desire to know more of God's Word.

**We must pray according to His will.** "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that

we desired of him" (1 John 5:14-15). Anything within the framework of God's will can be secured by praying for it. We must be careful lest we be led astray from God's will by personal desires. Every experience must be tested and analyzed to make sure of His will in the matter.

**We must allow the Holy Spirit to assist us in our praying.** "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26). The Holy Spirit is our wonderful Friend and Helper. We must be conscious of His help and allow Him to impress us with the right things for which to pray.

**We are to pray with a proper motive.** "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:3). We are not to look upon God as a big welfare department doling out assistance like a federal giveaway program. He is our heavenly Father giving all that we request to help us serve Him better. If I am working only for me, my prayer will not get far; but if I need something for the work's sake, He is willing to supply that.

**We must also ask in faith.** Faith comes easily when we abide in Him and His Word abides in us. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord" (James

1:5-7). Believing God's promises and developing a trust and confidence in them is essential. When we meet God's conditions, we can pray and believe that our prayers will be answered.

**We are to confess all known sin.** "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18). So many times the channel to God's throne of grace is blocked by some stubborn will or spirit. When we are sincere the Lord will call to our attention the hindrance to prayer and we can confess it and be forgiven.

**We need to realize that God is waiting for our prayer.** "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3). He delights to hear and answer prayer. We can get answers to our prayers. What a thrilling and wonderful opportunity He has given us!

■ **Tom Wallace** is pastor of Beth-Haven Baptist Church in Louisville, Kentucky.

## Sermon Outline

**The Model Prayer**  
Luke 11:2-4

- A. The Right Relationship (2a)
- B. The Right Attitude (2b)
- C. The Right Priorities (3)
- D. The Right Spirit (4)

## Word Study

**Hagiazō** (*hallow*) has particular significance for temple worship. The essential idea is that of "separation." In the Bible a cluster

of terms are associated with God and with man's relationship to Him—holy, sanctify, hallow, consecrate, and so forth. As they are associated with God they represent the opposite of "common." God is utterly unique and glorious. Such glory cannot be improved upon or "magnified." It can only be humbly acknowledged (*hallowed*). Believers are called "saints" (*sanctified ones*) because they are separated unto God for His holy service. They too are holy both "as" and "because" He is holy.

## Churches That Ignite Revival, Part 2

How does a church lose its flame? Perhaps it is like Israel conquering the promised land. As long as the enemy was there, they had to rally to the sound of battle, equip themselves like men, and conquer the enemy. Once they had the victory, they settled down and enjoyed the milk and honey of the promised land.

When Alexander the Great had no more worlds to conquer, he sat down and cried. When a pastor has no more worlds to conquer, who should do the weeping?

People are always searching for the biggest and the best. Once buses brought thousands to church. Then television reached millions. What is the next technique? The next number?

For a church to stay on the cutting edge, year after year, it must either constantly sharpen its edges, or come up



with a new tool. Everyone knows that razor blades wear out, lawn mowers need constant sharpening, and every knife gets dull with use. Perhaps these churches were "hot" because they found, developed, and used the latest, most effective tools to reach people for Jesus Christ. Using tools is not wrong, but remember, tools are not permanent. Tools lose their effectiveness when times change. Principles are eternal, and principles are absolute. The church must never give up or change its principle of teaching people, winning souls, or discipling new Christians.

Some tools are no longer in great need, as the tools to shoe horses or an ice pick. In the church, some of yesterday's tools are not as greatly used as in the past. For example, 50 years ago Vacation Bible School was one of the hottest techniques. Every church in town had one. People were reached for Christ, children were taught the Word of God, and churches were revitalized through their ministry. Some old programs like VBS still have a place, but they are not our priority. The same can be said for Sunday school busing. Though it does not have the red-hot credibility it once had, it still has a place in church evangelism.

God seems to anoint a method that is effective for a generation or a decade. When times change, a new tool is needed to reach the next generation. Experts who study revival tell us a revival tends to last only four years and then begins to cool.

There seems to be a correlation between "hot" churches and "anointed" methods. Use the methods while they work, to win souls, to build churches, and to disciple believers. But when

times change, and the people we are trying to reach are no longer responsive to our tools, we must be quick to find a new tool to get the job done.

■ Elmer Towns

## Transforming Death Row into Life Row

When George Gaines answers the phone at his California home, he always says, "Jesus loves you" in his youthful voice. But he'll be the first to say, "I'm 72 but look 92." Don't let his crooked back, his cane, or his cataracts fool you. God has



Photo courtesy of the Los Angeles Times

chosen this crippled, yet energetic man and his wife of 51 years, Ann, for a ministry that has completely altered their retirement years, but more importantly, given hope to those condemned on America's death rows.

While living in Florida and recuperating from a series of hospitalizations, George walked out to the beach late one afternoon. He took with him a copy of *Loving God*. After reading the first chapter, he says, "God told me to write to every

prisoner on death row." Less than an hour later, he came back up the sandy path wondering what Ann would say about the plan.

"Well, do it," Ann said.

That week, he wrote Florida Governor Bob Graham and Senator Paula Hawkins, only to learn that death row inmates' names are never released to the public. But within a month, a list of all 260 of Florida's condemned prisoners arrived in the mail. "I'm still stumped over that one," George says. "God only knows how those addresses got here." Since moving to Southern California, George and Ann work out of their converted laundry room, among duplicators and hundreds of blank cassette tapes, bringing their "Life Row

Ministry" to the 1,500 death row inmates in 37 states. George and Ann correspond regularly with 350 prisoners, sometimes receiving 30 letters a day.

Because every letter is answered within 24 hours, plans and special occasions can sometimes go awry. On the Gaines's 50th wedding anniversary, George spent 16 hours writing letters, with only periodic rests for his arthritic hand.

The message? Always friendship and the gospel.

Because most prisoners on death row are disowned or forgotten by their families, "they adopt us and we adopt them," George says. Lowering his voice, he adds, "I know these are friends we may never meet."

To strengthen this bond, the Gaineses publish a Life Row "family album" at least once a year. The small booklet includes letters and pictures from the Gaines's own photo album. Several Life Row prisoners send in their own letters, testimonies, and photographs. One Louisiana prisoner told the Gaineses they were his best friends. "No people in my life have been so special to my heart," he wrote. "And the silver lining in this dark cloud is getting closer to our dear Lord, which makes all this worth it."

Ann and George have always helped the less fortunate. As an evangelist in the Nazarene Church, George, always with Ann's help, assisted in building an orphanage and a home for displaced women, and ministered to Navy servicemen during World War II. He then traveled for Youth for Christ for 22 years until ill health forced him into a less active career in radio evangelism.

George says, "I've never had so much fun. It's hard work, but rewarding. I'm disabled, but with God's help, we send out more than 8,000 pieces of mail a year. When I'm reading a letter from a man condemned to die, it helps me forget my pain. I may not feel so good, but I always feel good about what I'm doing."

■ Anne Rood. Adapted by permission from *Jubilee* (Jan. 1986). Copyright 1986 by Prison Fellowship.



## Missions News

**Haiti: After the Revolution, Slow Hopeful Change.** "Every day is an adventure featuring violence, riots, mob action, crime, unrest, and endless discussion." Missionary Wallace Turnbull continues this summation of everyday life in Haiti by saying, "Since the Duvalier dictator family was ousted in February, the political picture has become more unclear and complicated. The Army, which is the provisional government, is divided. Communist leaders are active. More than 200 candidates await the election to be held in November 1987."



The political and economic dilemma in Haiti has become a matter of concern for both the people of Haiti and missionaries serving there. Neither the interim government or Haitians in general are antagonistic toward missionaries and other Americans. However, Charles Nichols, the Field Administrator for Baptist Mid-Missions, stated that missionaries do need to exercise caution, as frequent roadblocks, strikes, and demonstrations disrupt daily routines, restricting free access to do work effectively.

As a result of extensive looting during and after the February revolution, and

regular protest demonstrations, the Haitian economy is suffering. Hunger threatens remote villages, where floods have washed out roads, as well as the capital of Port-au-Prince, as roadblocks have slowed delivery of food from the countryside. Erich Bridges, reporting for the Foreign Mission Board of the Southern Baptist Convention states, "Hunger is nothing new in Haiti, the poorest nation in the Western Hemisphere. But it could become much worse if normal commerce doesn't resume soon." The United Nations Disaster Relief Organization has declared that Haiti is in a "state of extreme need."

While the turmoil has caused difficulties for missionaries, Turnbull said, "In spite of anarchy in the country...we continue to work unhampered." The situation has even benefited some missions outreach, according to Ron Frey with Missionary Aviation Fellowship. He states that MAF now has the opportunity to open old air strips closed for political reasons. Many of these strips are located where there are no roads, thus enabling access for missions relief and gospel outreaches.

There are positive and negative factors ahead for Haiti. Many middle-class professionals who fled during Duvalier's reign are beginning to return. The announcement of coming elections apparently forestalled a rumored attempt to search out and kill remaining members of the Tonton Macoutes, Duvalier's corrupt secret police. While the coming elections seem to promise hope, having over 200 presidential candidates will cause intense confusion in a country more than 85 percent illiterate. Past elections are no guide, as there has been only one legal

political party, and one candidate per office.

Change will come, but positive, lasting change will come only as the people of Haiti change. As Turnbull stated, "Change must come, however, we know that it must come from within as 'old things pass away and all things become new.'"

### ■ Howard Erickson

**The Christian Endowment Fund**, founded in 1980, sends Bibles and Christian literature—free of charge—throughout the world to anyone who requests the material.

The foundation operates through donations of time, money, and Bibles—new or used. According to President F. Ray Dorman, CEF has placed 397,362 Bibles in the hands of people in 13 African Nations. To help in this ongoing effort, contact the Christian Endowment Fund, P.O. Box 7111A, Orlando, Florida 32854-0111 or (305) 843-9673.

Joni Eareckson Tada, President of Joni and Friends, a Christian ministry to



Joni Eareckson Tada heads a growing Christian ministry to disabled people.

disabled people, has announced the formation of **Operation Sound**, a ministry outreach specifically

geared to the unique needs of the deaf.

The new ministry, based at the Joni and Friends headquarters in the Los Angeles area, is headed by Sue Thomas, herself profoundly deaf since infancy. "My burden is for those 250 million people who will never hear [the gospel] unless someone stands before them with the Good News," says Thomas. "We are out to break the sound barrier that has kept the deaf in such total isolation from the Word of God."

Tada points out that "Sound" is an acronym for "Strategic Operations for Unreached Needs of the Deaf." The goal of Operation Sound is to provide motivation and materials to churches in this country and to mission groups worldwide.

## Church News



Billy Vick Bartlett accepts a new call.

**Billy Vick Bartlett** has resigned as chairman of the Department of History at Baptist Bible College in Springfield, Missouri, to accept the pastorate of Toledo Baptist Temple in Toledo, Ohio. He began his new position July 27, succeeding Ed Holland, who moved to Pompano Beach, Florida, to minister at Pompano Baptist Temple.



# Charles Hughes

## Spared for a Purpose

by Angela Elwell Hunt

I remember the night well—March 17, 1978. We, the Liberty Baptist College Chorale, were singing at a church in Michigan. Dr. Falwell flew in from Lynchburg and brought us the shocking news. Four Liberty students had been traveling on an icy interstate in Pennsylvania. Their van had gone out of control, and a tractor-trailer truck had collided broadside into their vehicle. The van had crumpled like a tin can. All four students were in the hospital. One, Charles Hughes, was at the point of death.

In the next few weeks Dave Musselman, Mark Lowry, and their driver were released from the hospital, but Charles remained in a coma. When we were away from school singing in rallies, Dr. Falwell often met with us before the evening service to pray with us and give us a report on Charles. "The doctors keep asking his parents and his wife for his organs," Dr. Falwell told us. "Charles is a breath away from death, but his family refuses to give up."

Everyone continued to pray for Charles. The student body prayed, the television audience of the "Old-Time Gospel Hour" prayed, the members of Thomas Road Baptist Church prayed. Finally, 10 weeks after the accident, Charles Hughes woke up and began to live again.

Charles had a second chance at life. His first chance came when he was eight years old and living in an orphanage. "A wonderful Baptist preacher came to the orphanage one day and took me home for Christmas dinner. He explained that God loved me—and I didn't know that anyone loved me. He said I could accept Him as my Saviour. Later that Baptist preacher asked me if I wanted to become his son."

Charles was grateful for his new Christian home. He was thrilled when his father went into full-time evangelism and later to the mission field. He spent two of his teenage years on the mission field in South Africa. He returned to the



United States at age 17 to enroll in Lynchburg Christian Academy.

During his senior year in high school Charles realized that God wanted him to preach. He had always been interested in speechmaking, and he won the Southern Baptist Convention Youth Speaker's Tournament with a speech titled "A Man for Others."

"God used my own speech to call me to preach," recalls Charles. "I surrendered to preach, and in my first meeting in Marion, Virginia, over 100 people were saved."

While in college and for three of the years he attended seminary, Charles Hughes preached every Sunday. He traveled with Dr. Falwell in the 1976 "I Love America" rallies and spoke in civic centers in over 300 cities. After the bicentennial emphasis Charles Hughes joined with pianist Dave Musselman and singer Mark Lowry to form the "Jerry Falwell Evangelistic Association." The three ministered across the country while finishing seminary.

***"He was as close to dying as any man can be and yet survive."***

They were on their way to a Word of Life basketball marathon when they were nearly killed on the icy roads of Pennsylvania. For Charles Hughes, life changed overnight. He had gone to sleep in the van with every prospect of strength and health. He awoke 10 weeks later with only a meager chance for survival.

Charles remained in the hospital for months. The enthusiastic speech major found that he had to learn how to talk again. "I'm still not what I used to be," he admits. He was plagued by a short-term memory, but doctors were amazed that the young man had survived at all. One of his doctors said, "Charles Hughes was as close to dying as any man can be and yet survive. His recovery was nothing short of miraculous."

After his recovery, Charles and his wife, Kathy, moved to Florida, where they started two churches. Charles then accepted a position as director of the Jolly Sixties, and visitation pastor at Temple Baptist Church in Titusville, Florida. He now feels God calling him into full-time evangelism.

God had planned special blessings in Florida for the Hughes family. Charles and Kathy were thrilled to adopt two daughters, now 6 and 4, and last June Kathy gave birth to Rebecca.

What is his greatest challenge? "It has been seven years since the wreck, but people still question my health. I suppose they can't understand how a fellow who was almost dead can now be preaching. The greatest challenge is getting people to believe that I am here, ready and willing to preach."

"The greatest sermon I have ever heard," says Charles, "is one by my father titled 'No Broken Bones.' It is about the message of the Cross, and the lost world needs to hear it." Charles Hughes is anxious to carry that message to the world, and the message of the crucified life to Christians.

■ Charles Hughes can be reached at 3255 Kilbee Street, Mims, Florida 32754, or call (305) 267-5118.



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## Why Some Women Are So Unhappy in Marriage

by Tim and Beverly LaHaye

A recent national survey indicated that "50 percent of America's married women would not marry their husbands if they had the chance to do it over again." That is a frightening statistic! Particularly when compared to the results of a similar survey among married men. Surprisingly, "72 percent of the married men surveyed indicated they would marry the same woman all over again if they had the chance."

One thing to be learned from these two surveys is that men are obviously happier with their wives than women are with their husbands. Could that be a product of our times?

Before you jump to the conclusion that this is all a result of the women's movement or "feminism," we should compare these two surveys with still another. In the third survey, women were polled who claim that their husbands regularly help them around the house. A startling "82 percent indicated they would marry their *same*

*partner* if given the opportunity to choose again."

That confirms a growing conviction we have had for a long time, that one of the greatest sources of irritation among wives today, particularly those who work outside the home, is that they get too little help around the house.

Husband: let that be a lesson to you. If you really love her "as Christ loved the church," prove it! Help her where it means the most.

In all the years that we have been counseling troubled marriages we have never had a case where the wife left a husband that was good to her and sensitive to her needs. True love is not passive—it is active. ■

## New Beatitudes for Children

**B**lessed are the peace-makers, for they shall play joyfully all day long.

**B**lessed are they who do more than required, for their cup will run over with good.

**B**lessed are those who play safely and come home promptly, for they are both creative and responsible.

**B**lessed are they who tell the truth "no matter what," for they are honest and forgiven.

**B**lessed are those who are clean and bright, for they shall be especially huggable and kissable.

**B**lessed are those who eat gracefully, for they shall have fun and friends at parties.

**B**lessed are those who care for their possessions, for they show gratitude for good received.

**B**lessed are those who do their homework willingly and thoroughly, for they shall have wisdom for the future.

**B**lessed are they who go to bed cheerfully, for they rest sweetly in God's loving care.





**B**lessed are they who pursue the truth, for theirs is the kingdom of heaven right now.

■ Taken from *Six Weeks to Better Parenting* by Caryl Waller Krueger. Copyright 1980 by the author. Used by permission of Pelican Publishing Company.

## Brotherly Love

God is honest. He had His Scripture writers tell of the family problems the old heroes had. He records in detail the animosities between Cain and Abel, Esau and Jacob, Joseph and his 11 brothers, Absalom and Amnon.

Our siblings are our closest relatives physically; we have the same genes given us by our parents. A brother, the Bible says, "is born for adversity." This does not mean that we are to fight with each other. It means we are to stand beside each other in defense against each other's problems. Others may abandon us when they discover our

the other has a friend over to visit. Suddenly the brother or sister does not "measure up." Peter had that problem in Galatians 2. He was enjoying the company of the Gentiles of Antioch until the Jews of Jerusalem showed up. Peter immediately separated himself from the Gentiles. Paul scolded Peter, calling his actions "hypocrisy."

Although the Bible tells us of brothers' feuds, it also describes many cases of true brotherly love. James and John walked together as Jesus' disciples. Mary, Martha, and Lazarus certainly loved one another. At the supper in Bethany (John 12), Mary watched Jesus and Lazarus eat together. She was so overwhelmed with gratitude at Jesus' bringing Lazarus back to life that she anointed Jesus' feet with expensive oils and wiped them dry with her hair. There are many ways we can remind ourselves to maintain the bond of brotherly love.

- We can live the Golden Rule, treating them as we want to be treated.
- We can be sensitive to their needs and attempt to help them as they grow through stages that we may have already accomplished.
- We can encourage them to be the most that they can be.
- We can speak well of them to others, forgetting to tell their faults.
- We can remember not to take them for granted. We will not always have them to lean on and to love us.
- We can give them a hug or call them long distance to let them know we remember them and love them.
- We can pray for them.

Proverbs 17:17 says, "A friend loveth at all times, and a brother is born for adversity," meaning, "What are brothers for if not to share trouble?" And Hebrews 13:1 reminds us to "let brotherly love continue."

■ **Martha J. Beckman**

## A Good Thanksgiving



Said old gentleman Gay on a Thanksgiving Day:  
 "If you want a good time, then give something away."  
 So he sent a fat turkey to shoemaker Price,  
 And the shoemaker said: "What a big bird! How nice!  
 With such a good dinner before me I ought  
 To give Widow Lee the small chicken I bought."  
 "This fine chicken, oh, see!" said the sweet Widow Lee,  
 "And the kindness that sent it—how precious to me!  
 I'll give washwoman Biddy my big pumpkin pie."  
 "And, oh, sure," Biddy said, "'tis the queen o' all pies!  
 Just to look at its yellow face gladdens my eyes!  
 Now it's my turn, I think, and a sweet ginger cake  
 For the motherless Finnigan children I'll bake."  
 Cried the Finnigan children, Rose, Denny and Hugh:  
 "It smells sweet of spice, and we'll carry a slice  
 To little lame Jake, who has nothing that's nice."  
 "Oh, I thank you and thank you!" said little lame Jake;  
 "What a bootiful, bootiful, bootiful cake!  
 And oh, such a big slice! I'll save all the crumbs,  
 And give them to each little sparrow that comes."  
 And the sparrows, they twittered, as if they would say,  
 Like old gentleman Gay: "On a Thanksgiving Day,  
 If you want a good time, then give something away."

—Selected

faults. A sibling knows our faults and stands beside us anyway.

The Bible does not condone arguing, fighting among siblings. Some brothers and sisters may live together in amicable fashion until one or





## Reenlisting in the Spiritual Battlefield

I hope that you are not among the spiritually disabled. But what if you are? What can a person do if he has left the battlefield and is now languishing by the wayside?

There is hope. If you're on the casualty list and want to be "reactivated," I would suggest the following steps.

**1. Go to someone who is "pressing on" and ask for help.** Possibly that person would meet with you from time to time to encourage you, help you back on to your feet, and get you pointed in the right direction again.

**2. Ask that person to pray for you.** Remember, "The effectual fervent prayer of a righteous man availeth much" (James 5:16).

**3. Ask the Lord for strength and courage to begin again.** Remember, it's always too soon to quit—and it's never too late to begin again. God is far more interested in your getting back on track than you are; He will be right there to help. He is waiting for you to reach out, and His strong arm is ready to take hold and strengthen you.

**4. Get into the Word.** Remember the prayer of Jesus: "Sanctify them through thy truth: thy word is truth" (John 17:17). The Spirit of God can use the Bible to encourage, guide, strengthen, and motivate you to get out of the ditch, dust yourself off, and get back into the battle.

**5. Don't expect to be able to do too much too soon.** Your weakened "prayer legs" will not sup-

port a hearty, robust prayer life at first. Your capacity for the Word may have shrunk temporarily. You may be vulnerable to some temptation that will continue to plague you for a while. Don't be discouraged. Nothing of worth comes easy. Set your jaw and pledge, "By the grace of God I will come back!"

**6. Remember that you are a child of God and victory is rightfully yours.** Trust God to give it to you. Claim 1 Corinthians 15:57, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Yes, you may stumble and fall again. But don't just lie there! Paul spoke of being "cast down, but not destroyed" (2 Cor. 4:9). J.B. Phillips puts it, "We may be knocked down but we are never knocked out!" That, thank the Lord, is the heritage of every child of God.

■ Adapted from *Keeping Off the Casualty List* by Leroy Eims. Copyright 1986 by S.P. Publications. Used by permission.

## Family Bookshelf

**The House on the Rock** by Nick Butterworth and Mick Inkpen. Nick Butterworth and Mick Inkpen (that can't be their real names) teamed up for an entertaining series of children's books. Imported by Multnomah from England, *The House on the Rock* and other parable-based Bible stories imaginatively and simply communicate to preschoolers. (Multnomah Press, 1986, 25 pp., \$3.95) **Deborah Huff**

## An excerpt from The House on the Rock

by Nick Butterworth and Mick Inkpen

The rain pours down.  
The lightning flashes.  
The thunder booms.  
The water rushes  
through the house  
and splashes at his knees.



**Christian Home Videos.** The choices in videotape programming for home use have been steadily and rapidly expanding. Until recently Christian use of video technology has been mostly limited to inspirational and motivational tapes on a variety of topics relating to the Christian life. However, the selection of Christian programming has broadened as more and more Christian homes acquire VCRs.

Several different Christian filmmakers now produce or have available a variety of videos. Gospel Films has an attractive set of individual inspirational tapes, documentary series, and Christian dramatics. Titles include *Pilgrims Progress* (animated); Josh McDowell's *The Sexual Puzzle*; *Jesus of Nazareth*; Francis Schaeffer's series, *How Should We Then Live?* and *Whatever Happened to the Human Race?*; and *Talking to God*, utilizing puppets for children.

WORD videos includes tapes by Chuck Swindoll, James Dobson, and others, along with a variety of topics of Christian interest including a series visiting the Holy Land, music videos by popular Christian artists, and programs for children and teens.

Family Films Concordia has topics for the family and youth including true stories, Christmas specials, and *The New Media Bible*, a video presentation of portions

of the New Testament filmed on location in the Holy Land.

Vanguard Video provides biblical dramas; a series tracing the early church; *The Life of Christ*; Christmas and Easter specials; stories about Jacob, Joseph, Gideon, Samson, Saul, and David; animated features for children including *The Story of Jesus and Moses and David*; along with a selection of topics.

The Moody Institute of Science has a set of tapes demonstrating God's hand in creation, nature, and science.

Billy Graham's World Wide Publications has a selection of true stories, dramas, and biblical topics for the whole family. Special use of video capabilities is being utilized in such ways as Liberty University's School of LifeLong Learning, providing opportunities for advanced education in the convenience of one's own home.

This widening selection of Christian videotapes is available for purchase or rent. Most tapes are priced from \$29.95 to \$49.95 with special sets going as high as \$475.00. Christian Central Purchasing, P.O. Box 565, St. Charles, Illinois 60174, markets tapes for several producers and provides a rental service on all tapes in stock. Stay tuned as Christian programming continues to expand and to provide many hours of inspiration and viewing enjoyment.

■ Howard Erickson



# America's Addiction to PORN

## The Drugging of Morality

by Ann Wharton

**W**hich came first, the chicken or the egg? Which came first, the tidal wave of pornography or the breakdown of America's moral fiber?

No one has the answer to either riddle. The answers are not important, but the insidious growth of the porn industry and its devastating effect on this country are important.

A look at a few facts and figures indicates the widespread flow of pornography in the eighties. Four hundred skin or porn magazines from *Playboy* and *Penthouse* to ones featuring bestiality, bondage, and other perversions are marketed in 15,000 to 20,000 adult bookstores across America. Mail-order houses fill thousands of orders for sexual paraphernalia. The Adult Film Association of America is affiliated with 750 pornographic movie theaters, not including strictly homosexual movie outlets. Pornographic videocassettes, which number 3,500 or 14 percent of the videocassette market, are available in legitimate electronics stores. Porn rock has recently come under scrutiny and now must be rated.

Cable porn, including the Playboy Channel, is shown on 399 cable systems to 650,000 subscribers. These are also available in many hotels, along with HBO and its frequent soft porn offerings.

Cable porn and videocassettes are crucial targets in the battle against pornography, according to William Kelly, retired special agent for the FBI. Because both are completely unregulated, anything goes and there's no way to stop them. Even when the laws do apply, Kelly says little is being done. "There are 94 U.S. attorneys. Maybe 10 are prosecuting as they should, mostly kiddie porn," he stated.

Because of the strong legislation on the books, prosecutions have resulted in the area of kiddie porn. Any commercial kiddie porn in this country is imported from Denmark or the Netherlands, Kelly said. American-based child pornography is no longer commercial, although it is promoted through cottage industry here. Today kiddie porn accounts for less than 1 percent of the porn traffic in this country, he added.

**America's obsession  
with sexuality and  
sexual satisfaction  
undoubtedly fed  
the porn industry**



The fifties and sixties were the toddler stage of U.S. pornography. And those decades were tame when contrasted to the porn development of the seventies. Early obscenity battles were fought over "dirty" words in paperback books such as *Lady Chatterly's Lover*, *The Tropic of Cancer*, and *From Here to Eternity*.

The marketing and distribution of the soft-core porn of the day was small potatoes compared with today's porn market. The basic outlet was the "adult" bookstore, with its peep shows, black-and-white 8mm films, books, and magazines. According to Kelly the early peep shows focused on a single girl, more striptease in nature and with no physical contact. However, he also stated that there might have been episodes with two girls kissing. There were no explicit pictures.

Hugh Hefner with *Playboy* and Bob Guccione with *Penthouse* got their feet in the door in the early years. Books and magazines began to use words and photos devoted in whole or part to sex and nudity. Homosexual and nudist magazines appeared.

In 1968 the hottest hard-core porn from Denmark was introduced into this country. The Swedish film *I Am Curious (Yellow)* made its debut in 1969, with a series of explicit sex and nude scenes. U.S. filmmakers soon followed suit.





The real revolution began in the seventies. The porn explosion was fed, at least indirectly, by America's obsession with sexuality and sexual satisfaction. "Everyone" wanted to be "fulfilled."

But the release of *Deep Throat* in 1972 caused the dam to burst. The release of that film coincided closely with the death of FBI head J. Edgar Hoover, who was a strong adversary of pornography. The correlation between the two, according to Kelly, was no accident.

The 1970 Presidential Commission on Obscenity and Pornography did not help matters when it concluded that pornography was not harmful to an individual, that it had "no effect" on human behavior. In fact, it suggested that pornographic material might have a cathartic effect. It also called for existing obscenity laws to be repealed.

The lax attitude of the day was perpetuated by the "live-and-let-live" philosophy of Secular Humanism.

The uncertain attitude of Congress and the courts added to the problem. Representative Lee H. Hamilton of Indiana wrote in his June 29, 1977, newsletter to his constituents: "Most

Americans are outraged by pornography, but Congress and the courts are just not sure what to do about it . . . . The major problem continues to be the difficulty of drafting legislation that would control pornography without violating First Amendment rights, as interpreted by the Supreme Court." That definition is considered vague and ambiguous at best.

The result of the attitudes and actions of the seventies was that "Every major U.S. city has its Santa Monica Boulevard . . . a garish, grubby, mile-long gauntlet." Thus reported *TIME* magazine in its April 5, 1976, issue.

Since the early sixties the porn industry has swollen from several hundred million dollars in annual business to an estimated six to nine billion dollars annually in the eighties.

Even ABC's "Entertainment Tonight" legitimized the porn movement with a five-part series, interviewing porn stars and showing clips from their films. Mysteriously, only three segments ran. The thrust of the message was that the audience was changing. If at first the message of por-

nography was for perverted men, and then for men admiring the "macho" image, the "ET" series was designed to show how porn is now targeted to women as well.

So the American public has run the gamut from shock over the word *damn* used by Clark Gable in *Gone With the Wind* to an anything-goes mentality. It has gone from tolerating soft-core porn in adult bookstores, on distant streets in a tawdry part of town, to bringing videocassettes and cable porn of the rankest nature into their own homes. The bottom line is that the American people have moved from the Judeo-Christian ethic to the philosophy of Secular Humanism. The most bothersome sin, should they commit it, would be murder.

Are efforts to curb the trend hopeless? Is anyone trying to do anything about it? Several groups and various individuals are making a difference.

In July the Attorney General's Commission on Pornography released a report that included 70 recommendations and came after months of hearings across the country and a year of the 11 commission members' lives. One



member was James Dobson of "Focus on the Family."

"What will happen will be up to the American people," Dobson said on his June 20 broadcast. "If we don't put pressure on the attorney general, nothing will happen. The report is merely a tool for the American people to use. The Department of Justice doesn't intend to use it," he asserted.

He suggests a deluge of letters and calls to Attorney General Edmund Meese (202-633-2001) and President Ronald Reagan (202-456-1414), demanding that a strike force be established to implement the 70 recommendations of the commission, and that the work of the strike force be supervised by Meese himself rather than a subordinate. Otherwise, Dobson contended, nothing will be done.

Richard Enrico, founder and executive director of Citizens Against Pornography, says, "The problem is in the body of Christ. None of it would exist if the body of Christ would respond." In most of his meetings he finds a lack of separation among Christians. For example, he said, "Christians are going to movies, and not G-rated ones. They don't hate evil."

The solution? "They have to give up their convenience for their conviction," he stated. And that applies to movies and cable and stores that sell porn."

Kelly is like-minded, although he had strong feelings about what it takes in law enforcement to get convictions against pornographers. He said that citizens need to see a dedicated, competent prosecuting attorney in each community, who will go after pornography convictions. One of the prosecutor's main needs is at least one competent vice cop. Among them they will get the job done.

Kelly's biggest concerns are the wild growth and marketing of X-rated videocassettes and the development of cable porn. "That is where we are in serious trouble," he stated. "If we're going to lose the battle, that's where we're going to lose it."

Kelly also encourages constant pressure on the Federal Communications Commission and its chairman, Marsh Fowler, as well as on the chairman of the Commerce, Science, and Transportation Committee, Senator John C. Danforth.

Fowler, Kelly stated, is not in favor of control for either cable or videocassettes. "They can say anything and do anything if no controls are exerted," Kelly said.

Groups that constantly pressure for control of the pornography industry, along with Enrico and his Citizens Against Pornography, include the Na-

tional Federation for Decency, headed by Donald Wildmon in Tupelo, Mississippi; Morality in Media, the oldest antipornography group, led by Brad Curl in New York; and Citizens for Decency Through Law, led by Charles H. Keating, Jr., in Phoenix, Arizona.

Liberty Federation, Concerned Women for America, Eagle Forum, Focus on the Family, and other groups are also devoted to fighting pornography as part of their overall programs.

There are plenty of opportunities for

citizens who want to become involved. But the "wanting to" is the important thing. The willingness to give up "convenience for conviction" is essential.

■ Ann Wharton is assistant professor of journalism at Liberty University, Lynchburg, Virginia. She is author of *Rising Thunder*, due for release this month by Zondervan. She holds an M.S. in journalism from Ohio University, Athens.

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# PORNOGRAPHY

## A Savage Threat to Families

by Angela Elwell Hunt

**I**t is hard to discuss pornography with Christians because they are not familiar with it," writes William Stanmeyer in *Clear and Present Danger*. "Many think that mere nudity, which seems relatively innocuous, typifies pornography today. Christians who do not expose themselves to pornography do not know how savage and degrading it is."

Christians do not have to expose themselves to pornography today to know how savage it is—the U.S. Attorney General's Commission on Pornography has done it for us. The 11-member panel consisted of men and women named by Ed Meese at President Reagan's request. Among those serving on the panel for 14 months were Bruce Ritter, a Catholic priest who operates homes for abused and homeless children; James Dobson, head of Focus on the Family; Deanne Tilton-Durfee, director of the Los Angeles County Inter-Agency Council on Child Abuse and neglect; Henry Hudson, a federal prosecutor in Virginia; and Ellen Levine, editor of *Woman's Day* magazine.

The commissioners were exposed to depictions of violent homosexual and lesbian activity, excrement, mutilation, sadomasochism, urination, defecation, cutting of the genitals, enemas, oral and anal sex, instrumentation for the torture of women, and depictions of sex between humans and animals.

James Dobson told an interviewer, "I have a very steady personality, but at times during this assignment I hung on to my emotions pretty tightly. Having been a faculty member at a large medical school and serving on the attending staff at a major children's hospital for 17 years, I thought I had seen and heard just about everything. Like other professionals, I learned to control my emotions and continued to function. Nevertheless, nothing in my training or experience fully prepared me for the confrontation with pornography that was to come. I learned that



U.S. Attorney General Edwin Meese appointed an 11-member panel to study the effects of pornography.

purchasers of this material, like vultures, prefer their meat rancid and raw.

"I will never forget a particular set of photographs shown to us at our first hearing in Washington. These pictures were of a cute, 9-year old boy who had

**"In the first photo, the lad was fully clothed and smiling. In the second, he was nude, dead, and had a butcher knife in his chest."**

fallen into the hands of a molester. In the first photo, the blond lad was fully clothed and smiling at the camera. But in the second, he was nude, dead, and had a butcher knife protruding from his chest. My knees buckled and tears came to my eyes as hundreds of other photographs of children were presented."

But does such violent pornography touch or influence the average Christian family? Ultimately, it does.

Jerry Kirk is president of the National Coalition Against Pornography and co-pastor of the College Hill Presbyterian Church in Cincinnati, Ohio. He was recently elected chairman of the Religious Alliance Against Pornography, a gathering of Protestant, Catholic, Jewish, and Mormon leaders who are committed to focus on child and hard-core pornography, and to "deal them a death-blow."

Kirk believes that pornography "undermines family life by promoting

Wide World Photos



promiscuity and promoting the assumption within the minds of husbands of inappropriate behavior and a caricature of what their wives ought to be and do. I believe pornography undermines true intimacy because it promotes sexual relationships apart from the total context of loving and caring and sensitive and committed relationships.

"I believe pornography leads to fantasizing," continued Kirk. "That is not



"The river of obscenity that floods our homes has reached the eyes and ears of children."  
—James Dobson

only inappropriate, but a caricature of what is really possible. It also produces a view of physical beauty that is always between the ages of 18 and 25 and usually shows the form of a woman's body that has not produced children as the ideal. It produces false expectations of physical beauty in the man's mind and produces an impossible standard for the woman. Pornography, therefore, leads to self-doubt and to women having a lower view of themselves than they ought to have."

Even though Southland Corporation (which runs 4,500 7-Eleven stores) and many others have announced that they will no longer sell *Playboy*, *Penthouse*, or *Forum* magazines, pornography is freely available in newsstands, video stores, and via telephone. There are more stores selling pornographic videos than there are McDonald's restaurants. Children who fill their empty hours at home while their parents work can find cable television programs that thrust graphic sex into the living room. Any child who can dial a telephone can call a service that describes explicit sexual behaviors. For 25 cents a child can place a coin into a vending machine and pull out a pornographic newspaper.

What is the impact of pornography on

children? Dobson believes, "Raising healthy children is the primary occupation of families, and anything that invades the childhood and twists the minds of boys and girls must be seen as abhorrent to the mothers and fathers who gave them birth. Furthermore, what is at stake here is the future of the family itself. We are sexual creatures, and the physical attraction between males and females provides the basis for every dimension of marriage and parenthood. Thus, anything that interjects itself into that relationship must be embraced with great caution. Until we *know* that pornography is not addictive and progressive, until we are *certain* that the passion of fantasy does not destroy the passion of reality, until we are *sure* that obsessive use of obscene materials will not lead to perversions and conflict between husbands and wives—then we dare not adorn them with the crown of respectability. Society has an absolute obligation to protect itself from material that crosses the line established objectively by its legislators and court system. That is not sexual repression. That is self-preservation."

In a letter to his supporters, Dobson added, "The river of obscenity that floods our homes has reached the eyes and ears of children. Boys and girls are finding and viewing their parents' X-rated videos and magazines. They are also being bombarded by vile lyrics in rock music on radio, television, and videos. Their morals are being corrupted by R-rated movies that dangerously link sex and violence. As a direct consequence, psychotherapists are seeing increasing numbers of disturbed young patients who may never enjoy healthy attitudes about sex."

Leigh Ann Metzger works with the Pornography Commission Report Project in Washington. She believes pornography

**"Pornography is  
anti-woman,  
anti-child,  
anti-marriage,  
anti-permanence,  
anti-civilization,  
and anti-life."**



is dangerous to the family and to society at large because porn desensitizes. "The family has got to be aware of this. Look at television—it is much more explicit than it was five years ago. The viewers' desires escalate. First the viewers want to see a woman scantily clad, then nude. Then they want to see her engage in sexual activity.

"Pornography creates a dependency on porn for sexual arousal at all levels,"



"Pornography undermines true intimacy because it promotes sexual relationships apart from the total context of loving and caring and sensitive and committed relationships."

—James Kirk

explains Metzger. "Certainly the more violent materials are more harmful because they foster a mentality that this behavior is actually OK. No one may actually say it is OK to tie a woman up, but if they see it in print they may consider it fairly normal and natural.

"Pornography is also a threat to the general public health. Porn fosters the idea that sex does not need a loving commitment, that it is free for all, entails no responsibility, and serves no purpose but pleasure. As a result we are seeing more teenage pregnancy, higher abortion rates, and increases in venereal disease and AIDS. Pornography also waves a nod of approval to homosexual activity, which will further increase the risk of AIDS."

In *Clear and Present Danger*, William Stanmeyer writes, "Though crude, pornography is a philosophical statement. It says: there are no rules about sex; sex is trivial; sex is for entertainment. Though debased, pornography is a theological statement. It says: there is no God who says I should limit my lust, or channel my passion, or give as well as get. Pornography is anti-woman and anti-child. It is anti-marriage and

*continued on page 57*



# TEMPTATION

by Randy C. Alcorn

**T**he sex drive is powerful. Many say it is just another urge, like hunger and thirst, and just another biological function. But Paul tells the Corinthians something different, "Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body" (1 Cor. 6:13).

Paul insists that the analogy between satisfying our hunger for food and indulging our sexual desires is invalid. "Natural" does not always mean "right." While other urges exist for our physical maintenance, sex does not. We will die without food and water. We will not die without sex. Sex is never an emergency, immorality never a necessity.

Sexual lust is condemned in the Old Testament. The 10th commandment prohibits the coveting of another person's marriage partner (Exod. 20:17). In vivid detail Proverbs repeatedly warns against the lust toward immorality, saying it is the fool who gives in to lust and the wise who resists it (Prov. 2:16-19; 5:1-23; 6:23-29).

We can learn a great deal about lust through the examples, primarily negative, of Samson and Delilah, David and Bathsheba, and Hosea and Gomer. The prophets' pictures of Israel as God's unfaithful wife also portrays the ugliness of lust and immorality (Jer. 3, Ezek. 16).

But the key to the entire biblical teaching on lust is found in Jesus' Sermon on the Mount. "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:27-28).

Jesus begins by stating what was common knowledge to his hearers—the Old Testament injunction to refrain from adultery. However, he immediately

***Not all lust results  
in physical adultery,  
but all adultery  
is the fruit of lust.***

moves to the moral root of the command. Sexual purity is much more than mere abstinence from physical immorality. It is an inner righteousness, a purity not merely of the body but of the mind.

Jesus is not being unreasonable here. He is not condemning us for temptations that come our way independently of our wills. He is simply saying there is no excuse for mentally indulging in a fantasy that if physically acted out would constitute immorality under Old Testament law.

Often we are at fault for allowing certain temptations to come our way in the first place. By our carelessness we invite opportunities to sin. If we exercised wisdom and discretion we could avoid a great deal of the temptation that comes our way.

Sometimes, however, we really can't avoid sexual temptation. We must realize that Christ does not condemn either the temptation or the initial prompting toward sin, but the mental surrender to sin's prompting. Lust is not something that just happens. It is a choice, an act of the will to mentally give in to sexual temptation.

Martin Luther said it best, "You can't keep the birds from flying over your head, but you can keep them from making a nest in your hair."

The Pharisees must have been appalled at Jesus' broadening of the Old Testament command. While they prided themselves on their outer righteousness, Jesus attacked their inner rottenness. He goes on to make his comments about lust

even more severe: "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell" (Matt. 5:29-30).

Through a tragic misinterpretation of this and other passages, some sincere Christians early in church history emasculated themselves in an attempt to conquer the sin of lust. Mutilating the body is desecrating God's temple; it is not the answer to lust.

What was Jesus saying, then? He refers to the eye and hand in Matthew 5 for specific reasons. The eye represents the gate through which mental input is received and thoughts developed. The hand speaks of the action or behavior taken in conjunction with the thoughts of the mind. The right hand and right eye are mentioned because, for most people, these are the dominant and most useful. The point is, even our most valued bodily members, if they were the cause of sin, ought to be eliminated ("cut off and thrown away," so to speak). The mention of hell is a stern reminder that sin will be punished by a holy God. There are eternal implications to our present thoughts and actions.

Jesus is saying that whatever the true source of sin is, it must be severely dealt with. But are the members of our body the true source of our sin? The clear answer of Scripture is no. The eye and the hand are only avenues or instruments by which temptation is encountered and sin is committed. The true enemy is the flesh, the sinful nature that propels us toward rebellion against God (Rom. 7:4-25; 8:1-14; Gal. 5:13-26).

How many of us are like the Pharisees, taking pride in our purity and looking down our noses at the sexually fallen when all the while our own minds are sexual sewers through which a disease-ridden torrent of filth daily flows? It is often not genuine righteousness that



keeps us from certain physical sins but fear, shame, and lack of opportunity (any and all of which we should be grateful for).

Sexual sin always begins in the mind, though it does not always end there. Not all lust results in physical adultery, but all adultery is the fruit of lust. Jesus went to great lengths to teach the Pharisees it is the inside of man, not the outside, that constitutes his true state before God (Matt. 15:1-20; 23:1-39).

Is Jesus saying there is no difference between adultery of the mind and the physical act of adultery? No. He is saying that both are sins, both are sexual sins, and both are a form of adultery.

On the other hand, Jesus' point is certainly not, "If you sin in your mind you may as well go ahead and do the same sin with your body, because it doesn't make any difference." Rather, he is saying, "If you think you're righteous because you have abstained from a certain physical sin, you're absolutely wrong. You're held accountable to God for your mind as well as your body."

This is precisely the thought expressed by the apostle John when he said, "Whosoever hateth his brother is a murderer" (1 John 3:15). He is not saying there is no difference between hatred and actual murder, but he is saying hatred is unrighteousness—the very kind of unrighteousness acted out when a murder is committed.

One morning I spoke to a group of Christians on a secular college campus. My subject was "The Battle for Sexual Purity." As I walked through the student lounge, I could hardly believe the photographs and paintings that covered the walls. Many were not just suggestive but blatantly lewd—pornography disguised as art. Knowing that many of the students I would speak to spent time in that lounge every day, I decided to use it as an illustration. As soon as I did, every head in the room nodded in recognition.

The presence of those pictures waged a continuous war against their minds. Some, I'm sure, were winning the war. Others, no doubt, had lost it already. I have before me a letter written by one of those young people in response to my presentation that day: "Sexual purity of the mind is the hardest thing for me to deal with. Being a Christian takes tremendous self-control, doesn't it?"

Self-control is the neglected fruit of the Spirit (Gal. 5:22-23). We hear much more about love, joy, and peace. But we'll never experience sexual purity until we learn self-control, which is always a matter of the mind.

Lust is the counterfeit of love. Satan wants nothing more than that we should fail to see the difference between the two. At its root, lust is absolutely selfish; it uses another to gratify itself. Love, on the contrary, always acts in the best interest of the other person. "Love can always wait to give—lust can never wait to get."

Sexual sin never comes out of the blue. It is the predictable result of a long natural process in which a mind susceptible to sin is granted unguarded exposure to immoral input.

Doug was a seminary student preparing for the ministry. One night he had an argument with his wife. Upset, he left home, drove to a nearby restaurant, and tried to think things through over a cup of coffee. Soon Doug was engrossed in conversation with a young woman in the next booth. A few hours later, he was in bed with her.

Doug came to me ashamed and distressed. "How can I tell my wife? Will she ever forgive me?" he asked. "It was so sudden—there was no warning. Why did God let this happen?"

Mike is a successful executive, church leader, and family man. One day he met an attractive woman in an elevator and thought she was flirting with him. Before he knew it, Mike asked her to come into his office and undress in front of him. Fortunately she refused. But Mike was shocked at what he had done (and might have done had she complied). "What is happening to me?" he asked. "How could I do something like this?"

From appearances it seemed that Doug and Mike fell into sexual sin suddenly, without warning. But that was not the case.

Doug had worked nonstop to put himself through seminary. He came to subtly resent Joan, his wife, seeing her and the children as obstacles to his goal of graduating and entering the ministry. It had

***At its root, lust is absolutely selfish; it uses another to gratify itself. Love, on the contrary, always acts in the best interests of the other person.***

been two years since he had spent any meaningful time alone with Joan or communicated on other than a superficial level. Their relationship was stale, but both lacked the time or energy to change it. When Joan and the children were visiting relatives, Doug took an evening break from his theology paper to get some fresh air. He ended up at an X-rated movie. Afterwards, every time he had sex with Joan he pretended she was a woman from the movie. He felt guilty, yet it didn't appear to do any real harm.

What happened to Mike actually began years before he asked that girl to undress in his office. He had a problem with lust. Far worse, he failed to recognize or deal with that problem. On his lunch hour Mike often stopped by a convenience store to buy a paper or pack of gum. Invariably he wandered to the magazine rack and paged through *Hustler* or *Penthouse*. He never intended to (so he told himself). But he always did.

The same mind that wanted to serve Christ permitted itself to indulge in lustful fantasies. One day Mike's mind, programmed by the immoral images he had fed it, prompted him to immoral action.

"Sow a thought, reap an action; sow an action, reap a habit; sow a habit, reap a character; sow a character, reap a destiny."

We are what we think. Today's thoughts are the stuff of which tomorrow's character is made. Temptation may come suddenly, but sin does not. Neither does moral and spiritual fiber. It is the result of a process—a process over which we do have control. The best way to guard against tomorrow's sexual temptations is to cultivate a pure mind today, a mind saturated not in the world's input but in God's.

Our sexual morality is the sum of a continuous series of choices, decisions, and actions, including all those tiny indulgences and minuscule compromises. Like a photographic plate accumulating light to form an image, our mind is the cumulative result of all we expose it to—whether godly or ungodly.

Male or female, young or old, Christian or non-Christian, all of us face a battle for sexual purity. The enemy is lust, the stakes are high, the reward is the peace and pleasure of purity.

And the battle is in our minds.

■ Adapted from the book *Christians in the Wake of the Sexual Revolution* by Randy C. Alcorn, ©1985 by Randy C. Alcorn. Published by Multnomah Press, Portland, OR 97266. Used by permission.



# Priority One

## A Desire to Be Part of the World Harvest

by Andy Stimer

**N**ine years ago Maurice Mosley was senior pastor of a thriving church in northern Ohio. He had begun the steadily growing ministry with a handful of people meeting in a Grange Hall. They had worked together and witnessed God's hand in adding more than 2,400 to the church in just a few years. But Mosley's heart was troubled. He knew God was changing him, channeling him into new avenues of service.

"It all started when I began to pray every morning over a 12-inch globe," he says simply. "I became burdened for the world as never before. I was intrigued about what God was doing in distant places. That drove me to research, which in turn drove me deeper into prayer. For the first time in my life my heart began to ache with the realization that untold millions were dying and headed for eternity in hell. It was an unsettling, uncomfortable time for me."

As Mosley "prayed around the world" he became increasingly concerned about doing something, though he did not know what. "In the most clear manner possible I told the Lord I would be willing to go anywhere and do anything for Him. My wife shared that sense of commitment. We were willing to go as missionaries, to launch out into a cross-cultural ministry, if that was His desire. I pleaded with the Lord to give me a clear and certain vision for future ministry."

God did give that vision, and as Mosley states, "It was unmistakable. He burdened me with the task of bringing national attention to the cause of world missions, to challenge Christians in North America to the pressing need of fulfilling our Lord's Great Commission." Mosley knew he had to begin traveling the world, meeting missionaries, documenting their stories. In the telling of those stories, others would be motivated.

When God planted the vision of this ministry in Maurice's heart, his son Marty was graduating from Liberty University. As a communications major, Marty had gained invaluable experience



Maurice Mosley surveying starvation among the Turkana tribe in Africa.

in video production, which would prove significant in bringing the vision to fruition. At Liberty Marty, too, had become burdened for the world, through the influence of the school's short-term missionary work. After graduation, Marty returned to work with his dad.

The church in Ohio caught the vision. They purchased television equipment, developed contacts with missionaries, and formed a prayer team. With some of the men of the church, the Mosleys began to travel extensively. Everywhere they went, Maurice interviewed missionaries on camera, capturing the essence of their ministry and burden. He encouraged them, helped analyze their needs, and examined ways to meet them.

Upon returning to the United States, Marty coordinated the production of a

library of missionary documentaries for television, incorporating interviews and in-the-field reports. A Christian broadcasting network offered airtime for these unique programs, and soon thousands of concerned Christians were viewing them weekly. The project's name—"Priority One International"—reflects its emphasis on the centrality of the Great Commission.

"As we turned the spotlight on world missions," Mosley says, "others were touched. They prayed, they wrote to the missionaries, and they gave generously to meet pressing needs." Since then Priority One has grown, not merely as a program or organization, but as a ministry of interest in what God is doing, and a desire to be part of the world harvest.

Though still commissioned by the church in Ohio, Priority One had developed into a unique missionary enterprise. Now based in Dallas, the ministry's principal endeavor is prime-time television specials rather than a weekly program. The last special, "Missionaries: The Unsung Heroes," aired in over 200 cities.

Airtime for Priority One television programs is paid for in advance by mission-minded Christian businessmen. This innovative feature enables Mosley to assure viewers that their gifts will go to the featured missionaries—not to pay

***The reviving  
of the missionary  
movement must begin  
with pastors and  
Christian leaders.***



for the broadcasts. Says missionary Hal Large, serving in El Salvador, "Priority One has played a vital role in our ministry for six years. Through their efforts many thousands of dollars have been directed into such projects as our medical ministries, works in orphanages, and in the construction of much-needed church facilities."

Priority One's "missionary family," as Mosley calls it, now numbers more than 45. They serve in a variety of cultures and conditions, but each one is fulfilling the Great Commission. Priority One has raised prayer and financial support for all of them.

Well-known Indian pastor C.T. Abraham has benefited from Priority One's partnership in the gospel. Says Abraham, "I thank God for raising up the ministry of Priority One. They have done so much to share in the work here in India, not just in a material way, but more importantly in creating awareness that has led to effectual prayer."

Priority One's ambitious goals include producing at least one major nationwide television special each year through the end of this decade, with the goal of generating \$20 million to be channeled directly into world missions.

Mosley expressed concern about the church's agenda for the next decade. "I believe that many have misplaced priorities." He notes a recent Gallup Poll of Fundamentalist and Evangelical pastors, revealing that less than 10 percent could point to an effective missions program in their churches. Priority One is organizing a team of specialists who will assist 100 congregations in sending 250 missionaries from their churches by 1993.

Priority One also has a video series being utilized by over 900 churches and Christian colleges.

Mosley comments, "The reviving of the missionary movement must begin with pastors and Christian leaders. We must recognize, as J. Herbert Kane said, that 'God is a missionary God. The Bible is a missionary Book. The gospel is a missionary message. The church is a missionary institution. And when the church ceases to be missionary-minded, it has denied its faith and betrayed its trust.'"

Priority One serves as a vital communications link in getting across the message that world evangelization is, indeed, Priority One in God's plan.

■ **Andy Stimer** is associate pastor of Kansas City Baptist Temple, Kansas City, Missouri.

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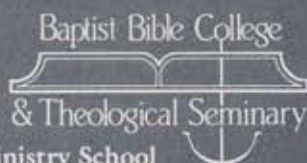
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## Pornography continued from page 51

anti-permanence. Thus it is profoundly anti-civilization. Since civilization is social support to the dynamics of life, pornography is anti-life."

Such considerations are subtle. Many Christian parents will not feel that such influences will affect them personally. But what happens when pornography directly enters a home? What should you do if you find your child looking at pornography? Galen Dolby, a youth guidance director involved with Youth for Christ, gives this advice: "Explain that it is normal to have sexual desires. This drive is God-given and natural, but it needs to be channeled in the right direction, so his or her sex life in marriage can be more meaningful and free from the emotional and physical consequences that come from misuse of sex. Talk about sublimation—alternative activities such as exercise, social gatherings, crafts, projects, and a myriad of other constructive ways to divert sexual energy.

"Talk about pornography and its effects. When discussing this, talk about the value of human beings—that people are not objects, but individuals of worth and dignity. Talk about how God intended sex to be something beautiful, not something dirty. Those mental images are hard to erase, and only lustful thoughts are promoted when these materials are in your teenager's hands" (from *Parents and Teenagers*).

But whether pornography is found inside a home or not, it is freely available on street corners, and this should concern every Christian. Pornography is a cancer—a savage threat to families. Just ask any of its victims.

■ For a copy of the Attorney General's Commission on Pornography Report, send a check for \$35 to the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402-9325. Ask for stock #027-000-01259-1.

An abridged report is available for \$10 from Focus on the Family, Box 500, Arcadia, California 91006.





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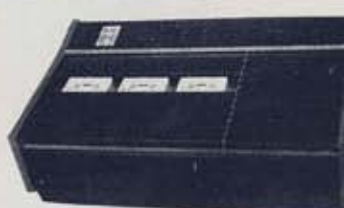


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# Peggy Wehmeyer

Determined to Make a Difference in Dallas



by Ann Wharton

*She's a journalist.  
She's a woman.  
She's a Christian.  
She's a wife.  
But not necessarily in that order.*

Combining all these important roles takes a lot of planning, dedication, and discipline. But WFAA-TV's religion reporter Peggy Wehmeyer is determined to do it. She has been with the Dallas station in that capacity since 1981, covering Southwest religious trends and denominations, including their conventions and business dealings.

She is the only full-time religion reporter in Texas and the only one who has daily segments. Pretty heady stuff. What are her priorities? How does she set them?

"My home and family come first," she said. "They should. That's biblical."

The real test of her commitment to that precept came after the birth of her

daughter, Lauren, two years ago. "Before that there wasn't any problem. Mark and I are both very independent people. He was in graduate school, and I was working." Lauren's arrival made a difference, but Peggy solved the problem to their satisfaction. She was able to drop to a part-time capacity with WFAA and find a woman to take care of Lauren in their home.

"I didn't want to leave Lauren with someone else all the time. Even now I struggle with the guilt sometimes, but I know her needs are being met."

"When I'm at home my time is exclusively for Lauren. I have someone do the cleaning and things like that. I spend my time with Lauren."

***"Wehmeyer, do you have to find God in every story you do?"***

Peggy also believes she needs the workplace, which occupies her two days a week. She is appreciative of the people with whom she works and of their willingness to let her adjust her schedule this way. She is the only one on the reporting staff who works part time.

"I hesitate to say anything about working or not working," she commented. "There are a lot of women who have to work full time, and I don't want to say anything that would make them feel guilty. That has to be a personal decision made within the family."

Her decision to work part time reflects her practical application of her Christian faith. Saved in college at the University of Texas in Austin, she became active in campus organizations such as Campus Crusade, and involved in many of the activities at Dallas Theological Seminary.

Immediately after graduation she went to work at Dallas Seminary, where she was moved up to public information director. Through this job she came in contact with the people at WFAA. They



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regularly rejected story ideas she sent their way. She discovered that religion is not news unless it is part of a story that is newsworthy in and of itself.

Speaking before Liberty University students during a School of Communications week, she reminisced about her efforts to get a touch football story on the air at WFAA when she was at the seminary. "After I was hired by WFAA, someone tried to get me to run the same kind of story. I thought, 'What is this guy thinking of? This isn't news.'" Then she remembered her own efforts and realized how different her new role was.

And she is good at what she does. "Get your credentials," she told university students. "Pay your dues." She contends that having religious faith is not enough to impress people in the world.

One student asked her how she shows people in the newsroom that they need a change in their lives. "I don't," she said. "That's the Holy Spirit's job. If I brought out the four spiritual laws and shared them with people in the newsroom, I'd be out of there in a hurry."

Prayer is a key. "I don't pray enough," she acknowledged, referring to her relationship with other news people. But she does try to help where she sees a need, and she hopes that through these contacts she can influence people for the Lord.

She is perceived in contrasting ways by some of the religious groups she covers. Because she strives to be unbiased in her coverage of religious news, she has received praise and condemnation from sources who oppose her stories. That indicates to her that she must be where she wants to be—in the middle, neutral to the story she is telling.

A series on abortion brought her the most heated criticism, so much so that she was not sure she would keep her job. She produced a series of segments on the topic. Two dealt with the volatile aspects of the controversy.

One told how members of a Dallas Catholic organization quietly slipped behind abortion clinics to retrieve aborted fetuses from trash cans. Then they gave them a burial. Another segment explored the topic of the treatment of babies who survived the abortion process at a local hospital. The outcry from her story was so great that the Dallas City Council initiated legislation requiring a more dignified treatment of the remains.

Does it matter? Can she or anyone like her make a difference? Well, she is

***"If I shared the  
four spiritual laws  
with people  
in the newsroom,  
I'd be  
out of there  
in a hurry."***

educating. She began by educating her superiors concerning the legitimate religious news stories in Dallas and the large audience wanting to hear them.

She thinks of "Joe," who comes home from work and slides back in his easy chair with a can of beer in his hand. She tries to relate to him and tell him something he does not know.

Her approach is to live her faith, to make her coworkers see her faith rather than just hear it. She related a story of one assignment. She was called on to interview a widow whose only son had been killed in Beirut. "What a depressing story," she remembered.

But while she was there, she noticed a Bible on the table. As the interview continued, she asked the woman if she was a Christian. "I'm so glad you asked," the woman responded. She went on to tell how God had comforted her through that difficult time.

When Peggy presented the story to her editor, he asked, "Wehmeyer, do you have to find God in every story you do?"

But God was part of that story. "Some other reporters might not even have noticed that Bible on the table," she said. "Was that biased reporting?" she asked.

Peggy Wehmeyer's faith influences her life in her personal decisions, in her family choices, and in her career. Because she does not consider herself exceptional, she sees no reason other women cannot realize the same kind of success.

"The key is to find where God wants you. Find your sphere of influence, and do all you can with it," she concluded. ■



# Zoning Restrictions

## Provide New Means to Discriminate

**Z**oning. For many homeowners zoning spells relief. Nice neat rows of houses. No more tacky neighborhoods with junk cars in the yards. But for some churches, and even some individuals, zoning has provided city officials with a new way to discriminate.

It took the First Assembly of God in Medford City, Oregon, five years in a legal jungle to stop the city zoning commission from interfering with the growth of their church. Business leaders finally provided a solution for the beleaguered church. "Get off their back or be out of a job," the business community promised city council members. It was soon resolved.

The Lakewood, California, Assembly, also an Assembly of God church, fought zoning restrictions that would have limited the size of its congregation.

In Colorado Springs, Colorado, Pastor Richard Blanche faces \$32,500 in fines and \$70,000 in attorney fees in his battle to hold Bible studies and other "religious" activities in his home for his fledgling church.

All three cases are the stuff nightmares are made of. And a nightmare it has been for every pastor involved. But each man has responded to devastating threats to his ministry with determination to see the battle through.

For two of the three, the matters have been resolved. But the quest took the Medford City congregation to the United States Supreme Court and back before the matter was resolved.

At issue was whether or not the church could operate such activities as its busing program and Christian schools without gaining conditional-use zoning approval from the local commission. Each activity, the commission contended, fell outside the definition of a "traditional church."



Pastor Larry Pyle, First Assembly of God Church, Lakewood, California.

The definition was created five years ago by the director of the local planning commission and excluded any activity that, in his opinion, went beyond what was normally considered an activity of the church. At that time church leaders and concerned groups working with them proposed what was finally contained in the 29-page agreement worked out between the church and the commission this summer.

That agreement permits all functions of the church to be included in the single-

***The greatest danger is that "a prayer before a meal or devotions among family members could constitute religious activity."***

zoning permit so that any ministry added to the church will be properly zoned.

The prolonged battle was for the purpose of preserving all aspects of the work as inseparable and integral ministries of the church. The fight established a sort of umbrella zoning protection under which the church could function and expand without fear of interference from the zoning commission under the guise of land-use regulation.

The change in policy will become a model for churches and communities who face the same conflict, Pastor Marion Ravan predicted. "Here is an example of how to resolve the problem," he stated. "It protects the city's contention to a right to protect fire and safety factors of a public meeting place. It protects our constitutional rights to minister in unity."

But in Lakewood, California, Pastor Larry Pyle had problems even though his church complied with conditional-use requirements for various aspects of the ministry. In fact, he has had a nine-year battle with different building programs and the commission because of the complaints of neighbors.

The latest round was triggered in October 1985 by a move to dismantle three houses on church property for a parking lot. But neighbors tried to prevent the demolition and the church expansion it represented when the church applied for the permit. Their grounds? The buildings were on church property, but they were separated from the church proper by a wall. Therefore, they did not fall under the same zoning permit.

"The city outlined about 10 things they wanted us to do," Pastor Pyle said. Those requirements included the submission of church records, so the city could limit the size of the church membership. They also required



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church leaders to promise "never again" to use adjoining houses for religious purposes such as Sunday school classes.

Church leaders were also required to agree that they would "never again" buy property within 1,000 feet of the church. But the commission's downfall was the requirement for a submission of the membership list once a year with a promise that the membership would not exceed 800.

When confronted by church attorneys, the commission backed down on the membership check, but it also denied the church the permit to tear down the houses.

An appeal to the city council solved the church's most recent problem, because that body overturned the commission's denial. Church leaders agreed to build an eight-foot decorator wall and to maintain the landscape on the neighborhood side of the property.

In Colorado Springs Pastor Blanche has also tried to work with his neighbors, but he has had no success.

He moved into his Country Club Circle home on April 30, 1985. On May 3, he addressed a letter to the city council asking for information on the zoning laws. By May 30 he had received six stop orders without hearing from the city on zoning matters. Explaining the stop orders, Blanche said there can be no religious activity in an R-1 district unless the home is situated on a least 2.5 acres of land.

The problem arises from a 1952 ordinance provision, classifying the Blanche home as a religious institution because, the city contends, it was "established for the conduct of religious activities." But private or public religious activity is not clarified by the ordinance. And no city official nor court of law has been willing to define it either.

According to the zoning code, Blanche stated, "A prayer before a meal or devotions among family members could constitute religious activity." He sees that as the greatest danger.

Who is to say that a family cannot have a Bible study in its home, but that it can have a card or beer party? Blanche would like someone to answer that question. "How does the city regulate those activities?" he asks. "By parking and noise violations," he answers himself.

Parking is provided behind the Blanche home. A fence ensures privacy for both the neighbors and his family. Yet neighbors complain, and Blanche has countered

in court with witnesses who stated that the charges of noise are unfounded.

As an example, Blanche pointed to a breakfast held in his home, which resulted in stop orders. Media representatives were in the home at the time, and they testified that the only thing taking place was a meal. There was no preaching; there was no singing, although the gist of the complaint indicated that the gathering was noisy.

As another example, Blanche told about his neighbor who had lived across the street for six months before learning that the pastor was holding meetings. Then he saw the pastor's picture and read about it in the newspaper.

After his first round in court on criminal charges, Blanche was sentenced to six months in jail and fined \$1,000. "That's when I got an attorney," he said. He was guided to a Colorado firm by the Rutherford Institute, which provides information and assistance to Conservatives troubled by first amendment problems. Those attorneys pointed out to the court that 23 of Blanche's rights had been violated. The zoning commission dropped the case.

However, the city had also taken action by then, and Blanche was found guilty of contempt of court at the state district court level. The judge found him guilty of bad motives, Blanche reported, and labeled him a publicity seeker.

The first contempt fine in January was \$2,500. In May he was fined another \$10,000 for refusing to stop religious activity in his home. In August he was slapped with another contempt fine, this one for \$20,000. And the city is pressing for payment. The case has been turned over to a new law firm, which will file in court to get the money from the pastor.

But he is undaunted, and his religious convictions have taken him to the Colorado State Supreme Court, after three efforts to be heard by the state appeals court. Each time he was refused on technical grounds, because district court Judge John Gallagher failed to assess court costs for the city, and attorneys' fees to one party or another.

Blanche will not stop having meetings in his home, because it is such a basic right for all Americans. So Blanche presses on. "We have convictions in God. The court does not have the final say," he asserted. "It's not a case of refusing [to do what they ask]. It's a fundamental right," Blanche concluded. And it's a right for which he is going to fight.

■ Ann Wharton



## Robertson Turns to Fellow Evangelicals in Nomination Bid

WASHINGTON (RNS)—Rev. Marion G. "Pat" Robertson announced here on September 17 he would run for President if three million registered voters sign petitions in support of his candidacy. In doing so, Robertson directed his appeals largely at Conservative Evangelical voters.

"There can be no education without morality, and there can be no lasting morality without religion. For the sake of our children, we must bring God back to the classrooms of America," he declared in sounding one of the religious themes that brought repeated standing ovations during his announcement at Constitution Hall.

At the news conference, Christian Voice defended Robertson against attacks by Liberals who say he is a religious extremist, but declined to endorse him. Yet Robertson is not gearing his bid entirely to the Evangelical constituency. He



has already made certain concessions to secular politics.

For instance, he now describes himself as a businessman and broadcaster rather than a television evangelist. He has stressed that he would defend the religious freedom of all people, not just born-again Christians. He is also identify-

ing himself with the late John F. Kennedy, describing the Catholic President as one who also faced religious barriers. He says he wants to be judged on the basis of

ability and wisdom rather than religious credentials.

At the same time, Robertson is standing by his religious identity. He continues

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to assert he has been called by God to test the political waters. "I will never back down on my deep belief in God and in the Bible," he declared.

"Ladies and gentlemen, I passionately believe that the atheists among us should have every right of citizenship," he told the crowd at Constitution Hall. "But I do not believe that the 94 percent of us who believe in God have any duty whatsoever to dismantle our entire public affirmation of faith in God just to please a tiny minority who don't believe in anything."

### Pediatricians Advocate Media Promotion of Birth Control

CHICAGO—The American Academy of Pediatrics has urged radio and television stations to lift their ban on commercials for contraceptives, saying there is no evidence that such advertising would entice teenagers into promiscuous sexual activity. "I think it's inappropriate that they refuse to allow this type of advertising, because there's nothing that

legally precludes it," said Dr. Joe Sanders in the September issue of the journal *Pediatrics*.

The three major networks refuse to air contraceptive commercials because they fear birth control or even condom advertisements would offend many viewers.

However, the pediatricians believe unwanted pregnancies and sexually transmitted diseases would be better avoided if youngsters received birth control information from the media. "References to responsible activity associated with sex continue to be censored as 'controversial,'" while those same networks often promote sex through music and programming, said the group.

The American Academy of Pediatrics is the nation's largest organization of pediatricians, numbering 29,000 members.

In the journal article they predicted that about half of all American adolescents have had sex by age 17, while more than 85 percent became sexually active before seeking professional advice on how to prevent pregnancy or infection.

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### Zondervan Fights Takeover Attempt by British Executive

NEW YORK (RNS)—The Zondervan Corporation, a major Evangelical publishing company based in Grand Rapids, Michigan, is fighting a takeover attempt from a British insurance executive.

Christopher J. Moran says his group now owns about 37 percent of Zondervan's 4.1 million shares of stock and would like to arrange a sale or restructuring of the company. But Zondervan says that he and his company own only 13 percent of its shares and that "the other shareholders he claims to represent have authorized him to sell their shares and nothing more."

Zondervan is concerned that a Moran takeover might change the company's Evangelical identity. "Our credibility has taken years and years to build up," said Joseph McCarthy, Zondervan's director of planning. "We've got a consumer franchise for 60 million Christians."

A recent report in the *Wall Street Journal* described Moran as an Anglican who "worships sparingly." It quoted him as saying, "I like to keep my business



and my faith separate. It's anathema to me that they think you have to go to chapel five times a week to run this business, or be born again."

Among other things, Moran wants to open Zondervan's 80 U.S. bookstores on Sundays to increase retail sales and have them add more general reading matter, such as secular novels.

In an August 21 statement, the Zondervan board of directors sharply denounced Moran. It said his "publicity antics reveal him to be a person unfit to direct the business and affairs of a responsible public company in the United States." The board has authorized the filing of a lawsuit against Moran seeking a declaration that he is an "interested shareholder" under the provisions of the Michigan Antitakeover Act.

### Planned Parenthood Plans All-Out War

An "all-out war" is what Planned Parenthood is calling their new program to establish sex-education programs and health clinics in every school district.

The first step in this new program is a first-ever national poll questioning teenagers about their own sexual practices.

The organization, which estimates that 3,000 adolescents become pregnant each day, said over the next two years they will press for legislation that will provide free family-planning services for teenagers. Included in this plan are ads on national television, radio, and MTV that will encourage teens involved in sexual activity to use birth control devices.

The new campaign, said Faye Wattleton, president of Planned Parenthood, will attempt to offset "the overmoralistic, anti-birth-control rhetoric of the New Right."

A Planned Parenthood guide, "How to Talk with Your Child About Sexuality" is due in the fall.

### Life Insurance Companies Cannot Test Clients for AIDS

Several life insurance companies in the Washington, D.C., area have ceased

writing policies for District residents, due to the new city law that prohibits insurers from testing prospective clients for exposure to the AIDS virus.

About 20 life insurance companies, including large companies such as Aetna Life Insurance Company and Mutual of Omaha, are no longer writing policies, according to an official of the D.C. Life Underwriters Association.

He also indicated that other companies are currently considering a halt to

new policies in the area because of the law that went into effect August 7. That law prohibits insurers from denying coverage on the basis of a positive test for AIDS and prevents for five years the imposition of higher premiums for those testing positive.

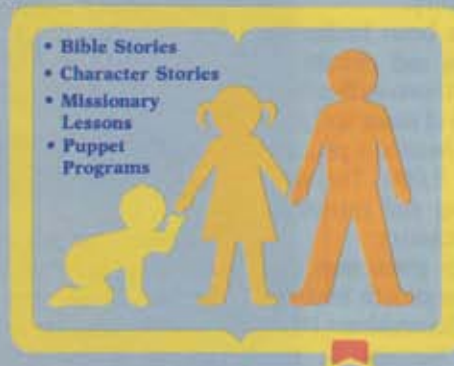
Reportedly some companies are waiting to see the results of a lawsuit filed by the Health and Life Insurance Association, which is attempting to reverse the decision on the bill.



Jerry Falwell



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# The New Technology

by Truman Dollar



***Technology has advanced rapidly, but man's value system has not. He has a low view of life and of God.***

**T**he whole world of technology is exploding. Thousands of scientists are assigned to expensive laboratories and have huge budgets for work on the most exotic research man ever imagined. We are on the threshold of another quantum leap in scientific information and discovery.

A new barrier has been broken in super computer chips and circuits at sizes below one micron (one-millionth of a meter). Now, instead of lining up 1,000 transistors across the head of a pin, the number will soon be 2,000. The new possibilities for storing and retrieving information are revolutionary.

Medical technology gives man the capability of altering the genetic makeup of a child before birth. Recombinant DNA has been used on humans in experiments that would alter life as we know it. New techniques give parents the option of selecting the sex of a child. Incredible breakthroughs in diagnosis before birth have resulted in successful in utero treatment of disease.

Industry is being revolutionized with new robotics and machines to make machines. Artificial vision now examines parts for quality. These capabilities give new meaning to economic dislocation and job retraining.

The technology of war is now apocalyptic. The world saw a genuinely new type of war over the Falkland Islands. Reportedly, the new super-secret stealth fighter planes are being constructed of materials that elude radar.

All this is happening so fast that no group of men understands all of the varied things taking place. Man may be designing creatures and systems he cannot control. This is all kind of scary. The face of America will again be altered in less than a decade.

Fundamentalists must not ignore the significance of this scientific revolution,

and they must prepare to debate and participate in its future impact. As this world becomes more and more complex, we must address these critical issues with a voice of reason.

Technology has advanced rapidly, but man's value system has not. Man is still depraved. He has a low view of life and of God. Think of the disastrous consequences if the awesome power we have discussed—including nuclear capabilities—fell into the hands of terrorists.

Because of "advances" in science, we now have unknowing parents mistakenly believing they are making better decisions about whether to allow the birth of an undesirable child—or to abort it. In 1962 James D. Watson and Francis H. Crick jointly won Nobel Prizes in medicine and physiology for work on the DNA structure. Watson proposed, "If a child were not declared alive until three days after birth, then all parents could be allowed the choice only a few are given under the present system. The doctor could allow the child to die if the parents so choose and save a lot of misery and suffering." Crick proposed, "No newborn infant should be declared human until it has passed certain tests regarding its genetic endowment and that if it fails these tests it forfeits the right to live."

The Bible is our infallible guide to deciding life's most difficult questions. We must not be intimidated by our belief that the only acceptable pattern for bearing children is a loving relationship between a husband and wife who are committed to each other for life. We must continue to insist that faith in a God who gave His Son for our redemption, and revealed Him in a Book, is man's only hope to escape eternal condemnation.

Pastors and laymen must keep themselves informed, not isolated. Ministers should be equipped to show that the wisdom of this world is foolishness and that the preaching of the Cross is the "power of God." Preachers do not have to be nuclear physicists to be effective, but, we must speak to all classes. In our effort to maintain our exclusive "blue-collar" churches we are pushing our young people out the door as they enter college and graduate into the age of technology. Reaching outside our churches to college campuses is essential. A generation of scientists without God could alter the spiritual face of the world. A new kind of "missionary" would proclaim man's self-sufficiency and autonomy.

Despite all human advances, a holy God is still sovereign. Man may create a series of events, like the Chernobyl accident, that get out of his control, but nothing will ever get beyond God's control and His plan for man.

If we are to reach the world for Christ, we must enter these areas of advancing technology. A part of Fundamentalism could mistake isolation for biblical separation and be neutralized in the last quarter of the twentieth century. They could become that shrinking part of the spiritual community that retreated so far into isolation that they made no impact on their world. We are commanded to reach and shape the world for Christ. We must take advantage of every available tool to do so. ■



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