
1989

The Fundamentalist Journal

9-1989

Fundamentalist Journal Volume 8, Number 8

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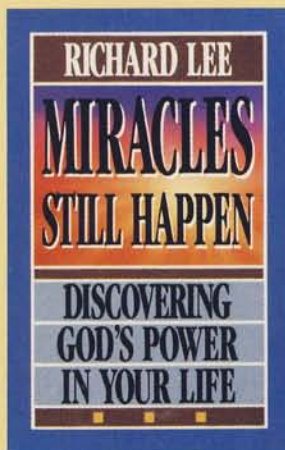
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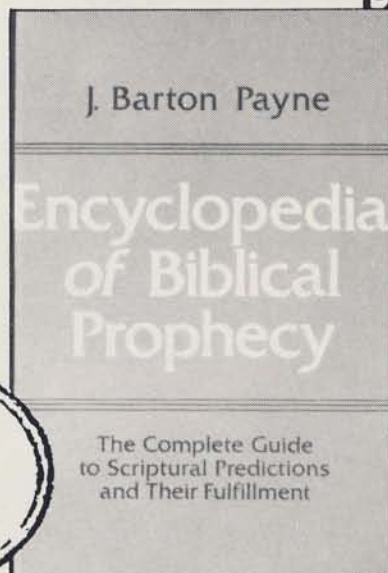
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■ **Cover story:** Gary Ezzo takes us through "Sixty Years of Parenting" to warn us that the nineties will be the last battleground for the minds and hearts of the next generation—winner takes all. What are Christian parents to do?

12



32

■ Whether your child attends a public school, Christian school, or private school, you need to find out if that school is effectively delivering its product: a good, solid education. Robert W. Smith tells how to rate your school in "How Does Your Child's School Measure Up?"

FEATURES

12 **Sixty Years of Parenting**
Gary Ezzo

16 **To Be a Grandparent**
Beth Miller

18 **The High Cost of Substance Abuse**
Angela Elwell Hunt

32 **How Does Your Child's School Measure Up?**
Robert W. Smith

36 **Released Time**
Michael R. Smith

DEPARTMENTS

6 **You Said It**

10 **Jerry Falwell Comments**
Stay the Course

23 **Perspective**
"Like Priest, Like People"
Greg Dixon

24 **Profile**
Al Woods
Bernard R. DeRemer



18

■ This year hundreds of men, women, and children will give their lives in exchange for the rush or release that substance abuse provides. Former abusers share their experiences and challenge us to be concerned about "The High Cost of Substance Abuse."

28 **Preaching & Pastoring**

40 **Ministry Update**

43 **Thunder in the Pulpit**
D.L. Moody
Man of Compassion and Conviction
C. Joanne Sloan

45 **There Is No Difference**
D.L. Moody

48 **Family Living**

53 **In Review**

56 **News Commentary**
A Light at the End of the Tunnel
Mark Smith

64 **News Briefs**

66 **After All**
Information or Indoctrination?
Charles Dickson



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■ Refreshing

After receiving the May issue of *FJ*, I thought it was high time I wrote to extend my congratulations for a magazine that reflects the highest caliber of excellence in Christian periodicals.

As a pastor and a Fundamentalist, I have grown weary of those who believe it to be their "ministry" to examine with a fine-tooth comb every detail of life of those who do not fit into their preconceived mold of who is deemed to wear the title "Fundamentalist." It used to be that we all agreed our common enemy was the Devil and those who hold to views other than the historic beliefs in the necessary fundamentals of the faith. But it seems that now new terms are devised to include those

within our own circles (such as *neo-Fundamentalists*, *pseudo-Fundamentalists*, and any other prefix one can imagine!) who choose to acknowledge that there are indeed others who truly believe the Bible and may be involved in Baptist circles other than just "independent." Your articles on "The Fundamentals" in the May issue point out the fact of where our "common" ground lies—not whether one finds himself fellowshipping in a group from north, south, east, or west.

Your style of bringing forth articles that touch on the whole spectrum of Christian life without being condemnatory is much appreciated. Your approach is refreshing and I look forward to each issue, always finding some piece of information I can unhesitatingly pass along to my

congregation. Keep up the good work!

Norman D. Aabye, Pastor
River Valley Baptist Church
Ansonia, Connecticut

■ Inspiring

I read with much interest the article by Angela Hunt on Tanya Crevier in the June edition of *FJ*. It was encouraging and inspiring to me.

The article dealt with a Christian layperson, not another glamour name in professional sports. I share Tanya's interest in athletics as well as her commitment to spread God's Word through the athletic ministry. I believe such articles serve to heighten and encourage all "average" Christians who share a love for sports and the faithful witness of such servants.

Ronald L. Mentus
RLM Athletic Ministries
Hauppauge, New York

■ Not helpless

I am writing in response to a letter written by Francis Anderson in your April 1984 "You Said It," which I recently read. He stated, "God is not a paraplegic requiring our help."

I, as a paraplegic, resent that statement. Many young people become paraplegic as a result of a diving accident or car wreck. After three or four months of training, most paraplegics are totally independent. Most paraplegics also have full and active lives, even careers.

Six weeks after being released from a rehab center, I returned to my career of teaching and had an excellent year.

I would like your readers to know that paraplegics are not "helpless." They contribute to society just as much as anyone else.

Cindy Tucker
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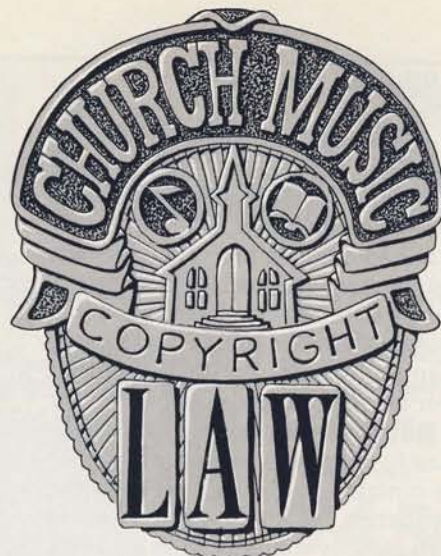
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■ Confusing

In your July/August issue the article "Light Ministries: Behind the Iron Curtain" sent confusing signals to your readers.

Howard Erickson mentions that the delegation of Liberty University students attended a service of the Moscow Baptist Church which, he says, is "the only Evangelical church in a city of nine million."

In the same issue, Pastor Georgi Vins explained in "Comments from Georgi Vins" that every denomination has both a registered and an unregistered church. The registered church has the approval of the state. The unregistered church is the persecuted church.

Along with five other American believers, in early June I had the privilege of meeting with believers in Moscow who are members of the unregistered church. In every sense of the word, they are members of an Evangelical church. They have not compromised with the state as has the registered church. Tourists and others, such as Billy Graham, who visit the Moscow Baptist church and come back with glowing reports of religious freedom there because of what they have seen, do a great disservice to Brother Georgi Vins and to the persecuted church of the Soviet Union. Your recent issue with its confusing signals has done just that.

Anthony L. Slutz, Pastor
Thompson Road Baptist Church
Indianapolis, Indiana

■ Staying abreast

We have greatly appreciated your publication. The timely articles on different aspects of the Lord's work in this day and age have helped us understand the climate in our own country during this year of furlough. We often feel out of touch when coming home after four years on the field. We look forward to receiving the *Journal* in Peru to help us stay abreast of current events. We are taking our old issues with us for reference materials.

Elaine Kintner
Lima, Peru,
South America

■ Biblical command

A reader from Kansas wrote a letter which you entitled, "State is not interfering" (July/August). He chided Pastor Otwell of Ft. Worth, Texas, for not submitting to a city ordinance requiring a permit to feed homeless, hungry street people. He implied that 1 Peter 2:13 is a biblical command to submit to any and all laws that men decide to make over you.

But God does not expect Christians to obey laws of man when they are contrary to His written laws and commands. In fact, Scripture teaches us to disobey ungodly laws and risk the consequences. Consider Rahab, the harlot, who deceived the king's men (city officials) in order to do God's will and hide the two Hebrew spies. She was commended for her faith and justified according to James 2:25.

Hebrews, chapter 11, affirms other men and women of faith who would not bow the knee to wicked laws and decrees.

The whole purpose of God-ordained government is to punish evil and to praise and encourage doing right. 1 Peter 2:13 says, "Submit yourselves to every ordinance (office) of man . . . as unto them that are sent by Him for the punishment of evildoers, and for the praise of them that do well."

Read what Romans 13:1 says. "Let every soul be subject to the higher power. For rulers are not a terror to good works, but to the evil (*feeding the hungry?*) . . . do that which is good, and thou shalt have praise of the same . . . For he is a minister to thee for good . . . a revenger to execute wrath upon him that doeth evil (*not good*)." Government is supposed to be a minister to help and support those who do good and to protect our freedom to do so by punishing evil.

When government steps in between God's commands to the church (feed the hungry; help the poor, etc.) and demands that the church get *their* permission along with *their* methods for carrying out God's commands, they are out of their God-ordained jurisdiction, and are trying to make themselves gods.

Anderson
Fort Worth, Texas

Fundamentalist

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

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

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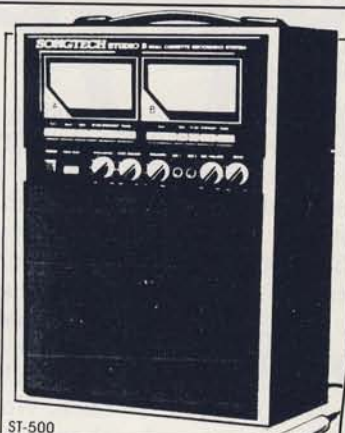
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Stay the Course

In the past two years we have heard of great Christian leaders who did not stay the course, but sold their birthright for a mess of pottage. If we could move below the headlines into the lay-membership of the family of God, I suspect the statistics would show that many have left the course and departed the faith, for whatever reason. Why do some bail out and abandon the cause and the faith?

Physical and Mental Fatigue. There is a definite connection between the physical, the mental, and the spiritual. We need a certain amount of rest. We are supposed to care for our bodies and our minds. You should not use alcoholic beverages, or tobacco, or drugs. You should not drive your body beyond what it was made to sustain. When you don't have time to read your Bible and pray, and you are not mentally and physically alert enough for God to talk to you, when you sleep in church because you haven't had rest the night before, and you cannot sit down and read your Bible and pray because you are physically and mentally exhausted, you are doing too much.

Many Christians burn out spiritually because they first burn out physically and mentally. God does not want that.

Unconfessed Sin. Many of God's children get off course because no one was ever made strong enough to bear the burden of his own unconfessed sin. After God saves you, and once He saves you it's forever, He doesn't call you to sinlessness, but to blamelessness. First John 1:9 says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." You and I are called to holy living. The moment God's Spirit convicts us of sin, we ought to confess it, get it under the blood of Jesus, and get that burden off our spiritual backs. It will cause us to

leave the course if we don't.

Failure and Embarrassment. Some believers leave the course and abandon the faith because of failure and embarrassment. But failure is more prevalent in life than success. We all look back and see the times

**The longer you are in
the family of God,
the more you will
have the wind
knocked out of you.**

when we stumbled and fell and had to get up and try it again. But God says we are not to turn back. If your prayer life is not where it ought to be, get it where it ought to be. If you have a bad temper, get victory over it. If you have some spiritual hang-ups, or you have failed in your business, or failed in your home, confess it to God, but get up and win the victory. Don't let failure and embarrassment keep you from trying again, getting it right, and trusting God for the new day. Don't leave the course.

Routine and Boredom. Almost everything in life happens every day. The sun comes up in the morning and sets in the evening. The routine of daily work tends to become boring, often leading Christians to lose the excitement of the Christian life and get off the track. I admit to you there are some Monday mornings when I wonder if it's worth it, and the Lord just has to shake me up and really put the fire back in my bones. Every morning through Bible-reading and prayer God refuels my spiritual furnace.

Pressure. Sometimes we fail to stay the course because of pressure. Maybe someone has criticized you, said some terrible thing about you. We all have financial problems.

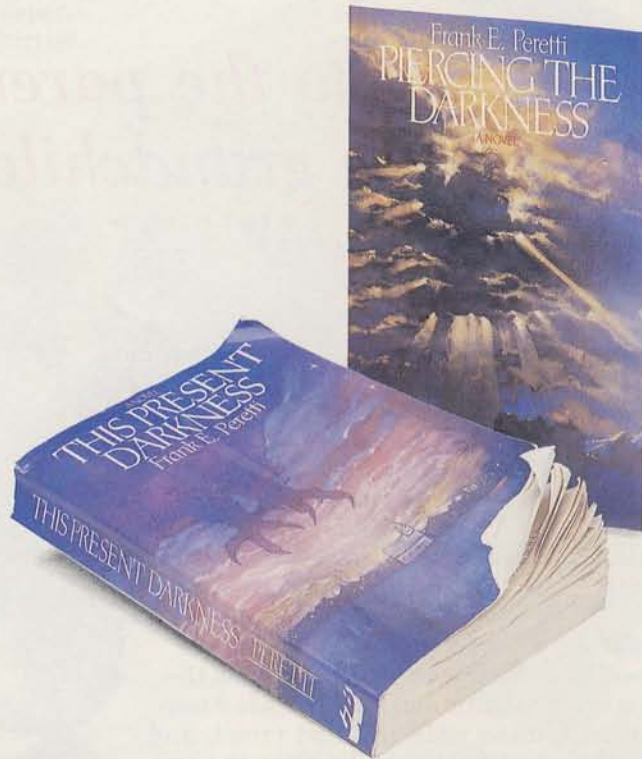
Sometimes the pressures are awesome. But that should never cause us to leave the course. Keep trusting God. Hand your problems up to God and leave them with Him. You are not big enough for those pressures.

Betrayal and Disappointment. No Christian should ever gripe and groan because some brother or sister in Christ stabbed him in the back. No Christian who loves God should ever quit on God because some pastor betrayed him. Early in my Christian life I went through a great time of disappointment as I saw a Christian leader fall. Our faith is not supposed to be in a man. It is supposed to be in Christ. I thank God for spiritual leaders. But if a great leader whom I admire falls down today, I am not going with him—and neither should you. That is a great lesson to learn, because the longer you are in the family of God, the more you have the wind knocked out of you. You will hear something you do not want to believe, that you don't think can be true, but the more you check it out the more it's verified. Suddenly you realize you have been putting your faith in a man rather than in God.

Bitterness. Some Christians quit because of bitterness. Somebody has hurt you, wronged you, injured you. You get bitter. In your heart you wish that person ill. Bitterness is a cancer. It will not destroy your enemy, but it will destroy you. You have no right to hate anybody. You are to be kind, tenderhearted, and forgiving, even as God is toward you. In spite of your sinfulness and unworthiness, God sent His only Son to die for you.

I challenge you to stay the course. Serve God if the whole world goes haywire. Keep your eyes on Jesus today and tomorrow and throughout all the tomorrows ahead, until on the other side you see Christ and hear Him say, "Well done." ■

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SIXTY YEARS OF PARENTING

What has happened to the parents, the children, and the grandchildren of the Great Depression?

Whatever happened to common-sense parenting? Why are parents groping for guidance? Why do they approach parenting with a lack of confidence or conviction? How have attitudes in parenting changed over the years?

Many of the answers to these questions can be traced to socio-economics. One event, unlike anything else experienced in our nation, became the catalyst for change—the collapse of Wall Street in 1929.

What has happened to the parents, the children, and the grandchildren of the Great Depression in the last 60 years?

The Thirties. When Wall Street fell America was hurled into the Great Depression. Jobs, work, money, and food were scarce. Everything was saved to be used and re-used. My children have often looked in their grandmother's garage and asked curiously, "Grandma, why do you save rusty bent nails, half of a hinge, and empty window frames?" Her answer was always the same. "You never can tell when you're going to need it."

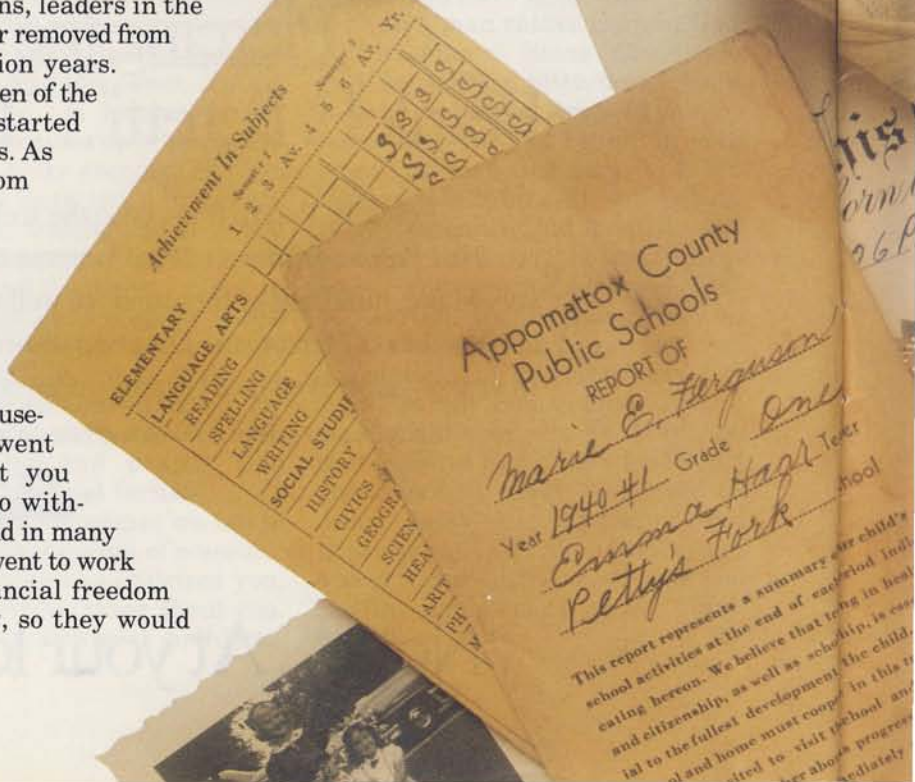
The Great Depression forced our society back to nurturing its basic

unit, the family. Each member became dependent on the others. Pragmatism and basic survival mandated it. Parents were in control and were the point of security, holding the family together.

The Forties and Fifties. In 1940 America entered the war in Europe. Jobs became more and more plentiful as the nation steamed forward in the war effort. Our victories across the Atlantic and Pacific made Americans walk tall and proud, and justifiably so. We were the nation of nations, leaders in the world, and far removed from the Depression years.

The children of the Depression started their families. As the baby-boom generation began to grow, a popular theme echoed throughout American households. "We went without, but you will never go without." Dad, and in many cases Mom, went to work to build financial freedom and security, so they would

by Gary Ezzo



be immune from the pain of another Depression.

Just as their parents had, children of the Depression saved everything. Saving material possessions put our present generation on the pathway of materialism.

In the forties and fifties the authority of the father and husband declined and the number of wives working increased. That led to increased individualism and freedom of family members. The interdependent family of the thirties was gradually

replaced by an individualistic family where each member "did his own thing."

The Sixties. The changes in social attitudes in the fifties sparked the turbulent sixties. By the mid-sixties those on the verge of adulthood began to reject and ignore almost everything their parents stood for. Children began to see their parents as

representatives of the "Establishment," structured authority, and abused power. We experienced the "generation gap" with its motto, "They don't understand me."

By the end of the sixties many teenagers who had everything wanted only their parents, and not the success their parents tried to offer them. They were unaware of the hidden motivation for their parents' hard work. They had no memory of the Depression, and their parents perceived them as ungrateful for all the

sacrifices they had made to give their children plenty.

The parents failed to see that material possessions and financial security did not bring families together. Their misplaced priorities caused the children's rash behavior. The young generation

was so eager to remove itself from the authoritarian society of the previous 40 years that we moved to our present no-authority society. We moved from parent-controlled families to child-centered



Photo by Brian Sullivan

families. Family ties that were once a mandate soon became an option.

The Seventies. If the sixties was a decade of challenge, the seventies were the years of the great parenting pendulum swing. One

rule replaced all the rules of the previous generation: "Anything goes."

Emerging out of the cocoon of social change came a new parenting generation, the grandchildren of the

Depression. The early baby-boomers were starting their families, and they were going to show their parents how it was supposed to be

continued on page 59

Starting a Parenting Ministry in Your Local Church

We can undo 60 years of poor parenting in one generation if we can get serious about raising children God's way. How can we accomplish such a task? One practical way is to start biblically based parenting ministries in local churches just like yours. Where do you begin and what are some practical guidelines?

Beware of Christian Programs (In Name Only). The church's current obsession with the need for information has produced a cafeteria of fast-food parenting programs, many of which are quick to identify themselves as being Christian. Are they? Put them to the test by asking a few basic questions. What is their view of man? Does it come from the study of theology or from rehashed psychology? Is Scripture foundational to the program or just an afterthought? Do the authors say they believe in God and then talk about man's five-million-year history? Do they place Dad and Mom in a position of authority over the children, or are they but equals? Beware of pretender programs, biblical in name but not content.

Meet the Needs of Your People. Parenting ministries must meet the needs of young families. There are four basic stages of parent training: *Preparation Stage* (pre-birth to 12 months), *Discipline Stage* (1 to 5 years), *Trainer Stage* (ages 6 to 11), and *Coaching Stage* (ages 12 to 19). Each stage represents a different level of parenting concern and manage-

ment. Although you will want to start slow and small, you must have the goal in mind of touching all age levels of parenting. The "one-class-fits-all" parenting approach will fall far short of meeting felt needs of your young couples.

Parenting Training is Ongoing Discipleship. No successful parenting ministry can be built around a 10-week, once-a-year class. This unfortunately happens in many churches, the end result being just another "quick fix" with no lingering benefits. A successful ministry must be a call to ongoing discipleship that does not end the last day of the program. At Grace Community Church we start discipling couples while in their second and third trimester of pregnancy and continue with them as they move through the toddler and preteen years. Since raising children is a long-term investment of time, so also must be the training of the parents.

Work in Small Accountability Groups on Weeknights. Small group dynamics are very important. The most ideal class size is five to seven couples. Small groups grow together; large ones drift apart. If you have a large number of parents wanting to enter the class, get two or three groups going. Your best teaching night is Monday, followed by Tuesday, Wednesday, and Sunday nights. Thursday and Friday are the worst nights to teach.

This Is a Couples Ministry. The most successful parenting ministries are those led by husband-wife teams. Mates balance each other out and fill in the gaps for one another. Your example of working together adds validity to what you say. Young couples will watch how you give and take with each other and if they find it attractive, they will model it in their relationship.

Parenting Classes Call for a Husband-Wife Commitment. Ex-

cept in the case of a single or an unequally yoked parent, our classes call for a husband-wife commitment. The rule is simple—if you are not going to participate as a couple, you are not going to participate. In the end we have found that many more will come with this stricter rule than if you had a more lenient one.

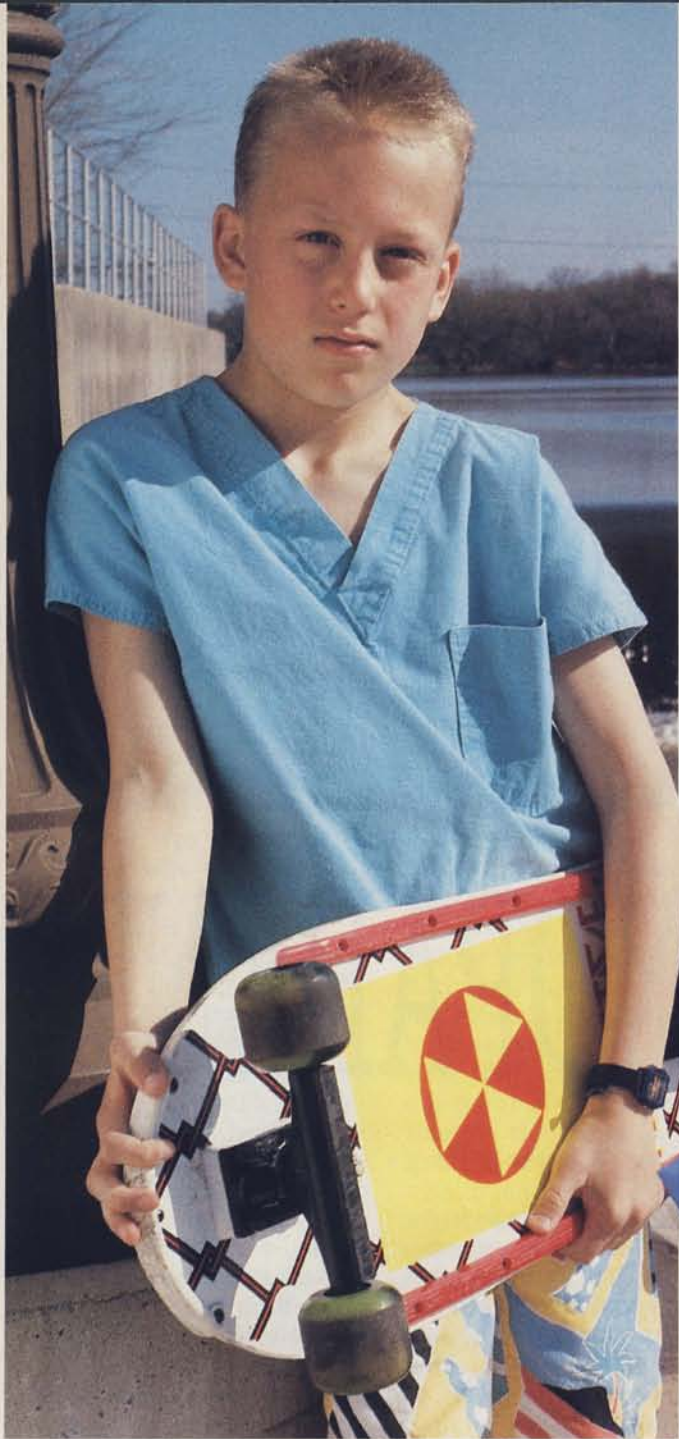
Hand-Pick Your First Class. A quality parenting ministry takes time to nurture and develop. When you initially begin, hand-pick your first class. Do not ask for volunteers. Take five or six teachable couples aside and work with them. The teachable ones will apply the principles, and the changed behavior of their children will become a most powerful advertisement for the next class.

Why should your church start a parenting ministry? It is an investment in the generation that is going to lead us into the twenty-first century. Our future lawyers, judges, doctors, teachers, pastors, and political leaders will not first be trained in colleges and universities, but in the home by Mom and Dad. But who is training them?

The church must step in and fill this void. Our united goal must be the reinstatement of biblical principles back into the mainstream of social thought. Our efforts will evoke more than social change. We will also be putting forth a most effective strategy for gospel outreach in the 1990s. When your children are in order and your family together in a society that is groping for that exact thing, you have what they want—the changed life the gospel message brings.

There is no tomorrow if we lose the nurseries of today.

■ For a no-cost tape on practically implementing a parenting ministry in your church write to: Starting a Parenting Ministry, PO Box 8073, Northridge, California 91327.



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TO BE A GRANDPARENT

GRANDPARENTS
HAVE AN
ABUNDANCE
OF LOVE AND
WISDOM. EACH
GENERATION
HAS A
DISTINCT GIFT
TO BESTOW.

During a recent meeting of our Bible-study group, several women of varying ages began discussing the role of grandparents. Gloria spoke up first. "My children don't get to spend much time with their grandparents, and I feel they are really missing out. My mother is always too busy with other activities to entertain her grandchildren. Yet my kids hear their classmates talk about spending weekends with their grandparents, and they don't understand why

they can't do the same."

"My situation is just the opposite," Joyce explained. "If my parents aren't visiting me, they are having my kids over to their house. Togetherness is good, but not to extremes. I'm constantly having problems with discipline. Both my parents and my husband's parents let our children do things we don't allow. So sometimes I wish I lived a thousand miles away from them."

"Let me tell you about another side of the story," Betty interjected. "I raised five children of my own, and I feel that I

shouldn't be expected to raise my grandchildren also. I hope you don't think I sound like a wicked stepmother, but I'm telling you how I honestly feel."

Louise added, "I know just what you mean. I'm doing volunteer work that I didn't have time for when my children were small, and I also have a number of hobbies. Why should I be expected to give up my own pursuits in order to be an unpaid baby-sitter?"

"As for me," Frances remarked, "I never see enough of my grandchildren. I'd love to have them come over, so I could show them how to bake and

BY BETH MILLER

sew and all the other things I taught my children. Unfortunately though, our married children live in other parts of the country. We see our grandchildren only once or twice a year. However, I do write them letters and send them surprise packages in the mail."

As the mother of five sons whose grandparents lived in another state, I did not have parents nearby to help me raise my boys. Now, as the grandmother of two grandchildren who live close by, I have seen both sides of the problem.

As a long-distance grandparent, my own mother was perfect. A widow who worked full time, my mother nevertheless devoted her vacations each summer to coming to my house when my children were infants. She would spend the week helping me catch up on mending and ironing, and she would hire a sitter and take me out shopping and to eat. This was a rare treat in the days when my husband and I had an abundance of babies and a scarcity of money.

When the children were older, my mother would drive to our house and take my sons and me back to her home and entertain us for two weeks each summer. How my mother endured those hectic vacations, I will never know! But I do know that her gifts of time and money and

work and caring helped me get through those difficult years. So did her weekly letters, monthly telephone calls, and frequent "care" packages.

For a time after my oldest son married and gifted me with two granddaughters, I began to think I was reliving my child-rearing years. My son and daughter-in-law seemed to assume I would enjoy having them over for meals several times a week and then baby-sit while they went out. After a while I began to feel imposed upon.

Fortunately, my husband took our son aside and said he did not think it was fair to expect me to serve dinner and provide baby-sitting service so often. Although my son's and his wife's feelings were hurt at first, after a time they understood our point of view. From then on they made a habit of waiting for invitations to come over, which we extended frequently. As to the baby-sitting, they asked me ahead of time, so it would not interfere with my own plans.

Now that my granddaughters are in school, I often invite them over individually, in addition to the times they come over together or with their parents. That way each can have my undivided attention, and we can lessen the possibility of sibling rivalry.

The grandparents' role is far from an easy one. Some grown children like to have their parents help rear their children, but others

resent their seeming interference. As to the grandparents, some love to spend time with their grandchildren and others feel put upon. The only way to prevent misunderstandings is to set up ground rules about visits and baby-sitting early on.

Grandparenting is a fulfilling role when it is left free of constraints. For example, Hazel loves to invite her grandchildren along for lunch when she goes to the art gallery or museum. Margaret likes to take her grandson to the park to feed the ducks. John has his granddaughter over and takes her to the circus. Harvey takes his grandson out to his workshop and teaches him how to use tools and make a bookshelf. These loved ones are all sharing experiences, not just time. Traditions and memories can be handed down this way too.

My granddaughters enjoy visiting me and seeing the little china tea set I played with as a child. They never tire of hearing me tell them what their daddy was like as a little boy. They pore over the photograph albums, laughing at the outmoded clothing and hairstyles.

At Christmas my granddaughters, like their father before them, help me bake Christmas cookies. They always remark about how patient I am with their messes, compared to their mother.

But I remind them, "Your mother has you every day and I don't!"

Grandparents are usually shorter on

strength and energy than are parents. However, they do have an abundance of love and wisdom. So each generation has a distinct gift to bestow.

One important role of Christian grandparents is to help bring up grandchildren in the fear of the Lord. For example, Joanne gets up early every Sunday morning and picks up her grandchildren and takes them to Sunday school and morning worship services with her. During the summer my granddaughters always look forward to spending the week of Vacation Bible School with me so they can attend.

The author of *Roots*, Alex Haley, has written that "Grandparents are for sprinkling stardust into the lives of their grandchildren." Have you, as a grandparent, sprinkled any stardust lately? Or as a parent, have you looked at grandparenting from your parents' perspective? Have you invited your parents over for a meal lately? Are you still a child to your parents, or have you relegated your parents to the grandparent role alone? Have you shared your childhood memories with your parents lately and thanked them? Perhaps your parents need a sprinkling of stardust, too!

■ Adapted from *Christian Home and School*. Copyright 1987. Used by permission.



Photo by Cathy Watson

THE HIGH COST OF SUBSTANCE ABUSE

After signing a contract with the world-champion Boston Celtics of the National Basketball Association, Len Bias, 22, died suddenly of cocaine intoxication. He forfeited a life, a career, and a family. Bias experienced the momentary thrill of cocaine at too high a cost.

Cathy, 48, recalls that she began drinking beer with her friends down at the riverfront. Her flirtation with alcohol grew to become a major problem, and for five terrible years she fought her family, her will, and her addiction to alcohol. She spent years in lonely paranoia, but today Cathy is free from alcohol and its problems.

BY ANGELA ELWELL HUNT

Alan, 38, learned to smoke and drink as a teenager. He was 20 before he used marijuana for the first time, but he soon found himself partying regularly with friends—and downers, uppers, mescaline, and LSD.

After four years of intense drug use, Alan became convinced that he needed an escape from his lifestyle. "I had started going to church again, and I realized I had to go one way or the other. I had to make a decision because I was a wreck, drinking and smoking dope all the time. I decided to give my life to the Lord and that's all there was to it. I was tempted on occasion, of course, but I never did any drugs after that."

Doreen, 19, recently returned to her Christian home after spending nearly 10 months at a halfway house for drug addicts. "One Sunday after we got home from

church my parents found cocaine in my purse," she recalls. "They told me if I didn't straighten up, they would send me away. The next day I was fired from my job for reasons that had to do with my drug use. I went home, packed my bags, cleaned my room, and told my parents I was ready to go for help. I was so desperately lonely and sad. It was a relief to admit I needed help."

This year hundreds of men, women, and children will give their lives in exchange for the rush or release substance abuse provides. They will die, be imprisoned, leave good jobs for criminal careers, or languish in hospitals or treatment facilities. They will lash out, ignore, desert, or harm people they once loved. Families will be splintered. Houses in sunny neighborhoods will go up for sale.

Pleasant-faced women will sit in courtrooms and watch burly police officers lead their young sons off to jail. Good "family men" with ashen faces will stand before judges and protest that they only had "one too many."

Are we Christians serious about stopping drugs? Are we serious about helping people turn from a false answer to the Truth and the Life? Or have we assumed substance abuse only happens to other families and will not touch our lives?

Whether or not substance abuse has touched your family, you may soon be influenced by the issues surrounding the drug debate. "If we are serious about stopping AIDS," wrote an editor in the February 13, 1988, issue of *The Nation*, "we will have to legalize drugs in order to improve the health of addicts. We will also need family-planning

clinics in schools, education about safe sex, and a reversal of the government's refusal to let publicly funded clinics counsel HIV-positive women about abortion. The con-

This year hundreds of men, women, and children will give their lives in exchange for the rush or release substance abuse provides.

servative fantasy of how people ought to behave is not worth dying for."

Sound like your worst nightmare? Is the legalization of drugs the crest of a wave of social evils soon to be visited upon this country? Are we going to pay for drugs and AIDS with the last solid social standards of our degenerating society?

In May 1988 Baltimore Mayor Kurt L. Schmoke called for a national debate on legalizing narcotics, and public reaction has swirled around the issue ever since. If our government's "war on drugs" is failing and costing millions of law-enforcement dollars, why not simply give up and legalize drugs? After all, alcohol and cigarettes are addictive and dangerous and legal, so why not follow the logical path and let the public do as it may?

Because the cost of

substance abuse is too high. *Newsweek* objectively reported that "legalizing drugs would undoubtedly increase drug abuse and addiction, perhaps to catastrophic levels. And though legalization might reduce drug-related crime, the social morality of making drugs freely available is questionable, to say the least" (May 30, 1988).

Drugs may not be freely available, but they are readily available to users who are too young to realize the significance of their actions. And although cocaine is the most publicized drug of our day, cigarettes and alcohol pave the way for substance abuse. If young people do not experiment with cigarettes or alcohol, they are not likely to try marijuana. If they do not smoke pot, the odds are 98 to 1 they will never try another illicit drug.

Although times are changing, alcohol use is still commonly accepted. Americans consume enough alcohol each year for each U.S. citizen to consume 2.65 gallons. Although no network today would depict a lovable town drunk like Otis of "Andy Griffith," everyone is drinking on television. Consider older Disney movies. Concerned parents who rent clean-language, no-sex Disney videos for their children find that alcohol was definitely not a Disney taboo. Even innocent Dumbo gets drunk!

Javad Kashani, a professor of psychiatry at the University of Missouri, told *USA Today* that alcoholism often begins in the early teen years. "Four-fifths of the alcoholics in our study

began drinking regularly before the age of 18," he says. "The best time to help the alcoholic is not when he is 40 years old and lying in the gutter, but when he is 11 years old and beginning to take his first drinks."

Statistics indicate that nearly 100,000 10- and 11-year-olds get drunk at least once a week. Five percent of high school seniors say they drink alcohol on a daily basis. An estimated 4.6 million young people ages 14 to 17 are, or are becoming, "problem drinkers." Why? Through the media, the average child will see alcohol consumed 75,000 times before he reaches age 10. Parental lifestyles condone the use of alcohol, and peer pressure does its part to fortify group conformity.

Doreen says she used "alcohol, pot, coke, acid, speed, over-the-counters, and prescription drugs," beginning at age 13. Why? "Because I was hanging out with older kids and they were using drugs. I figured I was older, too, if I did what they did."

Alcohol is familiar and readily available to most young people, but it is not the only drug of choice. Of students polled in the Southeast United States, 25 percent of high school students and 6 percent of middle schoolers have smoked marijuana. Five percent of the high school students and 1 percent of middle school students have used cocaine.

Substance abusers not only spend money, and

lots of it, on their habits, they also pay heavily with their personal health. But here the facts are surprising. According to a report by former Surgeon General Koop, the most dangerous drug in terms of physical damage is nicotine—an addictive substance whose killing power dwarfs other drugs. Over 320,000 deaths are attributed annually to smoker's diseases.

Not only does an abuser's health suffer, but his family must either "pay or play" as well. Cathy recalls that she began hiding her alcohol—and her problem—from her husband. "I always had my little stash," she says. "I would actually get panicky if the stores were closed and I knew I didn't have anything in the house. The alcohol really affected my temperament. My kids didn't understand when I felt terrible in the mornings. I was short-tempered, impatient, and irritable. Everyone just learned to stay out of my way."

Allen recalls that his parents always suspected he was using drugs, but they were afraid to confront him. "Once, after I was saved, I sat down to tell my mother about the drugs I had done and she said, 'Just don't tell me. I don't want to know about it.'"

Other parents have not had the luxury of denying the truth. Two of Alan's friends were killed during drug deals. Three died from drug overdoses. "A couple of my friends now are fried—their brains are just gone from too much acid. My friends did not leave the drug culture, and there you can be killed

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over nothing at all.”

Drugs have been around for centuries, but man has had difficulty learning that substance abuse is costly. Opium was available in Greece about 2000 B.C., but the physician Hippocrates observed that people had problems stopping their use of the substance. Alcohol and the consequences of drunkenness are mentioned throughout the Bible. A century ago cocaine was very popular in the United States. In 1900 every bottle of Coca-Cola contained roughly five milligrams of the drug. Cocaine was not removed from Coca-Cola until 1930, when the Atlanta city council passed an ordinance prohibiting the sale of cocaine at soda fountains in drug-stores.

Cocaine had been legally used for toothaches, salves, and candy, but people finally recognized in 1900 that the drug was

an addictive trouble-maker. By 1919 cocaine was illegal for nonmedical use. Every state required schools to teach

Are we serious about stopping drugs? Or have we assumed substance abuse only happens to other families and will not touch our lives?

the dangers of narcotics, but after the 1930s the need for this education waned and public education programs ceased to exist.

Today, however, we need education more than ever. In the last 20 years a vigorous education program has begun to reduce the number of cigarette smokers in this country, but education will never totally eradicate substance abuse. There will always be people who know the dangers but are determined to please themselves.

Only when men and women decide to give up selfish pleasure and allow Jesus Christ to transform their lives will substance abuse be defeated. Cathy remembers that moment of truth in her life. “I knew I needed to make a decision about the Lord, so I prayed, ‘Lord, if You are who You say You are, I need You to take this problem away from me. I’ll quit trying to go my way, and I’ll do anything to seek what You want me to do in my life.

“From that moment on, I had peace. I don’t know what happened. I just know my life was

different. My desire for alcohol vanished. I know a lot of Christians who are still struggling with their desire for alcohol. Some people accept the Lord, but there are parts of their lives they’re not willing to give up. Total commitment is the key.”

Doreen says she is beginning her life anew. “I just realized that stealing and doing drugs wasn’t what I wanted in life. I am real ambitious and success-oriented, and I want to be smart and not do stupid stuff like drugs.” ■

WHERE TO TURN

If a member of your family is battling substance abuse, where can you go for help? We recommend the following agencies.

(216) 253-5444

SAV (Substance Abusers Victorious) offers support groups which stress that a relationship with Jesus Christ is the key to finding victory over substance abuse. Local chapters are scattered throughout the country.

(800) 554-KIDS

The National Federation of Parents for Drug-Free Youth. Call between 9 a.m. and 5 p.m. EST for information and referrals.

(800) 241-9746

Pride Drug Information Line—A national resource and information center referring parents to parent groups in their vicinities and providing consulting and referral to emergency health centers.

(800) 662-HELP

A confidential information and referral line, directing callers to cocaine abuse treatment centers and offering free materials on drug abuse.

(800) COCAINE

Cocaine Helpline provides round-the-clock information and referral service. Reformed cocaine addicts offer guidance and refer drug users and parents to treatment centers and family learning centers.

(800) 227-2657

Through hospital facilities, RAPHA offers help for adolescents and adults who are struggling with substance abuse. RAPHA’s program involves Christ-centered counseling and therapy.

"Like Priest, Like People"



When I accepted the assignment to address social drinking in the *Fundamentalist Journal* I casually mentioned it to my 33-year-old son, who has been in the ministry for approximately 10 years. His response surprised me. "Why do they want you to write on that subject?" On a scale of 1 to 10 the subject was not as important to him as things like abortion, preachers going to jail over religious freedom issues, and churches being padlocked. My 23-year-old daughter said practically the same thing. "Everybody knows drinking is wrong."

No doubt they speak for the average member of the typical Fundamentalist church. But I am convinced that a large number of members—and many pastors in the denominational churches whose congregations consist of middle to upper income groups—do engage in social drinking on a regular basis. For the most part they do it openly and without any seeming embarrassment. In fact, they express surprise that anyone these days would even question their actions.

Apparently their pastors are not preaching on the issue of social drinking. "Like priest, like people," as the old proverb says. Yes, the problem is in the pulpit, not the pew. Something has happened to the prophetic voice of the preacher.

This escalation of social drinking in the church may be due in part to a government report on alcoholism released on October 12, 1967, and widely endorsed by the National Council of the Churches of Christ in the United States. The commission, based at Stanford University and

financed by a \$1,000,000 grant from the National Institute of Mental Health, recommended acceptance of the fact that ours is a drinking society and encouraged adjustment to this fact by developing moderate drinking patterns within the family.

**The problem is
in the pulpit,
not the pew.
Something has
happened to the
prophetic voice
of the preacher.**

The report came out for the removal of restrictions on advertising showing the drinking of alcoholic beverages in family settings, and for reducing the legal drinking age to 18.

No wonder drinking is such a tragic problem in our nation today, especially among the youth. And much of the responsibility can be laid at the feet of the churches of America.

There are seven basic reasons for every believer to refuse to drink alcoholic beverages under all circumstances.

1. The Bible teaches total abstinence, not temperance. "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Prov. 20:1).

2. No believer should support the booze industry, even through social drinking.

3. Social drinking leads to drunkenness. "At the last it biteth like a serpent, and stingeth like

an adder" (Prov. 23:32). Every drunkard began as a social drinker.

4. We must not drink socially because of the influence on our children. Art Buchwald, commenting on the government-sponsored report on alcoholism, said in his nationally syndicated column dated October 23, 1967, "Having lived in France for a long time, I'm not sure the suggestions will produce the hoped-for results. Children in France drink wine at a very early age, and the French have one of the largest alcoholism problems in the world."

5. Social drinking affects weak believers. Paul said in Romans 14:21, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth." He also said, "Abstain from all appearance of evil" (1 Thess. 5:22).

6. We must say no to social drinking because of the associations it leads to. James said, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4).

7. Social drinking is in violation of the time-honored church covenant most Bible-believing churches endorse. It says among other things, "to abstain from the sale and use of intoxicating drinks as a beverage."

So let the church be the church. Regardless of what the world may say, the church must set the standard and preachers must set the example.

■ **Greg Dixon** is pastor of Indianapolis Baptist Temple in Indianapolis, Indiana.

by **Greg Dixon**

Al Woods

Dial-A-Teen's Fountain of Youth

Beverly had pills lined up on her dresser ready to take her life because of school and other pressing problems. But a Dial-A-Teen counselor offered crucial comfort—and later Beverly received Christ as Saviour and went on to live for Him.

Pregnant with her second child, 17-year-old Nina, who had run away from home for the first time when she was 12 and became a mother at 15, had searched for answers in drugs and in Satan worship. When she saw a television commercial showing a man playing a guitar asking, "Do you need answers?" she called Dial-A-Teen out of curiosity and loneliness.

In his first year of high school, Mark Hanlon was not excited about moving from Chicago to Washington, DC. Transferring to a new school was made easier when the Dial-A-Teen director had some boys in Washington write Mark telling him about the great athletic teams at their school and inviting Mark to join them when his family moved there.

Director Al Woods began the DC area Dial-A-Teen, a unique ministry that provides daily telephone counseling by and for young people in the nation's capital and surrounding area. About a thousand calls come during a regular month, with as many as 100 recorded decisions for Christ in that time.

"Energetic" and "enthusiastic" come to mind when people are asked to describe 77-year-old Al, a man with a happy countenance who is as comfortable and successful working with teenagers as he is with senior citizens.

A native of Cullman, Alabama, Al came to Washington with visions

by **Bernard R. DeRemer**



Photo by Les Schofer

**"Al is zealous,
determined, committed,
extremely persistent,
a man who never
gives up."**

of playing baseball for the Senators. That did not materialize, but a U.S. Patent Office job did, and at 16 he was the youngest in his section.

Al was saved through the influence of a girl he was teaching to play tennis and found his first church home at Metropolitan Baptist near downtown Washington. After service in World War II (he knew General Douglas A. MacArthur personally and worked for his office), Al became an auditor for the Inspector General's Office of the War Department (now the Department of Defense). There he devised a system

for uniform financial reporting from ordinance installations around the country.

Although Al retired from public work some years ago, he has not retired from working with young people and senior citizens, nor from sharing the gospel of Jesus Christ.

Al holds 14 gold medals from various senior olympics tournaments and various other awards. He has had the satisfaction of steering many older people into happier, healthier lives—as well as witnessing to them of eternal life in Christ. In his activities over several years with the Fairfax County Senior Citizens Center he has seen "some men and women who could barely walk now playing tennis."

Mark Hanlon remembers Al "was very energetic. He could beat me at tennis when I was 16, and I wasn't a bad tennis player."

Al believes that exercise is the fountain of youth. He lives what he believes by bowling weekly and walking daily. Until recently he also played tennis several times a week and jogged daily, but age and pressures of time have forced him to slow down a bit.

Working with young people since the early days at Metropolitan, Al finds his greatest challenge at Dial-A-Teen. The national Dial-A-Teen organization was founded in 1970 by Teen Missions, Merritt Island, Florida, to provide troubled teens someone to talk with. The Washington group, begun by Al at about the same time, outgrew earlier quarters, and in 1979 found a permanent home at Central Union Mission's seven-story structure a few blocks from the Capitol. A major area redevelopment program forced the mission to move in 1982 to a new building on 14th Street NW—the very heart of one of the worst drug and

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2. **We Research:** Next we consult our extensive listings of thousands of churches, Christian ministries, Christian professional persons (counselors, physicians, etc.), and others.
3. **We Identify:** At least two possible referral options are identified in your area for your particular need.
4. **We Qualify:** We contact the possible referral options (without identifying you, of course) and evaluate them in terms of Christian and professional excellence, as well as appropriateness for your particular need.
5. **We Refer:** We then provide you with the necessary information to contact the referral options and begin receiving help.



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prostitution areas.

From bright new offices there with five rotating lines and a control line, Dial-A-Teen volunteers field a flood of calls. "We operate every evening all year round, usually from about 6:30 to 10:00, but during holidays and some vacation periods we run 24 hours a day," Al notes. "This of course brings a lot of extra calls and many additional opportunities for fruitful witness."

Because of Dial-A-Teen's dangerous neighborhood, Al often provides transportation for the counselors. He also recruits, trains, and supervises the counselors, most of whom come from various area churches. Counselors must be at least 15 and have to complete an intensive Bible course on 79 topics, so they can apply the Word of God to everyday situations—situations like abuse, drugs, sex, and dating.

Runaways are offered a nationwide toll-free number to contact parents or others if they wish. Pregnancies and legal problems are referred to appropriate government or other agencies. In one week, three out of four pregnant girls who called Dial-A-Teen professed to trust Christ. The fourth girl had to hang up when the call was interrupted.

Follow-up is important. Interested callers receive a study course from Teen Missions and one from Campus Crusade. They are encouraged to attend sound Bible-believing churches throughout the metropolitan area—churches like Cherrydale Baptist where Al is an active member.

The Dial-A-Teen organization looks forward to an international ministry. Mrs. Hwanhee Kim, a native of Korea working on a master's degree at George Washington University, serves as a counselor. She plans a ministry in her native language to the many other Koreans in the Washington area as soon as the program can be established. Al and his colleagues are also looking for Spanish and Vietnamese linguists because of the large influx of people speaking these languages.

Al appears on radio and television programs on occasion, and in area churches, to promote Dial-A-Teen and to seek new volunteer counselors. Articles in school papers

have featured Dial-A-Teen and have attracted callers. Some 26 local stations carry spots advertising Dial-A-Teen. Thousands of cards have been distributed with this warm invitation: "Need help? Dial-A-Teen, (202) 387-TEEN, Lending an ear . . . to YOU!"

**"A lot of times
you get young people
who are just lonely.
No major problems.
They just need
someone to listen."**

Al's wife, Leatha, went to be with the Lord in 1985 following a short illness. Their three children and seven grandchildren live all the way from North Carolina to Illinois, but one family is in the Washington area.

Al has been a part-time instructor at Washington Bible College in Lanham, Maryland. He has also served on the board of deacons of Cherrydale Baptist Church in Arlington, Virginia. His pastor there, Steve King, describes Al as "zealous, determined, committed, extremely persistent, a man who never gives up." With those qualities, is Al a man who often makes enemies? "He may have, but I've never known any," says Pastor King.

Nina Miller says, "No one can look at my life and say that Dial-A-Teen doesn't make a difference, because it was the turning point for me."

Nina says when she called Dial-A-Teen, "I had one of the dirtiest mouths you would ever want to meet, but no matter what I said to the counselor who answered the Dial-A-Teen phone, he cared. When he started talking about the Lord, I said, 'You can't talk to me like that,' and I would cuss him out. No matter what I did, no matter what I said that was disgusting, he never gave up. He wasn't preaching at me. He did tell me I needed to have the Lord, and he just shared with me that those were the answers. And something about the way he cared

no matter what I said made me call back repeatedly.

"I called many times when I was high. At one point I was hospitalized for a suicide attempt. I called Dial-A-Teen, and the counselor took me to the hospital.

"With much patience on the part of the counselors at Dial-A-Teen, I came to know the Lord and later worked as a counselor there myself."

In 1988 an announcement was made in Al's church that he had suffered a heart attack. Nina rushed to the hospital only to find him up and around sharing the gospel.

"It doesn't matter where Al is, he's always sharing the gospel—in the hospital, at the Central Union Rescue Mission, on the phone at Dial-A-Teen, with senior citizens in their olympics—and he always has his Bible under his arm. I thought it was part of his arm for a while. It's like it's permanently attached."

Al has a burden for teens and it shows. Nina says, "If a teen wants the chance to share the gospel, Al is transportation, Al is training, Al is encouragement." Mark Hanlon says, "You know, when you're a kid that age you don't always have a car. Al would go all over northern Virginia, Maryland, and the DC area to pick up kids, get them there, and make sure they got in and out safely. He was going all the time. It just amazed me that he could keep going and never seemed to tire."

At times Al had only a few counselors willing to work, yet he never gave up.

Remembering her experiences as a counselor at Dial-A-Teen, Nina says, "A lot of times you get young people—13, 14 years old—who are just lonely. No major problems. They just need someone to listen."

"I remember one young girl calling just to say she got a good grade on a test, but there was no one there to listen.

"A lot are repeat callers. It fills a void for a lot of people, and then with the repeated contact they realize that there's something behind these people that makes them care. I guess I talked to Jack (her Dial-A-Teen counselor) for over a year."

Many callers are merely lonely and want to hear the voice of

John Fischer Peels Back the Veneer

In his music, and now in his writing, John Fischer calls for Christians to examine the essence of faith. These books are ideal for anyone who wrestles with making their faith authentic.

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someone who cares. The counselors then are able to share bits and pieces of the gospel, sometimes over several months' time. Often those fragments are enough to make the caller want more and to realize there are answers there.

Sharing their faith brings rich blessings to the counselors as well as to the callers. Mark Hanlon, the teen who did not want to leave his school to move to Washington, now is a husband and father employed in Colorado by Compassion International, a Christian child development organization working with nearly 120,000 children in 27 countries. Reflecting on how his Christian life was affected by the experience of working on the Dial-A-Teen phones, Mark says, "I had to deal with particularly difficult issues and have a good spiritual basis and belief before I could honestly counsel somebody who was going through a problem or a crisis."

Nina Miller recalls, "When somebody had a tough call and it was really intense, there were one

or two other people in the room just praying. That was neat knowing that whenever it got difficult there were people sitting right behind you praying. All of a sudden the words start coming to you, and you know it's not within you to say those things.

**"He always has
his Bible
under his arm.
I thought it
was part of
his arm
for a while."**

"A lot of times you get a real frustrated caller you want to help, but you don't know what to say because you cannot take these kids out of their circumstances and you cannot make their parents

pay attention and care. You sit there saying, 'What am I going to tell this person?' I don't have all the answers other than Jesus Christ—He is the answer. But sometimes it takes a while for a kid to realize that."

Dial-A-Teen has a bulletin board that lists the names of all who have been saved through their ministry. Nina remembers the joy of leaving one week and coming back the next week to see more names added. She also reflects on another source of joy. "I have three kids now, and all three of my children love the Lord. They know about my past, and my oldest, Jeremy, who is 13, someday wants to work on Dial-A-Teen."

Al Woods has impacted many lives, young and old—Beverly's, Mark's, Nina's and her children's, just to name a few. Al Woods—a man who cares about people. A man with a burden for teens. An energetic man who is making a difference.

■ **Bernard R. DeRemer** is a freelance writer in West Liberty, Ohio.

Pastoral Duties and Conduct

Part 1

As important as preaching is, a very close second is the pastor's ministry out of the pulpit. A pastor's failure in this area will have serious effects on his pulpit ministry. People soon detect the true motives of a minister. In this day of computers and masses, people have a need to feel wanted as individuals, not as mere statistics on the attendance record. Only in personal relationships can the pastor counteract the impersonalization of our time.

We must constantly face this question: "Am I using the people to build the church, or am I using the church to build the people?" In the pulpit the pastor faces a congregation, a conglomerate, a body, even a coalition of people. In his preaching he must be general in dispensing the truth because of the varied needs of his congregation. However, out of the pulpit in personal situations the pastor has the opportunity to edify, to contribute something specifically tailored to the needs of the individual believer.

Here are several important things to keep in mind.

Always be a gentleman. Never be rude or crude. Do not react angrily or negatively regardless of how you are treated. Always leave so that you could return without finding it necessary to apologize for your words, actions, manner, or attitude. Make certain that when another Christian worker (pastor or layman) tries to reach your people, he does not have to climb over a wall you have built.

Always go when you are called. There may be some very few exceptions when you sense that people are "not sincere" in asking you to come, but these are rare. We expect our people to come to church consistently. We have the same obligation to go to them when they need us. Do not be hard to reach; be easily approachable. Under no circumstances would I ever have an unlisted home phone. Despite occasional telephone harassment, your people need to be able to reach you easily. If you do not go when they need you, you might as well "hang it up" as far as the pastoral ministry is concerned.

When visiting in homes ALWAYS take someone with you. The Lord sent the apostles out two by two, and we need to heed that example. If your integrity is ever questioned, you are helpless to defend yourself unless you have someone with you. When you cannot take your

wife, take a deacon or other layman. The only exception is when you are visiting very aged people.

Always leave appropriate literature with your name, the church name and address, and time of services. The literature should be attractive.

Have prayer. On rare occasions prayer may not be indicated, but it is usually possible to pray. Be specific in the prayer. Pray for the people by name. Do not embarrass them by the length, manner or content of your prayer. You do not need to "preach to them" in prayer nor "pray down the wrath of God upon them."

Pray for the guidance of the Holy Spirit. Ask Him to prepare the soil of the soul so the Word of God will be received.

Do not stay too long. Try to be aware of the people's schedules and their personal obligations. If necessary, suggest that you continue your visit on another occasion.

Do not try to impress people with your busy schedule. You may have many things pressing you, but try to visit in a relaxed manner, so the people will feel they are more important to you than your many obligations. They are people, not attendance statistics.

Be a good listener. Be interested in what the people are saying to you, not only in what you are saying to them.

■ **Harold Henniger**



Sermon Outline

Sowing and Reaping

(Mark 4:1-20)

- A. The Sower (vv. 1-3)
- B. The Soils (vv. 4-9)
- C. The Significance (vv. 10-20)

Word Study

Parable "parable."

Parable occurs 50 times in the New Testament, 48 times in the Gospels, and twice in Hebrews (in relation to the spiritual significance of the tabernacle). The pure *parable* is a story developed out of simile or figurative sayings. There is usually one principle point of comparison. For example: "The kingdom of heaven is like unto heaven" (Matt. 13:33; cf. Matt. 13:31; Isa. 28:23-25). It is usually sweeping in character, articulating something that is considered a truism by all. A *parabolic story* differs from the pure parable only in that its picture, a fictional story, is recounted as if it had once happened ("There was in a city a judge," Luke 18:2 ff). Parables are usually saturated with Christological significance, stressing the kingdom of God (Matt. 13; Mark 4; Luke 8; 13:18-21) or repentance (Luke 12:16-20; 13:6-9; Luke 16:1-8), demanding decisive action (Luke 16:1-8; Matt. 13:44-46; 24:42-25:13) because the kingdom is near.

■ Daniel R. Mitchell

Loran Pyles

Substance Abusers Victorious

Fifteen-year-old Larry told the *Saint Petersburg Times* that after six months of treatment he was ready to return to the outside world. "I'm not cured," he said. "I'm still addicted and I'd like to go use drugs. But I've got my priorities ahead of me."

Margaux Hemingway, the American beauty who literally lifted the spelling of her name from a label of French Bordeaux, tried to emulate her famous grandfather, Ernest, by drinking. After spending 28 days at the Betty Ford Clinic, she told a newspaper reporter her time there was the "most miraculous experience I have ever had. We were taught not to be so hard on ourselves, because alcoholism is an uncontrollable disease."

For people who agree with Margaux Hemingway, Loran Pyles offers a different perspective. "Alcoholism is sin and not a disease," he says. "There is hope when we recognize it for what it is. The only way to forgiveness and cleansing from sin is for us to acknowledge sin and confess it as such. The world says there is no cure for alcoholism, and they are absolutely right—there can be no cure for a disease that doesn't exist."

Pyles, founder of Substance Abusers Victori-



ous, believes the Bible over the words of psychologists, doctors, social commentators, and Alcoholics Anonymous. "According to Galatians 5," he says, "drunkenness is one of the works of the flesh that sinners practice. People don't practice diseases like heart trouble, diabetes, or cancer, but people do practice sin and become enslaved. There is only one hope—Jesus Christ."

Pyles also disputes the commonly held thought that an alcoholic is always an alcoholic. "In 1 Corinthians 6:11 we read, 'And such *were* some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus.' Jesus can get a drunkard free from his problem and make him a new creature."

Twelve years ago Loran Pyles was chief counselor and acting

superintendent of a Kentucky prison. The only staff member who did not drink himself, Pyles soon took the responsibility for inmates who formed an Alcoholics Anonymous group.

After leaving the prison Pyles worked for eight years with a Christian halfway house in South Dakota. There he began to develop a program for people with alcohol and/or drug dependencies. After seeing the potential and the need for a biblical program, he moved to Akron, Ohio—the birthplace of Alcoholics Anonymous.

He attended AA meetings to study their methods and heard members encouraging others with statements like, "I've been going to AA meetings twice a week for 25 years and I've been sober all that time."

Pyles felt, "It was time to come up with something pure doctrinally and something that would work into the local church." He believes, "We need people to be as loyal to their churches as they are to their AA groups. We need people to really be serious about their commitment to the Lord."

Pyles developed his program and detailed it in a book, *The Way Out*. In 1986 he founded SAV



selor is assigned to each participating SAV member. According to the helpful methods recorded in *The Way Out*, the counselee is led to see that the root problem is sin, and the answer to the sin problem is salvation in Jesus Christ.

and today 60 other chapters seek to lead alcoholics to Christ and victory in their lives.

SAV's program is designed to fit into a church rescue mission or a prison setting. After receiving the "start-up kit" from SAV's national office, a Christian coun-

The program also involves a person known as the "Rebuilder." This individual is not a counselor—he or she is a friend who provides encouragement, motivation, transportation, and help whenever needed. The Rebuilder helps the counselee become involved in the local church in many

different areas of service.

SAV is a transitional ministry. Pyles believes alcoholics and drug users need to be saved and then encouraged to grow to positions of maturity in Christ. "We want people to phase themselves out of the program because they no longer need it," he says. "And we believe that for people to be continuously victorious over their drug problems, they must rely on the power of Jesus Christ and commit themselves to total abstinence for the rest of their lives."

"If a person isn't really serious about his commitment to Christ, the SAV program isn't going to help him," Pyles says. "If he is not willing to get actively involved in

church, Bible study, and prayer, he's simply wasting time. That may sound hard-hearted, but that's a fact."

Local chapters of SAV are primarily responsible to the local sponsoring church or mission. The national office exists mainly to provide support materials, charters, and basic information.

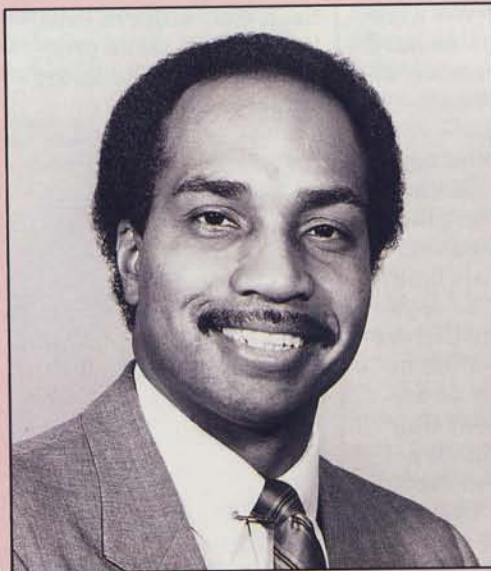
■ **Angela E. Hunt**

Churches or other organizations interested in starting a local chapter of Substance Abusers Victorious should contact Loran Pyles at the national office by calling (216) 253-5444 or writing to SAV Ministries, One Cascade Plaza -1222, Akron, Ohio 44308.

Church News

J.O. Grooms recently resigned as soulwinning pastor at Thomas Road Baptist Church in Lynchburg, Virginia, to move back into full-time evangelism and world missions outreach. He is author of *Treasure Path to Soul Winning*, which has been translated into seven languages.

Grooms now serves through Thomas Terrace Baptist Church in Concord, Virginia, where his son Mark is pastor. For more information write *Treasure Path to Soul Winning*, PO Box 2104, Lynchburg, Virginia 24501. In the Texas area contact Joe Banghart, PO Box 1148, Splendora, Texas 77372.



**In Memoriam
Lemuel S. Tucker**

Lem Tucker, president of Voice of Calvary

Ministries in Jackson, Mississippi, died June 15 at the Medical College of Virginia, after a brief battle with cancer. He was 37.

Compassionately committed to meeting the needs of those in the inner city, Tucker believed in putting

social action with strong evangelical faith. He worked diligently to help free the poor from a cycle of poverty — both

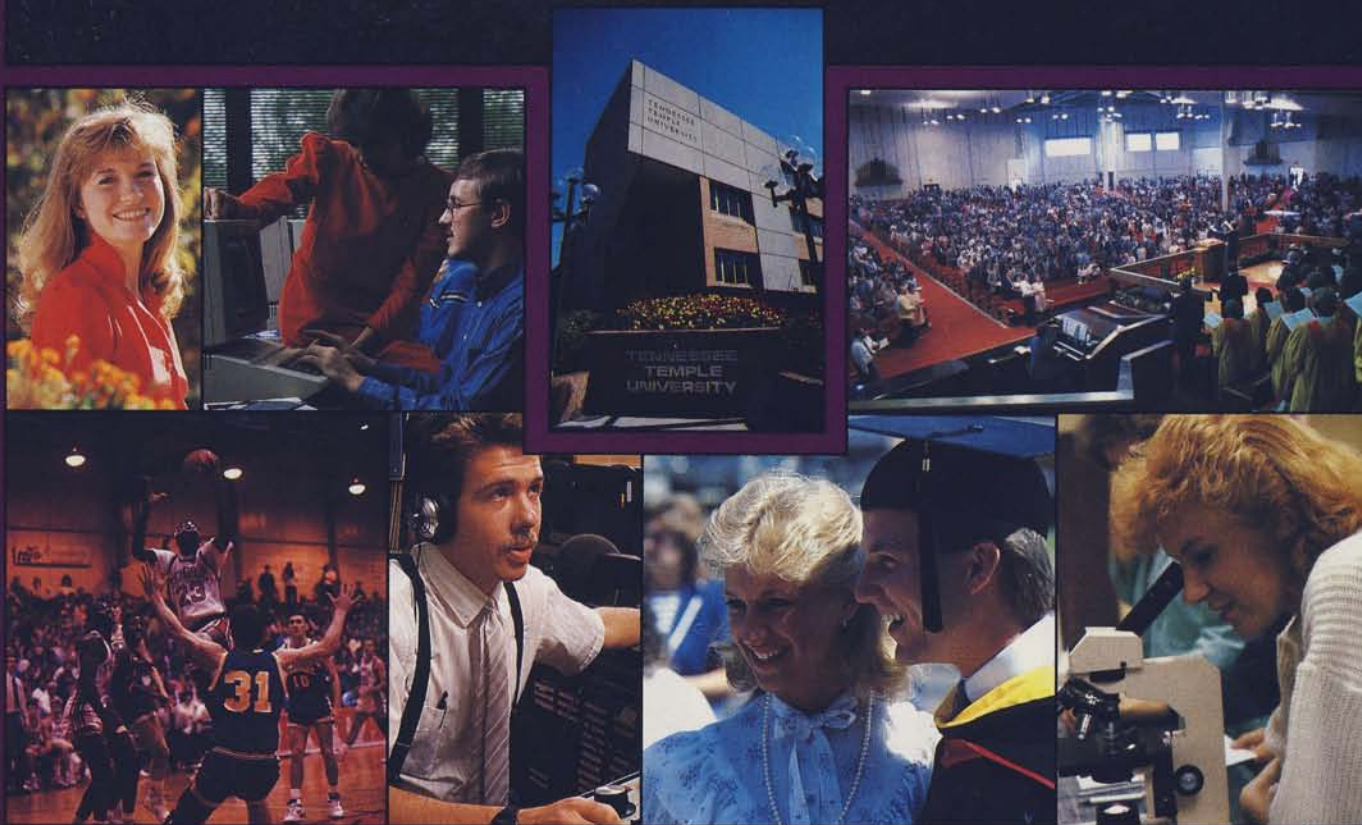
physical and spiritual.

A native of Norfolk, Virginia, Tucker attended the College of William and Mary in Williamsburg, where he earned a B.A. in psychology. In 1977 he received a master of divinity from Westminster Theological Seminary in Philadelphia, Pennsylvania. He then joined VOC as leadership development director. A year later he was named executive director and served in that position until being appointed president.

Lem is survived by his wife, Eleanor, and brother, Henry.

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How Does Your



Criteria for a Good School

- *Committed teachers*
- *Easy access to the principal*
- *Children are on task doing meaningful work*
- *High expectations for all students*
- *Routine daily homework assignments*
- *Values are fostered*
- *Clean rooms*
- *Good play areas*
- *Bathrooms are clean, safe, and properly stocked*

Model constructed by Guy H. Watson

Child's School *Measure Up?*

"What did you do in school today?"

"Nothing."

Unfortunately, parents, this may be true. Choosing a school is perhaps the most important decision you will have to make between the time your child is 5 and 12. Whether your youngster is already in school, will be changing schools, or entering for the first time this fall, you will want to know just how well that school is going to deliver its product: a solid education.

So how do you judge a school's quality and performance? Of course, you might consult with neighbors, friends, and other parents. But only you can decide what is best for your child. To do this properly, you will have to check out the school for yourself.

The first step is to call the school you are considering and make an appointment to visit the building and sit in on some classes.

If the school refuses, something is wrong. No school with any faith in its program is going to deny you an opportunity to observe it in operation. A public school in today's scrutinizing environment should welcome your visit. If the school is not cooperative, contact a school board member and explain your desires. Invariably, the next time you call the principal,

he or she will be extremely anxious to accommodate you. Any quality private school will likewise be anxious to have you view its program.

What to Look For. When you talk to the principal, ask him to describe the school's program. Encourage him to keep talking by being an attentive listener. Ask leading questions: How long have the teachers been there? Are they planning to return next year? Does the principal honor parental requests for a specific teacher?

Most smart principals do. Not that many parents are going to bother; but if parents make a request, they are basically committing themselves to work in tandem with that teacher. It is usually a good deal for all involved, especially the child.

Classroom Visits. Sit in one or more classrooms for at least a morning or afternoon. Watch the movement of the children. Is it controlled and purposeful? Are the children on task? That is, are they reading, writing, working on a project, or doing some other appropriate activity? Are the children able to do the assignments? Do the children seem bored or enthusiastic? Enthusiasm is contagious. Kids get it from their teachers.

Curriculum. Does every pupil have the same assignment, or is the work tailored to fit the needs of the special learner—for example, the gifted child or the child with learning difficulties? Are the expectations challenging to all students? Are the activities imaginative and creative, or are they fill-in-the-blanks workbook activities? A little of this busywork goes a long way.

Look for assignments that involve "real" writing—letters, stories, reports, essays. Kids do not learn to work from textbooks or workbooks. They have to do it. Look for evidence of real, hands-on science experiments. Reading about science is reading, not science. Science is doing.

Reading also means doing. Almost every school has some textbook program. But what counts is how much time and encouragement the children have to read library books and literature. Students from third grade on should have a daily program primarily based on reading and discussing children's literature. Some of the best writing done in the last 20 years has been for children.

Homework. Every good school has a policy emphasizing routine homework assignments. These might be drill or practice materials

by Robert W. Smith

Photo by Cathy Watson

designed to reinforce basic skills.

Reading should be a part of this assignment. Also, by encouraging your child to read for enjoyment at bedtime, you will help build a habit that can last a lifetime.

Class Environment. Take a good look at the classroom. Is it bright, cheerful, and interesting to look at? Are the bulletin boards vibrant, or scuffed and worn with age? Are animals or other science activities visible? Are reading materials available? A classroom without a wide assortment of books on hand is sterile.

Class size. How large is the class? Some schools—both public and private—try to make ends meet by shoehorning more children into each class. No matter how bright or well-behaved the children are, they need individual attention, and that is sometimes difficult to get in a class with more than 30 pupils.

Parent aides are no substitute for smaller class size. Having an aide in the classroom is nice, but do not be fooled by the adult/child ratio. You want to know the teacher/pupil ratio.

Are the children the primary responsibility of one teacher, or are they shunted from teacher to teacher on a "tracking" system? Grade-school children are too young to become numbers.

The Teacher. All other things being equal, your child's success in school for a year is going to depend on one person: the teacher. She (or he) has to be effective. Most of all, she must care enough to do the job with imagination and commitment. A burned-out teacher just putting in time is not likely to give the kind of energy and enthusiasm necessary to ensure learning.

Organization is crucial. Learning does not occur in an uproar or in gaping hunks of idle time. The materials need to be right at hand, and the teacher should move from one lesson to another with smooth transition.

Laughter and learning travel together. The joy

of learning should be evident in the classroom, and the teacher is the fountain of that joy.

The Principal. The principal needs to be available to parents, teachers, and students. He or she should be highly visible during the



Only you
can decide
what is
best for your child.
Check out the
school for yourself.

school day—in classrooms, in the cafeteria at lunch time, in the corridors—talking with students and offering correction and encouragement as needed. A principal locked away in his office is out of touch with his school.

School Site. The school grounds are important. Does the area appear safe? Are buildings well-maintained or is graffiti scrawled all over the walls? No area is immune from the scourge of graffiti, but it can be contained by promptly removing it.

Is there enough room on the school yard? Children need plenty of space to play games, and sturdy equipment such as swings, bars, and ball courts. Is there enough play equipment for the school population?

Bathrooms. Check the bathrooms. It sounds ridiculous, but many schools are lax about sanitation. The bathrooms should be clean, properly ventilated, safe to use, and equipped with soap and hand towels.

Apart from the sense of cleanliness itself, poor hygienic facilities mean that your children will be exposed to more illnesses and miss more school.

Recess. Watch the kids at recess and listen to their chatter. A sensitive and alert observer can quickly sense their attitudes. Notice if they are properly supervised with at least one adult on duty. Misbehaving children should be promptly corrected.

At a good school most students will be involved in some sort of physical activity during recess. Too many children hanging around, moping about, or disturbing others indicates problems.

Values. Values are the adhesives that hold our society together and ultimately make life meaningful. As parents you want the values you have instilled at home to be reinforced at school. These values ought not to conflict with the mores of the school or your children's peer groups.

Parent Involvement. Many parents work and cannot help at school, but good schools are still able to recruit committed parents and retired people to help as aides, volunteers, and PTA helpers. See how many parents are involved at the school, what they are doing, and how you could help.

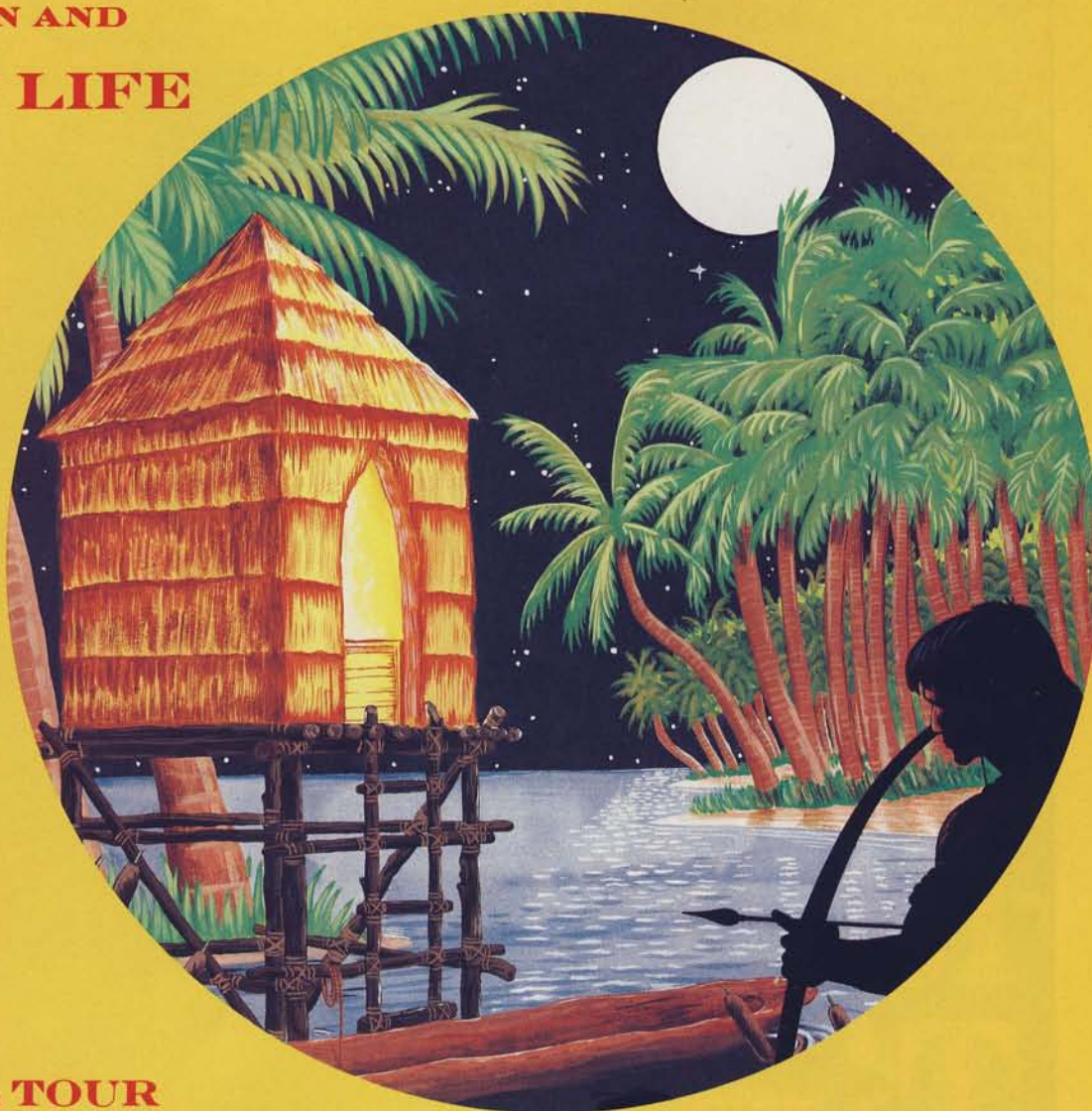
Overall Assessment. Your final judgment of your child's school is based on all of these criteria along with your own special needs.

Schools will be better in some areas than in others, of course, and you should decide to work on improving those weaker areas by bringing your concerns to the teachers, the principal, or if necessary, the district authorities. A good school is going to welcome input and make every effort to correct weaknesses.

By taking these steps and doing some homework, you can send your child off to school with some confidence that school days will be "learning" days.

■ **Robert W. Smith** teaches at Andrews School in Whittier, California, a suburb of Los Angeles. He has taught fifth and sixth grades for the past 18 years. Adapted from *Focus on the Family*, March 1988.

JACK WYRTZEN AND
WORD OF LIFE
PRESENT ...



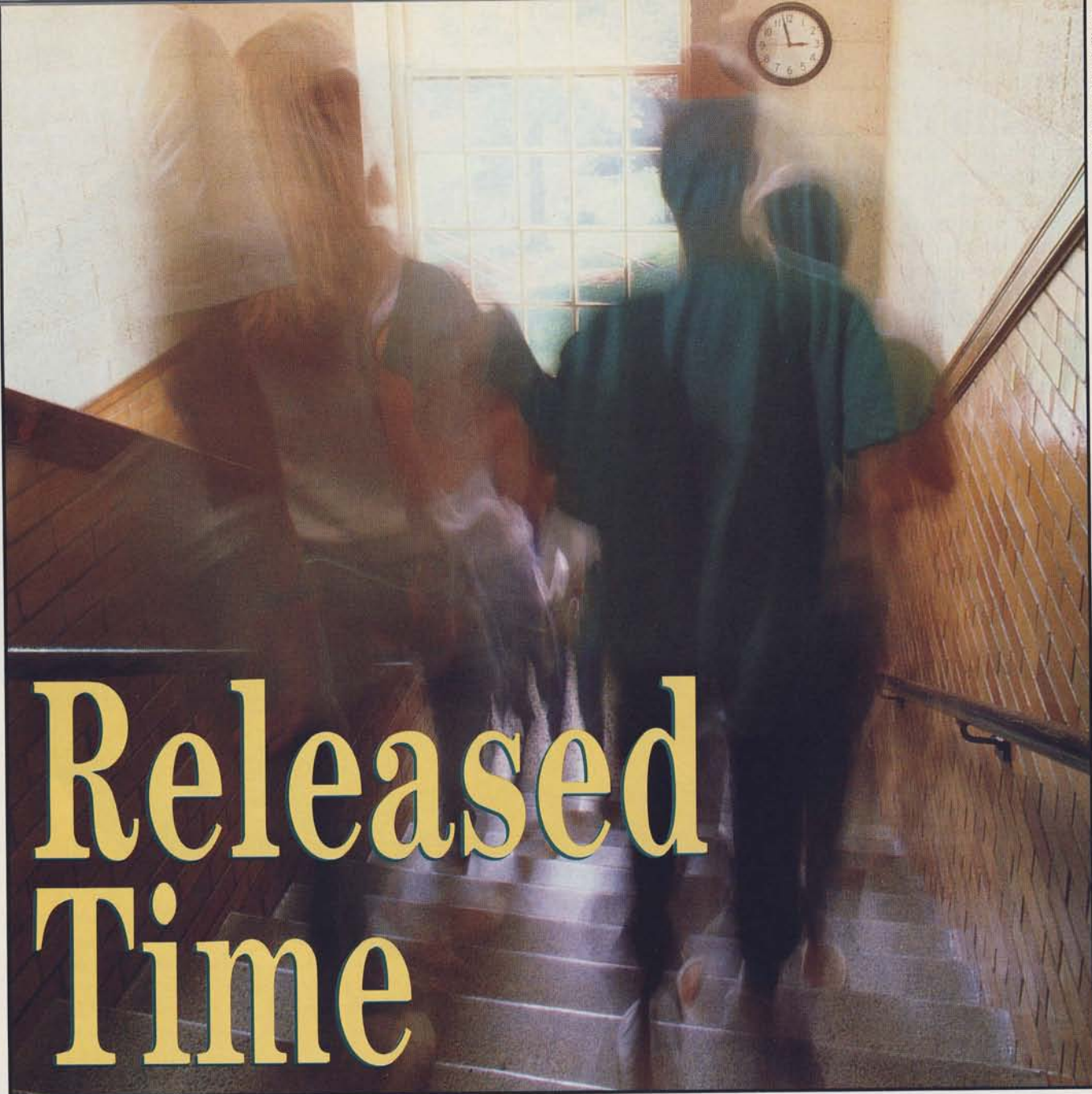
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A MUSICAL ... AN UNFORGETTABLE STORY



Released Time

A Legal Alternative to Get the Gospel to Public School Students

by Michael R. Smith

Linda Hisson stood before the elementary school students in the sanctuary of a white, weather-board church in rural Pennsylvania. "I'm glad you're here," she said. "I love teaching Released

Time. And I love Psalm 119:11, the verse that says, 'Thy word have I hid in mine heart, that I might not sin against thee.'"

The students stared at a foot-high picture of a heart Mrs. Hisson held. They listened as she told about her nephew Jason who had heart surgery when he was nearly 4 years old. After surgery, she explained, Jason asked the doctor, "Did you see Jesus in my heart?"

"No," the doctor said. "But I could tell He was there."

With that introduction, homemaker-turned-teacher Linda Hisson presents a Bible lesson on the value of memorizing Scripture. In addition, she exposes her students to songs and plenty of Scripture before returning them to their public school within an hour as part of the Released Time agreement forged between the school district

and CBM Ministries of South Central Pennsylvania.

Begun in central Pennsylvania in 1938, CBM's ministry is just one of hundreds of successful Released Time programs operating across the United States. Released Time is religious education that public school students may receive during school but off of school property. To be considered legal, the instruction may not be given by school officials. Volunteers like Linda Hisson are the backbone of the programs.

A Long Legacy. Roger Blankenship, president of the National Association of Released Time Christian Education, said the Released Time movement began in the 1900s as parents detected the emergence of a secular influence over their children. A Lutheran clergyman in New York suggested children be permitted to leave school to attend religious classes at their church. In 1914, Gary, Indiana, school superintendent William Wirt allowed students the opportunity of leaving school to study religion and many children responded. The program spread to Ohio and Illinois, and by 1948 all but two states had Released Time programs. "More than a quarter of a million children were involved by 1948," Blankenship said.

Released Time remains most popular in Pennsylvania and many northern states, but it is not as well-known in the rest of the country. Most states, however, allow school boards the freedom to permit students to be dismissed from class, usually one hour per week, for instruction in religion. Approximately 3,000 of the nearly 16,000 school districts in the United States have Released Time programs. While no state forbids Released Time, 26 states have statutes and education requirements, or both, on Released Time. Fifteen others have regulations that could be construed to permit Released Time, according to Blankenship. Parents must sign permission slips allowing children to participate in the program. The program has sustained court challenges.

Camp Joy-El. Gregg G. Garman is treasurer of the National Association for Released Time Christian Education and director of Camp Joy-

El of CBM Ministries of South Central Pennsylvania. A gregarious man in his late thirties, Garman is quick with a quip but somber about the importance of his work.

"I remember the Bible lady reading the Bible story," Garman recalls

Most states allow school boards the freedom to permit students to be dismissed from class, usually one hour per week, for instruction in religion.

of his elementary years. "I remember Mildred McEvers and Reba Miller assigning Scripture [to memorize] in school. Parents or teachers could listen to the verses."

Those in-school days are gone, but Camp Joy-El modified its Bible memory program and began Released Time 22 years ago. It operates in 11 school districts, 42 elementary schools, and reaches 2,000 children—27 percent of whom are not associated with a church.

Camp Joy-El also operates a Released Time ministry for junior high students called Grapevine Club. It is in eight school districts with 500 participants and recorded 42 professions last year. More than 600 volunteers help with both programs. Clergy are also involved. A.G. Brubaker, a CBM supporter, said Released Time is necessary. "It's better to build the child than to repair the man," he said.

Other Approaches. While CBM's ministry is built on a cadre of volunteers who escort children by bus to an off-campus building for instruction, other groups take a more maverick approach. In the scenic mountains of northern Georgia, a

group of committed believers purchased property on a hill overlooking the Gilmer County High School campus and opened Gilmer Christian Learning Center in 1985. With permission from parents, high school students may take classes at the learning center from instructors trained in the Bible and crisis intervention counseling.

"We're like a speckled bird," explained Barbara Huff, assistant director of Gilmer CLC. "We are a rare thing. We teach Christian education courses, not math, science, or history—unless it pertains to Bible study."

CLC director Roger Blankenship greets students as they stroll from school to his classrooms. Students crowd around tables, and Blankenship leads discussions about topics such as a Christian's response to abortion and attitudes toward dating. Despite his casual dress, Blankenship is serious about the lessons and he tests students on the material. "We don't test on doctrine," Blankenship said. "We address nondenominational issues. We don't grade on belief. We grade them on their grasp of the material presented."

In a high school of nearly 700 students, 122 participate in the program. About half do not attend church, but they attend CLC classes because they heard it was fun. In a county of nearly 14,000, more than 8,000 young people attended a week-long youth rally sponsored by CLC, no doubt because it included the right combination of ministry and fun. The program works, explains Blankenship, "because the kids see it as fun, and at the same time they are learning something that is important to them."

A burgeoning resort area, with industry nearby, Gilmer County is beset with a high teenage pregnancy rate and rampant alcohol use. CLC works with the school in helping curb some of those social ills, Blankenship said.

He noted that other areas of the nation have programs similar to CLC's. Kettle Moraine Time Program in Milwaukee, Wisconsin, began when Barb Peters, a school board member, sensed a need.

Communities such as Mesa, Arizona; Vernal, Utah; Rupert, Idaho; and Portland, Oregon, also use this approach.

In the late 1930s Bible instruction occurred in the classrooms. In Courtland County, New York, a program known as the Bible Club Movement began. At the end of the first year, the county school superintendent praised the program, saying, "I have seen a great change in the atmosphere of the schools and the attitude of the pupils since they have been having the Bible teaching."

After a Supreme Court ruling in 1952 forbidding religious instruction on school property, BCM continued the program much the same way CBM conducts its ministry. Now located in Upper Darby, Pennsylvania, the ministry, now known as BCM International, continues its mission of Bible centered ministries.

Dorothy Scott, a 72-year-old missionary who began service with BCM 50 years ago, said Released Time is still popular, but threatened at times. "Our missionaries find more opposition from teachers than they used to," she said. Nonetheless, Dorothy said she hopes to see the work continue because, "It's too exciting to not stay in it."

Legal History. Child Evangelism Fellowship also teaches public school students in classes called Good News Clubs. Dorothy Morter started in 1952 with CEF in Franklin County, Pennsylvania, and said in some of the schools in rural areas participation in the program often runs more than 90 percent. "We are truly interested in getting the gospel to children anywhere," she said.

Dorothy Morter is not alone. As parents realize the erosion of a Judeo-Christian view in classrooms, they are desperate for an alternative.

Jerry Traister, general director of CBM based in Gatlinburg, Tennessee, said, "We just opened a new county [for Released Time] in Virginia and are pleased with the response there." Traister went on to say, "In that particular state we take the boys and girls out of the school on a monthly basis and they meet in mobile classrooms."

CBM's goal is to establish Released Time programs in the

states where CBM has missionaries.

While the momentum is building for this kind of ministry, it is not without its foes. In 1987 parents in Carter and Claiborne counties in Tennessee sued CBM Ministries over Bible-based values lessons

"We don't test on doctrine. We address non-denominational issues. We don't grade on belief. We grade them on their grasp of the material presented."

taught in public classrooms. The parents said their children's constitutional rights were violated. CBM paid damages and the case was dismissed. Although the classes had been held in the Carter County system since 1943, CBM agreed to discontinue its involvement. Traister now wants to concentrate on Released Time.

"We feel we will have greater freedom with Released Time." He said the concept has been approved by the Supreme Court. In 1948 in *McCullum v. the Board of Education* in Illinois, the Supreme Court ruled religious instruction could not be held on public school property. However, in 1952 the High Court ruled in *Zorach v. Clauson* in New York City that schools may release students for off-campus religious instruction.

John Whitehead, president of the Rutherford Institute in Manassas, Virginia, said the First Amendment was designed to promote religious freedom and to prevent the government from establishing a particular religion. "Religion is to be accommodated, not banned," he said.

Or in the words of Justice William Douglas following the *Zorach* decision: "The First Amendment reflects the philosophy that the Church and the State should be

separated, and, so far as interference with the 'free exercise' of religion is concerned, the separation must be complete and unequivocal ... but the First Amendment does not provide that in every and all respects there shall be separation of Church and State."

Douglas also wrote, "When the State encourages religious instruction or cooperates with religious authorities by adjusting the schedule of public events to sectarian needs, it follows the best of our traditions. For it then respects the religious nature of our people and accommodates the public service to spiritual needs."

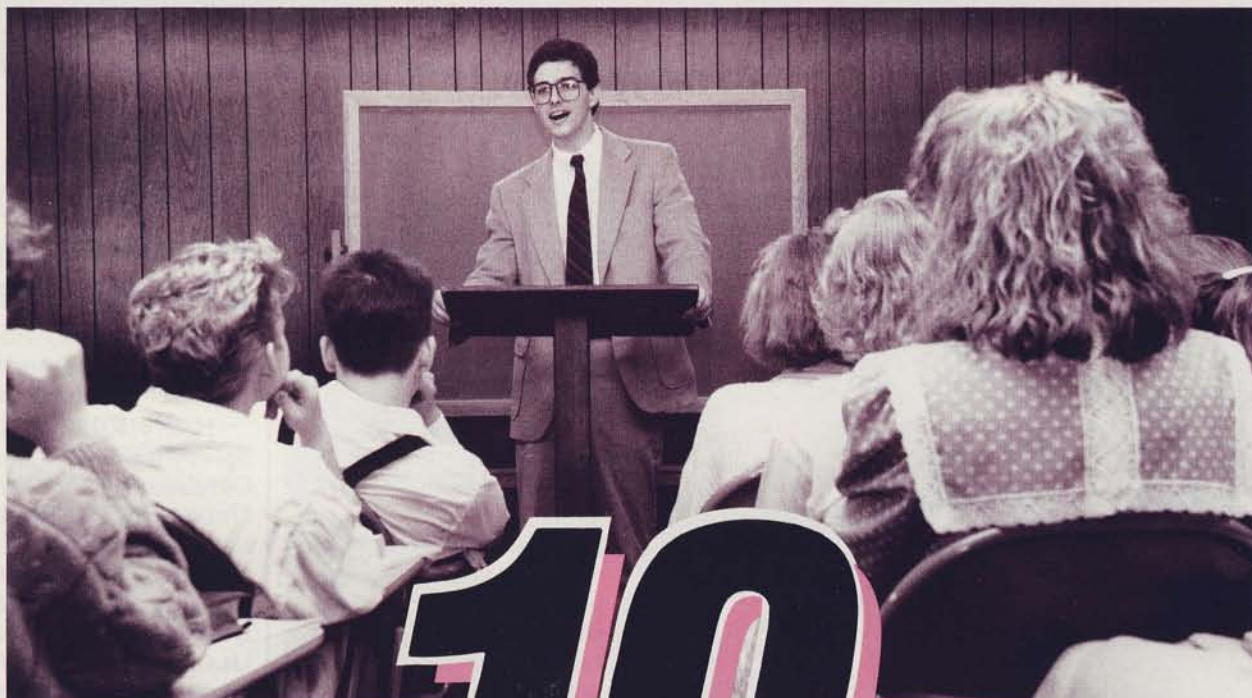
Traister notes that, "Parents must approve their children attending the program; therefore, it puts a tremendous amount of pressure where it should be—on the parents. They must investigate what is being offered and decide whether or not they want their children involved."

Becoming Involved. While many parents feel some public schools undermine the Christian values they are instilling in their children, Released Time offers hope. "The best thing parents can do," Traister said, "is to get themselves actively involved in establishing Released Time in their communities."

As is often the case with ministry, volunteers benefit the most. CBM volunteer Violet Simmons speaks of the rewards of being involved in Released Time: "Hearing the children enthusiastically sing songs of praise ... seeing their eyes light up when they say a Bible verse without missing a word ... knowing that I am helping to sow the Word of God in the hearts of children and seeing a child come to know Jesus as his Saviour."

■ **Michael R. Smith** is a free-lance writer and teaches journalism at Gordon College in Barnesville, Georgia.

For additional information on Released Time, write to Roger Blankenship, National Association of Released Time Christian Education, PO Box 471, Ellijay, Georgia 30540, or call (404) 635-7100.



10

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Lamar and Theresa Keener: Publishing the Good News

Lamar and Theresa Keener recognized a good opportunity when they saw it. When the two former Liberty students were given an opportunity to take responsibility for a San Diego newspaper and business directory, they did not hesitate.

Today Lamar, former assistant dean of student activities at LU, and his wife, Theresa, own and publish the *San Diego Christian Times* and the *San Diego Christian Business Directory*, a "yellow pages" for Christian businesses and professionals. Why is there a need for a Christian business directory?

Lamar says many people are interested in doing business with fellow Christians. "They feel they can trust them

a little bit more, even though there are a few isolated cases where this may not be true. Christian businesses like doing business with other Christians, too. They are good clients, most are middle-income families, and it's favorable from the perspectives of both the customer and the advertiser."

Lamar and Theresa distribute 30,000 directories and over 20,000 copies of their monthly newspaper through Evangelical churches, Christian bookstores, Christian businesses, "anywhere there is walk-in traffic or waiting rooms," explains Lamar. There is no charge for either the newspaper or the business directory.

The *San Diego Chris-*

tian Times began operation in 1983 under the name *Christian Classifieds*. "It was strictly a newspaper of classified ads," explains Lamar. "Then it branched into display advertising, and later it started running a few inspirational articles."

When the Keeners began to manage the paper, they concentrated on news-related stories of national and local interest. Lamar says the paper's objectives include providing Christians with news that affects them, and with strong inspirational reading and commentary.

The 24-page tabloid regularly features four major columnists: Chuck Swindoll, Cal Thomas, Chuck Colson, and Josh McDowell. For subscription information (the paper is free, but a subscription by mail requires a \$10 fee to cover postage), write the *San Diego Christian Times*, PO Box 21009, El Cajon, California 92021.

"My wife and I are the only two staff members and we really enjoy the work," says Lamar. "We work out of our home with two computers and a laser printer. We are also able to home-school our children. It is a great opportunity for us."

Angela E. Hunt

Liberty Student Wins All-America Honors

Henry Elliot, from Spivey's Corner, North Carolina, became Liberty University's first Division I All-American at the NCAA championships at Brigham Young University in Provo, Utah. The 6-foot-4-inch Liberty student finished seventh in the 10-stage decathlon to earn All-America honors.

Henry won the discus with a toss of 161 feet 4 inches and placed fourth in high hurdles with a time of 14.67 seconds. Henry also placed seventh in pole vaulting (14-5 1/4); eighth in 1,500 meters (4:54.6); and twelfth in javelin (164-10). Henry's total score was 7,481.

One month before this decathlon, Henry won the decathlon title over Irish Olympian Barry Walsh in the prestigious Penn Relays.

Tamara L. Pugh



LU Hosts Virginia Boys State

Eight hundred high school junior boys participating in the 47th Virginia Boys State spent a week at Liberty University this summer.

Sponsored by the American Legion, this annual event brings together top students from all over the state for a crash course in local and state politics. The boys are selected by local American Legion posts for academic and leadership qualities.

They are taught through classroom instruction and through participation. During their six-day stay at Liberty, the boys conducted political campaigns, elected mock governments, and drafted new legislation. They were assigned to a



Photo by Robert DeVaul

political party (Federalist or Nationalist) and divided into 12 cities. Many began campaigning the moment they arrived.

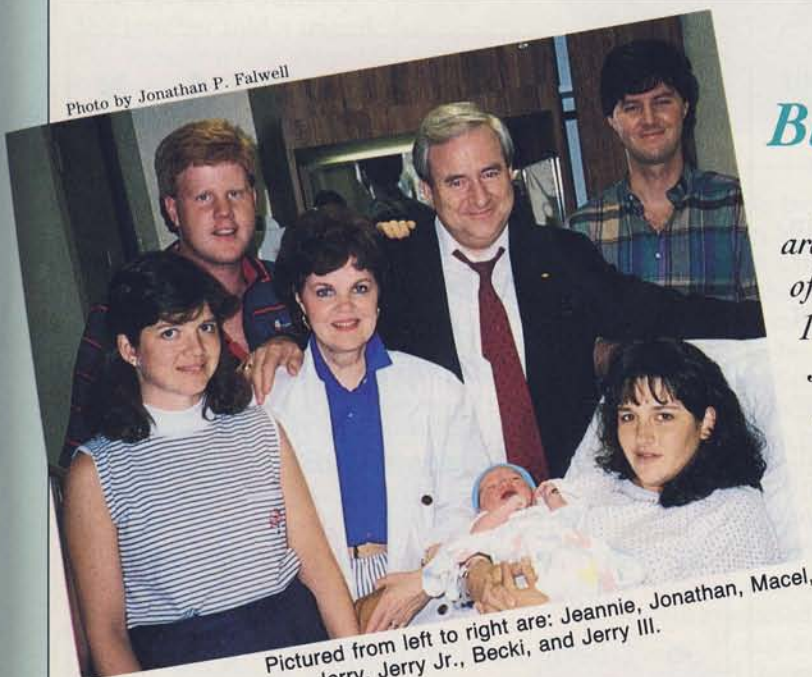
Various speakers offered a perspective the boys would not get in school. Mark Mosely, former place-kicker for the Washington Red-

skins, highlighted the conference with a keynote address challenging the boys to take advantage of the opportunities the conference provided. Top government officials, including the state's governor and lieutenant governor, were on hand to speak during the week.

Phil Budahn, spokesman for the conference, said, "The Boys State staff was delighted with the facilities we were given here at Liberty. We were very impressed with everyone we came in contact with during our stay."

TLP

Photo by Jonathan P. Falwell



Pictured from left to right are: Jeannie, Jonathan, Macel, Jerry, Jerry Jr., Becki, and Jerry III.

Birth Announcement

Dr. and Mrs. Jerry Falwell are excited to announce the birth of their first grandson. Weighing 8 lbs., 15 oz., Jerry Falwell III was born to Jerry Jr. and wife, Becki, on July 26 at Virginia Baptist Hospital in Lynchburg, Virginia. Like his grandfather, the youngest Falwell is an early riser, arriving at 4:42 a.m.



Liberty Village Offers Special Weekends

For those over the age of 65, Liberty Village provides a special opportunity to visit this new Christian community. Special weekends hosted by Dr. Falwell and the Southern Management Group allow Senior Saints to tour the Liberty Village construction site and model apartment, as well as the Liberty University

campus and other ministry facilities.

Weekenders will enjoy a luncheon with Dr. Falwell and entertainment provided by Doug Oldham. They will also attend church services at Thomas Road Baptist Church. For more information on Liberty Village Weekends, call (800) 446-6389.



LU Hires New Athletic Promoter

Earlier this year LU hired J.B. Coincon as assistant athletic director in charge of athletic promotions and ticket sales.

"With the completion of our new football and basketball playing facilities, the hiring of someone with J.B.'s abilities and experience to oversee our season ticket sales was imperative," said Al Worthington, LU's director of athletics. "His addition to our staff should allow us to draw more community support for our football and basketball programs, and is further evidence of our commitment to building a quality Division I athletic program."

"I am amazed at the progress this young university has been able to accomplish in its athletic program in such a short period of time," says Coincon. "It's a

privilege to be able to become a part of this program as it continues to grow and make an impact on Division I intercollegiate athletics."

Before Liberty can move to I-A and fill a 30,000-seat stadium, it has to fill a 12,000-seat stadium. Since Liberty was founded a relatively short time ago, it may have trouble drawing financial support from alumni. Therefore, Coincon is interested in drawing crowds of local fans. He hopes to sell 6,000 tickets, excluding students, per football game.

"We're going to give people a good product," he said. "The team will be good, the facility will be good, and we'll have Sam Rutigliano on the sidelines. That should draw people."

■ TLP

C A L E N D A R

September

- 9—Liberty vs. Edinboro (Home) 1:40
- 10—Dr. Falwell speaks at Rehoboth Baptist Church, Tucker (Atlanta), Georgia
David Ring speaks at TRBC
- 15—Dr. Falwell speaks at First Baptist Church, Gardendale (Birmingham), Alabama
- 22—Dr. Falwell speaks at First Baptist Church, Moore, Oklahoma
- 30—Liberty vs. James Madison University (Home) 1:40

D.L. Moody

Man of Compassion and Conviction

He traveled more than a million miles, addressed more than a hundred million people, and prayed personally with 750,000 men and women. D.L. Moody reached millions of people with the gospel of Christ. Yet, his pastor and friends had discouraged him from going into the ministry.

His Boston pastor, after hearing Moody's feeble talks to the congregation at a prayer meeting, took him aside. He suggested that Moody try to serve the Lord in some other way. His Sunday school teacher thought he was too shy. Besides that, he used poor grammar. "He is very unlikely," the teacher told a friend, "to become a Christian of clear and decided views of doctrinal truth, still less to fill any extended sphere of public usefulness."

Moody proved them wrong. He became one of America's greatest evangelists.

Dwight Lyman Moody was born at Northfield, Massachusetts, on February 5, 1837, the sixth of nine children. His father, a stonemason, died suddenly when Moody was 4 years old. A healthy and mischievous boy, young Moody attended school until he was 13. Then he went to work in nearby farms and adjacent towns. At 17, with his mother's permission, Moody went to Boston and found work at a shoe

store owned by his two uncles.

While in Boston Moody attended the Mount Vernon Congregational Church. Through the interest of his faithful Sunday school teacher, Edward Kimball, he was led to Christ, in the rear of the shoe store.

In the fall of 1856 Moody moved to Chicago, where he became a successful shoe salesman. There he rented four pews at Plymouth Church, filling them each Sunday with men he invited from hotels, boarding houses, and street corners.

After being rejected as a Sunday school teacher, Moody started his own class. He combed the north Chicago

streets bringing in 18 ragged boys for his first Sunday school class. He later said this was the happiest Sunday he had ever experienced.

Moody set up his first mission in an empty tavern. He became known as "crazy" Moody as he loomed in the doorways of saloons and bolted in and out of tenements seeking his Sunday students. Moody once promised new suits to a dozen of the worst street boys if they would attend Sunday school regularly for a set period of time. Ten of them did so and won the reward. Moody had "before" and "after" photos taken and captioned them, "Will It Pay?"



Illustration by R. P. Reynolds

"I want to say very emphatically that I have no sympathy with the doctrine of universal brotherhood and universal fatherhood. If a man lives in the flesh and serves the flesh he is a child of the Devil. That is pretty strong language, but it is what Christ said. Before a man can cry, 'Abba, Father,' he must be born from above, born of the Spirit."

—D.L. Moody

by C. Joanne Sloan

and, "It Does Pay!" As an appeal, he circulated them far and wide.

In 1858 Moody started the North Market Sabbath School, which met in a hall over one of the city markets. The Sunday school was organized as the Illinois Street Church in 1863 and afterwards became the Chicago Avenue Church. He was the layman pastor.

Quite by accident Moody learned he could preach. He went with a friend to a Sunday school convention where speakers were needed. His friend spoke while Moody prayed for him. Then the friend prayed while Moody spoke. "He poured out," the friend said of Moody, "such a torrent of red-hot words—words so full of spiritual life and vigor—that the people stared in surprise, and then were moved profoundly by the eloquence of this unlettered, rugged young giant of Chicago." Sixty people were converted.

In 1860 Moody decided to give up a successful business career and become an independent city missionary. Moody commented later in life about his experience. "I fought against it for months; but the best thing I ever did was when I surrendered my will, and let the will of God be done in me."

For reasons of conscience, Moody did not fight in the Civil War. He organized an army and navy committee of the Chicago Young Men's Christian Association. Nine times he served at the front as a delegate of the association promoting the spiritual and physical comfort of the soldiers.

In 1866 he became president of the Chicago YMCA and in 1867 raised the money for Farwell Hall, the first YMCA building in the country. He traveled on behalf of the association—attending conventions, delivering addresses, and organizing societies.

Moody had extraordinary energy. He abhorred laziness. "If we are children of God," he said, "we ought not to have a lazy drop of blood in our veins. I have more hope for the salvation of drunkards and thieves and harlots than of a lazy man."

On the eve of the Chicago fire of October 8, 1871, Moody addressed his largest crowd to date. Farwell Hall, Moody's church, and his home

were destroyed in the fire. Supported by generous contributions, Moody soon rebuilt. His new \$70,000 church held 4,000 people.

Moody visited Great Britain in 1867 and 1870 to get acquainted with Christian leaders there and to

**"He poured out
such a torrent
of red-hot words—
words so full of
spiritual life and vigor
—that the people
stared in surprise."**

study their methods. In June 1873 he and Ira D. Sankey, organist and singer whom he teamed up with in 1870, embarked on a two-year campaign through the British Isles. Their successful revival efforts culminated in a four months' mission in London, where 285 meetings were attended by an estimated 2,530,000 people.

Returning to America in August 1875, Moody and Sankey were famous. Thousands packed old Madison Square Garden in late 1875 to hear them. For the next 20 years large crowds filled auditoriums in towns and cities throughout America, Canada, and Great Britain to hear Moody preach and Sankey sing. Thousands professed conversions.

Bearded, broad-shouldered, rotund, Moody preached a simple, direct, and vivid message. His sermons were full of conviction and power, but were not sensational. He never shouted. He had such a rapid delivery, 230 words a minute, that reporting of his sermons were taxing to most expert stenographers. So incisive was his method, though, that it was not difficult for hearers to understand him.

The Bible spoke to Moody. When preparing a sermon on the compassion of Christ, he said, "I took the Bible and began to read it over to find out what it said on that subject. I prayed over the texts as I went along until the thought of His infinite compassion overpowered me, and I could only lie on the floor of my study, with my face in the open

Bible, and cry like a little child." A man who felt that deeply and could impart his feeling to others could hardly fail to move them.

Evangelist D.W. Whittle, a contemporary of Moody's, described hearing Moody read aloud the story of the Good Samaritan: "His eyes would fill and his voice tremble as he read over the description of the wounded man, and they would glisten with joy as he came to the account of the kind Samaritan. His power is in its reality to him."

Henry Coffin, president of Union Theological Seminary in New York City in the 1930s, recalled hearing Moody preach. "The gospel was to him the power of God, and as he talked about it we knew that he had seen it work again and again, and to us it became something not to be talked about, but to be tried and passed on."

Moody settled in Northfield, Massachusetts, in 1875 with his wife, Emma, and three children. Northfield was a base for many of his spiritual and social enterprises.

Evangelism was only one of Moody's concerns. In 1879 he established the Northfield Seminary for Girls, and in 1881 founded the Mount Herman School for Boys. Beginning in July 1886 Moody conducted annual conferences for college students interested in missionary work.

In 1889 he founded the Chicago Bible Institute, which was renamed the Moody Bible Institute shortly after his death. Today the institute is a great legacy to Moody's evangelical spirit and vision.

Moody worked tirelessly all his life. Against the advice of his doctors, he sometimes preached several sermons a day. Conducting a series of meetings in Kansas City, he collapsed on November 16, 1889. With the words, "I see earth receding; heaven is opening; God is calling me," Moody died at Northfield on December 22.

Moody, a self-educated, uncultured layman preacher, epitomized what one man dedicated to the Lord can do. His son William said it best after his father's death. "He lived solely for the glory of God."

■ **C. Joanne Sloan** is a free-lance writer in Northport, Alabama.

There Is No Difference

Upon agreeing to publish this with 11 other sermons, over 100 years ago, D.L. Moody declared, "I lay them at the Master's feet, praying, and asking all my Christian friends to pray, that they may be the means in their printed form of winning more souls to Christ than they have been when spoken."

"There is no difference." That is one of the hardest truths man has to learn. We are apt to think that we are just a little better than our neighbors, and if we find they are a little better than ourselves, we go to work and try to pull them down to our level. If you want to find out who and what man is, go to the third chapter of Romans, and there the whole story is told. "There is none righteous, no, not one." "All have sinned, and come short." All.

I can imagine someone saying, "I wonder if he really pretends to say that 'there is no difference.'" The teetotaler says, "Am I no better than the drunkard?" Well, I want to say right here, that it is a good deal better to be temperate than intemperate; a good deal better to be honest than dishonest. But when it comes to the great question of salvation, that does not touch the question at all, because "all have sinned, and come short of the glory of God." Men are all bad by nature; the old Adam-stock is bad, and we cannot bring forth good fruit until we are grafted into the one True Vine. If I have an orchard, and two apple trees in it, which both bear some bitter apples, perfectly worthless, does it make any difference to me that the one tree has got perhaps five hundred apples, all bad, and the other only two, both bad? There is no difference; only one tree has more fruit than the other. But it is all bad. So it is with man. One thinks he has got only one or two very little sins—God won't notice that; why, that other man has broken every

one of the Ten Commandments! No matter, there is no difference; they are both guilty; they have both broken the law. The law demands complete and perfect fulfillment, and if you cannot do that, you are lost. "Whosoever shall keep the

**The law
was given
not to save men,
but to measure
them by.**

whole law, and yet offend in one point, he is guilty of all."

God has given us the law to measure ourselves by, and by this most perfect rule "we have all sinned, and come short," and there is no difference. The law was given not to save men, but to measure them by. Hundreds and thousands stumble there. They try to save themselves by trying to keep the law; but it was never meant for men to save themselves by. Men have been trying to keep it, but they have never succeeded, and never will.

The law stops every man's mouth. God will have a man humble himself down on his face before Him, with not a word to say for himself. Then God will speak to him, when he owns that he is a sinner, and gets rid of all his own righteousness. This, then, is what God gives us the law for—to show us ourselves in our true colors.

I said to my little family, one morning, a few weeks before the Chicago fire, "I am coming home this afternoon to give you a ride." My little boy clapped his hands. "Oh, Papa, will you take me to see the bears in Lincoln Park?" "Yes." I had not been gone long when my little boy said, "Mamma, I wish you would get me ready." At last he was ready to have the ride, face washed, and clothes all nice and clean. "Now, you must take good care and not get yourself dirty again," said Mamma. Oh, of course he wasn't going to get dirty. After a little he

continued on page 46

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began to play. When I got home I found his face all covered with dirt. "I can't take you to the park that way, Willie." "Why, Papa? You said you would take me." "I couldn't be seen with such a dirty little boy." "Why, I'm clean papa; Mamma washed me," he cried. I took him up in my arms, and carried him into the house, and showed him his face in the looking glass. One look at the glass was enough; he saw it for himself. He didn't say he wasn't dirty after that!

Now the looking glass showed him that his face was dirty—but *I did not take the looking glass to wash it*; of course not. Yet that is just what thousands of people do. The law is the looking glass to see ourselves in, to show us how vile and worthless we are in the sight of God; but they take the law, and try to *wash* themselves with it! Man has been trying that for six thousand years, and has miserably failed. *By the deeds of the law there shall no flesh be justified in his sight*. Only one Man ever lived on earth who could say He had kept the law, and that was the Lord Jesus Christ. If He had committed one sin, and come short in the smallest degree, His offering Himself for us would have been useless. But men have tried to do what He did, and have failed. Instead of sheltering under His righteousness, they have offered God their own. And God knew what a miserable failure it would be. "There is none righteous, no not one."

I don't care where you put man, everywhere he has been tried he has proved a total failure.

God took man into covenant with Him. He said to Abraham, "Look yonder at the stars in the heavens and the sands on the seashore; I will make your seed like that. I will bless thee and multiply thee upon the earth." But what a stupendous failure man was under the covenant.

They are brought out of Egypt, see many signs and wonders, and stand at last at the foot of Mount Sinai. Then God's holy law is given them. Did they not promise to keep it? "O yes," they cry, "we'll keep the

law; O dear, yes!" But just wait till Joshua and Moses have turned their backs! No sooner have their leaders gone up the mountain to have an interview with God than they began saying, "Come, let us make unto us another God. Aaron! Make us a gold-

Take that doctrine of substitution out of the Bible, and my hope is lost.

en calf." And that's what men have been doing ever since.

There are more men in this city worshipping the golden calf than the God of heaven. "Give me 30 pieces of silver, and I will sell you Christ," is the world's cry today. "Give me fashion, and I will sell you Christ!" "I will sacrifice my wife, my children, my life, my all, for a little drink. I will sell my soul for drink!" It is easy to blame these men for worshipping the golden calf. But what are we doing ourselves? Ah, man was a *failure* then, and he has been a failure ever since.

Then God put him under the judges, the prophets, the Son from heaven Himself, right out of the bosom of the Father. He left the throne and came down here, to teach us how to live. We took Him and murdered Him on Calvary. Man was a *failure* in Christ's time.

And now we are living under the dispensation of grace—a wonderful dispensation. God is showering down blessings from above. But what is man under grace! A stupendous failure. Look at that man reeling on his way to a drunkard's grave, and his soul to a drunkard's hell. Look at the wretched harlots on your streets. Look at the vice and crime that festers everywhere, and tell me is it not true that man is a *failure* under grace?

What man wants is another nature; he must be born again. What a foolish saying, "Experience teaches." Man has been a long time at that school, and has never learned his lesson yet. Man will not believe in God's strength. Man will

not acknowledge himself a failure, and surrender to Christ to save him from his sins.

But is it not better to find out in this world that we are a failure, and to go to Christ for deliverance, than to sleep on and go down to hell without knowing we are sinners?

It was my sad lot to be in the Chicago fire. As the flames rolled down our streets, destroying everything in their onward march, I saw the great and the honorable, the learned and the wise, fleeing before the fire with the beggar, and the thief, and the harlot. All were alike. As the flames swept through the city it was like the judgment day. The major, nor the mighty men, nor wise men could stop these flames. They were all on a level then, and many who were worth hundreds of thousands were left paupers that night. When the day of judgment comes, there will be no difference.

"Then, is there any hope for me?" you say. "I have committed sin from my earliest childhood." Thank God, my friends, this is just where the gospel comes in. "He was made sin for us who knew no sin." "He was wounded for our transgressions; He was bruised for our iniquities: the chastisement of our peace was upon Him; and with his stripes we are healed." "All we like sheep have gone astray; we have turned every one to his own way; and the Lord *hath laid* on Him the iniquity of us all."

You ask me what my hope is; it is, that Christ died for my sins, in my stead, in my place, and therefore I can enter into life eternal. Take that doctrine of substitution out of the Bible and my hope is lost.

He only is safe for eternity who is sheltered behind the finished work of Christ. What the law cannot do for us, He can do. He obeyed it to the very letter, and under His obedience we can take our stand. For us He has suffered all its penalties, and paid all that the law demands. "His own self bare our sins in His own body on the tree." He saw the awful end from the beginning; He knew what death, what ruin, what misery lay before us if we were left to ourselves. And He came

continued on page 63

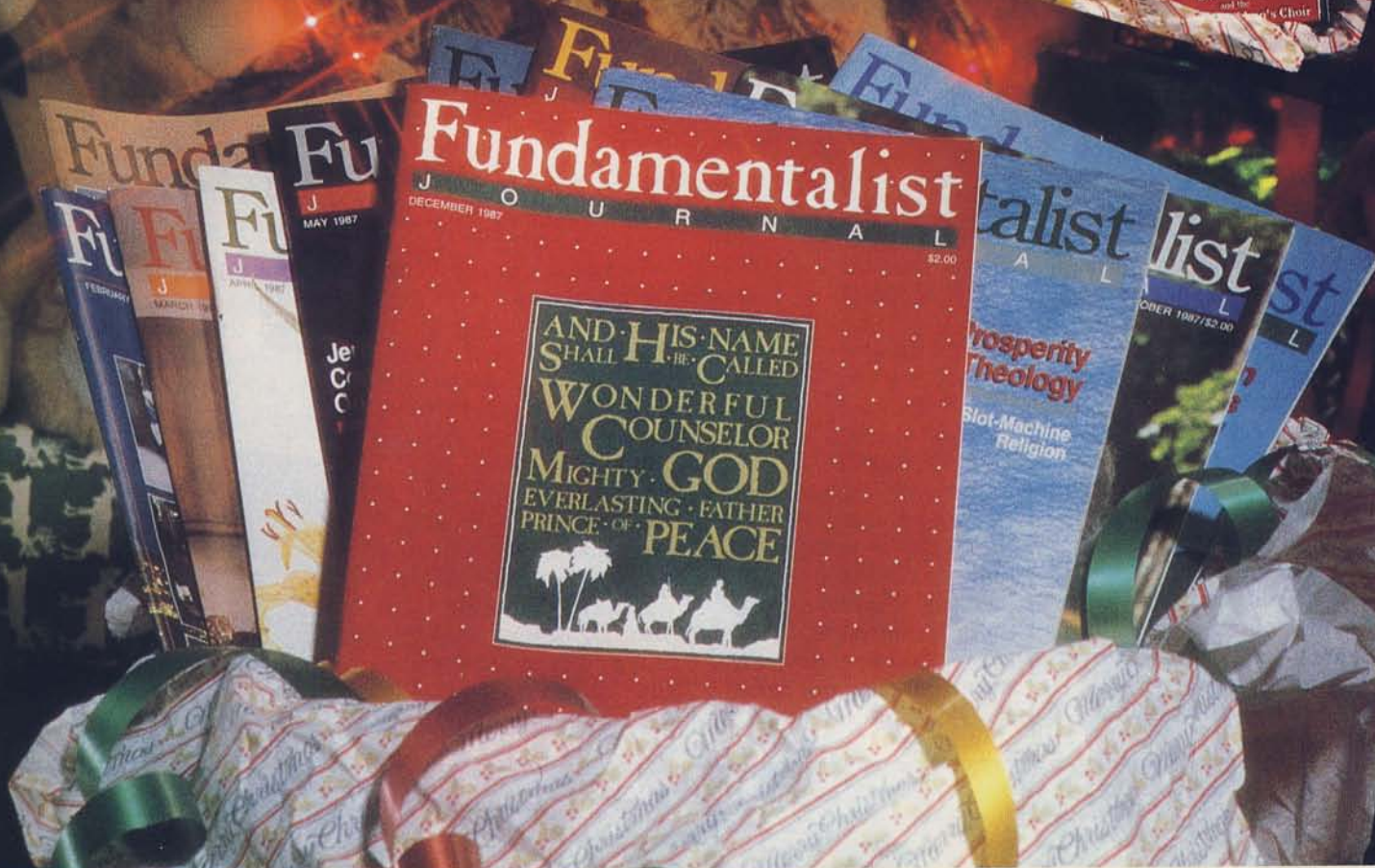
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Can You Afford Christian Schooling?

by Tim and Beverly LaHaye

Sincere Christian parents are asking in increasing numbers today, "How can I afford to send my children to Christian school?" Tuition costs have escalated to the point

that for many families with three or more children, it is the largest single item in their budget.

It all boils down to a matter of priorities and faith. How much do you value the mind of your child? If you have been keeping up with the Secular Humanists' assault on the curriculum and moral values taught in our public schools, you realize they are unfit for consumption by young Christian minds. God is ignored or opposed, while man's ideas are exalted.

Many parents have been duped into thinking public education has gotten better. That is most naive thinking. Public school education is far worse than it was just five years ago. Academics have gone down; drugs, sex, and crime have gone up; and it is getting worse. I have just read a new sex education training program

for teachers that will hit the public schools this fall. It is so depraved that this magazine would not print quotes from it in this article.

Your child's education is a matter of priority. What is the most important organ in your child's body? His mind. What is the most valuable possession you have? Your child! So protecting your child's mind is of utmost importance.

That brings us to faith. God has promised to provide for all our needs. Your child's tuition is His problem: to provide. I have witnessed many families trust God for real miracles as they sent their children to Christian school by faith. After all, they are His kids in the first place. He is more interested in protecting their minds than you are.

We began praying early in our child-rearing years, "Lord, never let us limit

You by unbelief." Trust God and give your children the best in education, role-modeling, environment, friendships, and Bible content. "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

A widow in our church in San Diego had two sons who felt called to the ministry. We prayed with her, and although she could not afford it, by faith she registered her sons for Christian college. God miraculously supplied the resources for them to attend. She still claims she is not sure where all the money came from. Today one son is pastoring a church, and just last week we received word that the younger son and his wife recently left for the mission field.

Do not limit God's training of your children by unbelief. Send them to Christian school. ■

Finding the CORE of Christian Parenting

Julie Watkins knew this was going to be a great year. She would have her seventh-grade homeroom kids for both math and science classes, and the IQ scores printed next to their names on the class rosters were all above 120, well over the average of 100.

Throughout the first semester Miss Watkins' math and science group outperformed all the other homerooms in

those subjects. The principal was impressed with how well they were doing. The kids were happy and well-behaved.

But at the start of the second semester something changed. The IQ scores had dropped for the whole class. The highest now was just 115 and some were even below 100! Greatly upset, Julie Watkins stayed after school that first day of the new semester and asked the principal for help.

What had happened? How could kids who had done so well in tough subjects like math and science lose IQ points? It couldn't be—could it?

Mr. Schaeffer quickly assured Julie that she had not ruined these children, but had simply misunderstood the numbers on the class rosters. What Julie understood to be IQ scores were in reality *locker numbers*! Julie's kids were of average intelligence, right in

the middle of the school at large.

But they had done so well! How could average kids get all A's and B's in tough subjects like math and science? Mr. Schaeffer smiled and said, "Julie, this shows you what great expectations can produce."

Great expectations! Could it really be that expecting good things from children actually works? Is optimism really that important with kids?

Many educators and parents have known for some time that expecting the best and being reasonably optimistic gets results. This should come as no surprise to Christian parents. Over and over again we see Jesus telling His disciples and others that they can do much more than most people think they can.

What are the CORE conditions of good parenting? Consistency, optimism, reasonableness, and effectiveness. Each CORE condition is important in its own right and each is thoroughly biblical.

Consistency. Consistency conveys the idea of the way a parent lives day by day in front of the children. Occasional mistakes of temper or overindulgence are not as important as the "ways" of a parent spoken of in 1 Kings 8:39 "Then hear thou in heaven thy dwelling place and forgive, and do, and

give to every man according to his *ways*, whose heart thou knowest."

What do our children know about the heart of their parents, a heart that both holds and reveals the ways of each of us? Consistency in our ways, our mode of life, is an indispensable element in good Christian parenting.

Optimism. Paul felt the need to convey his spirit of optimism to Timothy at a time when death seemed close and prison doors surrounded Paul. Writing in 2 Timothy 1:7 Paul declares, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

Something got you down Timothy, Paul asks? Don't forget that

with God all things are possible, and we are not to be afraid, or feel weak, or be hateful, or confused. Be optimistic Timothy! Be optimistic parents! Nothing is too great for God.

Reasonableness.

Jesus told His disciples to be "wise as serpents, and harmless as doves" in Matthew 10:16, and no less can be expected of Christian parents.

The CORE condition of being reasonable with children is extremely important to good physical and spiritual growth. As God never puts more on us than we are able to bear, so parents must be careful to set reasonable expectations for their children. I'm sure Miss Watkins had a child or two who did not do well in math and science, even though she expected good things from them. Telling a child over and over that he should be getting A's when mental limitations or a learning disability makes A's impossible is

cruel. Reasonableness means being wise enough to know what *can* be accomplished and harmless enough so that no damage is done to the child who works hard and still brings home C's.

Effectiveness. Given that parenting is a job with a job description and a spiritual paycheck, parental effectiveness is of major importance.

Because parents are the first impression small children have of God, parent performance on the job necessarily teaches important lessons. If Mom and Dad are honest, get along with people, love each other and their children and show it, live like Christians day by day, discipline wisely, and worship God willingly, they will be effective Christian parents.

Parents who are not doing a good job with their children are raising children to do the same with *their* children in years to come. We learn to be parents by being children, and parent effectiveness

teaches effective parenting to children.

Sound like a circular argument? You bet it is! The kids have a saying.

"What goes around comes around," and it doesn't

take very long either.

How are your CORE conditions in parenting?

Are you demonstrating consistency, optimism, reasonableness, and effectiveness to your children?

It's never too late to start!

■ David R. Miller



Why Grandparents Should Support Home Schooling

Chances are, someone in your genealogical roots was home schooled with great success. You owe it to your son or daughter to consider the logic of the home schooling alternative. Here are 10 reasons why grandparents should support their son's or daughter's

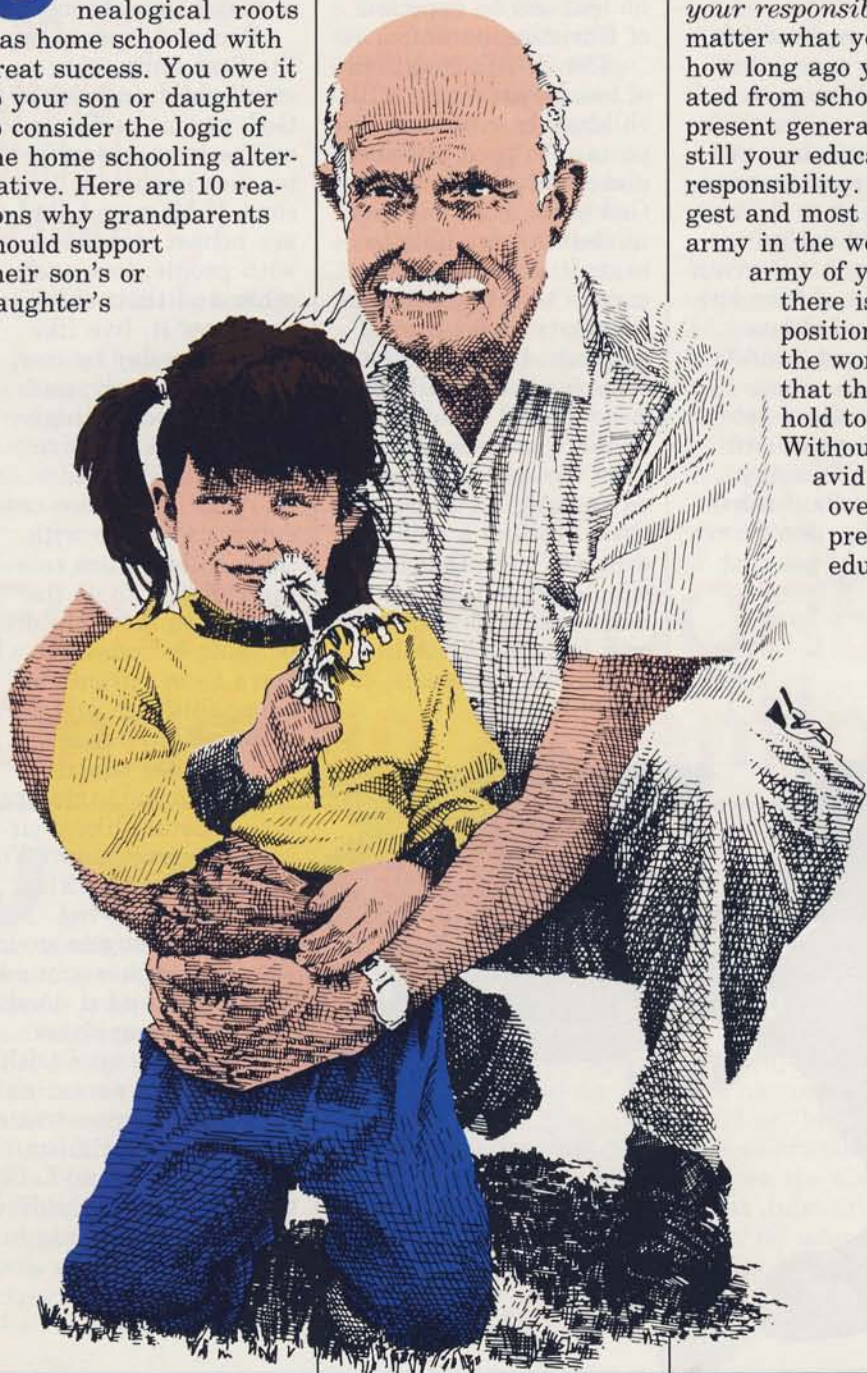
home schooling decision.

The education of American youth is still your responsibility. No matter what your age or how long ago you graduated from school, the present generation is still your educational responsibility. The strongest and most powerful army in the world is the army of youth, for there is not one position held in the world today that they will not hold tomorrow. Without your avid concern over our present educational

crisis, the ideas embedded in our youth today will one day surface in the form of unfair laws, burdensome taxation, and government interference.

You believe in basic constitutional rights, which includes such freedoms as religious exercise, speech and belief, privacy, and parental liberty. America was founded on a solid constitutional base which thus far has given its citizenry the greatest freedoms of any country in the world. However, if these precious freedoms are stepped on or choked out, America will lose its greatness. Abraham Lincoln once said, "The philosophy of our educational system of today will be the philosophy of our government tomorrow." Home schoolers merely want to exercise their constitutional rights of religious exercise, speech and belief, privacy, and parental liberty. It is to your advantage to see that these rights are not denied them.

You owe them an open-minded attitude toward educational alternatives. The best American success stories have come from conscientious and innovative Americans who were given a fair chance.



Do not take it as a personal insult if your son or daughter chooses to home school. They are not trying to depreciate the way you raised them, or reject the manner in which they were schooled. The point is, modern classroom education has not been achieving desirable results. Home schooling is one answer to the problem.

Your son or daughter needs your support. No one can give your son or daughter emotional, spiritual, and psychological support quite like you can. You have a unique opportunity to do what no one else can. The reverse is also true. No one can cause more emotional and psychological hurt. Home schooling is a challenging task that requires love and support. It is your proper role to give it.

Your grandson or granddaughter needs your support. Grandchildren need support too.

They are keenly aware of any criticism of their parents and their home schooling decision. Usually home schoolers abide by their decision to home educate even if their parents disapprove. This being the case, why not make your grandchild's home schooling experience as pleasant as possible.

Home education has effectively proven itself. The academic track record of home schoolers is spectacular. In fact, they average about 30 percentile points higher on standardized academic achievement tests than do classroom students. In addition to their superior academic performance, home schoolers evidence more creativity, enthusiasm, family-centeredness, submission to authority, better manners, and display higher moral values.

You value the building of character and godliness in children.

Home schooling builds character, the kind of character found in great leaders and inventors. People like George Washington, Benjamin Franklin, Alexander Graham Bell, Albert Einstein, and Sandra Day O'Connor are a few of the long list of home schoolers we speak of. Character gives your children the ability to discern situations for themselves and to make wise decisions.

Beyond that, home schooled children are taught godliness.

It gives you a golden opportunity to participate in your grandchild's education. The Bible says, "The glory of young men is their strength; and the beauty of old men is the grey head" (Prov. 20:29). Help your grandchild discover your honor and "beauty" by allowing him to learn from your valued experiences in life and to

treasure them in his heart.

You do not want your grandchild to be another clone of educational failure. The dismal track record of public schools is another reason you should support home education. One-third of our entire adult population read very poorly or not at all. Science and math scores have shown a drastic drop over the past 20 years. Why encourage your grandchild's participation in a system that does not work?

You love your grandchild and want his highest good. Loving and responsible grandparents will support and encourage any viable avenue of education that will promote their grandchild's highest good, no matter now different it may seem.

■ Ray E. Ballman. Adapted from *The How and Why of Home Schooling*. Copyright 1987, Crossway Books.

Finding the Right Appeal

When our family moved into a new neighborhood we found ourselves living next door to an old man who appeared to spend most of his life on his front porch. We would see him there day after day in the warm summer weather, as soon as his daughter left for work. He looked so lonely that I fell into the habit of running over to chat with him for a few minutes when I had time.

He was 84, I learned. The cynical downward curve of his mouth should have prepared me for his dismal attitude. No, he was not interested in going to church. It was full of hypocrites. No, he never listened to those religious broadcasts. All those fellows cared about was money. They were always begging. The Bible? Who could understand it, with all those "thee's and thou's!" A modern trans-

lation? What was the use? The Bible was full of contradictions.

I thought it was impossible to make a dent in his armor, until I remarked one September day as we sat watching the leaves drift to the sidewalk, "The end of the summer. Everything's dying."

He grimaced. "Do you have to put it like that?"

"Like what? Oh, you don't like the word death?"

"Does anybody?"

"Not if he's not ready to meet God," I admitted.

There was sarcasm in his glance. "And how does a person get ready, since you seem to know all about it?"

I said bluntly, "It's certainly time you found out, at 84." He listened while I told him about the Christ of the Cross and the empty grave.

The chink in the old man's armor was his fear

of death. Because he was so frightened he let me talk about the One who delivered those who, because of fear of death, lived all their lives as slaves to constant dread. He was much impressed as he read the words for himself in Hebrews 2:15.

"That's me all right," he said somewhat sheepishly.

He lost his fear when he found the One who said, "I go to prepare a place for you."

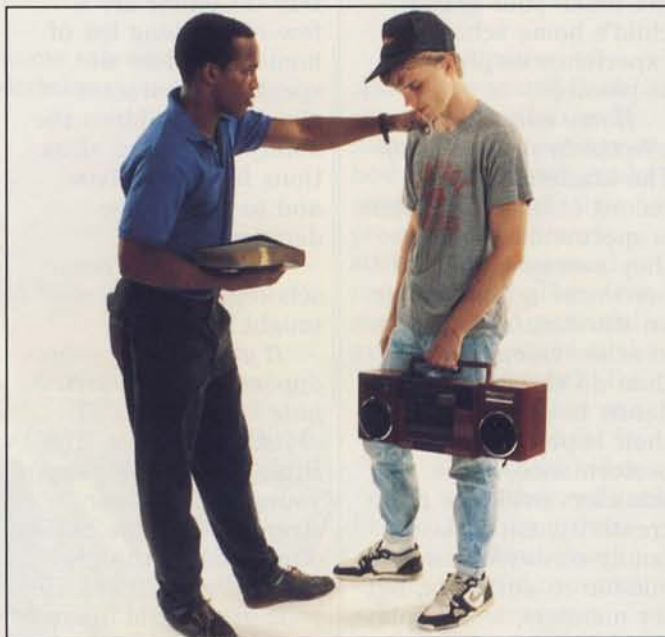
"Aha!" I thought, remembering the two teenage boys and the girl in my Sunday school class who were totally indifferent to their own spiritual welfare. I was sure I had discovered a great secret. "It's the fear of death that drives people to the Lord. I'll bear down on this from now on."

But my three problem young people yawned in my face when I stressed the danger of being cut off suddenly in life.

Their attitude was that they had years to live, plenty of time to think about eternity. Death simply was not real to them, it was something that happened to their grandmothers or the old lady in the next block.

The church showed a film one night on the Rapture, the coming of Christ for His own, depicting the fate of those who were left behind. That did it for Grant and Alice, and later for Ben. They saw

fear of death, nor to all young people on the shattering possibility of being left behind when Christ returns. It is wise to spread the table with the heavenly food and let the banqueters fill their own plates.



their danger. Why, Christ could come back that very night, finding them unprepared, not belonging to His family. It was essential to settle the question immediately, and they wasted no time.

So I'm learning not to appeal to all old people on the grounds of the

As for children, in my spiritual cafeteria that is a whole new feast day. Being without prejudices or biases, relatively speaking, or the more sordid forms of self-interest, they respond to challenges to faith, to trust, and oh, how quickly, to the love of Christ.

Helen, a children's Bible club teacher, tells of Lissy, a tough little 8-year-old who wandered into her Bible club one afternoon. Stringy hair dangled from beneath her dirty knitted cap. She smacked her gum loudly throughout prayer time, scuffled with the other kids, and asked unanswerable questions in a gruff voice during story time.

In Lissy's home the names "God" and "Jesus" were simply cusswords.

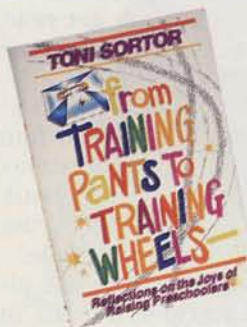
She came back, week after week. On the day the flannelgraph story depicted Jesus as the Shepherd who found the lost sheep and brought it home on His shoulders, Lissy surrendered to Him, hoisted her white flag (her upraised hand) at the teacher's invitation, and remained behind to talk further.

"Would you like to say something to Jesus, now that He is your Good Shepherd?" Helen asked.

Lissy's prayer, when it came, was the sweetest Helen had ever heard. "I love you, Jesus," Lissy whispered.

■ Marjorie Zimmerman

Family Bookshelf



From Training Pants to Training Wheels, by Toni Sortor. Funny and practical, these light and lively vignettes of life with a preschooler bring valuable nuggets of inspiration to parents of

wee ones (Fleming H. Revell, 159 pp., \$8.95).

■ Deborah W. Huff

In You Can Enjoy Your Teen, Jim Geddes, a clinical psychologist with four sons, provides positive insights and answers to many perplexing issues facing parents

of teenagers. This book offers new insights on understanding, loving, and releasing teens. His ideas about teenagers and work are particularly valuable. His primary effort is noteworthy: don't dread the teenage years; enjoy them! A positive, reassuring book (Fleming H. Revell, 154 pp., \$5.95).

■ Angela E. Hunt

LOVE HER, LIKE HIM

by Pat & Jill Williams

Some cynic once said that if a husband and wife always agree, one of them is unnecessary. There is an unfortunate air of truth to this idea, one that has led countless marriages to the brink of disaster and beyond,



but with never a harsh word being said. It is as if some marriages end by the default of one of the partners, but with no real intent to do so.

In their new book, *Love Her, Like Him*, Pat and Jill Williams discuss the principles that anoint a Christian marriage. Taking a principle from the Old Testament, these modern, educated, and dedicated Christian parents of eight set about to go on a fox hunt, actively looking for the little foxes that can spoil the marriage vineyard that has been nurtured for many years.

Developing their "ANOINT" concept for helping troubled marriages, Pat and Jill apply the points to helping friends whose marriages are in danger. Drawing on their own experience and many years of solid Bible learning, Pat and Jill show how the ANOINT plan can save a Christian marriage.

A dmit that you have problems.

N otice your areas of need.

O pen up to each other.

I nitiate change.

N otice your partner's needs.

T ake action and take time to build your relationship.

Readers will enjoy the readable style of this book, and will be tempted to pass it along to others. *Love Her, Like Him* is fun to read, easy to understand, practical, and humble. If you are interested in keeping the "little foxes" out of your marriage, this book is for you (Fleming H. Revell, 190 pp., \$10.95). **David R. Miller**

An excerpt from LOVE HER, LIKE HIM

"Someone has written a 'Green Thumb' for marriage—asserting that a lasting relationship is like a garden. Tend it lovingly and it will give you bountiful rewards. I keep a copy on my refrigerator. Amazingly, it coincides with our marital strengths and weaknesses:

1. Provide a nourishing environment.
2. Know your partner.
3. Adapt to change.
4. Deal promptly with minor problems.
5. Give each other room.
6. Plan for the future.
7. Acknowledge your commitment.

"Over the years, Pat and I have learned to recognize flawed areas in our personalities. We bring them to the Lord for an overhaul. With His help and mutual encouragement, we are making progress in dealing with them.

"I no longer take responsibility for the things in Pat's life where God is dealing and leading. I don't force him to be everything for me. He, in turn, has learned to deal with the hard areas in his personality that kept significant relationships at arm's length. His becoming open and honest with me didn't mean the destruction of his personality but the development of sensitivity, which has made him a better person."

Booknotes**MOM & DAD DON'T LIVE TOGETHER ANYMORE**

by Gary and Angela Hunt

Gary and Angela Hunt have a unique ability to minister to two disparate groups of people, middle-school-age "tween-agers" and the parents of those tween-agers.

Written specifically for preteens and middle-school-age youngsters experiencing the breakup of their families, *Mom & Dad Don't Live Together Anymore* is designed to comfort and inform, encourage and strengthen. The book is filled with practical suggestions to help kids get through the difficult days of parent problems.

Sadly needed in America today, this book will minister to the real victims of divorce. Nearly half of those under 18 will live with only one parent for at least

part of their growing years (Here's Life Publishers, 127 pp., \$5.95). **DRM**

HOW TO GROW A YOUNG READER

by John & Kathryn Lindskoog

How often parents hear the admonition to read to our children so they in turn will love reading. The questions then arise. What shall we read? What is appropriate for the various age levels? What is interesting to boys? To girls? How do I know if it is worthy to be read? What does it teach?

All these questions and more are aptly answered in *How to Grow a Young Reader*. The best choices in poetry, fantasy, mystery, biography, and picture books are covered in a succinct manner with discerning comments. In a few short pages, the authors provide a valuable guide to parents and teachers (Harold Shaw Publishers, 182 pp., \$9.95). **Pauline Donaldson**

ALL THE WAY HOME

by Mary Pride

Mary Pride says her first book, *The Way Home*, was a "what-to" book, and this follow-up, *All The Way Home*, is the "how-to" manual. In between she has written five spin-off books.

In this manual Mary talks about how to relax and enjoy your family, management and organization strategies, how to start a home business, how to develop as a church leader, how to develop a family ministry, and how to influence your community for Jesus. She gives not only her own thoughts, but side columns of quotes, ideas, stories, and verses of Scripture. She shares several resources, including addresses and descriptions, for each cleverly titled chapter.

Writing from her own experience as a wife and mother of half a dozen children, Mary Pride also

draws from the experiences of thousands of families who have written to her.

She has definite ideas on a wide variety of things that touch the family. She is direct, pulls no punches, and does not mince words. She backs much of what she says with Scripture. Her provocative ideas that may seem radical to some are well worth considering.

Reading *All The Way Home* is like listening to an energetic friend who has an entertaining, unique way of looking at and expressing things. Individuals and the church would do well to read and be challenged by this book, but with the warning that some of what she says may be too simplistic and could cause discouragement if followed unthinkingly (Crossway Books, 284 pp., \$12.95). **Kay Raysor**

HEALING FOR ADULT CHILDREN OF ALCOHOLICS

by Sara Hines Martin

When we think of healing in relation to alcoholism, we usually think the alcoholic is the one needing attention. However, Sara Hines Martin, a member of the staff at Northeast Counseling Center and an adult child of an alcoholic, clearly substantiates the emotional, physical, and mental scars associated with growing up in a home dominated by alcoholism. Coping behaviors learned in such an environment can be manifested from generation to generation, causing problems in family, work, and social relationships.

Martin offers the reader clarity of ideas in layman's terms, with examples and reinforcement. She also provides a bibliography of books, films, and sources for additional help. While the book is not replete with Scripture, the author does make reference to Christ as the ultimate source of abundant life. Those who have grown up in an alcoholic home, as well as counselors, pastors, and laymen will find the book a good resource (Broadman Press, 191 pp., \$11.95). **PD**

HOW TO SURVIVE IN COLLEGE

by Denny Rydberg

In *How to Survive in College* Denny Rydberg compares life to running a marathon. But, somehow, this book only makes it to the 13-mile mark.

Rydberg is a campus minister, so his insight into the spiritual pitfalls facing today's college students is excellent. He offers simple, practical advice to help students start and finish strong for the Lord in a college environment.

But he should have quit while he was ahead. His weak handling of academic suggestions hurts the book's potential. To compensate for his lack of personal experience, he relies on recent college grads for suggestions on how to study. The resulting advice comes across as trite and repetitive.

Another major obstacle is Rydberg's handling of social drinking. While "avoid them like the plague" is his advice for drugs, he speaks of alcohol in accommodating terms, never calling it what it really is—wrong.

How to Survive attempts a broad survey of college life, but it fails to give the depth needed by most incoming students to deal with today's college pressures (Zondervan, 208 pp., \$8.95). **Robert Bunn**

Bookworm's Bulletin

Biblical Sermons, edited by Haddon W. Robinson. Baker Book House, 264 pp., \$14.95.

John Calvin: A Sixteenth-Century Portrait, by William J. Bouwsma. Oxford University Press, 320 pp., \$24.95.

Biblical Solutions to Contemporary Problems: A Handbook, by Rus Walton. Wolgemuth & Hyatt Publishers, 374 pp., \$9.95.

The True Image: The Origin and Destiny of Man in Christ, by Philip E. Hughes. Eerdmans, 430 pp., \$19.95.

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was television mogul Ted Turner's recent broadcast on Super Station WTBS, which shamelessly promoted abortion rights.

Before the special aired, Turner angrily called pro-lifers "bozos" after he received many complaints about his decision to allow the show's broadcast. This sort of mud-slinging can be expected now that abortion rights are being threatened.


But unkind words cannot quench the satisfaction of pro-lifers. Certainly, the encouraging decision from the Court is a godsend. Still, the effort to eliminate the killing of unborn children must remain on the Conservative front burner at all levels.

Should the work of the National Right to Life, Operation Rescue, and other dedicated groups and individuals remain focused, the current light at the end of the tunnel should continue to grow.

■ Mark Smith

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A Light at the End of the Tunnel

Supreme Court Upholds the Missouri Abortion Law

The issue of abortion loomed over the country like a brooding storm during the first half of 1989. To pro-life Americans, the approaching Supreme Court decision meant a possible dramatic change for the face of abortion. To them, the ultimate decision would completely overturn the landmark 1973 *Roe v. Wade* decision which guaranteed a woman's right to abortion.

Legal scholars, however, warned that such a hope would not be rewarded and suggested that the Court, at best, would simply narrow *Roe* guidelines.

However, Conservatives nationwide were experiencing unnerving emotions concerning this so-called Reagan Court. Earlier decisions such as the one allowing the American flag to be desecrated and the decision banning a Pittsburgh nativity scene were confusing, to say the least. Still, pro-lifers never lost hope that this present Court would issue a decision weakening the 16-year-old *Roe* precedent.

Finally, in July, the long-awaited decision was handed down. That ruling, which did uphold the constitutionality of the Missouri law restricting public funds for abortions, rocked the "pro-choice" masses.

The Court also mandated that doctors test for the viability (self-sustaining ability) of an unborn child at 20 weeks or at the two-thirds stage of a woman's pregnancy.



For the pro-life front this decision was sweet victory. It was an answer to the fervent prayers of half a nation—the apparent beginning of the end for the holocaust.

"This is a major victory for the pro-life movement," declared Thomas A. Glessner, executive director of the Christian Action Council. "However, we must be aware of the task ahead of us. The pro-life movement must understand that our work is not completed. We must grasp the momentum and initiative that is before us and press on in the battle to protect innocent life," said Glessner, whose group is the largest Evangelical pro-life organization in the nation.

No doubt, the debate will continue and much work remains for dedicated pro-life workers.

Molly Yard, National Organization for Women president, promises that feminist supporters of abortion rights will make abortion the key is-

sue in the forthcoming state and local elections. A candidate's abortion policy will become "the vehicle by which we choose who sits in our legislatures," Yard promised at a July Abortion Rights Convention in Cincinnati, Ohio.

NOW has declared war on pro-life lawmakers. And Yard boasts that thousands of new supporters have surfaced since the April pro-abortion march in the nation's capital. She suggests that pro-abortion Americans took their "right" for granted for too long and

now they are uniting as a powerful force.

Indeed, pro-abortion groups seem to be grabbing the political spotlight in the wake of the High Court's decision. They include the Coalition for Legal Abortion, National Abortion Rights Action League, Planned Parenthood, Feminist Women's Health Center, and a seeming host of others. In addition, the Hollywood community, almost entirely, has joined in the effort to preserve the right of abortion.

As Glessner observed, the High Court's decision is not the end of the abortion war. It is simply a needed first-battle victory, a light at the end of the tunnel. The encouraging ruling is a firm indication that this William Rehnquist-led Court may actually be willing to ultimately oust *Roe* entirely.

Furthermore, three other abortion cases will be heard in the Supreme Court for the 1989-1990

term. Those cases include parental consent laws and abortion clinic licensing procedures.

An Illinois law will be tested by the justices, who must decide if abortion clinics should meet similar licensing procedures as do hospitals. Should they rule in favor of the state law in *Turnack v. Ragsdale*, the number of abortion clinics nationwide should quickly dwindle.

While observers consider the decisions of Justices Sandra Day O'Connor and Anthony Kennedy as swing votes in these cases, the leadership of Chief Justice Rehnquist is the key to future abortion hearings.

**The effort
to eliminate
the killing
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at all levels.**

"The rigid *Roe* framework," wrote Rehnquist in the majority opinion, "is hardly consistent with the notion of a Constitution case. We do not see why the state's interest in protecting human life should come into existence only at the point of viability, and that there should therefore be a rigid line allowing state regulations after viability but prohibiting it before viability."

Returning the power to regulate abortion to state legislatures is sure to cause dissension in states where the issue is highly divisive. Already, two governors have issued heated opinions on abortion in their respective states.

In Florida, Governor Bob Martinez announced that he will call a special legislative session to adopt new abortion measures. "I believe there is a compromise that can be reached between the rights of the unborn child and the rights of women," said Martinez, who favors abortion only in special situations such as rape and incest.

On the other hand, New York Governor Mario Cuomo has promised to disregard attempts to halt abortions in state hospitals. Cuomo is considered a leading presidential candidate for the Democrats in 1992.

They are only the first in what is sure to be a nationwide deluge of state proposals to curb or strengthen abortion regulations.

If a state does have a right to pro-

tect unborn life before viability—as Rehnquist wrote—one can expect to witness several attempts to do just that in the weeks to come.

The Left is frantically gathering support to ensure that they retain current abortion rights. A prime example of the blatant Liberal attempt to discredit pro-life Americans

continued on page 55

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done. They would focus all their attention on their children. That new approach paved the way for the child-centered parenting craze.

The first change was to eliminate authority lines in the family and make everyone equal. We began dropping terms of endearment such as *Mommy* and *Daddy*, *Aunt* and *Uncle*, *Grandma* and *Grandpa*, and replaced them with first names. Parents naively believed that if they could get their children to see them as their friends, they would not see a repeat of the sixties' crisis.

We removed all the boundaries and took down all the fences. Instead of helping a child gain the self-discipline needed not to spill his milk, we removed the milk and avoided the conflict—temporarily. The practice of avoiding conflict with children by giving them unlimited freedom is a curse on the parents. Freedom has a price, and the parents must pay it by becoming slaves to their children.

The struggles in the late sixties and early seventies gave birth not only to child-centered parenting but also to detached parenting. Government-sponsored day-care programs encouraged detached parenting. When the feminists started to bark, day-care was one of the first bones thrown to keep them quiet. Parents were to confidently drop off their little ones each morning into the hand of an "expert" who was to love, train, and nurture them.

By the end of the decade families were in worse shape than they had ever been. The home, school, and church with biblical values went clearly on the defensive. What hope could we give God's people?

The Eighties. The child-centered emphasis of the seventies intensified as we moved into the eighties, the years of guilt and the age of excuses. In this decade, parenting has moved into the no-fault rankings right alongside insurance and divorce. Our families are fragmented. Our society is in parenting chaos. No one is willing

to accept blame, but everyone feels guilty.

By the mid-eighties we began to pay the price, emotionally and monetarily, for our earlier parenting decisions. The growing feminist movement was a sure sign of the

*Our society
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but everyone
feels guilty.*

weakening role of Dad's influence in the family 15 years earlier.

Today's AIDS epidemic is the direct result of our "doing our own thing" in the seventies. The joy of free love 10 years ago, led to the pain of single parenting. The crisis is not the single parent, but a generation of children who have little or no understanding of what a complete family is.

Emotionally delayed children, "Attention Deficit Disorder," and Ritalin-controlled, hyperactive children are common in our society. Is it merely a coincidence that a dramatic increase in these problems began to appear soon after child-centered parenting became popular, when immediate gratification replaced deferred gratification and demand-attention training became the norm? There are also a record number of teen suicides, drug and alcohol abuse cases, and pregnancies.

Not surprisingly, the eighties saw the birth of the "parenting movement" phenomenon. Unless someone is in the business of fami-

ly ministry, he may not realize how the society is groping for parenting truth that is practical and that works. Today, we have a cafeteria of programs to choose from. Every movement and philosophy is represented in the parenting marketplace and is competing for your attention and money.

What Now? Family life, with all of its true meaning, is being choked right out of the church. Now is the time to bring the cycle of parenting misery, guilt, and confusion to an end. Bringing society back to the biblical foundations of the family without first restoring the household of God is impossible. For the church to put parenting back on course, we must forget the cliches and stereotypes placed on us by the world's experts. We must grasp the true meaning of marriage and family and cling to it.

The church and the nation cannot afford to lose another generation of young parents to speculative philosophies that undermine man's relationship with his redeemer God. The nineties, I fear, will be the last battleground for the minds and hearts of the next generation—winner takes all. The principles of biblical parenting made this nation great, and those same principles can still save our people.

I challenge those of you who embrace biblical truth as a matter of faith and life, become part of the solution. Start a parenting ministry in your church. Not a shallow one, nor one that denies man being made in the image of God, and now marred by depravity, but one that is biblical.

Now is the time for we in the church to take ownership of the problem. We must look at marriage and family not only as they are, but as they ought to be. If not for ourselves, certainly for the sake of our children and their future. How can we neglect the training of those who Jesus calls precious. He desires that they be nurtured in the instruction and admonition of Himself. That responsibility is given over to the parents!

■ Gary Ezzo is Pastor to Family Ministries at Grace Community Church in Sun Valley, California.

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- The real truth on Omega-3 fish oils
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- How to calm your nerves naturally
- What simple food helps weight loss
- Relieve gas and constipation naturally

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Difference

continued from page 46

from heaven to teach us the new and living way by which "all that believe are justified from all things, from which ye could not be justified by the law of Moses."

"There is therefore now no condemnation to them which are in Christ Jesus." If you ask me what you must do to share their blessing, I answer, go and deal personally with Christ about it. Take the sinner's place at the foot of the Cross. Strip yourself of all your own righteousness, and put on Christ's. Wrap yourself up in His perfect robe, and receive Him by simple trust as your own Saviour. Thus you inherit the priceless treasures that Christ hath purchased with His blood. "As many as received him, to them gave he power to become the sons of God." I may be speaking to someone, perhaps, who thinks it a

waste of time. "God knows I'm a sinner," he cries; "you don't need to prove it. Since I could speak, I've done nothing but break every law of earth and heaven." It is just as easy for God to save you, who have broken the whole Decalogue, as the

**He only is safe
for eternity
who is sheltered
behind the
finished work
of Christ.**

man who has only broken one of the Commandments. Both are dead—dead in sins. There is no difference. Christ died *for the ungodly*. And if

you turn to Him at this moment with an honest heart, and receive Him simply as your Saviour and your God, I have the authority of His Word for telling you that He will *in no wise cast out*.

And you who have never felt the burden of your sin—you who think there is a great deal of difference—you who thank God that you are not as other men—beware. God has nothing to say to the self-righteous. And unless you humble yourself before Him in the dust, and confess before Him your iniquities and sins, the gate of heaven, which is open only for *sinners*, saved by *grace*, must be shut against you forever.

■ Adapted from *Twelve Select Sermons* by D.L. Moody. Copyright 1884, Fleming H. Revell.

Concerned Women for America Celebrates 10 Years



Beverly LaHaye says it doesn't seem possible that 10 years have passed since she joined with a few Christian ladies for prayer in a San Diego home. At that time she and her friends were driven to their knees by a concern for America's families and the eroding influences of abortion, pornography, and the prohibition of school prayer.

That prayer meeting grew into a national organization with headquarters in our nation's capital and full-time staff of 28. On November 4, 1989, CWA plans a special 10th-year celebration featuring a satellite broadcast that will be beamed from Washington to over 2,000 CWA chapters across the country. Members of CWA, many of whom could not afford to travel to previous CWA conventions, will be able to receive the satellite broadcast at celebration banquets in their local communities.

During the past 10 years, CWA has scored amazing victories for

American families. CWA won court victories in Pennsylvania and Mississippi against local government policies barring religious use of public auditoriums. CWA has succeeded in out-of-court settlements in the latest libel suit against Suzanne Clark of Tennessee.

CWA was instrumental in obtaining a declaration that the Nebraska sheriffs violated the Constitution during their raid on a Baptist church operating a school with teachers not certified by the state. CWA also assisted a boys ranch for troubled teenagers in Wisconsin to be exempt from a requirement to hire homosexuals as leaders. CWA won victories for two Florida girls: one had been prohibited from distributing Christmas cards to her friends in a public school classroom, and the other had her art project destroyed because it depicted a manger scene.

CWA women joined with other groups to help remove pornographic publications from the shelves of 7-Eleven stores, drug stores, and grocery stores. The ERA was defeated in Illinois and Vermont due to the effort of CWA and other women's groups, and a gay rights ordinance in Chicago was struck down in part by CWA efforts.

Issues that CWA members will face in the next 10 years include abortion, a lack of religious tolerance in public schools, the distribution of condoms to teenagers and encouragement of premarital sex, the defense of our nation, the movement by homosexuals and pornographers to demand "special rights," and government encroachment on personal liberty.

CWA hopes to recruit one million dues-paying members in 1989 in order to have the necessary financial and representative support. For more information or a copy of the

CWA News, write Concerned Women for America, PO Box 65453, Washington, D.C. 20035-5453.

Two Recent Emigres Say 'Nothing Has Changed' for Some Soviet Jews

NEW YORK (RNS)—A Jewish couple who recently left the Soviet Union said here that despite recent increases in the emigration rate, "basically nothing has changed" for some Jews who have been trying to emigrate for more than a decade.

In an interview at the offices of the Coalition to Free Soviet Jews, David and Anna Svartzman said that they were pleased at being able to leave their native land to go to Israel in January. But they noted that Mrs. Svartzman's parents, who have been trying to emigrate for 10 years, are still being refused permission.

The official reason for the refusal is that Mrs. Svartzman's father, Emmanuel Lurie, was involved in classified chemical research from 1962 to 1964. Soviet authorities still insist that he cannot leave for reasons of "state security," despite the fact that he and his wife were granted exit visas in 1980, which were canceled five days before their scheduled departure.

To make matters worse, Mr. Svartzman said, Lurie's mother was told that she had to leave at the same time her son was refused permission. Mr. Svartzman said that for 10 years his wife's grandmother "lived alone in Israel" before the Svartzmans were allowed to leave.

His situation is not unusual, Mr. Svartzman said. He said the Helsinki monitoring group in the United States has estimated that there are 600 cases of Soviet Jews who want to leave who have been refused permission for 10 years or more.

Survey Shows Widening Prejudice against Fundamentalists

(RNS)—Prejudice against Fundamentalists may be on the rise, according to the results of a recently announced Gallup survey.

The survey, based on nationwide telephone interviews with 1,001 adults, reveals that 30 percent of the American public would not want Fundamentalists as neighbors—up from 11 percent who felt that way in 1981 and 13 percent in 1987.

The survey also shows substantial increases in prejudice against members of "sects" or "cults" and unmarried couples.

Meanwhile, prejudice against other groups in the survey either dropped or increased only slightly. Those groups include Vietnamese, Hispanics, Blacks, Jews, Protestants, and Catholics.

In announcing the survey results, the Princeton, New Jersey-based Gallup organization cautioned that changes in the survey methodology may have affected the comparative findings.

In the latest poll participants were asked whether they would or would not like to have members of each group as neighbors. In the earlier surveys participants were handed lists of groups and asked to single out those they would not like as neighbors.

"Fundamentalist" is a term not easily defined that can have a variety of meanings in different contexts. But, as used in North America, it generally describes a person whose religious beliefs are based on a literal interpretation of the Bible.

Abortion Protesters Rebuffed in Test of Anti-picketing Law

(RNS)—A federal appeals court has ruled against a challenge to a local anti-picketing ordinance brought by an antiabortion group while acknowledging that the wording of the law is unclear. The recent ruling in Chicago represents the latest in a lengthy string of court procedures dating from 1985, when the town of Brookfield, Wisconsin, passed a law

banning the picketing of residences. The law was enacted following several incidents in which members of the Milwaukee Coalition for Life picketed the home of Benjamin Victoria, a Brookfield physician who performs abortions at clinics.

Bible Printing Continues Despite Turmoil in China

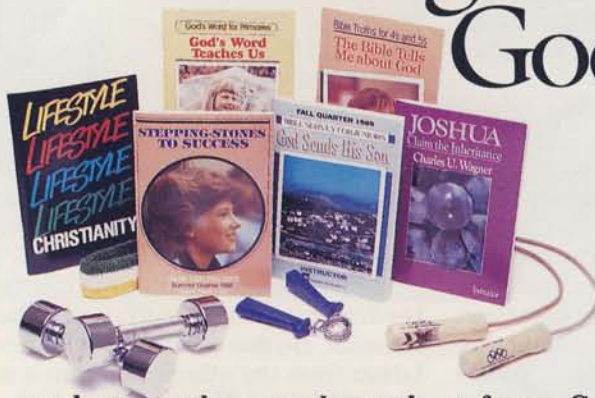
NEW YORK (RNS)—Despite the turmoil in China, it is business as usual at the Bible printing press in Nanjing. A report on the continued operations of the Amity Printing Company was received by the American Bible Society here amidst reports that most American church workers in China have decided to remain in the country. In a report released through the United Bible Societies regional office in Hong Kong, Peter MacInnis, general manager of the Amity Printing Company, said that "the turmoil which has interrupted the daily life

of many people throughout China has not affected the city of Nanjing to any great extent."

Magazine Denounces Delay in Publishing Dead Sea Scrolls

(RNS)—A popular archaeology magazine has denounced what it calls a "conspiracy of silence and obstruction" that has hampered publication of the Dead Sea Scrolls for more than 30 years. An article in the July/August *Biblical Archaeology Review*, published in Washington, charges that the team of scholars assigned to publish the scrolls that were discovered in 1947 has "become more an obstacle to publication than a source of information." The article, titled "Dead Sea Scroll Scandal," says the principal accomplishment of the team of editors during the last 15 years "has been successfully to prevent other scholars from studying the vast store of as-yet-unpublished scroll materials."

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Information or Indoctrination?

History tells us the Plymouth Colony was settled by Puritans, Rhode Island by Baptists, Maryland by Catholics, Virginia by Episcopalians, and Pennsylvania by Quakers—all for religious reasons. Yet, some two centuries after these events, we struggle with the question of whether religion should be mentioned at all in the study of history.

Behind such reticence lies the concern that presenting religious motifs could lead to indoctrination by teachers, thus giving public school students a variety of prejudices depending on the particular views of the teachers. Developing a curriculum and teacher outlooks that guard against this seems to be a task of major proportion for educators, so the problem to this point has been resolved by inactivity.

Fearing that teaching about religion in general might result in indoctrination of a particular religion, the educational establishment, including textbook publishers, chooses to deal with the problem by ignoring it. The result of this failure to act leaves the American student the loser. To attempt the study of history without understanding the religious activities that shaped many of its great events is like attempting to teach physics while refusing to teach the mathematical formulas used to explain its phenomena.

Imagine an overview of the human heritage without religion and its effects on art, literature, and politics; without knowledge of the church as the repository of knowledge during the so-called Dark Ages; or the effects of religious

traditions on events as diverse as the Roman Empire, the British Empire, New World colonization, and the Third Reich.

And what of the events of the Middle East or the Far East? What of Jesus and Constantine, of

**We are attempting
to teach history and
the social sciences
while ignoring the
religious factors that
shaped their events.**

Mohammed, Buddha, Luther, Hirohito, and Khomeini; of Aristotle, Milton, da Vinci, Galileo, Jefferson, and Twain; of the religious bases for constitutions, charters, declarations of war, treaties of peace, and civil rights? Remove religion from the human panorama and very little of substance is left.

As a scientist I appreciate the interdisciplinary nature of the sciences. No one science lives in isolation from the others. The same is true of history. No competent biology teacher would ignore the chemical basis of life processes, and no competent chemistry teacher would ignore the physical basis of chemical reactions, but we are attempting to teach history and the social sciences while ignoring the religious factors that shaped their events.

William Nord, director of Humanities and Human Values at the University of North Carolina, conducted a study of nine history textbooks used in that state. He discovered that they devote more

space to cowboys and cattle drives than to all religions. To present the Pilgrims as merely folks who wanted to sail to a new land and establish their own government, without presenting their intense religious devotion as a motivating factor, does no more justice to an understanding of history than for a science teacher to talk about the effects of acid rain without explaining the pH scale.

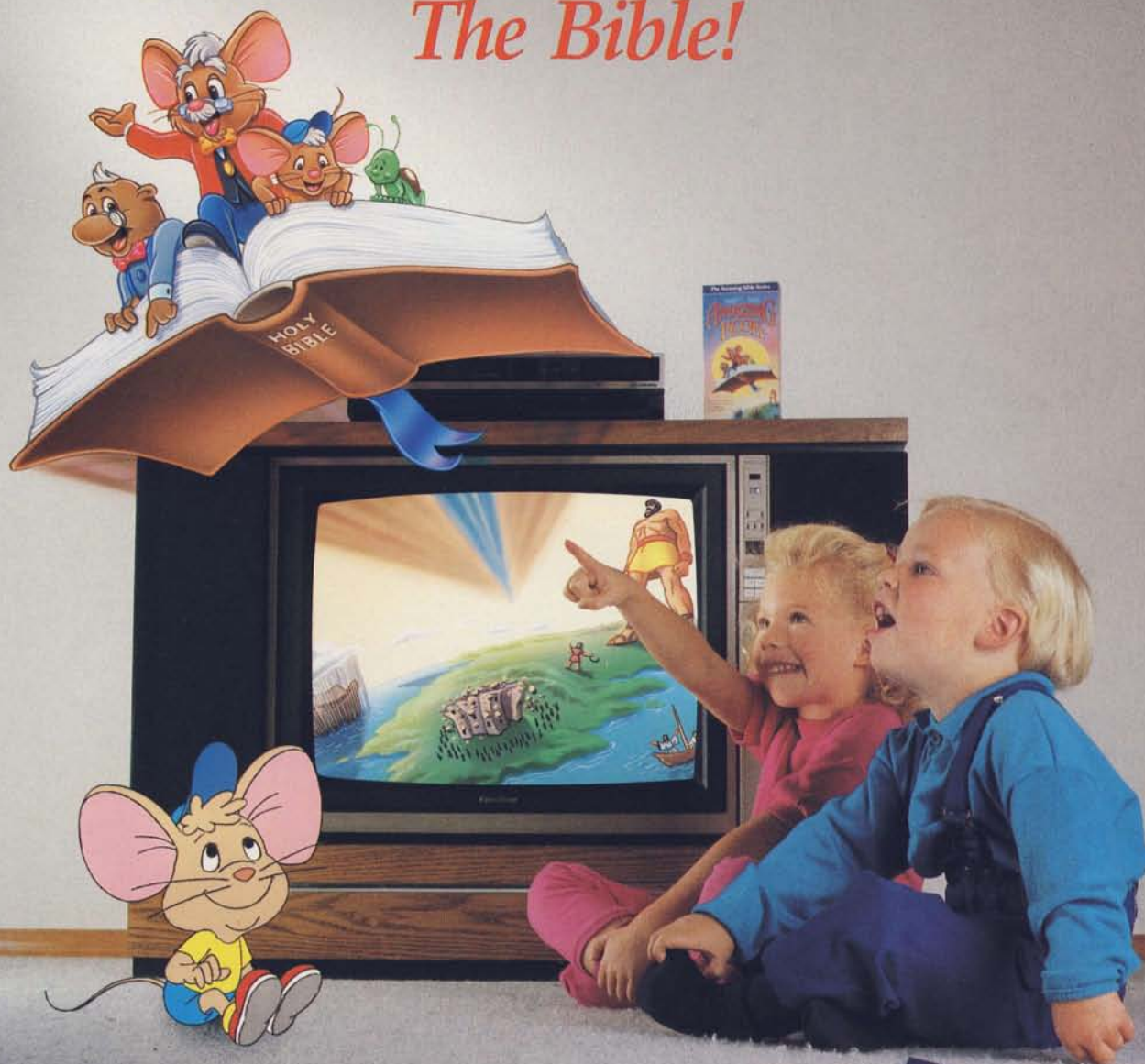
To be sure, this problem has not gone unnoticed. Educators across the nation express concern about the absence of religion, particularly in history books. Recently, for example, a coalition of leaders from business, government, and education agreed to develop a model curriculum on religious liberty, with support from the Williamsburg Charter Foundation, a nonprofit group concerned with religion in public life. The coalition, led by Ernest Boyer, chairman of the Carnegie Foundation for the Advancement of Teaching, will develop a course for 5th, 8th, and 11th grades.

Courts have ruled schools may teach about religion, but cannot promote religion. Understanding this distinction is crucial to development of enlightened citizens in our pluralistic society. Such enlightenment must be based on a carefully planned curriculum and trained teachers who do not ignore the religious beliefs that helped shape our heritage—teachers who recognize the difference between information and indoctrination.

■ **Charles Dickson** is a chemist in Hickory, North Carolina. He has taught high school and college level classes in Florida and North Carolina.

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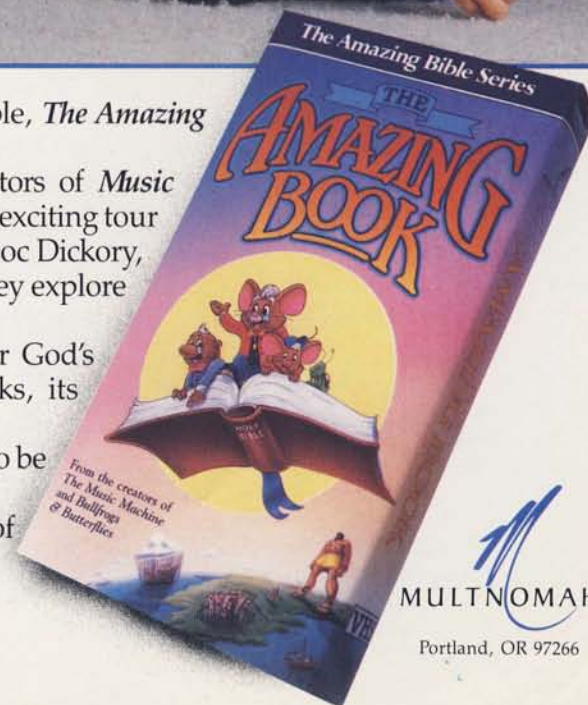
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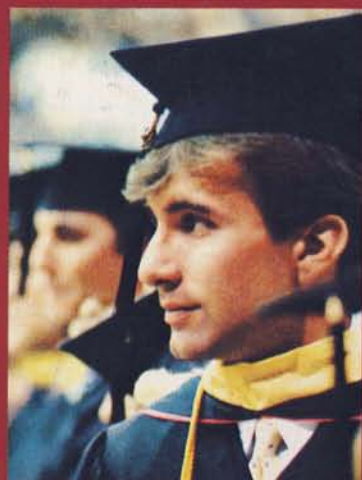
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