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Rindamentalist Journal

NOVEMBER 1987/\$2.00

Prosperity Theology

A Slot-Machine Religion



Bevins



Lisa Light is a junior from San Bernardino, California.

I left California for Cedarville College...

I love California. There has to be a pretty good reason for me to leave the beach, the mountains, and the desert which are just minutes from my home in San Bernardino. But, when it comes to Cedarville College, there are a lot of reasons to leave California.

Friends told me I would get an excellent Christian education at Cedarville — one that would prepare me for almost any career.

They said I would have many opportunities to grow spiritually because the Bible is really taken seriously.

They also told me about the friendly people there—
that they would really care about me— and that Cedarville
is a fun place with lots to do right on campus.

And you know, when I arrived I found all these things to be true, and more.

I'm amazed at the many Christian service opportunities like helping at the Dayton Detention Center and traveling with a gospel team to Australia. My classes are challenging. My professors have lots of experience and teach from a biblical perspective. They've been so willing to meet with me one-on-one, to help or just to talk!

Everyone at Cedarville really takes an interest in me and wants to bring out the best in me. President Dixon tells us to call him any time we have a problem, even long distance. And, he means it.

I really like chapel at Cedarville. The Bible teaching is great. Speakers are brought in from around the world and what they say is really interesting and practical. Being at the College has made me more confident in my faith and has given me the desire to know even more about God.

Yes, I love my home, but for my college education, I'm glad I left California for Cedarville College.

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Post-Abortion Syndrome
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Deeply moved . . .

As I read "Throwaway Kids" and "Children of the Road: Destination Unknown" (September), I was deeply moved. Moved not only to tears and compassion, but also to action.

God has burdened my husband and me for the inner city. We are in college preparing for God's work. We knew that we were being directed by the Lord to inner-city work two years ago and are working now with an inner-city renewal organization in Cleveland. We had not decided exactly what type of inner-city need God would be able to fill through us. But as we read the article it became quite clear.

We have training and experience in youth work both through our church and through the above-mentioned Cleveland renewal organization. We have become quite comfortable working, going to school, and doing what we can in Cleveland. But lately, living in our small, protected community has not been enough. It is too easy for us to lose track

of the needs outside our affluent community and be happy with meager giving of our 10 percent and not surrendering all.

As a result, we have decided to fol-

As a result, we have decided to follow what we know is God's leading, and move to the inner city within the next year (upon my college graduation). We dream and hope to work in a Christian organization such as Rev. Ritter's, while my husband completes his college work. We are praying that God will lead us to the place where He can use us most.

Thank you. We appreciated your article and how God has used it to reveal the next step in our lives.

Robbie and Kathi Dyer Wooster, Ohio

Painfully powerful . . .

I like Fundamentalist Journal. It has a lot of "keepers," pieces I cut and save, like "Advice for Preachers." A year ago I switched over to FJ from another magazine with evangelical roots that had gotten into powerless intellectualism, failing to call sin by its right name.

I appreciate the September issue, especially "Throwaway Kids" and "Children of the Road." Those articles were painfully powerful. They were upclose, personal. You could feel the problems firsthand.

May our wonderful Lord increasingly bless your efforts there and use you, giving much fruit that remains. The magazine is very good.

Fred Kerr, Evangelist West Columbia, South Carolina

"A Cup of Poison" ...

I read with interest and concern the article by Ann Wharton, "A Cup of Poison in the Name of Humanity." As a nursing home administrator I have attended a good number of seminars on "The Right to Die," "Living Wills," "Ethics in Providing Care," and "Compassionate Caring for the Terminally Ill." At each of these seminars, the "problem" of caring for a terminally ill resident was addressed from several points of view: what it does to the resident, the family, and the care-giver; the expense involved; the doctor's, facility's,

state's or government's, and family's responsibilities. In most of these discussions, the last person considered was the resident who was to receive the care.

A great deal of time was spent discussing how the family suffers when they watch a loved one go through a long period of suffering with a terminal disease and how steps can be taken to alleviate the suffering, through the denial of lifeprolonging measures (which can be good when done for the right reasons). For example, a 97-year-old person who has had cancer for a long period of time, weighs less than 100 pounds, and can no longer eat or speak, probably should not be put on a respirator and other life-prolonging support systems. Nor should that person be given artificial resuscitation to bring him back to life if he should quit breathing. However, in a nursing home situation where the state and federal governments send inspectors around to check the quality of care for each resident, it is not unusual for staff to send this resident to a hospital to be put on a respirator or to do CPR as a matter of course. To do any less would be to subject themselves to notices of violations of state and federal codes and to fines as a result of these deficiencies. Because of the stringent rules and regulations for health department bureaucracies, nursing home associations have tried to come up with some common-sense approaches to care for terminally ill residents. However, in the course of doing so, other "cans of worms" have been opened, not the least of which is the trend toward passive euthanasia through the denial of food and water. In my estimation, that is going too far afield from the purpose of giving the resident the opportunity to say, "If I become terminally ill, I do not wish any heroic measures to be taken. I wish to die with dignity, in my own room, with my family about me, getting the personal care required for my comfort and general well-being." That is what I would want if I had lived a long. full life and felt the Lord calling me home. I would not want to be put on machines to keep me alive artificially for a long time; nor would I want to be denied food, water, and other care to hasten my death by starvation. That certainly isn't Christian or ethical.

I do not believe in euthanasia, but I do believe the church needs to become involved in the discussions when such

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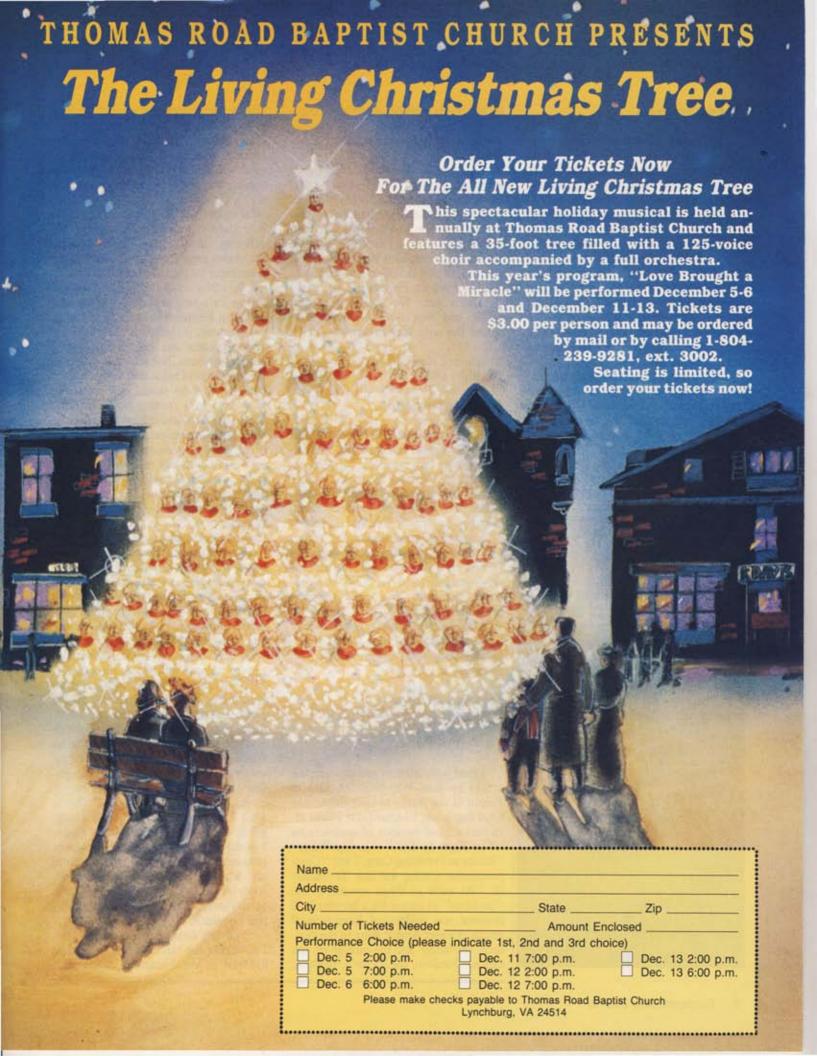
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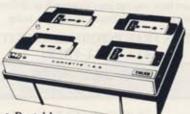


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matters come before the public in their legislatures or in other public forums. This is a very volatile subject and brings much discussion from many points of view at every meeting I have attended. There are many legal ramifications for care-givers of terminally ill people, which is one reason I am surprised that Derek Humphrey has not been charged with murder or accomplice to suicide, which is a crime in the United States.

I am thrilled that Fundamentalist Journal published this article. Please keep up the good work. And please bring more articles on this subject before your public, showing how those who are caregivers are sometimes caught between two bad situations, two bad sets of rules and regulations. With your help, perhaps we can get some common-sense legislation to watch out for abuses in both directionsnot giving adequate care and requiring the prolonging of life and care to terminally ill people.

May the people of God continue to inform and challenge the public, the courts, and the Congress about this insidious threat to our elderly, infirm, and disabled.

Harriet R. Olson

Affliction teaches submission . . .

Truman Dollar's "PTL Scandal-Why?" (July/August) was a coherent synopsis of the entire matter. He has a way of cutting through muscle and fat to get to the bone.

Concerning the "success, health, and wealth" theory, Dollar referred to the sufferings of the martyrs for Christ's sake. Consider for a moment the suffering of Christ Himself. He was the only begotten Son of the Father, but that did not exempt Him from suffering. Christ, by His obedience, left us an example that we should learn by our affliction-a humble obedience to the will of God. We need affliction to teach us submission. Pain can be a tool that God uses to fit us for better things! This is not to say that Christians must be in constant pain, but that should affliction come, if we are faithful and trust God, a lesson may be learned for our good. Those who obey God, devoting themselves to Him in times of difficulty as well as ease, will reap spiritual benefits infinitely more valuable than mansions, cars, and unlimited shopping privileges.

Judith B. Rudolph Forest, Virginia

Tremendous . . .

I am writing to say "thank-you" for such a tremendous publication. It is informative, inspirational, practical, and professionally written. A unique combination destined to touch lives and influence nations.

Kenneth E. Kanagy Edison, Ohio

Great . . .

Thank you for sending us Fundamentalist Journal. It truly is a great magazine. It blesses those who read and study it. May God continue to bless your great ministry.

Don Stephan, Chaplain Bill P. Smith, Correspondence Librarian Idaho State Correctional Institution Boise, Idaho

Inspiring and informative . . .

My family and I have made Fundamentalist Journal our "family magazine." I have introduced it to other Christians as good and sound literature. We enjoy reading those informative materials for Christian living as well as using it as a source for preaching. Thank you again.

Samuel Comising Tondo, Manila, Philippines

Editor's Note: Our apologies that some of the copy for "Cornelius Van Til" (September) was inadvertently left out. The following should have been the first para-

graph on page 37. In Cornelius Van Til, Westminster Theological Seminary had one of its most famous and influential faculty members. This itself is a measure of Van Til's significance. He was influential largely through his vigorous teaching and his writing of many books. Like many other Christian leaders, Van Til aroused profound respect and devotion, but also deep and determined opposition. This was abetted by Van Til's style of approach. He took as a motto: Suaviter in modo: fortiter in re. He aimed to be smooth in his approach and forceful in making his point. He was passionately committed to the teachings of the Bible, and he pushed his points home single-mindedly, in a way that offered no hint of compromise.

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Purpose

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

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Jerry and Macel Falwell, and Tom and Iris Tilley stand with the newlyweds, Jerry, Jr., and Becki.

Wedding Bells. October 3 was a day of celebration in our home, as Jerry, Jr., and Miss Rebecca Ruth Tilley were joined in marriage in the Prayer Chapel on Liberty Mountain.

Of course it was a day of sweet memories, and wondering how the years had slipped away so quickly, as all of you who have presented your children in marriage can testify.

I am sure every parent, on each child's wedding day, is caught between reflections of the past, and happy anticipation of the future. I thought of the day Macel and I were wed and counted our blessings through the years-our three children leading the top of the list. I breathed a prayer to God for His guiding hand upon our first one to leave home, hoping that he knows how blessed his parents feel to have him as a son.

I have conducted many weddings, but presiding over this one was special. The bride so beautiful. The groom so handsome with his mother's smile. After the too-short ceremony, I announced these young people as husband and wife. They were on their way.

As Macel and I and Tom and Iris Tilley gave Jerry and Becki to each other. we were rejoicing that two Christian young people were uniting to establish a new home, where God will be the head of the family, and they will live according to His commandments and principles.

Jerry Falwell

A Ministry in Jeopardy

have often preached that the goal of this ministry is to reach our Jerusalem. our Judea, and then to stretch out to the uttermost parts of the world with the gospel of Christ. You have heard me outline our strategy-using every available means to reach every available person with the message of Christ's redemptive love. The television ministry has been vital in that effort toward world evangelization. Today, that means of reaching the lost faces a threefold threat that not only affects its credibility but will determine whether or not it should or even will exist a year from now. The problem is so severe that it may even impact New Testament Christianity as we know it.

Questionable fund-raising techniques. This year, bizarre fund-raising tactics and improper use of funds by some television preachers supplied newspaper publishers and editorial cartoonists with material for weeks. Even the most sincere efforts to raise financial support were tainted.

Now the United States Congress is scrutinizing the fund-raising methods and financial practices of all television ministries-and rightly so. Unfortunately, abuse in this area has brought about an accountability that should have been selfimposed from day one. Scrutiny does not hurt an honest man-unless it turns into a "witch hunt" or results in condemning the whole for the wrongs of some. A member of the House Ways and Means Committee indicated to me that the new NRB recommendations for financial accountability, EFICOM (Ethics and Financial Integrity Commission), would be more than sufficient and that if put in place and followed the government would and should step aside. The danger of overcompensation is real, and that could lead to a remedy as bad as the original problem.

Scandal. The Jim Bakker sex scandal and the unending publicity surrounding him, and all those involved, project a negative image of preachers, ministries, and especially Christian television to an unsaved public. They cannot understand why people who claim to represent Christ are not Christlike in their personal lives and business methods. How sad.



cannot help
but ask whether
Christian television
as we know it
will—or should—exist
a year from now.

As you know by now, I have stepped out of my role as chairman of the board for the PTL ministry. Some will think of me as a quitter. I am not a quitter, but I refuse to fight a battle with my hands tied. Others think I should never have tried to help in the first place. I am glad I tried. I met some wonderful Christian people who live and work at PTL, not to mention the families who support that ministry. They deserve a godly leader to take them into the future. Hopefully, the court will allow that to happen.

Prosperity theology. Many of today's religious broadcasters present God as a giver of health and wealth—and plenty of both. Prosperity theology is not new. It began to surface about 20 years ago. Its promoters tell you that if you truly walk with God, serve Him, love Him, and have faith, you can always, and in all circumstances, have good health and plenty of money.

Now that is not biblical. But the airwaves are filled with men and women who preach that God is a holy slot machine. If you give the preacher \$5 you will receive \$10 from God. If you send the preacher \$1,000, God could give you a new car, or a better job, or heal your cancer.

There are a lot of poor, or hurting, or terminally ill people who hear that, and they grab for it as the last straw of hope. It is exploitation of the most vulgar sort. What an unfair presentation of our all-powerful God. Of course He can do all those things, but sometimes it is not His will to do so. He wants us to trust Him and be content with His will for our lives—whatever it is.

Questionable fund-raising practices, moral and financial scandals, and God-of-good-and-plenty preachers have no place in the gospel ministry. But painting all television ministries with a broad brush that has been dipped in the mire of this threefold disgrace is equally wrong. The media, which are no friends of grace, help shape public opinion by lumping all ministries together and calling them Fundamentalists or Evangelicals. The public hears that and says, "All those people are crooks and we will no longer support them."

The ministries of Thomas Road Baptist Church have just concluded their greatest year spiritually and financially. However, since March, support specifically needed for our television ministry has decreased by \$5.3 million. I am thankful to God that contributions to the general fund helped cover the costs of airtime, production, and other expenses. As I look to the future, I realize we could be facing some very dark days for our broadcast outreach, perhaps even eliminating our television ministry.

How can we survive? If any ministry is to justify its existence, it must get back to the basics of proclaiming the gospel—nothing more and certainly nothing less.

The New Testament church, and particularly its television ministries, must reearn its stripes of credibility. We must obey God in reaching out to help hurting people. A ministry ought to exist for the sole purpose of preaching and teaching the message that we are to fear God, obey Him, and prepare to meet Him. With God's help, we at Thomas Road Baptist Church will continue our efforts to do just that. By God's grace the "Old-Time Gospel Hour" will remain a faithful means of sharing the gospel. Any ministry doing anything other than that ought to go out of business.

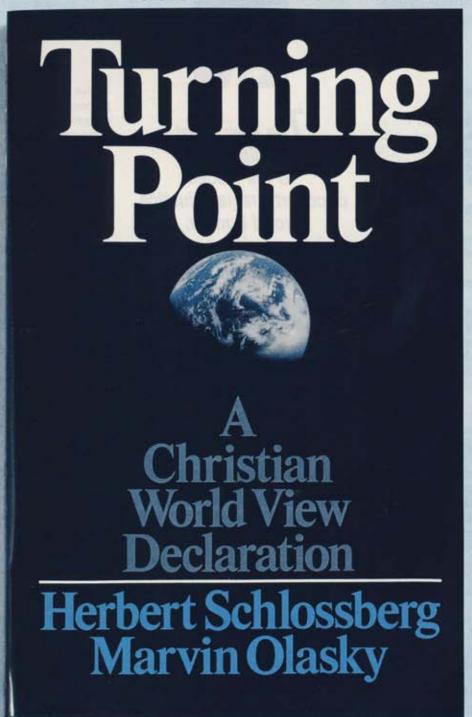
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Religion and Politics

What about the Future?



by Edward G. Dobson

residential politics is in the air. The candidates are already debating, announcing, and traveling the country. Again, the relationship of religion to the political process is under scrutiny.

How involved should we be in politics? Is politics the answer to our dilemma? Has our limited success been worth the effort we have put forth? Where do we go from here?

Before we can begin to answer these questions, we need to clarify a few things. All too often the reactionary philosophy of the New Right is to attack first and ask questions later, and that can lead to losing sight of our true objectives. Our approach to religiopolitical issues may be categorized in one of four ways:

Preservationist. One of our ultimate goals is to preserve our own beliefs and way of life. Feeling threatened by the changing world around us, we fear the gradual secularization of society. We foresee an antireligious, antagonistic society, cut off from its religious heritage and adrift on the intellectual sea of moral neutrality. These fears are real and certainly based on solid facts. The ideological assault on religion is evident in secular literature all the way down to the level of school textbooks and popular novels.

A glaring criticism of our preservationist mentality is that it is often selfcentered. Our philosophy of social justice does not extend to the needs of others. The New Right gives lip service to the issues of poverty, racial injustice, world hunger, and economic inequities—but rarely any action. Even regarding international peace, the only solution we seem to offer is increased military armament.

If we want the general public, and

The New Right
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even the politicians themselves, to take us seriously, we must develop a comprehensive moral and social philosophy that extends beyond our own selfinterests. At the same time, we must practically implement it within our political structure.

Reactionary. Conservatives have long been accused of being reactionary in our politics. With our objectionist mentality, we tend to defend the *status quo* and to resist new solutions to old problems. And often we are right. Our opposition helps keep society from running in the direction of social nihilism.

But one problem with reactionary politics is that it excels in condemning the proposals of others while offering none of its own. For years we were never taken seriously because we offered no real political alternatives. We were content to complain about government in private, but had little to offer in the way of public action.

Another weakness of reactionary politics is our inability to establish unified action on a given issue. We are still struggling with the abortion question because we are divided among ourselves on how the argument should be framed. In the give-and-take of the political process, a great deal of negotiation and compromise are necessary. However, some are unwilling to make any compromises and, thus, are incapable of working effectively within the American political structure. It even seems at times that our very involvement in the process tends to neutralize our position and may make us less effective in the long run.

Populist. The New Right is a movement involving the mobilization of middle- and lower-class Americans in the political life of our nation. As a group, we often lack the intellectual base and political savvy to accomplish our goals. We tend to have a simplistic mentality about the power of the President. Thinking that "our man" in the White House can solve all our problems, we have neglected other levels of political office in recent elections. We cannot bring about permanent change through victory at the executive level alone. We must influence the entire legislative system.

Pragmatic. Unlike so-called Evangelical 'centrists,' whose proposals have often been categorized as intellectual idealism, we tend to be very pragmatic in our approach to power politics. To our credit we have learned how to make the system work on our behalf. We know how to register voters and rally them behind an issue or a candidate. However, in some cases we are more successful at keeping the other candidate *out* of office, than we are at getting our candidate *in* office.

In many cases, our people do not know the real issues of the campaign. They just know that the "Christian thing" to do is to vote for so-and-so. We must help our constituency become more informed on the issues.

Next month we will examine our philosophy of Christian political involvement.

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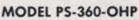
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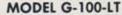
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Prosperity Theology

A Slot-Machine Religion

by Harold L. Willmington

Prosperity theology is a religious phenomenon unique to our day, in matters of both history and geography. Historically, one can find little evidence where it occurred during the 20 centuries following Pentecost. Geographically, for the most part, this exotic concept can be located only in America, where it is zealously promoted and praised by many religious leaders of the media.

What Is It? Prosperity theology declares that God's perfect will for all Christians is to enjoy substantial wealth and continued health as long as they live on this earth. In an article in Moody Monthly (Nov. 1986), James Bjornstad observed: "At one time, most Christians believed that to have a close relationship with God, a person should magnify God, deny himself and the pleasures of this world, repent and confess his sins, and live a holy and separated life. Their heroes were missionaries who gave up everything to serve God and martyrs who suffered because of their

"Today, it's becoming a different story. Many Christians believe that to have a close relationship with God, a person should realize the importance of himself as God intended, pursue his dreams and aspirations, and become affluent and successful. Their heroes are those celebrities and selfmade individuals who happen to be Christians.

"Behind this new gospel stands a variety of distinguished teachers, preachers, and evangelists proclaiming a variety of ways to attain prosperity and success."

One of many statements affirming prosperity theology is found in God's Viewing the Bible through the eyes of a playboy philosopher, prosperity theology is self-seeking and self-centered to its very core.

Will Is Prosperity by Gloria Copeland. "The body of Christ is going to end up with all the money, because God's will is prosperity."

Contributing Causes. Poverty backlash, sheer greed, and biblical ignorance contribute to prosperity theology. We all know the story of the pulpit committee that prayed, "Lord, just send us a poor, humble preacher to lead us. That's all we ask. In fact, we'll even help—You keep him humble, and we'll keep him poor!"

Sadly, ministers were often underpaid in the past. For the most part this is not the case today. However, some religious leaders have gone to the opposite extreme, feeling they are entitled to the very best of everything. Many claim that since God is a "good God," He simply would not want Christians to experience any "bad" things, like poverty or sickness. This conclusion, of course, reveals a total ignorance of the truth stated in Romans 8:28.

False Doctrine. The philosophy of prosperity theology is that basic eternal and immutable laws in this universe govern all aspects of human existence including wealth and health. Thus, all we need do is discover and employ these laws. The most important law is that of *faith*. In fact, we are told, God Himself used this law when He created the universe. This conclusion stems from a gross misinterpretation of Hebrews 11:3, which actually reads, "Through faith we understand that the worlds were framed by the word of God," to read, "It was through faith that the worlds were framed by the Word of God."

Strange words indeed. But this is only the beginning. Prosperity theology teaches that through faith I can create my own little world in similar Godlike fashion by a twofold process. First, through the process of confession. At this point, the advocates of prosperity theology totally redefine the biblical word confession as found for example in 1 John 1:9. Instead of confessing our sins, we are urged to confess our lack of wealth and health. Second, through the process of visualization. Mack Douglas, a prosperity theology spokesman wrote in Success Can Be Yours, "Form a mental picture of what you desire to achieve. Place yourself in the picture. Experience the emotions of the moment. Bring to bear the use of the five senses. Feel, see, taste, smell, and hear it.

"Say it's a new home. Draw all the details in your mind's eye.... That's you in the yard standing by the Mercedes Benz. Whose Cadillac, your wife's?...

"It's yours the minute you visualize it, and remember, the joy of the pursuit of earning it may be greater than living in it....

"Think about it several times each



day. Soon all your powers will be concentrated on its achievement."

We are, by the way, assured that this "naming and claiming" process works equally well whether used by a Baptist, Buddhist, Methodist, or Muslim. What is the bottom line of this bizarre process? Simple, but theologically staggering: I then become a little god myself!

Listen to Earl Paulk as he writes in Satan Unmasked. "Just as dogs have puppies and cats have kittens, so God has little gods.... Until we comprehend that we are little gods, we cannot manifest the Kingdom of

God."

And M. Scott Peck writes in *The Road Less Traveled*, "For no matter how much we like to pussyfoot around it, all of us who postulate a loving God and really think about it eventually come to a single terrifying idea: God wants us to become Himself (or Herself or Itself)."

Author David Wilkerson correctly warns against this modern-day blasphemy in A Prophecy Wall of Fire. "There is an evil wind . . . blowing into God's house, deceiving multitudes of God's chosen people. . . . This perverted gospel seeks to make gods of people. . . . Let it be known once and for all, God will not abdicate His lordship to the power of our minds, negative or positive. We are to seek only the mind of Christ, and His mind is not materialistic; it is not focused on success or wealth. Christ's mind is focused only on the glory of God and obedience to His Word." (The statements attributed to Paulk, Peck, and Wilkerson were originally quoted by Dave Hunt in The Seduction of Christianity.)

Supposed "Proofs." Prosperity theologians offer the following verses to "prove" their claims from the Bible:

"This book of the law shall not depart out of thy mouth; but thou "Just as dogs have puppies and cats have kittens, so God has little gods.... Until we comprehend that we are little gods, we cannot manifest the Kingdom of God."

shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success' (Josh. 1:8).

As clearly shown by the immediate context, the promise of prosperity here had nothing whatsoever to do with money, but rather with military success.

"And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life' (Mark 10:29-30).

No other single passage has been so used and abused by prosperity theology advocates than this one. Gloria Copeland wrote in *God's Will*, "You give \$1 for the Gospel's sake and \$100 belongs to you; you give \$10 and receive \$1000; give \$1000 and receive \$100,000.... In short,

Mark 10:30 is a very good deal!"

When begging for money, a TV evangelist in Texas appeals directly to those widows viewing the program, urging them to send him \$100 even if they must take it from their rent, food, or medicine budget, promising them a \$10,000 return based on Jesus' words in Mark 10:30! One seriously questions not only the ethics, but also the logic of such an appeal. If the greedy evangelist really believed what he was saying, rather than taking money from widows, he would instead give \$100 checks to them, that he might obtain the \$10,000 return on the investments.

The background for these verses in Mark had to do with the meeting between Jesus and the rich young ruler. You remember he was unwilling to sell what he had, give to the poor, take up his cross, and follow Christ. The intended lesson is obvious: Don't let riches keep you from God. If they do become a problem, give them up and depend on God to meet your needs.

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38).

Once again, the immediate context here is vital in understanding the passage. Jesus spoke these words during His Sermon on the Mount. Note however, what He said just previous to this statement. "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven" (Luke 6:37). The intended lesson here is simply that if we do not judge and condemn others, we (for the most part) will not be judged or condemned by others. If we are quick to forgive others, we can expect them to forgive us.

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 John 1:2).

What is John actually saying here to Gaius? The Greek word translated "prospereth" in this verse literally means, "to help on one's journey." It is the same word Paul used in Romans 1:10 when writing to the church in Rome. "Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you." The natural interpretation would suggest he is simply expressing a desire that the letter would find his friend in God's will and enjoying God's blessing.

While all the Bible was written for us, not all the Bible was written to us. Thus, even though it could be shown (though it is extremely doubtful) that God desired for Gaius to enjoy abundant wealth and continuous health, that does not necessarily mean this is God's will for my life.

For example, no 89-year-old woman living today can expect to bear a son when she reaches 90, based on the promise by God to Sarah in Genesis 18:10. And no believer living today can know beyond the shadow of a doubt that he will experience at least another 15 birthdays, based on God's promise to Hezekiah in 2 Kings 20:6.

Scriptural Condemnation, Multitudes of Bible verses utterly refute prosperity theology. Notice Jesus' teaching.

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24).

"And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head" (Luke 9:58).

"And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he "If Moses lived today, it would not be said of him that he chose to 'suffer affliction with the people of God,' but that he chose to 'suffer wealth, success, and popularity with the people of God."

possesseth" (Luke 12:15).

Paul said, "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me" (Phil. 4:11-13).

In his first letter to Timothy, Paul wrote, "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim. 6:10).

Regarding his own health, Paul said, "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure"
(2 Cor. 12:7).

Consider the words of David Hunt in *The Seduction of Christianity*. "If Moses lived today, it would not be said of him that he chose to 'suffer affliction with the people of God' (Heb. 11:25 KJV) but that he chose to 'suffer wealth, success, and popularity with the people of God.' It used to be said, 'All who desire to live godly in Christ Jesus will be persecuted' (2 Tim. 3:12), but today it is said, 'Those who live godly lives will be honored and successful in this world.'

Grievous Harm. Prosperity theology reduces the Christian faith to a slot-machine religion. It urges me to gamble a dime in hopes of winning a \$10 jackpot.

Viewing the Bible through the eyes of a playboy philosopher, prosperity theology is self-seeking and self-centered to its very core. The Bible teaches me to ask, "What is God's will for my life? What does He want me to do?" Prosperity theology encourages me to ask, "What is my will? What do I want to do?"

Prosperity theology condemns and unfairly judges all godly believers who struggle in financial poverty or who suffer from any form of sickness.

Job's three "friends" in the Old Testament, and on one occasion the disciples in the New Testament, were guilty of this kind of malicious and immoral mudslinging.

Eliphas, Bildad, and Zophar came to comfort Job, but quickly began to criticize and condemn him. The repeated theme of this terrible trio was that Job must be suffering due to some secret sin, for everyone knew that a 'good God' would never allow the righteous man to lose both wealth and health, as had happened to Job. But God thought otherwise, and in His anger severely rebuked all three for their vicious attacks against Job (Job 42:7-8).



The disciples, upon observing a blind man near the Jerusalem temple, had this question. "Master, who did sin, this man, or his parents, that he was born blind?" (John 9:2). Jesus answered, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him" (John 9:3).

Prosperity theology affirms the lie of Satan. God once asked the Devil if he had considered the life of His faithful servant Job. Satan quickly retorted, "Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face" (Job 1:9-11).

Satan's conclusions here are the same blasphemous ones spouted by prosperity theology today, namely, that the Lord's followers love and serve Him only because He is a "good God." When poverty or pain enters their lives, does God become a "bad God"?

Prosperity theology totally distorts the glorious gospel to the unsaved. A personal incident as related by Chuck Colson in the April 1987 issue of *Christianity Today* graphically illustrates this point. Following a cancer operation Colson wrote:

"My suffering provided some fresh insights as well into the healthand-wealth gospel. If God really delivers his people from all pain and illness, as is so often claimed, why was I so sick? Had my faith become weak? Had I fallen from favor?

"No, I had always recognized such teaching as false theology. But after four weeks in a maximum-care unit, I came to see it as something else: a presumptuous stumbling block to real evangelism. When poverty or pain enters our lives, does God become a "bad God"?

"During my nightly walks through the hospital corridors, dragging an IV pole behind me, I often met an Indian man whose two-year-old son had had two failed kidney transplants, a brain aneurysm, and was now blind for life.

"When the father, a Hindu, discovered I was a Christian, he asked if God would heal his son if he, too, was born again. He said he had heard things like that on television.

"As I listened, I realized how arrogant health-and-wealth religion sounds to suffering families: Christians can all be spared suffering, but little Hindu children go blind. One couldn't blame a Hindu or Muslim or agnostic for resenting, even hating, such a God.

"I told my Hindu friend about Jesus. Yes, he may miraculously intervene in our lives. But we come to God not because of what he may do to spare us suffering, but because Christ is truth. What he does promise us is much more—the forgiveness of sin and eternal life. I left the hospital with my friend studying Christian literature, the Bible, and my own account in *Born Again*. If he becomes a Christian, it won't be on false pretenses."

The Prosperity Apostasy. The content of prosperity theology, as we have seen, is in itself tragic enough, but when one considers its companions, the apostasy is absolute. By its very teachings, prosperity theology

becomes the religious contribution to the New Age Movement.

In a nutshell, the New Age Movement is an attempt to bring about the Millennium without the Messiah, to usher in the kingdom of God minus the King! How does prosperity theology fit into the New Age Movement? The answer is tragically simple. Only one difference separates the two.

The New Age Movement says there is no God, thus, we *must* accomplish these goals by ourselves. Prosperity theology says there is no *need* for God, and we *can* accomplish these goals by ourselves.

Prosperity theology is so ironic. With its advent, sin has now come full circle. The first sin in the universe was Lucifer's attempt to be like God (Isa. 14:14). The first sin on earth was Adam's attempt to be like God (Gen. 3:5). Thus, the same door once used by sin to enter God's domain will later mark its exit.

Paul predicts, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, shewing himself that he is God. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. 2:3-4, 8).

■ Harold L. Willmington is vice president of Liberty University, Lynchburg, Virginia.

A Time to Remember

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by Larry Braidfoot

ur office received a letter from a pastor requesting assistance on a touchy pastoral problem. A man in his church gambled regularly in Las Vegas-and won. The gambler told the pastor that he would guit gambling if the pastor could show him that the Bible prohibits gambling.

Many Christians do not take the gambling issue seriously because they are unable to find a direct commandment against gambling in the same manner as a commandment against adultery. They conclude that a moral issue must be specifically mentioned by name in order for that issue to be a serious moral problem.

Biblical insights. The Bible does not have a direct commandment that explicitly prohibits gambling. But this does not mean the Bible has nothing to say about it. As with so many issues of modern life, the cul-ture and time of the biblical people did not provide the occasion for some specific moral teaching on every subect with which we deal. But the moral ideals of the Bible and the Bible's insistence on obedience to God provide direction for our behavior, standards by which to judge and motives with which to act. On a number of occasions, the

practice of casting lots was used by God's own people to make important decisions (Num. 26:52-56; Acts 12:26). When this method was used, the purpose was to try to determine God's will on a particular issue. Israel's religion, with its disdain for witchcraft and astrology, allowed no room for blind submission to fate or dependence on chance.

In addition, the use of lots to settle disputes was eventually discarded

Love is violated when personal pleasure and profit are gained through another's pain and loss.

by the people of God. The practice served a very limited and temporary function which does not appear to have been widely practiced in comparison with the other means of ascertaining God's direction for His people.

Anyone who confuses the practice of casting lots with a dice game is playing loose and dishonest with the facts

The Bible does contain certain relevant teachings that inform the Christian who seeks moral guidance on the matter. When looked at collecfively, these truths make a powerful case against gambling, either as something to be practiced or as behavior that is trivial and harmless.

Materialism and greed. Greed ruins lives. Setting materialistic gain in the dominant place in a person's life is one sure way to engage in selfdestruction. For the Christian, greed runs counter to Jesus' insistence that we cannot at the same time love God and embrace materialism. Even the occasional bettor is flirting with a pattern of greed and materialism.

The essence of life consists in the love of Cod and and accounter the consists in the love of Cod and accounter the consists in the love of Cod and accounter the consists in the love of Cod and accounter the consists in the love of Cod and accounter the consists in the love of Cod and accounter the consists in the love of Cod and accounter the consists in the love of Cod and accounter the consists in the love of Cod and accounter the consists in the love of Cod and accounter the code accounte

love of God and neighbor (Matt.) 22:34-40), in friendships (John 15:13), in contentment and gratitude (Phil. 4:11), in peace (1 Cor. 14:33), land in enriching family relationships (Matt. 19:4-5). The love of money becomes the source of many kinds of eyil that

are in direct conflict with these values (1 Tim, 6:10). "Beware of covetousness," said Jesus, "for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

Greed, materialism, and covet-

ousness are contradictory to these qualities of life. Some of the more explicit moral teachings of the Bible are those regarding coverousness. 'He that is greedy of gain troubleth his own house" (Prov. 15:27). "The desire of the slothful killeth him; for his hands refuse to labour. He eteth greedily all the day long"

(Prov. 21:25-26).

Behind the arguments for legalization of gambling lie the economic self-interests of the pro-gambling groups.

The main protive is materialistic gain. with little regard for moral and social consequences. The so-called economic benefits that supposedly follow a policy of legalized gambling come to only a few commercial interests.

Stripped of these kinds of trappings and claims, gambling is reduced to a stark matter of greed. The gam-bling interests who control the industry are motivated by greed. They appeal to the greed that hooks people into believing they can "get something for nothing.

Stewardship and economic responsibility. Wealth and economic goods are not in themselves evil but may be the occasion of sin if the owner acquires them in coverousness

owner acquires them in covered spess and uses them without reference to God's intention. In the Bible, property and goods are provided in trust by a gracious God. Ultimately all things belong to God (Ps. 24:1, 50:10-12, 1 Cor. 10:26). The recognition that God owns all things in this world is the beginning of a right relationship to things. Out of this awareness there



arises a fitting response: we give ourselves to Him (2 Cor. 8:5). Thus the discharge of stewardship begins in the surrender of self to the sovereign will of God. From that inward dedication we move to the sober and grateful handling of our stewardship in economic matters (Matt. 25:14-46; Luke 12:42-48).

The Bible indicates certain uses of money or property that are in accord with the intention of God. Thus money may be used to provide for our basic needs (2 Thess. 3:10), support one's family (1 Tim. 5:8), contribute to the Lord's work (1 Cor. 16:1-3), meet human needs (2 Cor. 9:6-15; Eph. 4:28), give to the poor (John 13:29), and pay taxes (Matt. 22:21; Rom. 13:7).

There is ground for wise investment of one's wealth with a hope for a sensible return (Matt. 25:14-30), but this can hardly be used to sanction gambling risks. The injunction to 'lay up for yourselves treasures in heaven' invites the most careful attitude toward expenditures of any kind (Matt. 6:19-21).

Particularly reprehensible are those attempts to gain property through dishonest or exploitative practices. In the Bible, stealing is condemned (Ex. 20:15; Matt. 19:18; Eph. 4:28), as is the accumulation of wealth through the exploitation of others (James 5:1-4).

Gambling represents a "unique" kind of economic transaction. Unlike the stock market or other economic activities, it produces no product or service that serves human needs. Every part of the industry—the construction of facilities, the production of equipment, the employment of workers—is aimed toward an activity that produces no product or service of value.

Even if viewed as an "entertainment" industry, gambling fails to meet the test. It is unlike any other form of entertainment that has been devised. Its costs are not specified. It has an addiction quality. It creates social consequences that are not associated with entertainment and that are banned when they are produced by other kinds of transactions.

Work. Honest work and honest wages go together, for "the labourer is worthy of his hire" (Luke 10:7). The biblical view of work affords no room for the practice of gambling. The divine command rings clear that

Gambling encourages an essential nature of greed and materialism, not productivity and service.

one should labor and do one's work (Ex. 20:9; Eph. 4:28; 2 Thess. 3:10-12). Work has a functional value; it is rooted in necessity and also rooted in creation. Each person is obligated under God to work. Work affords the means of sustaining one's life and supporting one's dependents. Work is related to the use of the earth's resources. No one is to "sponge" off others.

Through the medium of work humans express their essential being and creativity. God is a worker; and we are to work (John 5:17). Work adds to personal fulfillment and self-respect. Work is sharing in God's activity in the world. Thus the type of employment whereby a living is gained must agree with the purpose of God and must form a part of the world's needed work. Some forms of work may be socially and morally degrading and, therefore, inconsistent with the divine intention or with human good.

Gambling is a behavior, a "business," that is completely antithetical to this view. It encourages a view of life based on a system of activities that express an essential nature of greed and materialism, not productivity and service. Neither the laborer within the industry nor the participant is engaged in an activity that fulfills the Christian concept of vocation.

Love. The central moral imperative of the Bible is love—love of God and love of neighbor (Matt. 22:37-40; Mark 12:28-34). Love imposes strong demands upon us every day of our lives. Love never allows us the luxury of self-interest to the exclusion of the other person's interests and needs (Rom. 12:10; 13:10; Phil. 2:3-4). Love refuses to engage in actions that mistreat or exploit others. Love is surely violated when personal pleasure and profit are gained through another's pain and loss.

Love leads us to seek the welfare or interest of the other. Love is the royal law (James 2:8), the law of Christ (Gal. 6:2), and the principle by which our lives are to be regulated (Rom. 14:13-21). Gambling, with its exploitation of others, ignores the nobler qualities of humans, among which are reason, justice, compassion, and a sense of responsibility. Gambling weakens the foundations of a responsible community life. Love's work, on the other hand, is always to build up, never to tear down.

Influence. The Bible teaches that individuals are to use both their freedom and their influence wisely. We are urged to "abstain from all appearance of evil" (1 Thess. 5:22), to "abhor that which is evil" (Rom. 12:9), and to work faithfully as our Lord Himself, who "went about doing good" (Acts 10:38). Paul's view that freedom must be exercised responsibly is particularly relevant. The actions of the individual Christian are to be disciplined toward the moral and spiritual welfare of others for whom Christ died (Rom. 14:13-21: 1 Cor. 8:1-13). All forms of conduct need to be subjected to a single controlling motive: "Do all to the glory of God" (1 Cor. 10:31).

Paul's treatment of the work of government in Romans 13 is instructive. It points the way for our involvement in the affairs of the state. This involvement, incidentally, is not predicated on religious agreement. The government about which Paul was speaking was a pagan government. But he spoke of the ruler as God's servant to encourage "good works." This points to the need for Christians to cooperate with others in doing those things which can be determined by moral standards within the society to be "good works."

Accordingly, our influence as
Christians is to be exerted in a positive and aggressive fashion for the building of community life in which the young, the weak, the aging, and the needy are protected. Influence and power are not to be hidden or hoarded. They are to be used for the furthering of Christian values in public affairs.

The Christian does not use this involvement as license to fulfill specifically religious objectives through government. The command to render

continued on page 60

Instant Win

or Dismal Disappointment?

by Michael R. Smith

high school dropout strikes it rich in a California lottery. In New York, Willie Little wins \$7.5 million after playing the same six numbers for the last six years. And in Pennsylvania, Anita Smith wins \$1 million playing a lottery game at her husband's store. He wins \$10,000 commission for selling her the winning ticket.

These are the news stories lottery fantasies are made of. Since the

"I believe that the gospel has something important to say when at the foot of the cross we find gamblers."

and perhaps pay no taxes on the winnings. And there is always a chance of a big win and instant celebrity status . . . but those are rare moments indeed. New York lottery official John

Quinn is frank about a player's chances of winning. "We make no bones about the fact that [the chance of]

The players consider it a chance for untold wealth for a small invest-

ment. While remaining anonymous,

they plunk down a few dollars and

hope to walk away with a cash prize.



winning a big prize in the lottery in New York is about the same as [the chance of] getting hit by lightning."

Yet people continue to play and states continue to initiate lottery drives. In 1964 New Hampshire launched the nation's first lottery with a sweepstakes game. Duane Burke of the Public Gaming Research Institute says the industry did not become popular until the mid-1970s when weekly games were hot. Now the daily numbers games ring up big sales.

But there is a seamy side to lotteries. Paul Oakes, an outspoken critic of lotteries since 1979 when a racetrack was proposed near his Indiana home, said, "The chief source of funds in organized crime has always been gambling. Drugs aren't even close to gambling. Gambling is more important to the NFL than television."

Myths persist. "Some say the numbers games dry up with lotteries but the opposite is true," Oakes continued. Crime syndicates actually capitalize on lotteries by using official state numbers as their own.

"Just under 33 percent of the people who play are at or below poverty level," Oakes said. "The leading lottery states are also leading welfare states. Washington, DC, is the leading lottery and welfare state.

"A guy will play his daughter's birthday, and he has to play it every week because the week he misses is the week he would have won," Oakes said of superstitious players. Although only 3 to 5 percent of lottery players will become compulsive gamblers, Oakes said, those who do will beg, borrow, or steal to get money to play. Players are not restricted to unbelievers. Some Christians have a closet gambling habit, and soothe guilty consciences by giving part of the take to family or church.

Many states sell the idea of a lottery by calling it a painless tax, totally voluntary. In Oakes's state of Indiana where voters may repeal a constitutional ban on lotteries this year, the House ended five years of debate by voting 74-24 to approve a lottery referendum. This paves the way for a state lottery as early as 1989.

Indiana lawmakers wince at the thought of raising taxes to pay for an overdue highway program, and beam at the thought of a lottery as an easy answer. H. Roy Kaplan of Florida Institute of Technology has spent "The chief source of funds in organized crime has always been gambling. Drugs aren't even close to gambling. Gambling is more important to the NFL than television."

16 years studying lotteries and has a much different impression.

"A lottery is an inefficient and ineffective source of revenue," Kaplan said. It raises up to 3 percent of a state's total source of revenue, but a more predictable source of income would be a 1/2 percent increase in the sales tax. "To call the lottery a financial panacea is a gross exaggeration," he said. Atlantic City's casinos provide up to 7 percent of the state's revenue, and in Las Vegas the rate is 12 percent. But Oakes said Las Vegas also has the highest crime rate per capita in the nation.

FBI statistics on Atlantic City show that crime has quadrupled since 1977, when casino gambling became legal. Pacific Avenue, a block from the boardwalk, is crawling with pimps, pickpockets, drug pushers, carstrippers, thieves, and muggers.

In Pennsylvania, where the lottery topped all other states in 1985 with sales of \$1.295 million, state officials often talk about the lottery's beneficiaries—Pennsylvania's senior citizens. Since Pennsylvania's lottery began in March 1972, more than \$3 billion has been provided to the elderly for nursing home medical assistance, transportation, and other senior citizens' programs.

The Pennsylvania lottery office boasts, "By supplying over 40 cents of every dollar for benefit programs, the Pennsylvania State Lottery is a successful enterprise of which all Pennsylvanians can be proud."

However, that so-called success is driven by the novelty of the game and the promise of bigger and bigger prizes. Ralph Batch, a former lottery executive, was quoted in *Public Gaming* magazine as saying, "It is very important to have new lottery games on the drawing board at all times. You should always have a back-up game—a new package—to maintain the interest and excitement of the public."

State support depends on establishing a respectable game fueled by a lot of excitement, something Minnesota Senator David Durenberger objects to because advertising campaigns often do not tell the entire story.

In Congressional Quarterly, he said, "You need a hard-sell promotion, often vague and misleading about odds and prizes." The odds of winning at state lotteries are probably the poorest in all of gambling, so bad that Victor Markowizc, the designer of computer equipment used in lottery games, does not even play the lottery.

New York's John Quinn argues that 68 percent of the population gambles, typically on sporting events such as the Super Bowl. "Gambling is inevitable," he insists. "No matter what the opponents or advocates of it say, it's with us to stay."

Apparently many states agree.
This year Florida, Idaho, Kansas,
Montana, and South Dakota approved
lotteries. But a lawsuit overturned
Idaho's legislation, suggesting some
are not convinced state lotteries are
inevitable. The lottery question is expected to be on the 1988 referendum.

In Alaska voters defeated a referendum, but a new drive is said to be under way. Nebraska and North Dakota are also initiating a drive. Legislators like the extra revenue. Voters like the thought of a get-rich-quick opportunity.

"It's the idea of becoming rich," says Dario Bacon, owner of Dottie's News Stand in York, Pennsylvania. He won nearly \$6,000 last year in the Pennsylvania lottery. He said 70 percent of his business is lottery sales. A disturbing side trend to his business is his estimation that 7 out of 10 lottery players buy adult magazines. "They ask me for them," he said.

Bacon said he knows some players are buying tickets they cannot afford. John Quinn disagrees. One of his favorite comments is, "I have yet to receive the first phone call where someone says, 'My husband [or my wife] spent the bread and milk money on a lottery ticket.' That's a

perception that exists in some people's minds, but it really doesn't happen."

However, Maryland state legislator Ben Cardin insists that gambling revenues come from low-wage earners. "The money's not getting back into the community."

Others argue that state government is encouraging the notion that life is a matter of luck. Oakes calls state lotteries poor public policy. Byron Rohrig quoted Oakes as saying, "I believe that the gospel has something important to say when at the foot of the cross we find gamblers."

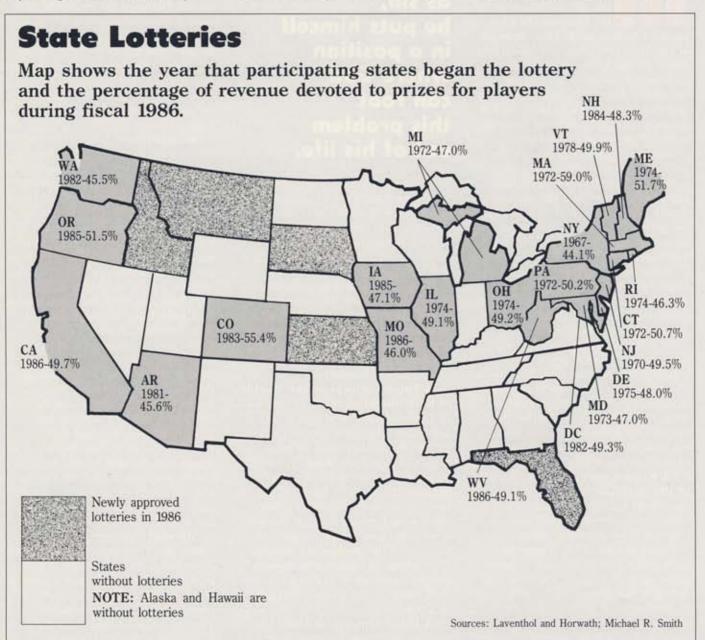
While states debate the merits of lotteries, with the surplus revenue for education, job development, and the general fund, another move is under way to organize a national lottery. "We make
no bones about
the fact that
winning a big prize
in the lottery
is about the same
as getting hit
by lightning."

"Lotteries are the success story of the decade," says Terri LaFleur, an editor of *Gaming and Wagering Busi*ness magazine, which covers the industry. Nevertheless, her colleague Paul Dworin says, "I don't think a national lottery will be approved. It would be a very cumbersome thing. States have a vested interest in maintaining their lotteries and revenue."

In a poll commissioned by Gaming and Wagering, the Gallup organization of Princeton, New Jersey, found that 62 percent of the 1,043 adults polled favor a national lottery.

While the national lottery debate is waged, Terri LaFleur wagers that all 50 states could have lotteries in the next 10 years. Lottery opponents call that a bad bet, another side of the lottery rip-off that grinds dreams of instant wealth and the good life into dismal disappointments.

■ Michael R. Smith is a free-lance writer in Fayetteville, Pennsylvania.



Beating the Gambling Habit

by Ronald E. Hawkins

ark Twain, once a steamboat pilot himself, brought to life for us the fabulous era when paddle wheelers made great highways of the Missouri, Ohio, and Mississippi rivers. In the 1850s about 2,000 professional gamblers worked the riverboats. Elegant in their broadcloth coats and white ruffled shirts, they fit naturally and fondly into our musings of life on the mighty Mississippi.

But anyone who has actually lived with a gambler would tell us that in reality the elegance is gaudy, the glamour is tawdry, and the allure is deadly. He would tell us to look past the glitter and into the gloom that the compulsive gambler lowers over his home and family.

Compulsive gamblers are always tragic figures. Like other addicts, their obsession consumes them. They spend their time and efforts organizing all available resources to assist them in fulfilling their dream of the "big strike." This is why they may initially seem so charming. They need the rest of us. Their charm is always manipulative and serves as a means to an end. We are their marks, the resources without which they could not support their addiction. Gamblers operate on three false concepts.

A False Concept of the World of the Self. Gamblers believe that if they could just be rich, make that strike, or demonstrate their success, they would be genuinely happy. Solomon warned of the danger of such thinking when he said, "Better is the sight of the eyes than the wandering of the desire" (Eccl. 6:9).

Contentment is an elusive commodity for gamblers. Their desires roam restlessly from one unpossessed When the gambler views his addiction as sin, he puts himself in a position where God can root this problem out of his life.

possibility to another. They always want something more. Their concept of happiness is rooted in temporal success. They measure their self-esteem in winnings, and consider themselves virtually worthless until they win the big one.

They are doomed to unhappiness. They risk whatever they have for more. Eventually they wind up with less than nothing, and their lives are surrounded by the carnage of their wandering desire. They have no concept of biblical stewardship.

A False Concept of the World of Relationships. Someone has said God created us to love people and use things. Gamblers use people to get the things they need to make them feel significant. John cautioned us not to love the world nor the things in the world (1 John 2:15). Love of the world's success symbols, and the aura of success that the possession of those things brings, is at the core of the gambler's addiction. The carnage of broken relationships, shattered marriages, and angered children testify to the gambler's cruel addiction.

A False Concept of God. The gambler only wants to hear about a

God who will meet his need. He worships the god of luck. His god is a cosmic bellhop, a resource to assist him with the task of making the big strike. The gambler frequently becomes very embittered when he discovers that God's agenda does not include making him wealthy. His addiction drives him deeper and deeper into spiritual death.

Compulsive gamblers need several things if they ever hope to escape their addiction.

Compassion. Love, grace, and patience must always be our starting point as we deal with the sinner. Paul was an excellent counselor. He said we must be patient with all (1 Thess. 5:14), and he openly expressed his love for those "taken in a fault" (Gal. 6:1). We must master the art of loving the sinner while hating the sin, and lovingly share our conviction that only the reality of Christ and the Holy Spirit can break such evil bondage.

Challenge. We must challenge their unbiblical ideas about self-significance, relationships, stewardship, and success. Gamblers need people around them who challenge their presuppositions and show them the significance found in serving God and others out of a heart of love. They need to understand true stewardship—to become humbly conscious that life, and health, and every earthly possession, and the happiness that constantly eludes them, come from God. Such a conviction yields the fruit of contentment.

We must challenge gamblers to realize that God gives true success to every believer on the basis of his position in Christ. We cannot work to obtain wealth or significance. We became wealthy and significant the moment we were made acceptable to God through the application of



Christ's redemptive work in our personal lives.

The Word of God destroys the gambler's myths about God, self, stewardship, and relationships. The gambler must confront these manipulative and self-serving myths and label them as sin. Only when the gambler faces his compulsion as sin, will he realize that God through Christ, the Holy Spirit, and the Bible, has made provision for dealing with that sin. There lies the addicted gambler's only hope.

Confession. If the gambler sees his addiction as merely a psychological disorder or aberration, his hope for a remedy lies only in man. When he views his addiction as irresponsible behavior for which he accepts responsibility, and which he labels as sin, he puts himself in a position where God can root this problem out of his life. God can cleanse from all sin (1 John 1:9) if we are willing to agree with Him that the behavior is in fact sin, and if we accept the deliverance found only in Christ.

Change. For the gambler, change is not an option but an imperative. Once at the point of confession he must own the responsibility to make himself accountable for change. True conversion stems from repentance. Paul carefully outlines the fruit of biblical repentance in 2 Corinthians

7:11. We must hold the gambler strictly accountable and encourage him to evidence the following fruit.

Carefulness. Through the power of the Holy Spirit, the gambler must diligently practice disciplined disengagement from everything associated with his former life of sin. He must also consistently participate in all that will cause his new life in Christ to prosper-Bible reading and memorization, church attendance, fellowship with believers, prayer, and so forth.

Clearing of Self. The gambler could at one time be charged with having made a god out of his gambling. Now all will clearly realize that his God is the Lord Jesus Christ, and through the Holy Spirit, appropriate fruit issues from his life.

Indignation. The gambler delivered from his addiction will manifest anger toward the sin that held him in bondage, and indeed against all sin. With his eyes opened, he considers the terrible potential for the ruin of human life, and he is angry at sin.

Fear. The former gambler knows firsthand the deceptive power of sin. He knows he needs God's power for daily victory over such a powerful foe. Its power to ruin promotes a healthy fear.

Zeal. We must encourage the former gambler to expend his energies for the cause of Christ.

Vengeance. The former gambler

must learn to keep his spiritual house in order. He must meet every vestige of his old lifestyle with the greatest of spiritual energy. Through fasting, prayer, and Christian fellowship the remnants of the old habit must be put to death. Always, in every way, the one who was once the willing slave of gambling clearly becomes the willing servant of Jesus Christ.

Celebration. For the first time in his life the gambler now has something over which he may rejoice. He is no longer a prisoner of his sinful habit. The living Christ has set him free to see himself as a child of God. Herein lies his real significance. Following the dynamic patterns of accountability that Paul lays down in his discussion on repentance, the gambler sees his real purpose in life. He is now equipped to be a steward in God's house. As a steward he moves forward to serve his God and others. In so doing he makes full proof of his new life in Christ and finds a cause of rejoicing in his own work for God and others (Gal. 6:4). Such a man is truly rich and free to be genuinely happy.

■ Ronald E. Hawkins is director of counseling and chairman of the Department of Church Ministries at Liberty University, Lynchburg, Virginia.

Are You a Compulsive Gambler?

Would you answer yes to seven of the following questions?

- 1. Do you ever lose time from work due to gambling?
- 2. Does gambling ever make your home life unhappy?
- 3. Does gambling affect your reputation?
- 4. Do you ever feel remorse after gambling?
- 5. Do you ever gamble to get money with which to pay debts or otherwise solve financial difficulties?
- 6. Does gambling cause a decrease in your ambition or efficiency?
- 7. After losing do you feel you must return as soon as possible and win back your losses?
- 8. After a win do you have a strong urge to return and win more?
- 9. Do you often gamble until your last dollar is gone?
- 10. Do you ever borrow to finance your gambling?

- 11. Do you ever sell anything to finance your gambling?
- 12. Are you reluctant to use "gambling money" for normal expenditures?
- 13. Does gambling make you careless of the welfare of your family?
- 14. Do you ever gamble longer than you had planned?
- 15. Do you ever gamble to escape worry or trouble?
- 16. Do you ever commit, or consider committing, an illegal act to finance gambling?
- 17. Does gambling cause you to have difficulty sleeping?
- 18. Do arguments, disappointments, or frustrations create within you an urge to gamble?
- 19. Do you ever have an urge to celebrate any good fortune by a few hours of gambling?
- 20. Do you ever consider self-destruction as a result of your gambling?
- David Nicholson is a clinical psychologist on staff at the Minirth-Meier Clinic in Dallas, Texas.



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William Brewster

Spiritual Father of His Country



William Brewster kneels with Bible in hand in "The Embarkation of the Pilgrims at Delft Haven, Holland," painted by Robert W. Weir. The painting hangs in the U.S. Capitol rotunda.

by Robert A. Peterson

hen the Pilgrims left England for the New World in 1620, the average age of their members was only 30 years. One of the oldest among them was William Brewster—a ripe old 56. (The average life span of an English nobleman in the seventeenth century was 35 years.) Although he never officially became their pastor, Brewster was in effect the spiritual leader of the Pilgrims for 23 years.

Born and bred to the manor, Brewster attended Cambridge University, but never finished his course. He did stay on long enough to imbibe the lofty tenets of Puritanism, which were then in vogue at Cambridge. As scholars debated whether the Anglican church had been reformed enough, others took action and formed little groups of "Separatists" all over England. Soon Brewster found himself in agreement with those who wanted to take the church back to the days of the

early Christians—stripped of the trappings of ceremony and tradition, and infused with a renewed Evangelical spirit.

Brewster left Cambridge and his classical studies to enter the service of Sir William Davis, Queen Elizabeth's secretary of state. Brewster soon distinguished himself for his sterling integrity. William Bradford, in his History of

Brewster
considered himself
a loyal subject
of the king,
but like Peter
he believed,
"We ought to obey
God rather than men."

Plimoth Plantation, tells us that Davis trusted Brewster "above all others that were about him" and "esteemed him rather a son than a servant." His was the kind of testimony that every Christian should have.

Brewster might well have continued reveling in life at court, dressing like a gentleman, enjoying the company of educated men and beautiful women, and eventually achieving high position. These were heady times in English history. Living during the Golden Age of English Literature, Brewster was a contemporary of William Shakespeare, Christopher Marlow, and Ben Johnson. It was an age of daring schemes and even more daring men-adventurers like Sir Walter Raleigh, Sir Francis Drake, and Martin Frobisher. Fresh from their victory over the Spanish Armada in 1588, they were carrying the English flag to the farthest corners of the globe.

It was an exciting time to be alive, especially for one in Brewster's position. Davis trusted Brewster
"above all others
that were about him"
and "esteemed him
rather a son
than a servant."

But when William Davis was unjustly dismissed for his role in helping to carry out the execution of Mary, Queen of Scots, Brewster decided that he had had enough of the intrigues of court. In 1607 he returned to his ancestral homeland in Nottinghamshire, where his father was a bailiff at the manor house in Scrooby. When his father died three years later, William succeeded him as bailiff.

While in Scrooby, Brewster began to actively champion the Separatist cause. He brought in Puritan preachers, supported Puritan causes, and helped to found a secret congregation of Separatists. In Brewster's day one could legally worship only in the king's church—the Anglican. And when a meeting place was needed, Brewster followed the biblical laws of hospitality and opened his home and larder for the worshipers. Brewster considered himself a loyal subject of the king, but like Peter he believed, "We ought to obey God rather than men" (Acts 5:29).

To avoid arrest and imprisonment, Brewster and the Scrooby congregation decided to emigrate to the Netherlands. In the early seventeenth century the Netherlands was just beginning its Golden Age, a time of prosperity and achievement marred only by periodic conflicts with England. (The anti-Dutch expression, "Dutch Treat," comes from this period.) Having recently gained independence from Spanish tyranny, Holland was the freest society in Europe. It was the only country that really tolerated Jews, and it did away with the practice of burning witches a century before any other country in Europe. A land of dikes, merchants, and well-kept houses and yards (tulips were just coming in), this was the land where Brewster and his friends sought religious freedom.

By the time Brewster reached Holland, most of his money was gone. He had spent it unselfishly helping his family

and his friends, "bringing up the rear," so to speak, making sure that even the weakest and poorest Pilgrims could get to Holland. Yet Brewster bounced back from his financial difficulties. Having no skill in handicrafts, the trade in which other Pilgrims were earning their livings, Brewster turned his classical education into profit by tutoring the sons of German and Danish noblemen. Instead of spending his earnings on himself, he plowed his money back into the Lord's work, specifically, a Christian printing shop. Here he published books on Puritan and Separatist themes, a practice banned in England. Soon English agents were on his tracks, and he was forced into hiding.

When the Mayflower set sail in 1620 Brewster was on it, having slipped back into England unnoticed by the authorities. Sailing with the Mayflower was another ship, the Speedwell. It should have been called the "Leakwell," however, for that is exactly what it did. After three false starts, the Speedwell returned to Plymouth for extensive repairs. The Pilgrims all piled on the Mayflower, leaving the Speedwell behind, and consequently, out of most history books.

In the New World Brewster shared the same burdens and work loads of the younger men. Unaccustomed to farming, he still went into the fields with everyone else to help grow enough food for the colony. And what is more, during the first cruel winter, in which the Pilgrims lost nearly half their number, Brewster worked around the clock tending the sick. Of he and six other Pilgrims (the rest were ill) William Bradford wrote:

"They spared no pains night nor day, but with abundance of trial and hazard of their own health, fetched them wood, made them fires, dressed their meat, made their beds, washed their loathsome clothes, clothed and unclothed them. In a word, did all the homely and necessary offices for them which dainty and queasy stomachs cannot endure to hear named; and all this willingly and cheerfully, without any grudging in the least, showing herein their true love unto their friends and brethren; a rare example and worthy to be remembered. Two of these seven were Mr. William Brewster, their reverend Elder, and Miles Standish, their Captain and military commander, unto whom myself and many others were much beholden in our low and sick condition. And yet the Lord so upheld these persons in this general calamity they were not at all infected either with sickness or lameness.'

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He brought in
Puritan preachers,
supported Puritan causes,
and helped to found
a secret congregation
of Separatists.

In caring for the sick, Brewster was fulfilling the dictates of Scripture: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom. 15:1). Due to the painstaking efforts of Brewster and six others, by the grace of God, 52 Pilgrims were still alive when spring came.

Originally, the Pilgrims had intended that all of their number from Holland would eventually come to the New World, including their pastor, John Robinson. Unfortunately, a lack of funds and cooperation from the Pilgrims' backers in England made it impossible for Robinson and the others to come to Plymouth. Robinson died in 1625.

In the New World, on the edge of the wilderness, and without their beloved pastor, the Pilgrims looked to Elder Brewster for guidance. They wanted to make him their pastor, but before his death Robinson had told them that they could not. In Brewster's day, a minister had to be a university graduate. Serving without a title, Brewster stood in the gap and continued to serve as their unofficial pastor. To this day, much of God's work has been carried on by men like Brewster-men without official titles or the salaries and esteem that go with them-but with a vision for God's work and what needs to be done.

William Brewster died in 1643, when he was over 80 years old. Because of his role as the spiritual leader of the Pilgrims—that hearty band of Christians who "laid the cornerstone of a nation," as Longfellow put it—he deserves the title of "Spiritual Father of His Country."

This Thanksgiving, let us be thankful for the example of such resolute ancestors as the Pilgrims—and for men like William Brewster.

■ Robert A. Peterson, a historian, educator, and author, is headmaster of The Pilgrim Academy in Egg Harbor City, New Jersey.

A Bold Statement

In 1617 William Brewster and the Pilgrims' pastor, John Robinson, were called upon to put in writing the principles on which they would build their church in the New World. The delicate nature of the assignment was to win approval for their endeavor without offending the king. The following letter was written for that purpose.

To Sir Edwin Sandys Right Worshipful,

ur humble duties remembered, in our own, our messenger's, and our church's name, with all thankful acknowledgement of your singular love, expressing itself, as otherwise, so more especially in your great care and earnest endeavour of our good in this weighty business about Virginia, which the less able we are to requite, we shall think ourselves the more bound to comment in our prayers unto God for recompense, whom as for the present you rightly behold in our endeavours, so shall we not be wanting on our parts (the same God assisting us) to return all answerable fruit and respect unto the labour of your love bestowed upon us. We have, with the best speed and consideration withal that we could, set down our requests in writing, subscribed, as you willed, with the hands of the greatest part of our congregation, and have sent the same unto the council by our agent, a deacon of our church, John Carver, unto whom we have also requested a gentleman of our company to adjoin himself to the care and discretion of which two we do refer the prosecuting of the business. Now we persuade ourselves, right worshipful, that we need not to provoke your godly and loving mind to any further or more tender care of us, since you have pleased so far to interest us in yourself, that, under God, above all persons and things in the world we rely upon you, expecting the care of your love, the counsel of your wisdom, and the help and countenance of your authority. Notwithstanding, for your encouragement in the work so far as probabilities may lead, we will not forbear to mention these instances of inducement:-

 We verily believe and trust the Lord is with us, unto whom and whose service we have given ourselves in many trials, and that he will graciously prosper our endeavours according to the simplicity of our hearts therein.

We are well weaned from the delicate milk of our mother country, and inured to the difficulties of a strange, hard land, which yet, in great part, we have by patience overcome.

The people are, for the body of them, industrious and frugal, we think we may safely say, as any company of people in the world.

4. We are knit together as a body in a more strict and sacred bond and covenant of the Lord, of the violation whereof we make great conscience and by virtue whereof we do hold ourselves straitly tied to all care of each other's good, and of the whole by every, and so mutual.

5. And lastly, it is not with us as with other men, whom small things can discourage, or small discontentments cause to wish themselves at home again. We shall much prejudice both our arts and means by removal; where if we should be driven to return, we should not hope to recover our present helps and comforts, neither indeed look ever to attain the like in any other place during our lives, which are now drawing towards their period.

These notices we have been bold to tender unto you, which you in your wisdom may also impart to any other our worshipful friends of the council with you, of all whose godly dispositions and loving towards our despised persons we are most glad, and shall not fail by all good means to continue and increase the same. We shall not be further troublesome but do, with the renewed remembrance of our humble duties to your worship and (so far as in modesty we may be bold) to any other of our wellwishers of the council with you, we take our leaves, committing your persons and counsels to the guidance and protection of the Almighty.

Your's much bounded in all duty, John Robinson William Brewster Leyden 15th December 1617.

■ Reprinted from *The Mayflower Pil-grims & their Pastor*, by David Fountain, Camelot Press.

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Are You Preaching to the Wrong Crowd?

Another hearty "Amen!" sounded from the congregation. The preacher was giving the secular crowd the business. He delivered his sermon, a masterpiece of sinscalding, with sweat, pulpitpounding, righteous indignation, and fury. He supported his well-documented statements with Scripture references, and lambasted the Devil's crowd with the intensity of a soldier committed to victory. The audience admired his sincerity and sense of urgency to affect society.

But something was out of place. The preacher was expending all his energy on the wrong crowd. The drunkards, abortionists, pornographers, drug pushers, and Liberal politicians he fearlessly rebuked were not in the congregation. They were out in the community, hopelessly oblivious to his opposition of their lifestyles.

Too many preachers have fallen into the trap of preaching to the wrong crowd. We have retreated into a bravery syndrome, thundering behind the sanctuary of our pulpits. We know that Christ is the solution for the social and spiritual problems we attack, but we fail to present that solution to those who need it most. Our "sin-blasting" and "hell-shaking" messages cannot change conditions in our communities if they never get

beyond the church walls.

Let's take a look at our "brave pulpiteering." How significant is our influence against the sex-focused movie houses, pornographic magazines, drugs in the high school, liquor-by-the-drink, or humanistic city government? The sad truth is that in most of our cities, Fundamentalist preachers are known only by the few church attendees who frequent our congregations.

Honesty dictates that we preach to our congregations according to *their* needs, and to the secular crowd according to *their* needs.

If we swallow the theme, "Don't mix politics with religion," we lose our power to influence society. Billy Sunday provoked the liquor crowd until they hated him, but his messages stopped the flow of a lot of liquor. George Truett's sermons so rattled local politicians that they dared not propose ordinances without checking with him.

We can change America only if preachers deal with the real issues affecting our society, and get the message into our communities. If we continue to pound our pulpits and storm at the wrong crowd, we will lose the battle.

■ Ronald E. Johnson, vice president of academics for Accelerated Christian Education, is an author and lecturer on Christian education and motivation toward success.

Sermon Outline

Supply to Share

- 2 Corinthians 9:8-15
- A. The Sufficiency of God's Supply (vv. 8-11)
- B. The Stewardship of God's Supply (v. 12)
- C. The Service of God's Supply (vv. 13-14)
- D. The Standard of God's Supply (v. 15)

Word Study

Autarkeia. Translated "sufficiency" in 2 Corinthians 9:8. autarkeia comes from autos, "self" and arkeo, "to be sufficient." The term does not denote great abundance, rather it has the idea of "enough" for the needs of something. In the middle voice the verb arkeo suggests "to be satisfied, contented with." It is related to wages (Luke 3:14), to food and raiment (1 Tim. 6:8), and to "such things as ve have" (Heb. 13:5). Diotrophes is rebuked because he is "not content therewith" (3 John 10). The believer is exhorted to be content with God's supply. But more than that, in 2 Corinthians 9, he is expected to be prepared to share with others in need so that he might become the instrument of God's supply for them. In so doing he provokes those in need to give glory to God for His grace in the giver.

American Indians

Many moons have passed now, but a faded photograph still reminds me of an important part of my childhood. The picture shows me in front of a tepee, poised on the knee of a proud Sioux chieftain in full regalia. Descended from the legendary Sitting Bull, and keeping the old ways alive, this chief was special to my family. He was a personal friend and a sincere Christian.

For me, Indians, or native Americans, were not just the stuff of Saturday westerns. My hometown was in the midst of a Chippewa reservation. An Ojibwa tribe was just a few miles away. But not until I left that area and returned to visit did I begin to appreciate the rich American heritage that had surrounded me for so many vears. Ethnic and cultural differences were always obvious, but I had never investigated how important these were to the Indian, and in a real sense, to our community and nation. More importantly, I had overlooked their need for the gospel.

The Sioux chief who had befriended my family was unique, a Christian among a group of people traditionally overlooked by the church. Clinging to identity through tribal heritage, native Americans are difficult to reach



with the gospel. Early attempts at Christianization included trying to eradicate Indian beliefs and lifestyles in favor of "civilized Christian" practices. White missionaries ridiculed or looked condescendingly on Indian rites and customs. Fear that old customs and practices would be irrevocably lost caused tension between Indians, missionaries, and churches. As a result, the spread of the gospel among the Indians has been slow. According to Tom Claus, president of CHIEF (Christian Hope Indian Eskimo Fellowship), less than 10 percent of the Indian population has been converted, with much of the other 90 percent feeling that Christianity is a "white-man's religion."

A Mohawk Indian and member of the Turtle clan, Claus states, "Native Americans are still a forgotten people. Seventy-five percent suffer malnutrition and related diseases; one of three Indian babies dies within six months; winter unemployment exceeds 70 percent; one-half of all deaths on the largest reservation are due to alcoholism; and the Indian teenage suicide rate is 100 times the national average."

Concern for Indian youth is strong, According to NAIM Ministries (formerly known as North American Indian Mission), "The younger generation . . . [is] caught between the traditions and memories of the past and the fastpaced, drug-and-alcoholinfluenced life of the present. so heavily portrayed on TV and acted out in real life.' NAIM reports that Indian leaders seem to be asking the same question: "What do we do about our youth? We seem to be losing them."

Deep-seated frustration causes little hope for the foreseeable future, and has helped disintegrate commonly held beliefs. "Our people always talked about life after death and the Happy Hunting Ground," says Tom Claus. "But no one knew how to find it or what to do to get there.... The Indian religion is very real to my people. They worship and obey evil spirits that they fear. There is power in their practices, but only limited power."

While many native American leaders tell their people that going back to the old Indian ways is the solution to their problems, Claus has another answer for his people—new life in Christ. "Jesus Christ, the Son of God, is all powerful and able to subdue all the spirit world. Jesus said, 'All power is given unto me in heaven and in earth.'

Bill Lottis, mission director for NAIM, said, "If God's Word means anything, it means He can reach all men, and that includes Indians. If there is any problem standing in the way of Indian people living for Christ, it is our problem and not a flaw in God or His Word."

Over 36 million native Americans live in the Western Hemisphere. Reaching them effectively with the gospel requires a reexamination of our approach. Aspects of Indian culture that in no way conflict with the Christian life must be respected. Most importantly, Indians must be approached as coequals in God's sight. There is not one God for the white man and a different God for the Indian. God's love is allencompassing. He has instructed us to "go into all the world and preach the gospel to every creature." Whether they be native Americans, or any of a number of other "forgotten" people worldwide, fulfillment of the Great Commission is a priority that cannot be ignored.

■ Howard Erickson



Reap or Slow

There is nothing like getting a ticket for speeding on the way home from a Sunday sermon—a sermon about obeying those in authority. It happened to me last weekend.

My fellow church members had a chance to slow down and wave hello as they passed. A few people thought I may have had a mishap. They crept by and peered so they could assess the need to stop. The officer's cruiser, with its cherry light casting long shadows, was parked behind my car.

My friends looked at the state trooper, hunched over his ticket book in his car, filling out the ticket for which I would pay a fine of \$84.50. Then they looked at me, their eyebrows furled with concern. I stared back, penitent but dignified.

"Are you hurt," their eyes asked.

"Not where it shows," mine answered.

As each driver and passenger grasped the situation, their gazes changed to, "Didn't the sermon have an impact on you?" My pupils dilated and asked back, "Isn't your Sunday dinner getting cold?"

The worry lines on their faces changed to smirks.
"He doesn't have a flat or engine trouble. He is getting a big, fat ticket for speeding home from church. What a Brother Jughead!"

Some even shook their Scofields at me. One young boy hung out his mother's station wagon window and shouted "Repent." Seeing how old my car is, he then added, "And repaint."

No one even considered that I could have been helping the state trooper with a secret investigation. Maybe this was the only safe place we could rendezvous.

No, what they saw was some silly pew-warmer getting his license a good going over. Little did they know that I asked for mercy, but the officer did not seem to know we are still in the dispensation of grace.

The pastor insisted he knew nothing of the incident Sunday night when he spoke on a topic similar to obeying authority. He said, "Speeding down the highway in front of the church is as much a sin as murder."

When the words left his mouth, I hunkered down in my pew and lifted my Bible close to my face. A ripple of snickers erupted from the "amen" corner.

Not long after that incident, someone gave me an anonymous gift toward my fine with a note saying I received the ticket he should have received for all his excessive speeding.

Now we know. Speeders reap what they sow. Or, in my case, I "weeped"; now I will slow.

Thank the Lord the system works.

■ Michael R. Smith

Parable of the Dead Church

A person once called a pastor to say he wanted to join the church. But he went on to explain that he did not want to worship every week, study the Bible, visit the sick, witness to non-Christians, or serve as a leader or teacher.

The pastor commended him for his desire to join, but told him the church he sought was located in another section of town. The man took the directions and hung up.

When he arrived at the church, the man came faceto-face with the logical result of his own apathetic attitude. There stood an abandoned church building, boarded up and ready for demolition.

■ Reprinted from Clip Art Features for Church Newsletters 2 by Knight/Paris. Copyright 1986, Baker Book House. Used by permission.

We have actually convinced ourselves that slogans will save us. Shoot up if you must, but use a clean needle. Enjoy sex whenever and with whomever you wish, but wear a condom. No! The answer is No! Not because it isn't cool or smart or because you might end up in jail or dying in an AIDS ward, but No because it's wrong, because we have spent 5,000 years as a race of rational human beings trying to drag ourselves out of the primeval slime by searching for truth and moral absolutes. In its burest form, truth is not a polite tap on the shoulder. It is a howling reproach. What Moses brought down from Mount Sinai were not the Ten Suggestions.

-Ted Koppel, "Night Line" moderator, to a group of college students.

Shepherds Ministry

A Christian Alternative

Thirty years ago the young adult Sunday school class of Milwaukee's Garfield Baptist Church volunteered to give Mrs. Cayton, one of their members, a weekly day off from tending her Down's syndrome child. Mrs. Glenn Franke, a 22-year-old member of that class; her husband, a physician; and Dr. Viggo Olsen headed a committee to assist the Cayton family. They soon sought to serve the Lord by helping other retarded people in their community. This was the humble beginning of Shepherds Home, Nineyear-old Larry Cayton was the first resident.

Now in Union Grove. Wisconsin, Shepherds began a national outreach in 1961 with the help of Andrew "Bud" Wood, a public school special education teacher in Hackensack, New Jersey. Bud went to Wisconsin "without any promise of anything," and he has watched the ministry grow from 36 patients to a \$3 million complex on 15 acres, now serving 157 residents and several outpatients. Wood has personally represented Shepherds to more than 700 churches in some 45 states and Canada, and has seen about 200 churches establish their own ministries to the retarded. He and other Shepherds personnel have distributed 4,000 sets of a curriculum designed for church special education leaders. Wood reports that 6 to 7 million of America's 35 million handicapped are retarded. "Maybe 1,000 churches" nationwide minister to the retarded, so "we are not scratching the surface," he believes.

Wood advocates putting the responsibility "back into the hands of the local church" as the needed direction of the future of ministries to the retarded. "If the church doesn't catch the burden," Wood remarks, "then nothing is going to happen."

Since public school programs now provide for youth who once had to be sent away to special schools, Wood is not a strong advocate of institutional care for retarded children. He encourages churches to minister to families in their communities, both the Christian and the unsaved. He recalls his own work with the retarded in a New Jersey Sunday school class before coming to Shepherds. During the two years his church ran the program, unsaved families were sending their voungsters to his class. The special education class became an evangelistic tool, as it drew retarded children from homes where the parents did not know where to

Today Shepherds residents are mostly adults and older teens, says James H. Misirian, president of Shepherds Baptist Ministries since 1986. The home's residents range in age from 7 to 65, with mental ages from 6 months to 14 years.

Many Shepherds residents





learn to care for their own personal needs, but all require supervision while working at crafts and trades to produce products for sale. From time to time a resident will venture into temporary outside employment, but none can ever become fully self-sufficient. They all require permanent lifetime care, either in an institution or from family members.

A 10-member handbell choir of Shepherds residents ministers in several states. A few travel with Wood and other staff members to testify and sing in congregations across the nation. "When I go out to preach," Misirian says, "all the residents are praying for us and ask afterwards how the meetings went and how many were saved." Cedarville College in Ohio and Piedmont Bible College in North Carolina have developed teachers' training programs through Shepherds.

Misirian tells of residents so changed in a few months by his workers' patient care and the application of the gospel to their lives that their "parents can't believe it." He also says that "whole families have come to know the Lord" through Shepherds ministries.

Misirian's desire for the future of Shepherds is "not only to see the ministry of Shepherds expand, but to provide facilities in other locations." He wants to reach out to local churches even more than in the past, by assisting them to develop classes for the retarded. Some of his residents, he points out, are members of nearby churches. He sees this as a pattern for other Biblebelieving churches that could admit mentally handicapped believers into their fellowships.

Eric E. Wiggin

Church News

Dear Pastor.

As you are aware, U.S. Naval vessels are on station in the Middle East and on patrol in the Persian Gulf. The America Cares Campaign of North Charleston, South Carolina, is an endeavor to show the sailors and Marines on board those ships that the American people have not forgotten them.

We are asking churches across America to please send cards, letters, and cookies to military personnel on those ships. This would be an excellent project for the young people of your church, the many senior citizens in your congregation, or your Sunday school classes. A simple card would do wonders for the young sailors who receive little mail and for the most part feel very alone.

Please get involved in the American effort to extend support and encouragement to our Middle East Task Force. Those sailors and Marines sail in harm's way. They sail in defense of liberty, freedom, and in obedience to the orders of our President. They deserve the prayers, support, and encouragement of the churches of this nation. Please help us bring America closer to them.

Address your correspondence to America Cares Campaign, Attention: Any Sailor/Marine, U.S. Navy Middle East Task Force, USS Saratoga CV-60, FPO Miami, Florida 34078-4200.

Thank you and may God bless you this Thanksgiving.

> William Herrmann, Director

September 18 marked the opening day of school for the new Word of Life Culinary Bible Institute. The school was started in response to the acute need for Bibleloving, Evangelical chefs and professional food service workers.

In addition to culinary training, each student will receive a balanced program of Bible education and will be involved in Christian outreach ministries. The school will offer a two-year program. The summer semester between the years serves as an internship.

The faculty, both Bible professors and chef instructors, are qualified, concerned, and committed to the Word of God and to the training of young people. Many of the culinary staff are graduates of the Culinary Institute of America, and all are members of the American Culinary Federation.

For information write: Admissions, Word of Life, Schroon Lake, New York 12870 or call (518) 532-7111.

Muriel Dennis has been named chairman of the board of Good News Publishers after serving as president for 25 years. In related moves, Lane T. Dennis has been appointed as the new president and Jan P. Dennis has been named vice president.

Muriel Dennis and her husband, Clyde, founded Good News Publishers in 1938, with the purpose of publishing high-quality gospel literature. Since then, Good News has become a leader in the publication of gospel tracts, in the development of numerous publishing projects, and in printing.

Closing the Loop

When You Say, "Thank-You," You're Almost There

by Evelyn McKay

had finally located just the right apartment across town, close to my son and his family. Today he would come to load my cartons in the U-Haul truck, and tonight I would sleep in my new home.

When my young neighbor stopped in to say good-bye, she found the living room chest-deep in boxes and started to edge out again. "I won't stay. You're

too busy.'

"Sit down, Jennifer," I said, not breaking stride, as I folded a sheet to fit the bottom of a wide carton. "That is, if you don't mind watching an old lady work like a farmhand." I smiled at my teenage friend, adding, "I know you would like to help, but I'm afraid I have to do this part myself. I'm glad you came though. I wanted to thank you."

Jennifer looked surprised as she perched on a carton by the door and hugged her jeaned knees to her chin. "Sure," she said, a twinkle of tease in her blue eyes. "I don't mind watching other people work, whatever their age. And hey, what do you mean, thank me?" She smiled the unaffected grin I had become so fond of.

This young woman had brightened many of my days, as she sought my counsel in matters of boyfriends and school and parents. We had grown close, while she shared her tears and triumphs. I loved her and told her so. She tried to love me too, but was frank to say she was put off by what she called my righteousness. Lately though, Jennifer and I had talked about God. Coming from a non-churchgoing family, the concept of God and the teachings of the Bible were new to her, but she had astonished me by her instinctive acceptance of both. In the best way she could, Jennifer had dealt with some difficult situations at home very early in her life. I was drawn

She bounced

up and down

like a child eager

to hear the ending

to a bedtime story

she already knew.

to this girl, and I hoped I might shed some rays of light as she took those first tentative steps along God's path.

Sighing, I straightened. My back was ready for a rest, and I sat on the low stool I'd stood on to take down the pictures. "Yes, I wanted to thank you for reminding me of something very important the other day."

"Me?" She leaned forward, dumbfounded, her freckled face looking even more heart-shaped propped in the

wedge of her knees.

"Remember, you told me you had learned to thank God when he answered your prayers? You said it was easy to ask Him for help, but difficult to remember to thank Him. You said you discovered that a 'Thank-you' seemed to 'close the loop.' "

Nodding, smiling with the keen pleasure of having taught the teacher, Jennifer squeezed her knees in the circle of her arms. "Yes?" She said eagerly, as though hoping for more.

"Well," I offered, "I may be older than you, and I may know more about the Bible, but I still need to be reminded of things now and then. I have been guilty of not thanking Him as often as I should. So when God helped me find my new apartment, believe me, I thanked Him. And it made me feel good to complete the process of the prayer itself. To 'close the loop.'

Jennifer's smile was radiant with

excited anticipation.

Amused and a little puzzled, I watched her as she bounced up and down. Like a child eager to hear the ending to a bedtime story she already knows, I thought. "Did I forget the punch line?" I asked.

"Oh, yes!" she squealed. "I mean...no..." She jumped to her feet. "I mean, you asked God. And then you thanked Him, right? And then, THEN, what did you say to Him?"

"Say to Him? Well, I don't remember exactly. I was probably through with my prayer." I did remember, but I wasn't proud that I had followed my thanks with another request, asking God that my son offer to help me make the move.

Breathless, Jennifer rushed to me. "I guess I didn't *tell* you what I say to God. You know, after I thank Him. I thought maybe everybody said it, but maybe they don't."

"What you say to God after . . .?"

She dropped to her knees in front of me, her eyes like sun sparkles on blue water. "After I thank God, then I say, 'And now, God, what can I do for YOU?' Kind of like I would say to a friend who had been very nice to me." She searched my expression, as though uncertain of my approval.

Dear, dear Jennifer, yearning for my acceptance when she had now forged so far ahead of me. "And a little child shall lead them," I mused, smiling at her. For Jennifer it was all so straightforward, so honest, so Jennifer. If God were her very good friend, she would of course be a very good friend to Him.



Trembling, she took my hands in hers. "You'll see, really you will. And you'll be amazed at the lovely tasks God allows you to do for Him." Her gaze drifted away a moment, then returned in wide wonderment. "Like one time soon after I asked Him please to lead me to whatever favor He had lined up for me. There was this lady in the supermarket. She walked up to me and said I looked just like her daughter who had been killed a year before. She wanted to talk to me, so she'd get the feeling of being with her daughter. Then

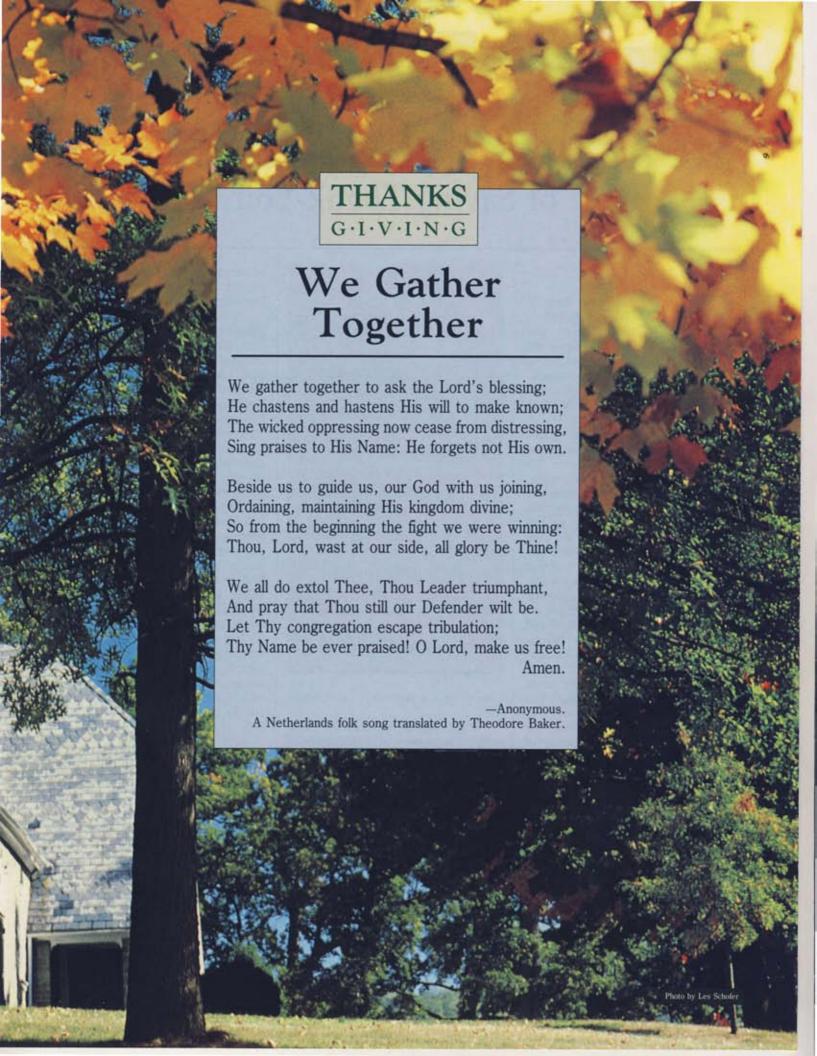
another time, I was watching a television show I had never seen before. On it they flashed a telephone number to call if you had a crisis. I had a sudden urge to share the number with my girlfriend, so I called her. Later she said I called at the very minute she was packing her things to run away from home. Instead of leaving, she called the crisis number. You see, God showed me how to help Him.''

Jennifer bent down then and kissed my hands. Looking up, she said, "I figure thanking God closes the loop about three quarters of the way." Her nose crinkled with her smile. "The final quarter gets closed when we ask God what we can do for *Him.*"

"I see," I murmured, as we continued the packing process together. Jennifer had thanked me many times. But now she came to give gift for gift, to return love for love, to close the last quarter of the loop.

■ Evelyn McKay is a free-lance writer in Vashon Island, Washington.







Learning the Fine Art

of Saying Thank-You

by Deborah W. Huff

od, food, Amen."
With hands folded, head bowed, our not yet 2-year-old had uttered a short but substantive prayer. Pleased with her achievement, she turned her chubby face toward us for an approving "Amen" to her first offering of grace.

Freckles camouflaged the goose bumps on my arm as I reached to pat her on the back for a job well done. My husband and I smiled at our accomplishment. We were pleased with ourselves for teaching such a little one the rudiments of mealtime prayer, as we had been taught. "He took bread, and gave thanks to God in presence of them all" (Acts 27:35). I thought happily that God was even more pleased than we were. A couple of years have passed since that precious moment. Katie and her prayers have grown. Since then she has offered countless mealtime and bedtime prayers. We listen as she thanks God for each item on the dinner table or names every branch and twig on our family tree. Teaching a child to say thank-you in her prayers is relatively easy. She sees and hears us do it, and mirrors our actions. But teaching her the fine art of saying thank-you in her daily life is another matter.

Mastering such a simple social grace must begin early. We set the example with polite acknowledgments to each other, and especially to her. Like most parents, we have had our disappointing moments when our adorable one refused to extend a deserved "thank-you" to a waitress for the complimentary dish of applesauce, or to a cousin bearing special gifts. Sometimes our efforts at teaching this simple form of etiquette seem useless, and we ask ourselves why we bother. Why do we continue to

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so must my

heavenly Father sigh

with heavy heart

when I forget

to thank Him.

encourage a 4-year-old to say thankyou?

Would you believe the answer came with the purchase of three little bagels?

When I do our weekly grocery shopping, I always try to pick up a couple of little things I know Katie will enjoy, like Popsicles and bubble gum. Usually I get a ''Thanks, Mom,'' and she's back to her playthings. But her response encourages me to continue the practice. My recent 30-cent investment in three ''baby'' bagels taught me an invaluable lesson on why parents must be diligent in teaching the simple courtesy of saying thank-you.

On this particular day as I unloaded the groceries, Katie was busily mixing an imaginary pie. With her play dishes all around her, I thought she would scarcely notice when I said, "Look what I brought from the store today."

Instead of her usual response, she jumped to her feet and said, "Oh thank you, Mommy. Baby bagels are my favoritest!" With that proclamation, Katie ran across the kitchen to hug me around the knees. The depth of her gratitude made me stop to reflect on her enthusiasm and why I felt so good about it.

The lesson of "tis better to give than to receive" flashed into my mind. I was pleased that Katie stopped her play long enough to recognize my little gift. I would surely buy the baby bagels again, for they brought her such pleasure. As I settled into the routine of putting groceries away, Katie's grateful hugs still warming my heart, I thought about the joy we could bring to the heart of God if we would run and "hug His knees" in thanksgiving for His constant and eternal provision for our needs, our wants, and our delights.

And the converse is true. Just as I am disappointed when my darling daughter neglects to say those priceless words, so must my heavenly Father sigh with heavy heart when I forget to thank Him for the extraordinary blessings and little treats He brings into my life.

Aside from raising a socially acceptable child, the only reason to teach a child to be thankful is that the action pleases God. That gives me all the strength I need to continue the struggle. I am certain that Katie will not always express her gratitude the way she should—and neither will I.

But the lesson of the three bagels gave me a renewed commitment to continue the efforts, equipped with the knowledge of why learning the fine art of thankfulness is important in the first place.

I must teach her to say thank-you for a compliment, instead of "What-this



old thing?" I must teach her to say thank-you for an act of courtesy, instead of marching through an opened door with her mouth shut. I must teach her to say thank-you for the extra scoop of chocolate-chip ice cream at Aunt Dee's. Only then, and upon that foundation of conscious gratitude, will I be able to build in her an attitude of thanksgiving to God in all things, as Paul instructs in 1 Thessalonians 5:18: "In every thing give thanks: for this is the will of God concerning you."

Only as Katie feels and expresses gratitude to the people who physically touch her little world, will she be able to grasp the concept of thanking the God of all creation.

If she never accomplishes the act of saying thank-you to her friends and family, or to the Lord for daily blessings, how will she ever bow her head before almighty God in thanksgiving and acceptance of His ultimate act of kindness, the matchless gift of love He offers her through His Son, Jesus Christ?

As parents we have an obligation to continue to develop our child's ability to be thankful in her prayer life and in the ordinary acts of kindness in everyday life. She will learn from the precepts we teach her, but more certainly she will learn from the example we set.

Paul also reminds us, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). As children of God we must continually develop our own attitudes of thankfulness. Quite simply, counting our blessings enriches our prayer life, and the act of thanking others enhances our Christian testimony.

Some days I am not certain who learns more from our little lessons, Katie or me, but I am thankful for the opportunity to teach her and to learn from her.

















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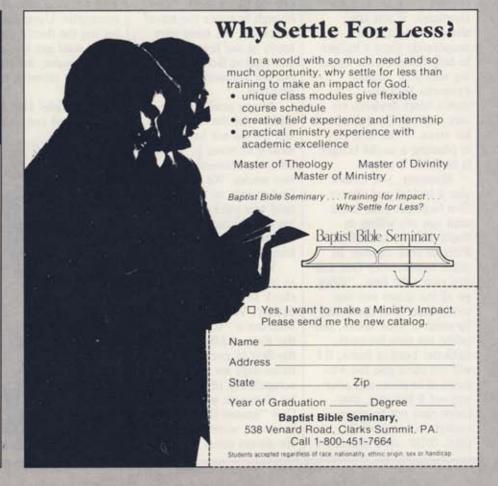
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Budgets and Firstfruits

by Tim and Beverly LaHaye

Many couples find that budgeting really opens their eyes about where their money goes. In fact, a budget is one key to eliminating the pressures of finances. The main purpose of a budget is to identify and put controls on excessive and miscellaneous spending. This can help couples avoid unnecessary shortages. If you are already in debt, you desperately need a budget to help balance your spending with your income. Proverbs 16:9 says, "A man's heart deviseth his way: but the Lord directeth his steps." The first step in planning a useful budget is to make it simple.

However, you cannot plan a budget and expect God to direct your steps until you are willing to honor Him with the firstfruits of your income. In other words, obey God and pay your tithe first. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it' (Mal. 3:10). Now there is a promise that you cannot afford to pass up. The Lord says to test Him by giving the whole tithe to Him—and He will bless you until there is no more need. Sound impossible? Remember that our God deals in the impossible things of life and He challenges you to test Him.

During our first year of marriage, we were both students in college-and money was very tight. Tim was a GI so his tuition was covered by veterans' benefits. The amount allotted us for living expenses was \$120 per month, which had to cover tithe, rent, food, transportation, clothing, and Bev's college tuition. There was no way it could stretch that far, and we consistently ran behind. We also pastored a little country church 35 miles away on weekends. This offered \$15 a week, barely enough to cover the travel expenses. We were very happy in our first church and trusted God to work out our impossible financial situation.

At one point, college tuition was due for Bev, and we did not have the money to cover it. We had 50 cents between us to last two weeks. We trusted God to help us through the next two weeks by stretching that 50 cents, and we committed the tuition to Him.

The next day Tim went to our mailbox and found a check to cover the tuition exactly. Various states paid veterans a "bonus," and the state of Michigan was the first to pay this. During those days we very scrupulously tithed every bit of income we received. God "passed the test" as far as we were concerned—He always does.

If you are not a tithing family, do not expect God to bless you financially. If, however, you want to see a miracle in action, do as God says in Malachi 3:10, "Prove [test] me now herewith saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Can I Help?

"If I can do anything to help, just call me." How many times had I offered this well-intended invitation? When I found myself on the receiving end I learned several things about helping a family in need, including how difficult it is to respond to vague promises.

I had been hospitalized with a critical case of meningitis. Upon discharging me the doctor insisted, "You must get lots of rest for six weeks, including a nap every morning and afternoon."

Impossible! Had he forgotten I had two babies at home—a 1- and a 2-yearold? Our nearest relatives lived 1,200 miles away. How could we manage?

Several friends gave me an object lesson I will never forget. They had taken turns caring for Larry and David while I was in the hospital. When they heard of our latest needs not one of them waited for us to call.

I arrived home. Someone had picked up the clutter and dusted the furniture. Kay brought the boys home to greet me. "You will have a different visitor each morning," she announced. "She will care for the babies while you sleep. That way they won't need to be separated from you each day."

The first morning Ann arrived with a chicken casserole that needed only to be heated for dinner. While I slept she cleaned my bathroom until it sparkled.

The second morning Ina came with a meat loaf ready for the oven. "I'm going to clean your refrigerator today while you rest," she said.

The third morning Harriet



asked, "Where is your vacuum cleaner?" Its steady hum lulled me to sleep. The beef roast she brought filled the kitchen with a delicious aroma.

Janet's vinegar solution left a fresh smell. She washed toddlers' fingerprints from picture windows and the sliding glass door. Crumpled newspapers made them glisten when she dried them. "The ink on the newsprint makes them shine," she confided her secret.

Mickey apologized because she could not come to help. Her four children kept her home. "However, get your ironing together and my husband will pick it up." When the crisply ironed shirts and other garments were returned on hangers, my heart melted in deep appreciation of her sacrifice of already-crowded time.

Billie remembered how husbands and toddlers enjoy snacks. "These are my family's favorite oatmeal cookies," she told us.

Elsie brought an uplifting devotional book to feed my spirit. "Marge, enjoy this time of rest, and refresh yourself. Don't feel guilty. There will be time enough later to serve your family and others."

Weeks passed. My husband and I rested in the love and caring of our daily visitors. I came to realize the things we needed most were those simple, obvious, unglamorous tasks of daily maintenance—things a healthy homemaker does with no special planning or thought.

I could never repay those sensitive Samaritans, but I try to pass along similar gifts of service to others in need. I look for a specific need and fill it. Never again will I offer those empty words, "Just call me if you need anything."

Marjorie Gordon



Skeletor, a cartoon character.

Evaluating Toys & Cartoons

Toys are a big business. Between 1976 and 1986 the toy industry grew from \$3.1 billion to \$12.5 billion—a 400 percent increase.

Why has this happened? Peer pressure, coupled with new marketing methods that tie in toy products with cartoon characters, has created a greater demand for the products than we have ever known. With many mothers moving into the work force, the roles of parents are shifting. Children are on their own more. To fill the gap left by decreasing parental attention, kids turn to TV and toys.

The problem? Most toys that line the retailers' shelves today are at best fantasy characters teaching a rainbow, fairy-tale existence where pastel problems never last long. At worst, they promote violence, sorcery, and high technology as man's ultimate answer to all his problems.

Somewhere between these two extremes are the dolls that glamorize the single lifestyle and all the trappings of wealth and "the good life." Then there are the intentionally repulsive toys, that look, feel, and sometimes smell like things not mentioned in polite society.

Catering to basic instincts of adventure, power, and wealth instead of discipline, morals, and family living, many of today's toys and cartoons lead our kids into self-centered fantasy, allowing them to escape from reality rather than to deal with it.

Like a child given candy as his only nutritional sustenance, toys designed for all fun and no instruction destroy the balance necessary for well-rounded development.

Whatever happened to toys that promote family play? Twenty years ago, TV heroes fit a position in society as we knew it. Kids could relate to them and model their lives after them in ways that would be beneficial to their growth in society. The characters on "The Lone Ranger," "Fury," and "Lassie" are examples.

But today's stories have little or nothing to do with the realities of life. Modern hero characters have strange powers and deal with situations so unusual that they bear no resemblance to the average child's surroundings or lifestyle. Characters considered the "good guys" today, might have been called the "bad guys" not many years ago.

The "bad guy" is a person who breaks the rules to get what he wants. The view of good or bad depends completely on our own system of rules. Depending on our value system, even a thief could see himself as a "good guy." After all, when he steals, he provides for himself or his family. If he hurts someone else in the process, that is just too bad. He had to do it. According to his value system, it was OK.

How do I know for sure what is good or bad when so many people have different opinions and standards? There is only one moral absolute in the Christian economy-the Word of God. We accept God's principles as moral absolutes dictated by God to be followed and taught to our children without compromise. So why do Christian parents allow their children to play with questionable toys that would be classified as "bad guys" in God's moral economy?

The obvious answer is that parents just don't realize what their kids are playing with. When did you last take time on a Saturday morning to review what your children are watching on television? Perhaps it is the only day you have to ignore the alarm and "sleep in" or to do housework. You say, "I watched

cartoons when I was young, and they didn't hurt me."

Believe me, things are different now. As a Christian parent you need to know about those differences.

What should I do?

Invest the time and take a look at the Saturday morning cartoon fare. If you have even a mustard seed's worth of spiritual discernment, those cartoons will wake you up. They may even shock you. Most of the stories and heroes are different from, if not directly opposed to, traditional Christian values.

Seek God for wisdom on how to begin editing your child's TV viewing, and how to replace undesirable playthings with something more wholesome.

Do not fall prey to the old excuse, "Oh, they're just fantasy toys. Don't make such a big deal about it. Let the kids have their fun and be kids while they can." That is a cop-out for the lazy, or for someone who just does not care enough to take the time.

Make a decision about these shows and toys based on godly values, and categorize them something like the following. (1) Shows and toys that must go! (2) Shows and toys that can stay with some discussion and teaching. (3) Shows and toys that can stay.

For things that fall in the "must go" slot, take time to explain to your child why they must go. Many fine video programs and toys are perfectly acceptable. Some even have Christian or Bible themes.

For shows and toys in categories 2 and 3, explain to the child why these are all right, but cover any possible flaws in the characters or value systems that might confuse him.

A word of encouragement. Making these changes may not be easy. Some of the most popular toys are the very ones you will want to get rid of. Along with the commercials and shows that promote them, there is a battalion of friends who collect them, representing a constant source of peer pressure. But don't give up! Many parents have reported significant changes in their child's behavior following such measures.

Teaching our children is one of the most important jobs parents ever have. It is also one of our greatest God-given blessings.

The sound of young feet, squeaky voices, constant messes, runny noses, lovable hugs, and milk-mouth kisses mean so much, but all too soon pass away as our kids grow up. Take a moment today to make sure they are on the right path.

Zed Daniels

Toys with Christian Values

Hanna-Barbera has recently produced six home videos called *The Greatest Adventure* stories from the Bible, teaching biblical values through animated cartoons.

Several toy companies have recently been started to fill this gap for wholesome, biblical toys. Wee Win Toys of Houston has a new line of Bible character action figures called *Heroes of the Kingdom*. Featuring characters like David and Goliath, Jonah









and the Whale, and Moses and Pharaoh, each comes with two figures, a color storybook, and cassette.

Wee Win also offers plush animals like Guardian Angel Bear and Truthful Teddy, as well as Made in Heaven Dolls, and a new board game called Generosity for ages 9 and up. Unlike many games that teach greed and hoarding of wealth, Generosity rewards players for making godly decisions as they deal with questions like marriage, profession, children, investments, and so forth.

Rainfall, Inc., of Grand Rapids, Michigan, also distributes toys of Christian value. They offer Bible Greats, a line of biblical action figures with storybooks and cassettes. To take the place of the undesirable cartoons of today, Our Dwelling Place videocassettes feature animated stories about biblical events. Bible Peel & Play includes vinyl pieces that allow children to recreate favorite Bible

stories on scenic play boards.

For the young child interested in music, there is Piano Playbook with 11 different tunes and Musical TV with animated stories that show the love of God. Rainfall even markets crib toys for babies. Instead of "Brahms' Lullaby" the bear with a pull string plays "Jesus Loves Me."

Ask your Christian bookstore or local toy store about ordering these and other products that not only provide hours of play enjoyment, but promote spiritual interest and biblical values.

Needed: Parents

Recent surveys on drugs and sex show a distinct need for parents to be more involved in parenting. A study of Washington State high school students (by the University of Puget Sound) shows some startling statistics. Over one-fourth of the students surveyed are borderline or fully addicted to drugs or alcohol; the average starting age for alcohol was 12 and a half; marijuana was 13 and a half; more than 21 percent use marijuana monthly and 60 percent drink alcohol on a regular basis. Use of marijuana and alcohol is considered "normal" by students.

A recent Harris poll of teens showed a high rate of ignorance about how a girl gets pregnant, and over half use no birth control the first time they "do it." The reason cited: "Many teens have been taken in by TV's version of sex—swept away by the passion of the moment."

Perhaps the most disturbing aspect of all was the lack of parental interaction. The sex poll revealed twothirds of the teens surveyed had never talked to their parents about sex or birth control. Almost half of the teens indicated they were nervous or afraid to bring up the subject with their parents. The drug and alcohol survey indicated most parents become defensive about the drug/alcohol topic and deny any problem exists.

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Family Matters

from Andre Bustanoby

The most important thing "family" can give a child is a sense of belonging or "rootedness." We who belong to the family of God by adoption should understand this better than anyone else. A child's sense



of identity is developed in part by his perception of his family. His sense of self-worth rises from admiration for his family.

What role does affection play in family life? It affirms the person who receives the affection. It is a way of saying, "I love you just because you're you." Affection also helps the bonding of the family.

In administering discipline, parents can be sure the method they are employing is correct if it is approved by Scripture. For example: Physical punishment is sometimes necessary, but it must not be done in anger (Eph. 6:1-4). Age group characteristics must be taken into account when determining what discipline is appropriate (Prov. 22:6). And parents (especially fathers) must avoid provoking their children to wrath or discouragement in the way they discipline (Eph. 6:1-4; Col. 3:21).

■ Andre Bustanoby is a marriage and family therapist in Bowie, Maryland.

Family Bookshelf

Heroes and Zeroes by Terry Powell. As the title suggests, this book is written for young people. It considers the lives of Bible characters with a view of learning from their example-both positively and negatively. A sampling of chapter titles is sufficient to communicate the tone of the book: "A Teenager in the Oval Office' (Josiah);
"The Snare of Success" (Uzziah); "The Man with a Mighty Mouth' (Apollos); and "What a Difference a Day Makes" (Jehoshaphat). The book is chock-full of illustrations that appeal to teens. For example, the author begins the book by referring to football phenomenon William "The Refrigerator" Perry. Later he suggests that the day after Jesus raised Jairus's daughter from the dead, the Capernaum Chronicle probably contained an ad saying, "For sale: one tomb. Never used." Student activity books and a leader's guide with visual aids are also available. The book will provide creative and helpful ideas to anyone working with young people. (Victor Books, 1987, 141 pp., \$4.50)

Neal D. Williams

Charity Churchmouse/On the Front
Line, written and produced
by Ernie and Debby Kerner
Rettino. Another actionpacked "Kid's Praise"
production to encourage
your child to stand strong in
serving God. Charity
Churchmouse falls prey to
Risky Rat's plan as his assistant, Minerva Mosquito,

subtly persuades her to betray the Churchmouse Choir by becoming power hungry. Eventually Charity



uncovers the scheme and comes to her senses.

Together with her friends she puts on her spiritual armor and prepares for warfare. An entertaining album with peppy little songs and a great lesson to teach your child to stand firm "On the Front Line." (Maranatha! Music, 1987, \$9.98 tape or album, \$4.50 choirbook)

Cindy B. Gunter

There's an Angel in My Locker by Mary Lou Carney. Andy is entering his first year of middle school, and he is very nervous! A miniature guardian angel, complete with sparkling teeth of gold and a laugh that sounds like a wind chime, flutters into Andy's life. This wise angel, Herbie, is full of sensible advice.

The 25 chapters of this devotional book for junior high-schoolers are devoted to some of the major problems of growing up. Topics such as conflicts with parents, drugs, boredom, death, love, and troubles at school are hashed out by Andy and Herbie. Each instance always points to a heavenly Father who makes the difference in the everyday life of a middle-schooler. (Zondervan, 1986, 117 pp., \$4.95)

Tina Barringer



DON'T BET ON IT by Tom Watson, Jr.

Tom Watson, Jr., presents a thoughtprovoking and shocking analysis of professional gambling in American society in *Don't Bet on It*. Watson, a Presbyterian minister and a marriage counselor, draws heavily from his own experiences as he endeavors to warn Christians of the dangers of legalized and professional gambling. In fact, he converted this reviewer from seeing gambling as a victimless, minor vice to actively opposing it as a major social evil.

In a relatively short volume Watson discusses most of the various forms that professional gambling takes in this country. He covers state lotteries, pari-mutuel betting, casinos, and professional sports betting. While explaining the terms and methods to the uninitiated, Watson also educates the reader on other aspects of gambling. First he shows that in any form the odds are stacked in favor of the dealer. In other words, all gamblers lose more than they win.

Then Watson discusses some of the reasons why he believes that gambling is a major social evil. First, it tempts some men to become compulsive gamblers. The compulsive gambler represents another form of addiction and moral enslavement. He will sacrifice family, career, and good name to get money for just one more bet. This already represents a major problem in American society-from housewives hooked on Bingo to professional men hooked on horses and cards. The compulsive gambler's world becomes a moral swamp of lies and thefts. Second, professional gambling attracts organized crime, from loan sharks to labor racketeers to drug dealers. Third, it provides unlimited and ideal opportunities for laundering

illegal money. Any sudden increase of income, from drug sales to bribes, can be passed off to the IRS and the law as gambling winnings. To reinforce his charges about organized crime and money laundering, Watson quotes extensively from the Abrams report. This is a study prepared by the New York attorney general's office on the effects of the introduction of legalized professional gambling in Atlantic City, New Jersey.

On the matter of legalized state lotteries, Watson raises several specific objections. First, state lotteries do not attract, by themselves, the quantity of money their backers promise or the state expects to gain. Hence the state government must conduct a hard-sell advertising campaign to increase participation. This means tax dollars are used to encourage citizens to gamble, and perhaps become compulsive gamblers. Second, Watson raises the issue of respect for law. Why are certain forms of gambling encouraged while all other forms remain illegal? Watson speculates that such questions will further undermine the respect for law and government among our idealistic and disillusioned youth. Watson also persuasively argues that most so-called safeguards enacted to prevent abuses of legalized state gambling are mere facades and window dressing. Finally, state lotteries undermine the work ethic upon which this

society is based.

Watson directs a significant amount of his study specifically to Christians. He is shocked by public opinion research which indicates that even among Conservative Evangelicals at least one in three participates in some form of professional gambling, and sees nothing immoral in his actions. While the Bible does not specifically condemn gambling, Watson believes it flies in the face of some of the basic scriptural principles. These include the principles of being good stewards, of not loving money, of not doing things that would cause others to stumble or fall. He believes Christians should set an example, should work toward achieving clean moral communities, and should uphold the work ethic. Legalized professional gambling is the antithesis of all of these. Watson concludes by asking whether one could picture Jesus shooting craps, buying a lotto ticket, or placing a bet on next week's game.

In conclusion, one hopes that all voters, Christian and non-Christian, in states where the lottery issue will be on the ballot could read this book before they vote. It is concise and well-written. The major points are summarized at the end of each chapter. Democracy demands informed voters, and in this case, if you know the truth, the truth shall keep us free. (Regal Books, 1987, 249 pp., \$7.95) Homer H. Blass

An excerpt from DON'T BET ON IT

When the character or the future of a nation is at stake, it behooves its citizens to weigh carefully the broader issues involved, however strong their personal passions may be, and to consider all the consequences before making a decision of such magnitude. Factors other than raw dollar figures must be dealt with. The disturbing questions demanding answers begin with this: Are a few more dollars in the state treasury a satisfactory

trade-off for the aggressive encouragement of a notorious human weakness, the undermining of the work ethic, the compromise of our faith and the lowering of personal values that such a reckless strategy will encourage? Is the revenue anticipated from legalized gambling really worth the fantasy it stimulates and the human misery and instability it generates? Is there not a logical basis for the fear that the "big bucks" available to gambling entrepreneurs offer an open invitation to even more fraud and corruption in our already troubled land?

BOOKNOTES

LIVING ABOVE THE LEVEL OF MEDIOCRITY by Charles R. Swindoll

What do O.J. Simpson, Caleb and Joshua, and 56 courageous men who signed the Declaration of Independence have in common? They challenge us to live above the average, to soar to new heights, and to make an impact on society.

Swindoll believes living above mediocrity begins with a clear mind. If Satan can affect our thinking, he has our whole body. Swindoll encourages us to focus on a vision and allow Jesus Christ to rule in our lives. This requires a great deal of commitment that will ultimately express itself in extravagant love. He reminds us of Mary, who broke her alabaster vase for Christ.

We cannot rise to new heights without fighting some battles—the battle over greed, the battle over traditionalism, the battle over the blahs of indifference, and the battle over joylessness.

Even those who do live above mediocrity have to pay the price. They have to stand tall when the crowd sways against them. They have to stand firm when discouraged. And they have to stand strong when tempted.

Don't be misled into thinking there is a "get-above-average-quick scheme." It's a lifelong process. But you can get started now. (Word Books, 1987, 283 pp., \$15.95) Martha Harper

THE HEALTH AND WEALTH GOSPEL: WHAT'S GOING ON TODAY IN A MOVEMENT THAT HAS SHAPED THE FAITH OF MILLIONS by Bruce Barron

Barron is admirably balanced in his approach to every face of the health and wealth gospel and to its most outstanding proponents. One chapter bares the roots of this movement, exposing the parts played by A.J. Gordon and A.B. Simpson—although the movement has developed far beyond their more cautious positions. The author very fairly lets the principles speak for themselves. Divine healing, positive confession, and other elements are fully presented in this well-edited volume. Both the Scripture Index and the General Index, though small, are valuable to the lay reader or Sunday-

school teacher. Strangely, perhaps, no mention is made of Jim Bakker or W.V. Grant. (InterVarsity Press, 1987, 204 pp., \$6.95) Donald R. Rickards

WORLDLY SAINTS: THE PURITANS AS THEY REALLY WERE by Leland Ryken

If you plan on reading Milton, Winthrop, and so on, Worldly Saints provides the historical context for understanding Puritan practice. Ryken writes as one who teaches English—easy story fashion, short selections with clearly identified changes in ideas, and a style attractive to the lay reader. All this lends itself to a highly readable work for the person wishing to understand the literature and thinking of the Puritan era. Through the use of topics, the author incorporates a different perspective of Puritan life than has normally been communicated in survey of literature courses.

The primary weakness of the work is the overuse of secondary sources; that is, the acceptance of the interpretation and accurate reporting of primary works by others. However, one desiring to do additional scholarly work does have



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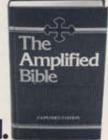
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adequate references from which to begin. Worldly Saints: The Puritans as They Really Were is a refreshing, positive approach to Puritan ideals, is well-written, and gives new insight into the Puritan dissent from seventeenth-century Catholic tradition. Educators, historians, and theologians will find this work of interest. (Zondervan/Academie Books, 1986, 281 pp., \$14.95) John Donaldson

THE GEORGE MULLER TREASURY by Roger Steer

Probably more than any other individual, George Muller epitomized the life of faith. During 70 plus years of active ministry Muller depended totally upon the Lord, finding Him to always be sufficient. In numerous volumes, Muller chronicled the events of his life, and how God worked in and through him. He also expounded a variety of biblical topics.

Steer has selected portions of Muller's writings that span his entire lifetime. Without added embellishment, Steer allows the reader to capture the essence of the heart and life of Muller. This insight is enriching, challenging, and refreshing.

Although he died before the beginning of this century, Muller wrote about a Person who never changes, and his thoughts are timeless. (Crossway Books, 1987, 192 pp., \$7.95) Howard Erickson

THE HABIT OF HAPPINESS by Leslie Parrott

Leslie Parrott, president of Olivet Nazarene University, delightfully presents some basic concepts in his new book. He suggests ways that people can improve their self-image and attitudes, and through these better attitudes, achieve a happier marriage.

Parrott's ideas for self-improvement can be summarized as, "If life gives you a lemon, make lemonade." He uses extensive personal examples and biblical injunctions to illustrate how one can overcome several types of poor attitudes. These include the sins of resentment, self-pity, and general negativism. Renewing one's mind with the help of Christ, confession of sin, and making restitution are especially important in overcoming wrong attitudes.

Parrott feels that two happy, welladjusted people tend to have a happy relationship. One maladjusted partner can prevent a happy marriage. Again he stresses the need for personal responsibility for each partner. Instead of complaining about the other's faults, each one should work to improve himself. The model he suggests for improvement is Christ's teachings as set forth in the Beatitudes. (Word Books, 1987, 185 pp., \$10.95) **Homer H. Blass**

MAKING SUNDAY SPECIAL by Karen Burton Mains

Karen Burton Mains, minister's wife and religious radio personality, has written an interesting book. As a minister's daughter and a pastor's wife, she has experienced the weekly frustration of getting a normal American family ready for church on Sunday morning. She feels that the meaning of Sunday often gets lost in the hustle and impatience of preparing the family for church and preparing the special noon meal for family and guests.

When Mains and her family visited Israel, she observed a typical Jewish Sabbath preparation which inspired her new book. She applies these principles and practices to an American Christian family, providing a way of restoring the Sabbath into a day of rest and contemplation of God. Specifically she suggests making extensive preparations for both church and dinner on Friday and Saturday. Mains also feels that the activities and conversations of Sunday should be consciously structured around religious themes. In this way, Sunday becomes an educational tool to promote and strengthen the religious values of the Christian family. Readers, especially young parents, will find many thought-provoking and useful ideas in this volume. (Word Books, 1987, 191 pp., \$12.95 hardcover, \$8.95 paperback) HHB

QUEST FOR RENEWAL by Walter C. Kaiser, Jr.

The call for revival is a fundamental cry heard across America today. Walter Kaiser addresses that topic through examining Scripture, using 10 great Old Testament revivals as a basis. Focusing on 2 Chronicles 7:14, he reminds us of the four conditions for revival: humble yourselves, seek God's face, pray, and turn from your wicked way.

Because an emphasis is placed on revival as something that happens to the believer, *Quest for Renewal* is challenging reading for every Christian as we seek God's face in delivering our nation from the sins of abortion, child abuse, homosexuality, and pornography. "The effectual, fervent prayer of a righteous man availeth much" (James 5:16). (Moody Press, 1986, 163 pp., \$6.95) Pauline Donaldson

The Pastor's Study



Movie actor, Richard Kiel, backstage with Mack Evans.

Variety is the spice of "The Pastor's Study"—a one-hour commentary on topics of interest to all Christians—where host Jerry Falwell and co-host Mack Evans interview people from all walks of life. Guests from various backgrounds have included gospel singer Hovie Lister, youth evangelist Jerry Johnston, and Colonel Jim Irwin, the only man known to quote Scripture on the moon.

Broadcast from Liberty
Mountain, the program
taps the vast resource
of speakers, musicians, and
Christian leaders who visit
the Liberty University
campus. Occasionally
guests are interviewed over
the telephone—sometimes
from as far away as
Brazil.

"The Pastor's Study" is aired live at 9:00 a.m. Monday through Friday and is rebroadcast the same day at 2:00 p.m., 6:00 p.m., 9:00 p.m., and at 1:00 a.m. the following morning. The show is syndicated on 60 stations. Check your local listing or write Liberty Broadcasting Network, Lynchburg, Virginia 24514 for more information.

Calendar

November

2—Dr. Falwell speaks at the Jerry Johnston Annual Conference on Evangelism, Kansas City, Missouri

4-8-LU New York Exposure Trip

6—Elizabeth Elliot, missionary to the Auca Indians, speaks at LU

9, 11—Freddie Gage speaks at LU

13—Charles Lyons, Armitage Baptist Church, Illinois, speaks at LU

-The U.S. Air Force Band Concert, LU

16—Crawford Lorritts, College Park, Georgia, speaks at LU

20-30-Thanksgiving Break

TRBC's Building Program

"Then I told them of the hand of my God which was good upon me.... And they said, Let us rise up and build. So they strengthened their hands for this good work" (Neh. 2:18).

The hand of the Lord has been upon Thomas Road Baptist Church for over 30 years. He has given the church phenomenal growth and capabilities since 1956 when 35 charter members held services in the vacant Donald Duck Bottling Company. Today crowded parking conditions necessitate running buses to other parking areas.

Families frequently wait nearly half an hour in bumper-to-bumper traffic to get out of the parking lots. Nurseries are so crowded that infants are often turned away.

Recognizing the need to rise up and build, the church plans a 10,000-seat sanctuary with enlarged Sunday school rooms, nursery facilities within easy access of the sanctuary, a bride's room, more office facilities, more and better rest rooms, and most of all, space to continue meeting the variety of needs and



demands placed on a growing ministry. The financial goal of \$21 million over the next three years is the first step toward meeting the spiritual goal of ministering more effectively to the community and the world.

The fund-raising campaign involves only the local church members. Prayer and visitation teams have been calling on every home to encourage prayer for Dr. Falwell, faithfulness in attendance, and 100 percent participation in the Rise Up and Build Campaign. Each member is asked not to give equal gifts but to make an equal sacrifice. Ministry friends across the nation are asked only to remember the efforts in prayer.

Singing unto the Lord



Who is that little lady singing her heart out in the soprano section of the "Old-Time Gospel Hour" choir? She's Myrtle McPhail and she has been singing there for 16 years.

In 1971 Mrs. McPhail and her husband moved to Virginia to work for Hope Aglow Prison Ministry. Her husband went to be with the Lord in 1974, but Myrtle, a spry 80-year-old, continues to work as secretary for that ministry.

The daughter of a Salvation Army minister, Myrtle came to know Jesus Christ as her personal Saviour as a young lady. "I always wanted to be a missionary," she said. She and her husband served as missionaries in Japan for 11 years with New Tribes Mission before returning to the states.

When asked about her hobbies, she said, "I love music. I think my choir director, Dave Randlett, is tops. I love college folks. I feel the spirit of the Lord at Thomas Road Baptist Church. If there's a blessing [through her singing], I give all the glory to the Lord." She also enjoys baseball and basketball—especially the LU basketball games.

Her influence on her children is evident. One daughter and her family have served as missionaries to Brazil for 28 years and her son, Jonathan, works at Hope Aglow. Another daughter lives in California. Mrs. McPhail has 11 grand-children and 3 great-grandchildren.

The Living Christmas Tree

If you've ever wanted to come to Lynchburg to visit Liberty University, Thomas Road Baptist Church, and related ministries. December is the time. The annual spectacular Living Christmas Tree at Thomas Road Baptist Church highlights the holiday season. Over 300 people have been planning and preparing for this event since summer. This year's program, "Love Brought a Miracle," is the story of a poor family living in Virginia around 1887. A professional set-designing team from Baltimore, Maryland, will decorate the stage with authentic scenery.

Scheduled performances: Saturday, December 5, 2:00 p.m. and 7:00 p.m.; Sunday, December 6, 6:00 p.m.; Friday, December 11, 7:00 p.m.; Saturday, December 12, 2:00 p.m. and 7:00 p.m.; and Sunday, December 13, 2:00 p.m. and 6:00 p.m. Admission is \$3 per person.

For ticket information call (804) 239-9281 and ask for Don Norman's office. For travel and hotel arrangements contact University Travel at (804) 528-9079.



The LU Bookstore

A Showcase of Gifts

For visitors of Liberty University, the LU Bookstore offers a variety of gift items including t-shirts, paperweights, key chains, and coffee mugs. It also serves as an on-campus convenience store providing health and beauty aids, Christian music and soundtracks, and best-sellers by such authors as Charles Swindoll, John MacArthur, and Josh McDowell. Bill Dunbar, assistant manager, calls the bookstore, "the showcase of the Arthur DeMoss Building."

If you are unable to visit LU, but are interested in gifts bearing the LU emblem, please write Liberty University Bookstore, Box 20000, Lynchburg, Virginia 24506 for the fall catalog.

Senior Saints Travel to New England

Traveling, fellowshipping with friends, and shopping are just a few of the activities senior adults anticipate during the "golden years." This fall 72 senior adults from Thomas Road Baptist Church and surrounding local churches traveled to New England. Their tour hosts, Dr. and Mrs. Norm Hedding and Rev. and Mrs. Richard Booth, took them sight-seeing to Plymouth Rock, Cape Cod, and Boston.

Each morning they be-

gan the day with Bible study and prayer. They enjoyed singing together on the buses. On Sunday they visited the Plainville Baptist Church pastored by Tom Bonifield, an LU seminary graduate. On Wednesday night they attended Mt. Ephraim Baptist Church in New Jersey. In both churches the senior citizens had the opportunity to see how graduates from Liberty are applying their education in Christian ministry.

You can have an active senior saints ministry in your church. For more information on how to get started, contact Senior Saints Ministry, Lynchburg, Virginia 24514.

Pacific Garden Mission

Shining in Darkness



by James R. Adair

orty-six years ago a young man dressed as a derelict shuffled down State Street just south of Chicago's bustling Loop business and shopping district. He passed naughty burlesque houses, 30-cent-a-night hotels, smelly bars, and vulgar tattoo parlors. He studied the hopeless faces of wandering outcasts, drink and drug addicts, and painted streetwalkers. In the 600 block of South State, the young man entered a building that didn't seem to belong to this skid row district, known then as "Bum Boulevard." It was the Pacific Garden Mission, clean and inviting, with signs such as "Mother's Prayers Follow You" and "Everything Free."

The young man was at that time a faculty member of Northern Baptist Seminary in Chicago—Carl F.H. Henry. He had come to find out firsthand what skid row life was like and how a man of the street would be treated at the famous rescue mission. He was in the initial stages of researching his third book, A Doorway to Heaven, the story of the mission published in 1942 and written with the flair of a newspaper reporter.

In that day the Pacific Garden Mis-

The gospel comes first, then food, clothing, and a bed.

sion, oldest rescue mission west of New York City, was little more than a storefront operation, but nevertheless an effective outreach to skid row people. Today PGM, which has operated continuously since its founding in 1877, is a model ministry second to none, known around the world for its colorful history and long list of converts who went on to become effective soldiers of the Cross. Tens of thousands worldwide who tune in to PGM's unique gospel radio drama "Unshackled!" know the mission as the place where lives are transformed by Christ on "the street of forgotten men and women."

The month before Carl Henry's visit on skid row, the board of trustees of PGM appointed a new superintendent, Harry G. Saulnier, an electrician by trade and a man God would use mightily to turn up the wattage of the mission. Today, the Old Lighthouse, as many call it, operates with a full-time staff of 135 on an annual budget of \$2.25 million and occupies four buildings, one a renovated skid row flophouse. Though the neighborhood has been upgraded since the forties, with a commercial high school next door, PGM continues to jam in homeless people, currently estimated to be 25,000 in Chicago.

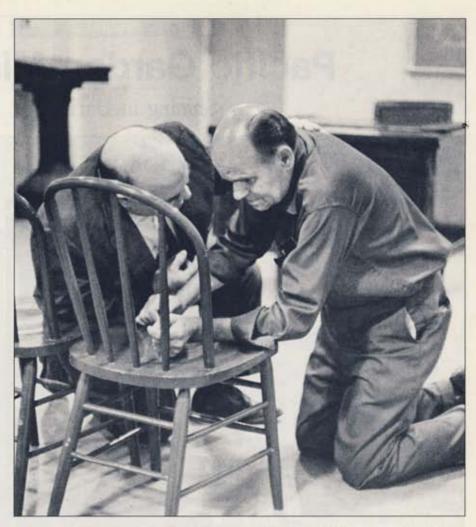
Former superintendent Harry G. Saulnier, who spent 46 years at the helm—longest of any of the superintendents who preceded him—often asked the staff to do everything possible to make all comers feel comfortable and welcome and to compassionately share the gospel of Jesus Christ with them.

"We would be nothing more than a social service ministry should we neglect to share Christ with men and women and put them on the road to heaven," Saulnier often said. "We put a real emphasis on meeting the material and physical needs of those who pass through our doors, but our number-one task is to get these people saved and out serving God."

A towering red neon sign summarizes the message of the mission: "Jesus Saves / Christ Died for Our Sins / Pacific Garden Mission." The sign beckons the needy as well as up-and-outers and servicemen, most of them from Great Lakes Naval Training Center north of Chicago. Street men find 215 beds in three dormitories. Women and children needing temporary quarters are housed in homelike quarters with comfort for 60. Military men have access to 50 beds, along with meals, plus snacks at all hours, a lounge, and a game room.

Soulwinning and providing a refuge for the homeless are around-the-clock tasks at PGM, even when most of Chicago is asleep. Whereas it originally ministered only to derelicts, PGM today reaches out to a variety of people. The Servicemen's Center, begun early in World War II, has never ceased to welcome military personnel, and the mission has ministered to women and children through a separate division since 1941. A second shelter for women and children, the Gospel League Home, was added as a branch ministry of PGM in 1983. The Mission Clinic opened in 1951, with volunteer doctors and nurses. Today volunteers still assist, but a staff doctor maintains a regular schedule as she treats skid row ills in well-equipped, antiseptic-clean facilities.

When the ministry was begun 110



years ago, Chicago was rebuilding following the Great Chicago Fire of 1871. Satan had a firm grip on thousands of men and women who wandered the streets—harlots, drunkards, gamblers, patrons of opium dens, and the homeless. In the rundown area of the 300 block of South Clark Street, virtually next door to notorious Hinky Dink's saloon, an aristocratic couple, George and Sarah Clarke, began what was then known as Colonel Clarke's Mission.

We would be nothing more than a social service ministry should we neglect to share Christ with men and women and put them on the road to heaven."

In 1880 Clarke moved the ministry into larger quarters at 100 East Van Buren, and here the mission got its unusual name. The building had been vacated by the Pacific Beer Garden. Along came Dwight L. Moody, who occasionally preached at the mission, and suggested to Colonel Clarke that he delete the word *Beer* and add the word *Mission:* thus, Pacific Garden Mission.

At the mission in 1886 a famous baseball player took the step that eventually caused him to quit swinging a bat and to start pounding pulpits in a much-blessed evangelistic career. Billy Sunday meant it with all his heart that evening when he turned to his buddies and said, "Boys, I bid the old life good-bye," and went on to enter the kingdom of God's Son.

The little rescue mission on Van Buren was also the spiritual birthplace of another famous evangelist. Mel Trotter was so wrecked by drink that he would have drowned himself in Lake Michigan had not Tom Mackay, an ex-drunkard and cardsharp converted to Christ a short time before, pulled him into the doorway to heaven. Trotter was soundly

converted. His thirst for alcohol was quenched by Christ, and he eventually went on to start 60 other rescue missions across the United States.

Sunday and Trotter head the list of colorful converts who in time left PGM to go into some type of gospel ministry. Others include: Walter "Happy Mac" MacDonald, Billy Driver, Robert "Mikado" Atchison, Royal L. Leeson, Jack Martin, Lou Skoda, Scotty Lawrence, and Art Petznick.

Colonel and Mother Clarke were succeeded by a line of memorable leaders, including round-faced, thickset Harry Monroe, who as a lad had been freed by a judge after passing counterfeit money. Harry came to Chicago from Detroit, was saved under Colonel Clarke, and years later, in 1882, became superintendent, serving for 20 years. He was not a great preacher, according to Carl Henry's book. He simply proclaimed Christ as Saviour, shook sinners over the fires of hell, and then took them to Calvary.

Mel Trotter, serving as the overseer of the mission, summoned Walter Grand Taylor to serve as superintendent. Pa and Ma Taylor, as they were known, served as keepers of the Old Lighthouse from 1918, through the Roaring Twenties, and on until 1936. Pa preached and Ma played the piano.

Mrs. Taylor wrote nearly 60 gospel songs, one of which was inspired by the testimony of a man in a mission meeting who boomed out to the audience that he had a record as black as midnight, but, he said, "Calvary covers it all!" Not long afterward Ma Taylor wrote a new song with that title.

Under Harry Saulnier, Pacific Garden Mission became a model operation, with its varied gospel ministries at 646 South State. Its outreach to the world through radio actually begins right in the auditorium of the mission. Each Saturday afternoon visitors may watch a taping session of "Unshackled!" Written and directed by talented Jack Odell, himself an indirect convert of the mission, "Unshackled!" dramatizes stories of people whose lives have been changed by Christ, most of them PGM converts. The broadcast is heard on more than 650 stations worldwide and is beamed in Arabic to Moslems in the Middle East.

Mary Irwin, wife of astronaut Jim Irwin, tells of finding Christ through "Unshackled!" in her book *The Moon Is Not Enough*. "Unshackled!" stories became the most important appointment in her life as she awaited Apollo 15, Jim's moon

flight. Amid the tension, their marriage hung by a thread. Finally, one day as she thought of the life-changing message of the PGM broadcast, she cried out to God for salvation.

At the mission itself, in gospel services and in one-on-one conversations, people come to Christ, and many others who have drifted from Him are restored to fellowship. As in most rescue missions, the gospel comes first, then food, clothing, and a bed. Chicagoland churches send gospel teams to conduct evening services at PGM, and team members have the joy of joining staff counselors in dealing with those who respond to the gospel invitation. Counselors are asked always to deal with a counselee over an open Bible, taking him directly to the Scriptures.

After the prayer room experience, counselees are questioned by a staffmember, who provides a gospel portion and encourages daily Bible study, prayer, and witness to others. The mission often becomes home to new-born Christians, making them members of the work crew, so they can attend Bible classes and gospel services as they grow in their faith. Converts continue to be led into Christian work as they become well-grounded in Christ.

In March 1986 David Saulnier was named superintendent of PGM, succeeding his father after serving as his assistant for several years. David, vice president of an office-cleaning firm in Chicago, began accompanying his father to the mission in the early forties and worked full time there for about two years while a teenager.

David plans to make more efficient use of space in order to serve more people, especially feeling the need to provide sleeping quarters for women in military service "who are visiting our Servicemen's Center in larger numbers," he comments. The new superintendent is also pushing expansion of the "Unshackled!" broadcast.

Harry Saulnier, though no longer able at 85 to come to the mission to do the part-time duties he had intended to carry out following retirement, continues to perform the most important work at home for PGM. His arthritic knees bend often and long before God, as he follows his own admonition, "Don't ever forget: the most important thing you can ever do for the Pacific Garden Mission is PRAY!"

■ James R. Adair is executive editor of Victor Books, a division of Scripture Press Publications, Inc., in Wheaton, Illinois.

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NRB Approves Ethics Panel

(RNS)—The executive committee of National Religious Broadcasters, an organization criticized during the past year in the wake of the televangelist scandals, has formally approved the creation of an ethics commission. The new panel will be known as the Ethics and Financial Integrity Commission.

Ben Armstrong, executive director of the 1,300-member organization of Christian broadcasters, told RNS the ethics commission was approved by a 46-7 vote of the organization's 88-member board. He said the mail ballots were tallied at a meeting of the NRB executive committee in Oklahoma City and that the final two votes only came in on the last day.

A spokesman for the beleaguered PTL ministry called the proposed standards a positive development and confirmed that the ministry had taken steps to clear up its financial picture.

Armstrong said the two-day meeting involved open hearings on proposed standards for the ethics commission and featured testimony by Jimmy Swaggart and representatives of Jerry Falwell and Billy Graham. He said Swaggart and Falwell were among the board members who urged that the standards be made mandatory for all NRB members—not just the ones who choose to abide by them, as had been previously proposed.

"We are not putting this together in response to the problems at PTL or anywhere else," said Falwell spokesman Mark DeMoss, who represented the Fundamentalist minister at the Oklahoma City meeting. He told RNS that formation of the ethics committee "just happens to coincide with these problems. A committee has been hard at work on this for the past year."

Reagan Meets with Church Critics in Frank Session on Nicaragua

WASHINGTON (RNS)—In a rare face-to-face meeting with church critics of U.S. policies in Central America, President Reagan heard a group of Presbyterian leaders dispute claims by the administration that there is religious persecution in Nicaragua.

The President, in turn, told the eight members of the delegation that they were being deceived by the propaganda of Nicaragua's leftist Sandinista government, according to the church leaders who took part in the private meeting.

The President, along with Vice President Bush and other top administration officials, carried on what was described as a friendly but direct roundtable exchange with leaders of the Presbyterian

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Church (USA) for an hour in the West Room of the White House.

The meeting came two weeks after the President telephoned Donn Moomaw, pastor of the Bel Air (California) Presbyterian Church, to voice concern over a statement on Central America adopted in June by the General Assembly of the Presbyterian Church (USA). Reagan attended the church while in California and has kept in touch with Moomaw, who suggested the meeting.

Federal Funds Restored for Groups Urging Teens to Abstain from Sex

WASHINGTON (RNS)—Chief Justice William H. Rehnquist has reinstated federal funding of religious organizations under a 1981 law designed to encourage sexual abstinence among teenagers. Rehnquist blocked a federal judge's ruling last April that the Adolescent Family Life Act, and in particular the use of federal money by religious groups, violated the constitutional separation of church and state. U.S. District Court Judge Charles R. Richey said in his ruling that religious counseling agencies have used the funds to teach religious concepts.

Bank Organized on Christian Principles Is Business Success

(RNS)—The New Jersey businessmen who organized the Atlantic Stewardship Bank two years ago say the success of the venture shows that it is possible to combine Christian principles with sound financial practices. Based in Midland Park, New Jersey, the bank has a charter that provides for 10 percent of the profits to go to religious charities, Christian schools, and hospitals. The initial \$2 million capitalization soared to \$21.4 million with deposits exceeding \$18.5 million in the first 18 months, and the venture is still going strong.

Appeals Court Rules against Creche in Chicago City Hall

(RNS)—In a 2-1 decision, the U.S. Court of Appeals has ruled that a Nativity scene may not be displayed in the Chicago City Hall because it "brings together church and state in a manner that unmistakably suggests their alliance." The majority opinion, written by Judge Joel Flaum, overturned a ruling made last October by U.S. District Judge Frank McGarr, who described the United States as a "Christian nation" in upholding the creche display. Judge Flaum ruled that "the display at issue in this case advanced religion by sending a message to the people of Chicago that the city approved of Christianity."

SBC Agency Endorses Bork— Criticizes Nominee's Opponents



President Reagan announced the nomination of Judge Robert H. Bork to the U.S. Supreme Court.

(RNS)—The Southern Baptist Public Affairs Committee has issued a strong endorsement of President Reagan's nomination of Judge Robert H. Bork to serve on the U.S. Supreme Court—the first such endorsement ever made by an agency of the 14.6 million-member denomination.

By a 7-5 vote, the agency passed a resolution declaring that Judge Bork's nomination has been opposed by "other religious groups that are known to be on the far left end of the theological spectrum, and it is because of the actions of these groups that it is essential that members of the United States Senate know how the traditional mainstream American denominations feel about the Bork nomination."

The agency cited resolutions passed by Southern Baptist national conventions on such issues as homosexuality, pornography, and religion in textbooks and said Judge Bork's positions are "consistent" with the denomination's stands in these areas.

It strongly urged the Baptist Joint

Committee on Public Affairs, "which receives 91 percent of its subsidy from the Southern Baptist Convention cooperative funds, to issue a similar recommendation and to direct its staff to lobby on behalf of the Bork nomination."

But Stan Hastey, press officer of the Baptist Joint Committee, told Religious News Service it is "extremely unlikely" that his agency will "follow suit" in endorsing Judge Bork. Noting that the Washington-based agency has never taken any position on any federal judicial nominees, Hastey said, "We have no intention of opposing Judge Bork, either."

A Slave Labor Resort?

Siberia is best known for its slave labor camps in the Soviet Union.

But in the United States, some students may be taught that Siberia smacks more of a vacation resort than a death camp.

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Abortion Rate Declines, or Does It?

For the first time since 1969 the abortion rate has dropped, according to the Centers for Disease Control in Atlanta.

In 1983, the most recent year for available numbers, legal abortions declined 34,993 over the previous year, from 1,303,980 to 1,268,987.

No explanations are offered by CDC for the drop in the abortion rate, and its figures are disputed by the Alan Gutt-macher Institute (the research arm of Planned Parenthood) which showed 17 percent more abortions than the CDC.

One reason for the conflicting figures is that the CDC relies on state agencies for its figures while the Alan Guttmacher Institute gathers its numbers directly from abortion clinics and hospitals performing abortions.

The CDC also reported that teenagers had 27.1 percent of all abortions and that three-fourths of women getting abortions were unmarried.

Rare Setback: SBC Unable to Oust Agency Head

NASHVILLE, Tenn. (RNS)—In a rare setback, a Conservative faction failed in its attempt to fire the director of the Southern Baptist ethics agency, an action that some observers said would have ruptured the denomination.

N. Larry Baker, whose position on abortion as Christian Life Commission director was too liberal for many trustees, survived the strong opposition. When a motion to dismiss him failed September 15 by virtue of a 15-15 tie, trustee Rudy Yakym of South Bend, Indiana, a leader in the bid to oust Baker, said, "God had his hand on Larry Baker to come here all along."

After the tense six-hour meeting,

Yakym said, "I'm naive enough a Christian to believe that. As difficult as it is to understand, God's will has been accomplished."

Baker, 49, listened silently for hours as Conservatives and Moderates debated his fate and haggled over procedure. He said he was very relieved after "being on the high wire," and added, "Now that it's over, I'm going to work with every commissioner to move forward with the work of this agency and will continue to tackle abortion with an intensity unheard of before."

Failure to remove Baker nine months after trustees elected him 16-13 represented a rare setback for the Conservative movement in the nation's largest Protestant denomination. Conservatives have maintained a steady march toward control of denominational agencies in the last nine years.

Since Baker's election in January, Conservatives on his 31-member board have been vocal about their dissatisfaction with his stance on abortion, as well as his opposition to capital punishment and support for women's ordination. Enjoying a clear majority on the board this year, Conservatives had individually hinted, but never confirmed, that a motion to fire Baker would surface at the trustees' annual meeting here.

It emerged September 15 when Joe Atchison of Rogers, Arkansas, called for Baker's immediate dismissal and requested the commission to appoint an interim director.

"This is unfortunate, but the unfortunate action was taken in January," said Hal Lane of Eutawville, South Carolina, a Baker opponent who faulted the search committee for excluding Conservatives and producing a candidate who was unsympathetic to the Conservative majority.

"I do not feel responsible for it,"
Lane said of the controversy, "The
responsibility lies with the search committee that did not listen to us,"

"The attitude here is not Christian," responded Richard Elkins of Albuquerque, New Mexico, who was dismayed at the dismissal motion. "I find this action to be totally non-Baptist," he said. "It's a political test."

But Conservatives replied that they have nothing against Baker personally. Instead, they said, they take issue with his positions, which are not consistent with the Southern Baptist majority.

"I speak as a rookie, but I find Baker's views already stated here as at

best theologically imprecise, at worst theologically incorrect," said Ben Mitchell of Hixon, Tennessee, one of six new and reportedly Conservative trustees on the board.

Other Conservatives resented the labeling of their desire to remove Baker as "political" by Moderates. "I've never accused Moderates of playing politics, but when I speak my convictions I'm immediately branded a politician," said Fred Lackey of Athens, Alabama.

Others said trustees should realize that politics is an inevitable part of the process. "Our group met, and we caucused last night. We don't apologize for it." Atchison said.

USA Today Poll: People are Religious Because 'It Feels Good'

(RNS)-"Peace of mind" and "spiritual well-being" are the most important things that Americans find in their religious faith today, according to a survey taken by the Gordon S. Black Corporation for USA Today. Of the 849 adults questioned in the poll, 56 percent said they attend religious services at least several times a month. Of those, 45 percent said they go because it's "good for you," and 26 percent attend "for pleasure."

Former Southern Baptist President Plans Evangelism Center

(RNS)-Bailey Smith, former president of the Southern Baptist Convention, is planning to build an evangelism center in Atlanta. Smith, who was pastor of a large Oklahoma congregation before moving to Fort Worth, Texas, to become a full-time evangelist, opened offices in Atlanta November 1. Smith told the Christian Index, a Georgia Baptist newspaper, that Rehoboth Baptist Church in Atlanta made a "heavy commitment" to his evangelistic organization of \$40,000 per year indefinitely.

American Atheists Sue Over City Seals Bearing Religious Symbols

(RNS)-An atheist group has filed federal lawsuits in Chicago against the Illinois cities of Zion and Rolling Meadows because of Christian symbols on their municipal seals. The Rolling Meadows seal depicts a church with a cross in front of it, while the Zion emblem shows a cross and the motto "God Reigns." The lawsuits were filed by Robert I. Sherman, director of the Illinois chapter of American Atheists, and Jon Garth Murray, president of American Atheists.

Gambling continued from page 22

to Caesar the things due Caesar and to God the things due God means at least this: specifically religious objectives are the concern of the church, not the state.

But there are many moral reasons why citizens who are not Christians will join with Christians in opposing legalized gambling. A citizen does not have to be a Christian to have moral scruples against behavior that is regressive taxation, that preys upon the poor, that stimulates illegal gambling, that creates addicts, that puts the state in the "bookie" business. The reasons for the concern of non-Christians may differ from the motives accepted and followed by Christians. But they can agree on the goals and upon the importance of using their influence to shape public life.

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Falwell and Board Resign from PTL

t's been a difficult six months, but I have met some wonderful Christian people I would probably never have met, were it not for my involvement at PTL," said Dr. Jerry Falwell as he looked for the bright spot when he announced his resignation as chairman of the PTL board of directors.

The announcement followed federal bankruptcy judge Rufus Reynolds' decision to simultaneously float a second plan to reorganize the ministry, which is \$60 million in debt. The plan was submitted by certain creditors and contributors, and paves the way for Jim Bakker to return.

Falwell and the entire board of directors, as well as program cohosts Doug Oldham and Gary McSpadden, resigned.

"Before the judge handed down his ruling, we let him know that we were serious about rebuilding PTL as a Christian family theme park and world outreach center. Our reorganization proposal called for the facilities like the hotels and restaurants to be taxed like any for-profit organization. The ministry portions would not have been taxed. We had arranged for interim financing and had negotiated for a long-term loan.

"We also let him know that there were no circumstances under which we would be willing to work with past administrations, or with anyone connected with such improprieties as those that

have been alleged.

"We felt so positive about what we were doing in planning a new future for PTL. Partners' reservations to the theme park were up 400 percent. Fundraising through the difficult summer months had met every goal we set and then some.

"Evidently, he was not impressed by our hard labors nor willing to allow us to work out the details of our reorganizational proposal. Nor did he take seriously our objections to serving with anyone from the past."

Because Falwell is known for his tenacious personality when it comes to matters that are important to him, the resignation was a surprise to the public and a disappointment to Falwell himself.

"We used the football analogy in saying that we felt within inches of a victory, and a federal judge ruled imposing a severe penalty and changing the rules of the game in the process.

"I feel a tremendous responsibility to those people who supported PTL through those long summer months and stood by the work there despite what had transpired, and especially to the employees who gave of their time and talent in restoring a tainted work. Yet I could not in good conscience go on fighting as I had for the last six months with my hands virtually tied behind my back by the judge's rule.

"None of us wanted to be responsible for raising funds that may later be used for fraudulent purposes. And we certainly did not want to be a part of having the ministry's assets sold off to the highest bidder. We had no alternative but to resign."

Attempts to restore the troubled ministry to financial health have been tumultuous at best. Since Bakker's resignation on March 19, the entire affair has filled newspapers with sordid details of the tryst between Bakker and Miss Hahn, arrangements for hush money, and other allegations of financial improprieties.

The U.S. Justice Department, the Internal Revenue Service, and the Postal Service are continuing criminal investigations of the Bakker organization.

For his efforts to help save the financially troubled ministry, Falwell was criticized by some who believed that such places of pleasure should be destroyed, and by others who accused him of reaching across denominational lines to rebuild the outreach at Heritage USA.

"Leaders like John Rawlings, whose opinion and wisdom I value, joined my wife, Macel, whose council I usually heed, in advising me to get out.

"I truly thought I could be of help, or I would not have gone there in the first

could not
in good conscience
go on fighting
with my hands virtually
tied behind my back.

place. Obviously, the judge disagreed." .

In hopes that the ministry would not fall under secular management, the Falwell board, as its last administrative act before resigning, voted to reinstate the reversionary clause (removed in March by Jim Bakker's board) that would allow PTL and its various programs to fall back under the Assemblies of God organization, which would then become the caretaker. However, Judge Reynolds has appointed the examiner, who has been given broadened powers to run the organization.

"Hopefully the work there will not be in vain, and in a few months we can see a new direction at PTL, and the new leaders there will be godly men who can continue what I believe was a good idea."

Falwell quickly notes that the fallout from the PTL scandal has caused contributions to decline for ministries across the country. He says that while support for Liberty University, Thomas Road Baptist Church, and Liberty Godparent Ministry has increased, contributions to the ''Old-Time Gospel Hour'' television ministry specifically dropped by \$5.3 million during the past six months. ''If we had not had a sufficient amount of undesignated funds to cover the cost of production and buying airtime, we would be facing some very grave decisions here.

"However, by using these funds for television, we are robbing from our projected and necessary capital expenditures as well as from debt retirement. By doing this we place all the ministries in

jeopardy."

As for Falwell's plans, he intends to concentrate his efforts on the local church ministry, the television outreach, and Liberty University—all of which he helped to found. Among the new programs in Lynchburg that need his attention are plans for a new 11,000-seat sanctuary and the daily "Pastor's Study" television program.

As for any future involvement at PTL, "My prayer is that God will restore the PTL ministry to health, both spiritually and financially," says a somber Falwell. "If God sees fit to bring in a new leader who is not connected with the past, I will do whatever I can to ensure his success."

Deborah W. Huff

Post-Abortion Syndrome

A Growing Mental Health Problem

AS. Just another acronym? Unfortunately not. Post-abortion syndrome is a mental health problem discovered more and more frequently, generally from five to nine years after a woman has had an abortion.

Studies by researchers exploring the syndrome confirm what pro-life advocates have been saying for years: women who have had abortions may be susceptible to severe psychological trauma.

While the pro-life contention has been virtually ignored because of its base in a religious/moral framework, psychologists are finding the same conditions in purely clinical environments, isolated from the pro-life mindset.

Dr. Anne Speckhard, a psychologist with a northern Virginia private practice, has found common symptoms that vary in intensity from woman to woman. Outstanding among these is depression. The women may also have a preoccupation with pregnancy. Other symptoms include irrational fears, suicidal tendencies, and psychosomatic illnesses. Furthermore, victims of PAS may have a problem with drug and alcohol dependency.

PAS often results in broken relationships. For example, Dr. Vincent Rue, PAS pioneer and member of the Sir Thomas More Clinic in Los Angeles, found that 75 percent of unmarried couples broke off their relationship within 30 to 90 days after the abortion.

Speckhard, in her original study of 30 women suffering from high stress following an abortion, found that more than 60 percent experienced frequent crying, the inability to communicate, sexual inhibition, suicidal tendencies, and increased alcohol and drug use. Eighty to 100 percent suffered from feelings of grief, sadness, loss, depression, anger, guilt, and low self-worth.

Contrarily, pro-choice advocates contend that the outstanding reaction to an abortion is relief. A study of 1.2 million women of childbearing age in Denmark, cited in a January 22, 1987, issue of the Washington Times, showed that there was "no significant statistical difference between the number of women admitted

to psychiatric hospitals in the country three months after giving birth and those admitted three months after having had an abortion."

Psychologist Henry P. David, staff member of the Transnational Family Research Institute in Bethesda, Maryland, who took part in the study, contended in the same article that only a small number of women who have had abortions suffer from PAS.

Even pro-life advocates can agree with his three-month assessment. What they have found is that PAS doesn't become apparent until much later.

Olivia Gans, of American Victims of Abortions, summed it up. "It is quite a number of years after the abortion before a woman feels its effects. Relief is the initial reaction, but it is not a good indicator. The difficulty is that the women don't go back to the place where they had the abortion, so those people do not see the results."

Even so, the research on the topic is scant, and Speckhard is eager to see more conducted to shore up the statistics available. She suspects to find on a national and more extensive scale, confirmation of what has been discovered in the more limited regional studies.

She is undertaking a random sample study of 800 to 1,000 women across the nation to estimate the number of women in the general population affected by PAS. This will be helpful in either disproving

Women generally feel that although abortion is legal, it is not acceptable in other areas of the culture.

The result is that they feel their behavior was deviant.

or supporting the pro-choice contention that only one-tenth of one percent of women suffer from PAS.

That low projection does not bother Speckhard. "We just don't know," she said. "That's why more research is needed."

Regardless of how many women suffer from PAS the psychological results became apparent when groups such as WEBA (Women Exploited by Abortion) began to surface some six to seven years ago. In these peer-to-peer support counseling situations the effects of abortions on the lives of women were disclosed.

Two other such national peer organizations are Open Arms and Project Rachel. Regional efforts include Conquerors in Minnesota, Abortion Anonymous in New Jersey, and Victims of Choice in California.

Gans, who was originally involved in WEBA, felt a need for something more and helped initiate American Victims of Abortion, which helps those who have experienced abortions share their experiences in a more public manner.

"American Victims of Abortion is a broad-based educational effort," she explained, "It helps develop people who want to work with the media and Congress. We train them."

The result is that the speakers move from support-group sharing to higher visibility in which they teach others or influence legislation. The people involved are men and women whose lives have been touched by abortion.

That men are involved may come as a surprise to many people, but Dr. Arthur Shostak at Drexel University has studied the reaction of men to abortion for some time.

And the research is just beginning. Even though the studies have been regional in nature, both Speckhard and Gans expect that more national studies will bear out the consistent findings in the region-to-region research. These more extensive studies will add to the growing volume of knowledge.

"It [the research] provides a mental health perspective more than religious substance," Gans contended. "It gives a clinical reality to the problem."

Grants to study PAS are available from the U.S. Department of Health and Human Services, and Speckhard is hoping to raise at least some of her cost of \$100,000 through such a grant.

While researchers continue to discover more about PAS, a variety of help is becoming available to the women victims of abortion.

Healing Visions II, held in July, was the second convention designed to train scientists, doctors, counselors, and pastors in the area of post-abortion syndrome. Sponsored by the National Youth Pro-Life Coalition, the conference sessions explore two distinct philosophies of treatment: the therapeutic/analytic initiative (psychological well-being) and the spiritual/theological initiative (spiritual health) of the clients.

Which approach is right? All of them, Gans believes, depending on the individual women. The approach is often determined by the religious preferences of the women, the length of time from the abortion, and the age of the women.

Two criticisms of PAS counseling are that PAS is probably more likely in women with religious/moral training, and that the women may be led into the syndrome by over-zealous counselors.

"I have considered both the charges," Speckhard acknowledged. But she is satisfied that neither one is valid.

In the matter of religious background, she has found that women generally feel that although abortion is legal, it is not acceptable in other areas of the culture. The result is that the woman feels her behavior was deviant. Speckhard cited Mary Zimmerman's Passages through Abortion as support for her explanation.

"It was a physical experience that they can't deny," Speckhard explained. "They feel that something suffered and died in the experience."

The result is that women, regardless of their religious background, have had problems with PAS. In fact, Gans reported that although a person's background always influences the events they experience, 72 percent of the women in one study had no religious background; yet 96 percent of them thought the abortion was murder.

Concerning the charge of leading women in PAS, Speckhard does not believe that is possible. "It is true that if you weren't looking for post-abortion syndrome, you wouldn't find it because of the deep-seated cycle of denial and repression," she agreed. However, she added: "You could never create it in a clinical setting. If it wasn't a trauma for them, you couldn't push them into a trauma."

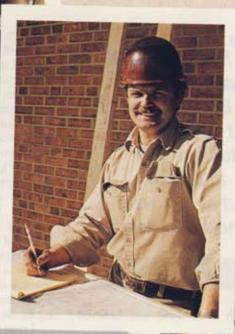
So PAS is the new kid on the block. Research is in its infancy, and many counselors are just learning to identify and cope with it.

In order to help those who are interested in learning more about PAS and counseling its victims, Speckhard will travel to present one-day training seminars. She has begun filming a five-part video training program, which should be ready before the end of the year.

For more information write to the Family System Research Center, 5053 S. 12th Street, Arlington, Virginia 22204.



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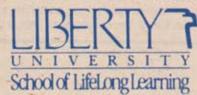




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Reflections



by Truman Dollar

raniff flight 544 to Detroit tipped slightly forward, telegraphing that we had begun our descent into Metro Airport. I was in a reflective mood, alternating between reading Craddock's new book on preaching and letting my mind wander about the future.

Yesterday, I was 50 years old. I had purposely planned a 10-day vacation to be away from home when I reached that milestone—no fanfare, no party—just some happy times with my family and some time alone. The family remained in Missouri while I returned early to Detroit to the tasks ahead and my pulpit.

The next four days I would be alone. I looked forward to it. My mind worked overtime as I reviewed the years. The world has changed dramatically during the half century of my life. America became the most powerful democracy on earth. Israel was reborn just as God promised. In my lifetime the average annual family income in the United States increased from \$1,893 to \$29,212. Our population doubled. I remember the day FDR died, the assassination of JFK, and the day I met Ronald Reagan. Technology exploded. Television, computers, and space travel all came about in that same 50 years.

As I view life at 50, I think my perspective is the thing that has changed most. When I turned 30 I wanted to build a large church. At 40 I wanted to learn how to preach. But at 50 I want to know God deeply. I am not sure if that is chronology or personal growth.

My values have certainly changed. Material possessions don't appeal to me. I don't really want anything—not an automobile, golf clubs, nothing. If I have learned anything, it is that things don't satisfy. I could have learned it at 20 if

When I turned 30
I wanted to build
a large church.
At 40 I wanted
to learn how
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But at 50 I want
to know God deeply.

I had both understood and believed Solomon.

I want the remaining years of my life to be significant. The reality of one's mortality is sobering. In the brief time I had alone, I reflected on some things I want to do and some things I want to learn. Since early childhood I have been a voracious reader, but that is not enough to make life rich. You must experience things, not just read about them. I thought seriously of the things I want to do.

I want to learn to sail. I have flown since my early thirties. It helped me absorb modern technology. I think sailing will help me touch the past. I want to learn it well—to feel comfortable in a good-sized rig. The silence, the wind, the spray will minister to my mind.

I have a compulsion to view life under Communism, especially in China where a fifth of the whole world lives. I want so very much to know personally the great revival that has occurred there in the last decade. I feel it would give more significance to my preaching and especially to the command to preach the gospel to every creature.

But above all other things, I want to see and experience revival in America. The second chapter of Joel 2 looms large in my life. Peter explained Pentecost as a "presence of God" like Joel talked about. Joel suggested there would be times when God would supernaturally and sovereignly move, and I yearn to be a part of it. My love of history gives passion to my desire.

The stories of Whitefield, the Wesleys, Jonathan Edwards, and David Brainerd burn in my soul. I read enviously of God's visitation in their generation. I pour over the same material written by a dozen authors. I know the obscure elements, pains, victories, and disappointments of their lives. But reading is not enough.

I read the story of Evan Roberts and the great Welsh revival of 1904, and I marvel at how a whole nation was moved. Whole workshops erupted with a desire for God.

The story of the great American prayer revival of 1857 and 1858 astounds me most. Beginning with six people in New York City, a lay-led revival of prayer swept thousands of New England communities. In my mind, I follow a map from city to city watching God respond to the pleading of His people. More than a million souls came to Christ.

I want to be present the next time God moves sovereignly among His people. I don't need to be a leader or an instigator. I just want to be present.

Some believe God may well let the church age end like it began, with a great revival. Oh, God, just let me be a part. I would die happy.

My life may be two-thirds gone, but there is enough time for revival. Lord, let it come. At 50, that is my burden.





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