Behind the Glitter

Ministries Reach for City Hearts
Are Christians Second-Class Citizens?

Let's face facts. Humanists now run the show. They control the top positions of the government, the economic system, public education, entertainment, and the media.

What is a humanist? Someone who thinks that man, and only man, can solve the problems that men face — and solve them without any reference to God or to the Bible. A humanist is someone who thinks it's safe to ignore God.

Legislating Immorality

For the last century, Bible-believing American Christians were told by humanists: "Keep your religion away from all areas of public and social policy. The Bible is only relevant to the inside of church buildings. The Bible doesn't require anything special from church schools, while abortionists kill 1.5 million unborn babies yearly, and get rich doing it.

Do they think God is blind? Do people think that the Bible is nothing more than a children's book? Haven't they read about the judgments of God in history?

There's only one way to stop the coming judgments on our civilization: Christians have to exercise leadership, in every area of life.

You Can't Lead if You Don't Know Where You're Going.

Are Christians ready to lead today? The answer is an unequivocal "NO," if we don't know where we are going. If Christians were to somehow have a majority in our governments (from city hall to Congress) but could only offer warmed-over, baptized humanism, we would lead our country to disaster and bring shame to the name of God. If you can't tell people where you're going, you have no right to lead. America today is waiting for a clear trumpet call.

God has given us principles by which to live. When we follow them, we receive the blessings of God, and when we violate or ignore them, we pay the price: failure and judgment.

If you live in a society which violates God's principles, you will participate in the consequences which befall that society: disease, crime, unemployment, inflation, war, runaway divorce rates, poverty, education, etc.

But there is hope and there are answers. The church — that's you — has to know what the Biblical answers are: the Biblical Blueprints.

Whose Blueprints?

A blueprint tells you the structural requirements of a building. God gave us blueprints in His Bible. He requires men to use them in the building of society.

The humanists deny this, of course; they want to impose their blueprints on all of us, and have Christians pay for their buildings (taxes). At best they let us arrange our furniture and paint the rooms the color we like. The rest is up to them.

Had enough of their blueprints? There are alternatives.

God's alternatives produce safe neighborhoods for our families and schools. Crime will diminish. Divorce will be rare. Welfare will be responsible and compassionate. The threat of nuclear destruction will be reduced. Employment will be at an all time high. Taxes will be lower; budgets will be balanced; no inflation or boom-bust cycles.

During the next few years, a multi-volume book project called the Biblical Blueprints Series will be published. These books will be written by men who believe that Christ makes a difference in all areas of life, and that the difference should not only be visible in our private lives, but in society as well. Each book deals with a specific policy issue, in a simple, easy to read style; topics such as economics, government, the family, church and state, taxes, crime and punishment, abortion, welfare and poverty, and more.

Each book will give you the basic Biblical principles on each topic and the final three chapters show how to apply the principles, specifically. Every chapter is summarized so that the entire book can be reviewed in a few minutes.

If Christians don't set the political and social agenda, the humanists will lead us over the cliffs. You can make a difference, but you must know where you are going. These books will help you.

We know where the permanent answers are found which will save our nation in the Bible and only in the Bible. The authors are calling the whole Christian community to join in the most serious debate in the last 400 years.

And the humanists won't like it one bit!
The original McGuffey's Readers were different. They were Christian

Now they're available again after 125 years. You can get the full set here and SAVE $70

Rev. William McGuffey published his legendary Readers in the 1830s. Later editions, from 1857 on, were revised without his approval, and expunged most references to religion. They were still excellent texts, but no longer Christian texts. Now a Christian publisher, Mott Media, has reprinted the originals. We are offering them, with pride and admiration, for parents, godparents and grandparents who care enough to teach at home, or at least to help, the children they love.

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**How the Club Works**

Every 4 weeks (13 times a year) you get a free copy of the Club Bulletin, which offers you the Featured Selection plus a good choice of Alternates — all of interest to conservatives. ★ If you want the Featured Selection, do nothing. It will come automatically. ★ If you don't want the Featured Selection, or you do want an Alternate, indicate your wishes on the handy card enclosed with your Bulletin and return it by the deadline date. ★ The majority of Club books will be offered at 20-50% discounts, plus a charge for shipping and handling. ★ As soon as you buy and pay for 4 books at regular Club prices, your membership may be ended at any time, either by you or by the Club. ★ If you ever receive a Featured Selection without having had 10 days to decide if you want it, you may return it at Club expense for full credit. ★ Good service. No computers! ★ The Club will offer regular Superbargains, mostly at 70-95% discounts plus shipping and handling. Superbargains do NOT count toward fulfilling your Club obligation, but do enable you to buy fine books at giveaway prices. ★ Only one membership per household.

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FJ — 43

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Lemuel S. Tucker is guiding a movement to reach out and lift up the urban community. "Building Bridges" tells why and how churches can help.

A comprehensive, two-year study by Dr. Judith Reisman reveals how pornographers are robbing our young of their innocence. The need for public action against this crime is urgent.
Finding trustworthy financial advice isn’t easy, and yet the Bible is filled with it. Larry Burkett’s new book, Using Your Money Wisely, examines today’s complex finances in the light of the Word of God.

From day-to-day money matters like the use of credit cards, lending and borrowing, and even investing and estate planning, Using Your Money Wisely has the answers. Look for this and other Larry Burkett favorites, Your Finances in Changing Times, The Financial Planning Workbook and How to Manage Your Money at your local bookstore. All from Moody Press, the publisher built on The Solid Rock.

Using Your Money Wisely, $7.95 at your local bookstores or call toll-free 1-800-621-7105. Postage and state taxes (IL, TN, FL) only additional.
Shimei’s Dust

Fundamentalists just don’t know when to keep their mouths shut. Our problem is what I call the “Samson Syndrome.” We think we can destroy all our enemies with a jawbone—but we forget what kind of jawbone Samson used! Then again, maybe the metaphor is not all that inappropriate. I remember one preacher who thought a lady paid him a compliment when she said the church service reminded her of perfume. He didn’t know she was referring to Windsong!

Imagine what might happen if Fundamentalist preachers learned how to muzzle their mandibles. Not only would our sermons be measurably shorter, but people might even listen when we speak. Our words, meted out with quality control, would articulate the oracles of God. In the counseling session we could actually find out what the problem is before prescribing the cure. Why, people might even be willing to pay their tithe to hear what we have to say! Then too, for most of us, learning to lace our lips a little sooner at mealtime wouldn’t hurt either. But maybe I should quit while I’m still ahead.

Shimei

Amen, Truman...

Truman Dollar’s “The Pulpit Makes the Difference” (December) was just plain GOOD! The “years of struggling and studying the discipline of preaching” plus the genuine desire to “do a better job” do in fact qualify his opinions. The sense of the article proves that.

I believe the reason many pastors fail to teach their people how to live the Christian life is twofold. First, many have lost touch with life in the factory, at the office, on the farm, and in the school. The “ivory tower” is comfortable, clean, and rat-free, yet void of many illustrations of practical Christian living. This may not be intentional, but it happens. Secondly, since they become comfortable, too many pastors are not willing to venture outside the “Amen” realm of truth in their preaching. They make application of biblical principles as far as they perceive that church tradition and culture will permit them to go, but when they meet toes that have never been stepped on (and need to be), they stop. The results in both cases are tragic as Truman Dollar stated—needs are not being met and lives are not being changed.

Tim Totten, Youth Pastor
Immanuel Baptist Church
Kenosha, Wisconsin

I just finished Truman Dollar’s December article, and I couldn’t dictate this letter fast enough! What an encouragement to this young pastor to read that article and find solace in the fact that I am not a Liberal because I don’t preach soulwinning every message! I am not a compromiser because I want to help divorced people serve a Lord they love! I am not a Bible-club groupy because I think it’s my responsibility to disciple the people the Lord has given me!

Again, I appreciate Dr. Dollar’s thoughts and his willingness to share them! God bless him.

Terry L. Chapman, Pastor
Parklea Baptist Church
Midland, Texas

Behold His Glory...

Thank you for “Behold His Glory” (December). Oftentimes today Jesus is conceived and considered an abstraction. We need to make Him real as He truly is.

David Grover
Dayton, Ohio
Thanks...

The tape, *Christmas at the Norman House*, arrived in time for Christmas. We have really enjoyed it.

Thanks.

Kenneth Robb, Pastor
Park Avenue Baptist Church
Binghamton, New York

Forbidden to speak of God...

Thank you for the timely article, "Teachers and Their Civil Rights" (December). As a teacher in the public schools for 21 years, this reader has witnessed the devaluation down to zero of anything Christian. On a daily basis one sees the rapid elevation of humanistic values in all areas of school life.

No outcry would have resulted if Linda Ellis would have been reading the Koran, spinning Buddhist prayer wheels, or telling dirty jokes in the teachers' room.

At my building it is forbidden to speak of God, but it is all right to curse His name. Ninety-nine percent of the students and staff say "Oh God" constantly. It has become a tidal wave.

As we approached Christmas 1986, gone was the Christmas Pageant of 30 years ago. It has been replaced with a "winter choral program." Half the selections are Hanukkah songs and the rest are "Frosty-the-Snowman" types.

Just when will the Humanist Manifesto I and II plaques be hanging in each classroom?

A public school teacher
New Jersey

Chock-full...

I just flipped through your January China issue. Beautifully done! It's chock-full of worthy topics and authors all the way through. I sensed a strong maturing of the product and rejoice with you at the quality product you are now producing.

God bless you in your ministry in print!

Harold L. Myra, President
Christianity Today, Inc.
Carol Stream, Illinois

Rich soil...

Referring to Dobson's article, "Fundamentalism at the Crossroads" (January), I should like to state that his warning to the Fundamentalists is indeed timely. Fundamentalism is not petrified Christian belief and practice. It is a rich soil out of which many useless and harmful weeds burst out. History teaches us that firm biblical doctrines and customs can be perverted by small, unnoticed step-by-step deviations. It is almost impossible to mark the point where the divergence originates.

Eternal vigilance is the way to avoid making the first, seemingly right—but wrong—step.

Two things that, in my opinion, would help the Fundamentalist movement to remain on the firm basis on which it stands are to seek and present a clear definition of inerrancy and to insist on the true translation of *baptizo*—immersion.

Bela Udvarnoki
The Hungarian Baptist Union of America
Murfreesboro, North Carolina

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MAIL TO: FUNDAMENTALIST JOURNAL
Subscriber Services, Lynchburg, VA 24514
"God Is Back." Funny words for a secular publication. The Washingtonian (December 1986) carried these words on its cover feature. Inside it continued.

"Washingtonians, especially the Baby Boom Generation, are turning to religion in increasing numbers. People are searching for more structure in their lives, for connections to their community, for counseling and a moral foundation for their children."

While I am glad that this magazine recognized the value churches have in people's lives, I've got news for them— "God never left!"

People are returning to those Judeo-Christian values that give life meaning. After decades of looking to man or the stars for answers, they have determined that God alone holds the truth.

Inner-city Ministries. As a young man growing up in the small town of Lynchburg, Virginia, surrounded by forest-covered mountains, city life held a fascination for me. The hustle and bustle of crowded streets, the door-to-door housing arrangements, the marketplace, bountiful job opportunities—all these beckoned millions from my area. People are returning to the Judeo-Christian values that give life meaning. After decades of looking to man or the stars for answers, they have determined that God alone holds the truth.

"God never left!"

I could say the church moved where the money went, but that would be an oversimplification. In many cases the church had been established or moved to suburbia to have plenty of room to grow.

In the wake of this movement a vacuum was created for ministering to city-dwellers. Special needs for these urbanites are the same from one large city to another. Drugs, broken families, crime, lack of employment opportunities, and poor housing top the list of plagues destroying the quality of life once pursued in these welcoming metropolitan areas.

John Perkins, Len Tucker, and Tom Mahairas are three pastors with unique ministries that are making a difference in urban life. In this issue we present their programs and their challenge to all of us to join them in reaching the inner city for Christ.
In the Attack on the Family

Termites Do More Damage than Woodpeckers

Many families are in deep trouble today, struggling with problems they never dreamed of facing. Live-in arrangements, trial-and-error marriages, and easy divorce all undermine the permanence of the family unit. The drug epidemic is infecting homes once thought to be immune to such things. Shocked and unsuspecting parents find themselves dealing with a daughter who is pregnant, not married, and dares to consider an abortion—or a son who announces that he is a homosexual. What is happening? Who is responsible?

In Titus chapter 1 Paul warns, “For there are many . . . who subvert whole houses, teaching things which they ought not.” Who is subverting these families? Public schools? Liberal churches? Television? Drug pushers? Porn kings? Of course the answer is, Yes, all these things attack the family. I call them woodpeckers. They are on the outside. You know they are out there—you can hear them. You can see them coming.

But more subtle than the woodpeckers are the termites attacking the family from within the home, the church, and the Christian school. In an environment where the family is not precious, how do you teach your children to appreciate family values and live by biblical principles? The most important thing is sound doctrine, taught and lived out by consistent leaders.

The deadliest termite is a poor spiritual leader, because he allows false teachers to subvert whole houses and ruin entire families. That is happening in our society today.

Somewhere in your life, and in the lives of your children, there has to be a role model of spiritual success. One can blame God for your misconduct. That is how you are to live.

“The husband of one wife.” I am glad for a God of forgiveness who reaches out to where we are, rather than where we ought to be. But His ideal, one man, one woman, one lifetime, has not changed.

Making a marriage work for 50 years is tough. It takes commitment. We need to have silver and golden wedding anniversaries in our congregations all the time, so all the kids around us can say, “That’s where I’m headed. There’s no other route.”

“Having faithful children”—not perfect—but obedient children who respect and love their parents. You have to start working on that real early and fill their cup with so much love that it automatically pours back on you.

Spiritual leaders are “stewards of God.” We are God’s managers. We manage His influence, His reputation, His character, His substance, His time, His talent. All that has been loaned to us, not given to us. We are stewards, managers.

“Not self-willed.” We all know people who constantly give of themselves and look for people they can help. A spiritual leader must not be self-willed.

“Not soon angry.” As a spiritual leader you cannot blow your stack at home or anywhere else. Our actions, reactions, and responses must reflect Christ. We all get hit from time to time, and the temptation is to come out swinging or with a sharp retort. But we are to be “not soon angry.” We need to look at those three words often and hard.

“Not given to wine.” Don’t call yourself a spiritual leader if you drink alcoholic beverages of any kind. Leave liquor alone. It has no place in your life as a child of God.

“No striker.” A spiritual leader does not ever use physical strength to hurt people. The only right we have to use physical force as Christians is to defend ourselves or our families. We have no right, ever, to use it offensively or aggressively. Never.

“Not given to filthy lucre.” You should not be serving God for money. Some people think everyone has a price. You and I must spend our lives proving that is not true.

“Lover of hospitality.” Kind to everybody. “Lover of good men.” Fellowships with the right kind of people.


“Holding fast the faithful word” of God. Building a Christian family is not easy. The families in my church need to be able to look at Jerry Falwell and say, “That’s the way I want to be.” They have a right to look at the men sitting on the platform with me and believe that we are going to hold the line, that this church stands for what’s right. They have a right to the confidence that we believe the family is important; therefore we try to live by the Word of God.

And our young people have the right to expect the same thing from you as a parent, or a teacher in their Christian school, or a deacon, an usher, a choir member, a nursery worker.

Spiritual leaders who know what the Bible teaches are responsible to live out its principles in real life every day, successfully, so that the generations coming up can say, “There’s my hero. He’s walking in the way. I’m following him, as he follows God.”
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Seven Characteristics of Legalism

by Edward Dobson

Religion cannot save! That is the theme of Romans chapter 2. Paul declares that salvation is by faith and not the works of the Old Testament Law. He answers the arguments of the self-righteous religious Jew who believed that God would accept him simply because he was a Jew (Rom. 2:17-29). Paul’s statements are not anti-Semitic. He was not condemning all Jews, only those who distorted the genuine nature of one’s relationship with God. What was true of the Jewish religion in Paul’s day is true of all religions today—they cannot save. In fact, Paul goes on to establish that religious systems lead only to a self-righteous, hypocritical legalism that destroys rather than redeems. Paul identifies the basic characteristics of a religious legalism that attempted to bring salvation. Interestingly, these characteristics apply to many Christians today who, after receiving their salvation by faith, attempt to codify the Christian life into a religious system of rules and regulations.

Excessive Worry over Labels. “Behold, thou art called a Jew, and restest in the law, and makest thy boast of God” (v. 17). The legalists were proud of their birth, their book, and their special covenant relationship with God. The Jews were so proud of their name that they considered all non-Jews to be “dogs.” Within the church today are those who exhibit great pride over their particular label—and they look down their self-righteous noses at any who do not wear the same label. The labels are many: Evangelical, Neo-Evangelical, Young-Evangelical, Moderate, Fundamentalist, Historic Fundamentalist, Pseudo-Fundamentalist, Baptist, Independent Baptist, Conservative Baptist, Presbyterian, and so forth. I wonder what happened to the word disciple or the word Christian? One sure sign of legalism is excessive worry and concern over labels.

Attention to the Smallest Details of the Law. “And knowest his will, and approvest the things that are more excellent, being instructed out of the law” (v. 18). Legalists used the Law of God to examine the minutest issues of life in order to pass judgment and determine what people could or could not do. They missed the real issues of the Law. This is also true in the church today. We often spend our time and resources arguing over the length of a person’s hair, the content of his music, or the style of his clothes, and we ignore the real issues of Christianity, such as loving God—which just happens to be the greatest commandment in the entire Bible.

Religious Super-Superiority. “And art confident that thou thyself art a guide of the blind, a light of them which are in darkness” (v. 19). Legalists believed they had the inside track on truth. They alone were the light to those in darkness. I see the same kind of people in the church today—self-proclaimed prophets with the inside track on Truth and a monopoly on all interpretations of that Truth. They see themselves as the only “true” and “faithful” defenders of dogma. They have written everyone else off as compromisers. Their spirit is not that of Christ. They have a superiority complex.

Hypocrisy. “Thou therefore which teachest another, teachest thou not thyself? Thou that preaches a man should not steal, doest thou steal?” (v. 21). Self-righteous legalism leads to hypocrisy. The religious legalists of Paul’s day were guilty of the same things they condemned in others. This is still true in the church today. While legalists point the finger at everyone else, they forget to examine themselves. This hypocrisy is destructive to the young people in our churches, who are the first to point it out, and too often they rebel and give up on the church.

An Emphasis on the External and Not the Internal. “‘For he is not a Jew, which is one outwardly; neither is circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly’” (vv. 28-29). Legalists emphasized the external elements of religion and often neglected the internal elements. They wore their religion on the outside where everyone could see it. Today’s church is no different. In some churches the majority of the sermons are devoted to the external elements of the Christian life, with little time devoted to the internal dimensions.

Concern with the Approval of Man. “‘Whose praise is not of men, but of God’” (v. 29). True religion is concerned with the approval of God. Legalism concerned itself with the approval of man. This produced a vain attitude that constantly sought the applause of others. When I read the literature of today’s legalists, they appear guilty of this same attitude.

Legalists Destroy the Testimony of Christ. “For the name of God is blasphemed among the Gentiles through you” (v. 24). The legalism of the self-righteous caused the outside world to laugh at their religion and their God. That is still happening today. Recently a minister declared that the candidacy of a woman for political office was the curse of God on that particular state. Such ludicrous statements are a disgrace to the cause of Christ and the result is that the world blasphemes the name of our God. Sometimes our carnal attitudes and actions are so loud that the world pays no attention to our message.

May God deliver us from legalism. The unsaved world needs the gospel we preach. We must not clutter the message with a load of unnecessary baggage. The world needs to see the love of Christ in our lives—not an arrogant, vengeful, judgmental, self-righteous, critical spirit.
Since Fidel Castro came to power in 1959, religious life in Cuba hasn't been the same. Yes, you can go to church. But you can't share your faith with others. Buying a Bible is practically impossible. So being a Christian is anything but easy.

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Exit the Feverish

by Larry L. Kiser

I took a trip the other day, to a small town like the one where I was reared. The people and places resembled images of the past for me. A volunteer fire department, a store owner who really knew his customers, Three churches, One bank. Maybe two gas stations, but the attendant actually checked the oil in my car. The trip was refreshing. I enjoyed it. I suppose it was a taste of nostalgia.

In reflecting on this experience, I naturally made some comparisons with the contemporary. Likening my upbringing to my children's upbringing raised some interesting yet unanswered questions in my mind. I mean, I started thinking about things I had previously credited exclusively to the Geritol generation. That's scary stuff for a 35-year-old guy! But the thoughts and questions confronting me were important. They demanded answers, either now or later. The price tag on some of the answers seems high, but I wonder if ignoring those questions puts me on some kind of long-range installment plan. You know, the kind of plan that seemed so affordable month-by-month, but in the end the total cost was astronomical!

I am not into turning the clock back to "the good ole days"! I like my LED alarm watch, solar-powered calculator, microwave oven, and air-conditioned car. I love the ice-maker, contact lenses, and the Walkman tape player I use when I jog. I'm grateful for all these things and a host of others too numerous to mention.

Although I reject reversing the clock, I question the value of stuffing our time with so many "good" things. In my childhood there were times for make-believe games and "Indian attacks" in the nearby woods. (By the way, they were always "woods." Only since I became a "city boy" have I called them "forests." ) I remember hours spent picking wildflowers, catching frogs in the nearby stream, and climbing trees. I repaired my own bike, or at least spent hours trying. Exploring the neighbor's barn held a host of exciting discoveries. But guess what? My son knows nothing of these experiences. And it's my fault, not his. He is a busy little "city boy," and I think he's missing some important things. He's missing some things only daddies with a slow pace can provide.

All those things aside, one of the most significant contrasts between my generation and my son's is the difference in church activities. As a child, I was involved in nearly everything my local church offered. But there was still time. Time for play, climbing trees, exploring the woods, and catching frogs. The church program was not as extensive as most church programs today. Christian school, church sports, private music lessons, Patch-the-Pirate Clubs, AWANA, school sports, visitation, music recitals, quiz teams, summer camp, and youth group outings have each laid claim to a small section of our lives and the lives of our children. Add to these weekly activities the occasional "special opportunities" like revival services, missionary conferences, special concerts, tournaments, Christian school, Easter programs, and parent-teacher fellowship meetings, and it's no wonder that the top priority relationships are given low priority time and energy. We find ourselves feverishly speeding down the Christian fast lane, with little time for
strolling or stopping along God's pathways.

I am not advocating that churches eliminate any of their programs, although that possibility needs careful examination. I am suggesting that parents and individuals carefully monitor their involvement. For some, more involvement and participation should be considered. The thrust of this message is not directed to these people. This message is for those of us who find ourselves too involved, overcommitted, and up to our eyeballs in Christian programs and activities. In our efforts to be pillars of dependability at church, we are methodically destroying our foundational family relationships. Maybe we need to "unjoin" some organizations, uninvolve ourselves in some activities, and reinstitute some productive family or leisure-related traditions. I know that's what I need.

Why do we involve ourselves in all these wonderful programs? Usually because everyone else is involved! After all, what would people say if the Christian school administrator's kid didn't participate in school sports or private music? What would people say if the pastor's son wasn't on the Bible quiz team? I am rapidly realizing that what people say now about my parenting is not as important as what God will say later. I wonder if taking my boy on a long-awaited fishing trip on a Saturday morning might not return more dividends in the long run than his chasing a soccer ball with 20 other boys who also need the quiet companionship of a father and a fishing pole. I wonder if climbing a tree or catching frogs might be better for an 8-year-old boy than perspiring over the ivory keys preparing "Chopsticks" for Tuesday afternoon's recital. I'm wondering about a lot of things... and maybe you have some wondering to do, too!

Maybe you are squeezing all this stuff in and still managing enough quiet, family-related leisure activities and interaction. If so, keep it up and may God bless you. Unfortunately, I'm not doing that well. Maybe you're not either. Maybe your kids are growing up too fast and too busy. Maybe your own parents are getting old too fast and you're too busy! Let's knock it off right now. Don't kid yourself. There never will be a convenient time. Try eliminating that program that promises to build character, instill values, and accomplish all those other supernatural results in your children. You might be surprised at how productive the Holy Spirit and a relaxed parent could be in producing those same results. Exit the feverish fast lane and make a few sensible stops on God's pathways. Life's trip will be simpler, safer, and saner.

- Larry L. Kiser is assistant pastor of Southside Baptist Church and administrator of Southside Christian School in Greenville, South Carolina. He holds an M.S. from Bob Jones University.
“Throwing money at a problem never solved anything,” says Lem Tucker. “In the end, success always boils down to character and the relationships between the people involved. You can cheat any program, but if there is equality and love between people you can never cheat on a relationship.”

Lem Tucker is a serious man who faces a monumental problem. From his office in Jackson, Mississippi, Tucker presides over the Voice of Calvary Ministries, an organization
that combines "Evangelical faith and social action." From the Voice of Calvary Fellowship Ministries, Tucker offers the predominantly black inner city of Jackson an evangelistic message and practical help to free people from the cycle of poverty.

"Right now we're involved in six programs," says Tucker. "Health care, housing, cooperative economic development, international training for missionaries, Christian social services, and youth leadership development. These programs are the response to the felt needs of our community."

In addition to the programs in Jackson, Voice of Calvary also operates a national network assisting other churches in their goals to develop their communities. First we want to teach people the basic principles of development. Through those, they can look at the felt needs of their particular area and move in that direction." Voice of Calvary staff members travel to other churches quite often. Tucker estimates that VOC staff visit between 20 and 40 cities per year.

What is a "felt need"? How does a ministry "develop a community" or "teach principles of development"? Why should we be concerned with such ideas? Most Fundamentalist churches have bus ministries to reach the inner city. Is that effort not sufficient? And hasn't our brief foray into urban ministry convinced us that black churches and white churches move in two separate worlds with two separate cultures? Shouldn't we let each group simply handle its own problems?

Tucker patiently explains why compassion should compel us to care for all members of the body of Christ. "We need to understand what Christ meant when he said that we should go to all nations. The word nations really refers to different groupings of unbelievers, foreigners to the love of God. How you reach out to the 'nations' in your city is as important as going overseas. We believe the ideal first involves living among the people of need. Christ did not send the number-one angel to earth. He came Himself. So we say the people of God should live among the people of need, not as liberators, but as equals."

Suburban churches cannot afford to ignore America's cities. A battle is raging, a battle for the soul of the city.

Evangelism is the central focus of VOC's Bible clubs for children.
If you throw a 40 percent black teenage unemployment rate on top of that, and a 20 percent unemployment rate on top of that, you're talking about a crucible of unrest for the future. Who's really dealing with those problems? The city is trying to make sure the symptoms don't show up, by eliminating crime and so forth. But our conviction is that if the church doesn't deal with the problem, there is going to be no hope for the soul of the city.

This concern has led VOC to implement its plan in cities throughout the nation. "We want to go from city to city, networking suburban churches and churches in the city, combining resources and skills to deal with some of these problems before they cause headlines in the next 10 years," Tucker summarizes.

"Unfortunately, we live in a society that has been segregated for generations—integration has been called the time between the first black family moving in and the last white family moving out. We have to deal with that, but a suburban church with a heart can build bridges and partnerships with a church in the city."

One program at Voice of Calvary combines youth groups from inner-city churches with youth groups from suburban churches. The young people establish friendships and learn from one another. One suburban white church put an inner-city black church on its missions budget.

In 1986 two churches from Waco, Texas, worked together in Jackson under the direction of the Voice of Calvary Ministries. Youth groups from the First United Methodist Church, a white suburban congregation, and the Mount Zion Methodist Church, an urban black church, traveled to Jackson and participated in a "work camp." They worked together in a depressed area, cleaning yards, repairing homes, and doing general handiwork. The young people from both groups have remained friends and often share in youth activities.

"Those are a few of the examples," explains Tucker. "But it's part of the long agenda of building careful bridges that will eventually bring results."

His concerns are serious, but Tucker did break out in a spontaneous laugh when asked what has brought him the greatest pleasure in the last year. "I had a pastor call me recently," he said, "who had a young woman come and offer him her child because she could not afford to feed him. That is how bad the economy is in some areas of Mississippi. So when we talk about winning people to Christ, we've also got to talk about changing the environmental circumstances that will prevent them from growing spiritually."

Tucker believes one of the great challenges of the future will be responding to the youth crisis of the cities. "The felt need of young people is recreation," he says. "So we've got to have a Christian recreational program to begin reaching kids where they are. That is what drug pushers are doing."

Relationships of love and equality will build Tucker's bridges and partnerships. "We have access to plenty of resources," says Tucker, "but we really need people of high caliber who will carry through the program."

The problem will not go away by itself, but with determined men like Lem Tucker, and the willingness of black and white churches, the cities of America can be transformed.

Lem Tucker teaches pastors, students, and other leaders how to meet the needs in their own communities.

"How you reach out to the 'nations' in your city is as important as going overseas."

February 1987
MY DEBT OF GRATITUDE

by John Perkins

I'm in debt. Better yet, I could say I have a debt to pay. The apostle Paul said in Romans 1:14, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." Now, of course, Paul is not talking about working for his salvation. He is talking about a debt of gratitude for the wonderful salvation that Christ wrought in his life on that Damascus road.

Being in debt is one thing; it's another thing to be ready to pay your debt. As Paul went through the world, he saw himself as paying that debt. I feel the same way, and I hope you feel a sense of debt of gratitude for your salvation, and that you have a willingness to pay that debt.

I was born in 1930 and grew up in poverty on a plantation in rural Mississippi. My mother died when I was just seven months old. My father was sort of a drunkard, and he gave the five of us away to his mother. She had reared 19 children of her own. I dropped out of school somewhere between the third and fifth grade, and I never went back.

Forty or 50 years ago 84 percent of the black population lived in rural America, and most lived below the Mason-Dixon line. But over the last 50 years, a great migration to northern cities has caused the massive urbanization of black families over a short period of time. You cannot talk about urban development without looking at the social impact of this quick migration upon a people.

So I grew up in that time of the great migration into the North. Many of the kids' parents, especially the mothers, would go north and get a domestic job. Her goal was to probably send for the husband and the children, but many times the kids would never go. They would live with their grandparents. But the kids would get a chance in the summer, sometimes, to go visit their mothers in the North.

When they came back they felt like they were better than the rest of us. They would taunt us, saying they had been north and we hadn't been anywhere. Well, we just began to lie and pretend that we had been somewhere. But when they asked us what it was like in Memphis or Chicago or some other city, we couldn't tell them, because we hadn't been there. So we came up with the idea that if you went away in the summer, you had to buy something in the town you went to, as proof to the kids back home that you went away.

When I was about 11 I began to understand what was going on around me. I began to understand the social, political, and economic environment of a black person in rural Mississippi. That summer, I had a chance to go away, and...
the pressure was on me to buy something to show to the kids back home.

In those days you could always get a job hauling hay, so I asked a white gentleman for a job hauling hay. I expected to make about $1.50 for that day's work. That was the going wage. I'd have been able to buy a knife, a wallet, a belt, or even a shirt to show to the kids that I had been away. I worked hard that day, but at evening, instead of $1.50 this white gentleman gave me 15 cents. Now when he gave me that 15 cents, I really didn't want to take it. I hadn't been what the professionals today would call sociologically or psychologically damaged. I thought I had worth, and I had dignity, and dignity is affirmed by what one can do. I had worth, and I expected it to be affirmed. I started not to take the 15 cents, but back in Mississippi when I came along it wouldn't have been nice for a black person to insult a white person. So I took the 15 cents.

I felt so dehumanized. I felt bad. I felt like I had compromised some high principles in my life. When I went home that night I began to do something that I now try to do every day. I asked myself what happened to me that day. How was this person able to exploit me? What did he have that I didn't have? I thought about that man. He had the mules; he had the wagon; he had the hay; he had the field. All I had were my needs and my wants. And I said, hey, I see. Our society is controlled by capital. The one who controls the capital controls the society. And I began to say, I've got to get me some mules, the wagon, the hay, and the field. I've got to get some control of my own labor. And more importantly, I've got to get my values, my needs, my wants, under my own control. You see, my needs and wants were controlled by my people back in the community. They were telling me that my

John Perkins has done a lot in 56 years. Born in the small Mississippi town of New Hebron, Perkins leads the rally for urban transformation. In 1962 he founded the Voice of Calvary Ministries, which now works throughout the nation to relocate Christians in communities of need, reconcile men to God and to each other, and redistribute goods, skills, technology, and educational resources. Perkins still holds regular workshops for the Voice of Calvary ministries. "I'm like a professor on their team," he says. "We do workshops with people from all over the country who come to Mississippi to see our model."

Perkins has authored four books, reared eight children, and preached before thousands of blacks and whites eager to know the Word of God. After retiring from the position of president of Voice of Calvary in 1982, Perkins and his wife, Vera Mae, moved to Pasadena, California, and settled in one of the worst neighborhoods in the area. The needs of his neighbors drew Perkins to them, and in 1984 he founded Pasadena's Harambee Christian Family Center. (Harambee is a Swahili cry meaning, "Let's get together and push.")

The center offers a school of business for children in grades 5 through 12, Bible clubs, boys and girls clubs, and tutoring for adults and children. Community business leaders meet monthly at Harambee, and during summer months the entire community enjoys wholesome entertainment courtesy of the center.

Perkins divides his time between the Harambee Center and the John Perkins Foundation for Reconciliation and Development, an organization that concentrates on worldwide urban development. "I'm trying to raise up leaders from the urban community—indigenous leadership—who will begin to take responsibility for the problems of the city. Then I'm trying to tie the urban people to suburban churches and institutions with the education and the economic power to make a difference."

Perkins is working with colleges, businessmen, and churches to help improve the quality of life in urban areas. "Of course we believe bringing people to Christ is the very beginning of that," he says, "but those people need skills, education, motivation, economic capability, and job opportunities." Perkins describes his program as "'wholistic.' He wants to improve the whole man—spirit, mind, and body.

"I think I have lived in the most exciting time for black people," says Perkins, smiling. "I've lived through the civil rights movement, and I'm one of the few blacks who participated as a Christian in the civil rights movement, and who today is participating in the reconstruction and the Christian development of cities. I think what I have learned through the civil rights movement has given me the sensitivity to pull these different people together. I've lived through the poverty. I've lived through the prosperity of the seventies. Now I'm living through a time when people are coming together to discuss how we can make life better. I think I'm living in the most crucial time in the history of America, the beginning of reconstruction after a great upheaval in our nation."
worth was in that which I could show them. They had already begun to make me materialistic.

So I began to understand some things. I understood economics. I understood my environment. I understood the racism of my community. And so I knew I could make it in life.

My grandmother gave away three of the kids, but she kept my oldest brother and me. He was old enough to plow on the plantation, and I was sick after my mother died, so she kept us and we grew up together. My brother served in World War II, and he was wounded a couple times in Germany. He came home, and when he was home for about six months he was killed in a racial incident. That's when my whole family left Mississippi and migrated to California. I never intended to come back to Mississippi to live again.

We were not a religious family. I did not see religion as an option for my life when I grew up. I saw that the way we were going to make it was to get the mules, the wagon, the hay, and the field.

In 1957 I was a little bit like the school dropout who had made good in California. I had served in the Korean War, returned home to marry Vera Mae, and had a good job. We had our big house in a nice community. But I had never been confronted with the gospel of Jesus Christ. The gospel was not relevant to my life. Then something happened that changed my whole outlook.

Spencer, our oldest son, was 4 years old. The ladies in our community had started what they called Good News Clubs for the kids. Spencer went to those clubs, and as I watched him I began to see that there was something beautiful developing in him. They also got him into a local Sunday school. That was part of their strategy. I didn't know that until later.

One Sunday morning Spencer said, "Daddy, why don't you go with me to Sunday school?" Those ladies got me to Sunday school, too! Through the ministry of that church I saw that I was a sinner. But God had loved me and had sent His Son, the Lord Jesus Christ, to die for me. That brought repentance in my heart, and I gave my life to Jesus Christ.

I had grown up without a mother or father. I had lived a life without the certainty of love. The Christian message, the gospel of Jesus Christ, is the certainty of God's love. "For God so loved the world, that he gave his only begotten Son." I responded to God's love.

I got involved in the prison ministry in California. When I went to prison camps I saw that there were too many young black boys in prison. That's when God began to burden me about going back to my home state. I left California in 1960 and went back to Mendenhall, Mississippi. That became a historic move, for in that little rural town I found my philosophy of ministry.

We lived across the tracks in the quarters, a little black ghetto—like the old slave quarters. There was no running water inside the house, no pavement on the street. All the houses were shacks. There was crime and violence down there. So many of the girls were pregnant by the time they were 13, 14, and 15 years old. So many of the boys were dropping out of school. Success, really, in my little town of Mendenhall, was to leave and go to Chicago or New York or anywhere, and get a job—and then come back with that car to show the people in my little ghetto how prosperous it was somewhere else. The old value system still prevailed.

No one was being developed to live in that town, to change that condition. There were three black churches there. Preachers would come out once a month and make some noise in the church, make the people shout, and then they would drive their Cadillacs back to Jackson or wherever they came from. They were not concerned about the quality of life for the people in that neighborhood. I began to ask the people, "Why don't we do something about this condition? Why don't we do something about the crime? Why don't we do something about the fact that kids don't have a playground? About all the girls getting pregnant?" And every time I talked to them, they would ask me what the white folks uptown thought about it.

Those black folks had been so oppressed that they loved their oppressor more than they loved themselves. The ministers were not doing anything to affirm their dignity or to motivate them to take real responsibility for their lives. The problem in the urban community is that education and success help people get out of the ghetto, but no one is...
Volunteers spend time each week working with children at the Harambee Christian Family Center.

trained to live in the ghetto and change it. Even when young men start churches, they move the church out of the ghetto as soon as they have enough members. There is no plan to affirm the dignity of the people and to develop the people in the ghetto. The best shot is urban renewal, or urban removal, of the ghetto.

One evening I said to my wife, “Honey, if we’re going to make a difference in this little town we have to stay here long enough to win people to Jesus Christ. We have to nurture them in their faith. We have to give them a love for God, a love for the community, and a love for themselves that is greater than consumerism and materialism. We have to help them off to college to get some skills and then come back to this community and live.’’

We stayed in Mendenhall for 12 years, and that happened. We left there and went to Jackson and started all over again in a six-block area. We stayed in that town for 10 years, and it happened there. Now we’ve been four years in Pasadena, and it’s beginning to happen there.

What principles did we use? I worked out something I call the three Rs of community development. The first R is relocation. If we are going to minister in the urban community we must live among the people. We must relocate. There’s always an option for commuting, but no commitment is going to take place until a collective group of people live among those people and make their needs their own. To me, relocation is incarnation. That was God’s way of doing it. He came Himself in the person of Jesus Christ, and He lived among us.

The second R is reconciliation, understanding what the gospel is about. The gospel has one purpose, to reconcile man to God and people to each other. If you don’t believe in reconciliation you don’t have a gospel to preach.

The last R is redistribution. I’m not talking about taking all the money from the rich and giving it to the poor. That’s too cheap of a shot. The poor need more than materialism. Many things are more important than money. If you give kids money before you give them motivation, incentives, education, love, and family you can destroy them.

Do you really want to reach the inner city? Relocate and live among the people. Understand that the gospel can reconcile black and white, Jew and Gentile. Help people get the skills they need to get off welfare and become a productive part of society, so they can do as Paul and work with their own hands and give to other people in need.

If we are going to minister in the urban community we must live among the people and make their needs our own.

John Perkins is founder of Voice of Calvary Ministries and the John Perkins Foundation for Reconciliation and Development.
by Angela Elwell Hunt

“N”owhere are urbanites more leery of rehab clinics than in New York City,” Pastor Tom Mahairas would say, “Amen” to that Newsweek statement as he begins the third year of operating a drug rehabilitation program based out of his Manhattan Bible Church. Mahairas has the determination. As he speaks of his goals, he punctuates the air with his fists, and his words ring out like a fighter’s blows. He is accustomed to encountering opposition in New York City, and the city is particularly resistant to drug rehab centers.

Crack, a cheap and deadly derivative of cocaine, is everywhere, but nowhere is it more prevalent than in the Washington Heights district of New York City, where Mahairas pastors the Manhattan Bible Church.

Mahairas, a former drug user himself, sees the sea of human misery around him not as a problem, but as an opportunity. “I believe that reaching modern-day America through the drug problem is the greatest opportunity given to the church today. If Christians really want to preach the gospel, I don’t know of a better platform than to solve the problem of the drug addict and to gain the respectability of the world. If I’m going to reach New York City, which is my goal, I have to evangelize and disciple. I have to meet the needs of all—the outwardly bad people and the inwardly bad people, the respectable people and the down-and-outers. “We can’t just tell somebody, ‘Be warmed and filled and I hope you make it.’ We can’t tell a drug addict we’ve just led to Christ, ‘Hey, see you around, and I hope you come to church on Sunday morning.’ We have to do something in a physical way, because he’s living in a situation he can’t control.” This concern for the physical needs of drug addicts led Mahairas and his church to establish Camp Transformation, a drug rehabilitation center.

Why would Mahairas want to run a drug rehabilitation center when well-financed public and private agencies find such centers difficult to operate? “When I read the story of the Good Samaritan, I see a command—not an option—to go and do the same thing. The Levite and the priest both rejected the opportunity to demonstrate the love of God. In those days the priest was really as responsible as the medical doctor to take care of the people. The Levite was the servant. He was supposed to go over and give help. But these people turned away. The Samaritan, who was not professing to be religious, stopped, confronted the problem, met the person’s need, and became personally involved. He bandaged the wounds, gave of his personal possessions, took the man to a hotel, paid the bill, put his name and reputation on the line, and said, ‘Whatever else this man needs, put it on my account.’ All this he did willingly and in secret. ‘Now, this is not happening today, but it is the most practical way of demonstrating our Christianity. I believe if we’re going to evangelize the world, first we have to meet people’s needs. To get a person’s heart, you have to get his ear. To get his ear, you’ve got to talk about something he’s interested in. What is he more interested in than his own needs?’ Society has tried to solve the problem, but in many cases the problems of addicts have merely been compounded. In New York City, Mahairas says, a six-month waiting list exists for public and private rehab centers. Addicts seldom wait for six months, and many die before they can get help.
The situation is no better in other areas of the country. Newsweek reports that Florida's Dade County barely has room for 1 addict out of every 10 who ask for help. Bethesda Manor in Miami turns away 25 drug abusers every day. At one clinic in the Los Angeles ghetto of Watts, 200 people are vying for 29 beds. In New York State 400 licensed programs vainly attempt to treat 43,000 addicts.

The programs of public and private rehab centers vary. Many use group therapy and counseling; others substitute prescription medicine for the addicts' drugs. Few programs offer much real help. Some California drug-treatment experts estimate recidivism at 90 percent.

Mahairas fervently believes that Christians can solve the nation's drug problem. His Camp Transformation is in Westpark, New York, a rural area where addicts are away from the pressures of city life. The 35-acre camp was given to the church by an orphanage, and over $40,000 worth of furniture was donated by a businessman. Now Mahairas faces the financial pressure of feeding and clothing the people who come to him for help. Although many rehab centers charge as much as $21,000 for a six-week stay, Mahairas estimates that he needs only $300 per month for each resident of Camp Transformation. "We would like to find sponsors who will take one kid for one year. This year we want to take 30 new kids into the program, and as our staff grows we'll take in more. We have the potential to take 125 to 130 kids."

Mahairas's current program, now in its third year, is designed to take a drug addict after detoxification. Mahairas admits his most desperate need now is for a detox center in Manhattan. Now most of his kids go through detoxification in area hospitals. But with a detox center in the city, Mahairas feels he could better "lead them to Christ, get them off drugs, and see if they really mean business before we send them to the program upstate." After detoxification, the addicts in Mahairas's program stay at Camp Transformation for one year. They are disciplined and taught the Word of God, earn their high school General Equivalency Diploma, and learn a trade such as carpentry or stained glass cutting.

Camp Transformation's residents are between 17 and 35 years old. Their day begins early with private devotional time, a shower, and breakfast. After breakfast, camp residents study the Bible and the teachers emphasize character development. The remainder of the morning is filled with work—either cutting wood to help heat the building, working in the wood shop, or designing stained glass.

After lunch the residents continue their work assignments or study for their high school G.E.D. Free time is allowed after supper, and residents talk, memorize Scripture, or read. Group devotions are held before bedtime.

The schedule is busy, but flexible. "Everything stops if someone has a spiritual need he wants to talk about," says Bob Ivins, assistant director at the camp. "We take the time to work out anything that is bothering him."

After a year of saturation discipleship, the residents are free to attend Bible college or to return to the city, but those who return are assigned to a church family, to nurture them and help them "reenter" the streets of New York.

Is every Christian responsible to help the drug problem? Yes, says Mahairas.

"We need to be examples. We should not be getting up in the morning and popping an amphetamine in our mouth and going to bed with a barbiturate. Christians need to rely upon the Lord instead of all the synthetic methods that have become such a way of life. Social drinking—that's drugs. And that's the biggest killer among kids today. Also cigarettes—that's a drug. If a junkie doesn't stop smoking cigarettes, he'll get right back into it."

"First, we must have a plan. My plan is now in stages, and I need good ideas on how to make it the best plan. We want to get kids off drugs, then saturate them with the Word of God, so they can transform their character and do what they need to do."

How can Christians help Tom Mahairas? "If people feel called of God to work in a situation like this, if they have gone through a similar problem, or if they are carpenters or teachers—they may wish to invest their lives in this ministry.

"Next, everybody can pray that this work will develop into one of the greatest platforms for getting the ear of America. I believe that through this program I will be able to train young men who will go into the high schools, into the cities throughout the world, and be effective in changing lives.

"Third, people can get involved in giving—as a sponsor or to help us get our center in the inner city. I have figured that a million dollars would buy and renovate a place, hire two staff men, and feed and clothe 50 men for a year. I think that it can be done—I've got the manpower, and except for the place in the city, I've got the facilities.

"People can think of 10 different ways to stop you and discourage you," Mahairas continues. "Very few people will get off their chairs, cross the street, and go to the guy who is half dead on drugs, pick him up, and do something about it. Yet God commands us to do that."

Who is Mahairas's opposition? Is it the city officials, landlords, businessmen, drug dealers, or bankers? "It is the apathetic Christian—the one who says, 'I'm too busy taking care of my own family. I don't have time to worry about those people.' That person doesn't realize that his attitude may cause his own kids to wind up there. Any pastor or person with a burden can help."

Elihu Chape had been at Camp Transformation one month when I spoke to him. He is 28 and said he had been...
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Free time is allowed after supper, and residents talk, memorize Scripture, or read.

"...under pressure, a drug abuser, and a crack smoker" before he heard of Camp Transformation.

While sitting in a restaurant Eliu overheard a man tell the restaurant owner that he no longer used cocaine. Intrigued, Eliu asked how he had kicked cocaine. "I met the Lord Jesus Christ as my Saviour," the man explained.

Eliu went to church that evening with the man and was saved within a week. He was about to flee New York in order to escape the pressures that had led him to drug abuse, but someone told him about Camp Transformation.

"Since I've been here I haven't had any urges," he explained. "My drug abuse destroyed my family. I had two children and a wife. My drug abuse destroyed my father and took my money. But now I'm praying that my family will be restored."

Chuck Brimmer is 34 and has spent two weeks at Camp Transformation. "I was shooting coke and heroin," he said simply when asked about his life prior to coming to camp. "I was just throwing my life away."

Chuck had been raised in a Christian atmosphere and attended Bible college, but wandered away from the Lord when

"We want to get kids off drugs, so they can transform their character and do what they need to do."

his wife left him. However, a friend told him about the Manhattan Bible Church, and soon Chuck was willing to try.

"Here I've not been under any pressure. I've been in places where they tried to cram Bible verses down your throat, but here I've been able to hear God speak to me. I've been able to forgive my past and forgive others."
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one of the yearly rituals for us on the southern Atlantic seaboard is called hurricane tracking. The storms have such a destructive potential that we need to prepare for their arrival. All property needs to be secured and shelter made available for the people. Once the storm hits, all we can do is ride it out and pray for minimal damage and loss of life.

The ability to prepare helps us face the storm with hope of survival. Without that preparation we would be at the complete mercy of the storm as its fury moved through our homes. Many would find living in this area a futile experience and would eventually abandon living here. A sense of powerlessness always produces futility and discouragement.

In the face of destruction or loss, this futility paves the way for a deep sense of guilt and self-deprecation. The sense of powerlessness in the presence of loss or pain produces shame and a sense of compliance with the evil.

Ask anyone who has experienced a personal violation of his property or body in a crime like burglary or rape. After the physical trauma has passed, in comes the emotional guilt. “I should have done something!” “Why didn’t I just...” “If only I had...”

Even if they had honestly exercised all their power and were still victimized, the degree of powerlessness is haunting and condemning.

This trauma is just as real for parents who, after raising their children the best way they know how, find their sons and daughters using and abusing drugs. The emotional roller coaster begins, and the sense of eventual futility and self-deprecation is not far behind. Many eventually abandon the relationship for their own emotional survival. Others succumb to a totally powerless role in the relationship and live under constant emotional blackmail. All power seems to rest in the controlling hand of the child.

Should the parent dare try to recover the proper parental role of authority, the child threatens him with exercising even more destructive behavior than just taking drugs. In guilt, condemnation, and fear the parent regresses, and the child moves on to a more expanded hatred for and rebellion against any form of authority in his life.

Guilt and condemnation then come from the outside as well as from inside the home. To minimize public scrutiny and criticism, the parents withdraw from other family members, friends, and even the church. Any input from outside to help correct the problem only proves to tighten the death grip around the parents’ necks. The child just pulls the noose more effectively.

All the parents can hope for is a SWAT team to arrive and negotiate for their release. But the parents do not want the children to be “shot” by the rescuers, nor do they want the hostage experience to continue. The only answer seems to be to stay prisoners and pray that the child will survive long enough to grow out of it.

As with the hurricane, the parent who is prepared and tracking the storm has the best chance of surviving its fury should the hurricane hit. The child is not a good child one day and a bad, drug addict the next. Many parents abandon preparedness even before they begin, holding the false belief that all children become rebellious teens. They expect it to come, do nothing to prevent it, and fall into the emotional blackmail and role reversal without any hope at all. Many actually encourage and invite the storm with their attitude.

Parental abandonment is then justified by distortion of the biblical premise of a child returning to early instruction in the Lord when he is older, and past the rebellious teen years. We are told that Jesus, the example for us all, grew in honor and stature before God and man. Did Jesus go through and experience natural rebellion during His teenage years? No. He experienced all the temptation to sin and rebel that we all experience throughout our lives, but He did not yield to sin. The temptation to sin is a natural part of life at any age. There is no such thing as excused,
allowed, expected teenage years of rebellion.

The teenage years are, however, unique and highly charged years. The transition from child to adult is turbulent with hormonal, physical, intellectual, emotional, social, and spiritual adjustments. As capacities mature and expand, temptations increase as well. The lust of the eyes, the lust of the flesh, and the pride of life are all finding maximum stimulation and opportunity for expression.

Parents cannot make the mistake of focusing on the drugs as the problem. They cannot simply educate their children about the harmful effects of drugs. This education is necessary, but not to the abandonment of educating the child to the reality of the sin nature within himself. The child must be educated to the fact that peer pressure is real peer permission. No one pressures you to do wrong. No child is a “good” child made to do wrong by pressure for acceptance. Every child is a fallen creation possessing the power of sin in his flesh. That power of sin looks for permission to be expressed and to satisfy itself.

The parent who is prepared to help his child face his own sin nature is best prepared to survive the storm. The storm will come. The storm, however, is not inevitable rebellion, but inevitable temptation for sinful expression. The child, becoming an adult, is actually screaming for help in his adjustment to his own power and desires. Unfortunately, in most cases the child looks to his peers or other social role models instead of his parents.

This tragedy, harvested in teen years, is actually sown in the early preadolescent years of life. The bond between child and parent is actually weakened, if not severed, by the parent during these earlier years. When the teen is in desperate need of guidance these bonds have long since fallen away.

Most parents do not recognize the bond’s decay, because “everything” seems to be going so well. “Everything” being translated to mean we do not get in each other’s way too much. These teens are basically in their world, parents are in their own world, and neither crosses too far over the line to interfere with the other. After all, we recognize the need for privacy and having our own “space.”

From early preschool through the primary school years, many parents sacrifice time, money, and energy to have their children involved in as many academic, athletic, and social functions as possible. The typical parent accepts, without question, the so-called need for early peer interaction and social development. Maximum removal of the child from an early home environment only maximizes the child’s exposure, identification, and emotional need for fulfillment with teachers, instructors, counselors, and peers. Parental identification must decrease. Parental trust, respect, honor, and credibility also diminish in the child. Much has been made of the bonding experiences surrounding a child’s birth. Because of an interest in strengthening the family, many fathers are present during the birthing process. Perhaps as much interest should be spent on the early developmental bonds of preadolescence.

During the high impact years of adolescence, the bonding process has long since been established in “significant others” outside the home.
Parents have become little more than affectionate meal tickets and perhaps even an unfortunate but necessary evil for the teen. Fortunately, parents are easy to maneuver, since they are so easy to please. Just don't embarrass or upset their private lives, and parents will be satisfied with giving occasional "lectures" intended to reaffirm the illusion of significance or mastery in the home.

Teens who use drugs are not all from troubled homes. Troubled homes do not necessarily equate to teen drug use. Parents must stop equating certain social conditions with drug use. Instead they must begin looking toward the interrelational security factors within the home. Parents must realize that the first sign of potential drug use by their teens is the degree of anxiety or distance they see between themselves and their teen.

Parents must abandon the false sense of security derived from the "absence" of the major indicators of drug use given by secular counselors. These "indicators" are valid. The only problem is they are late signs.

1. Abrupt swings in mood, conversation, and activities.
2. Withdrawal from previous relationships and activities.
3. Irritability, poor concentration, sleep disturbances.
4. Change in eating behavior, schedules, friendships.
5. Poor grades, loss of memory.

These signs are significant and are to be followed up. Unfortunately, the parental effectiveness in intervention at this stage is very insignificant. Simply put, the parent is too much a part of the problem to correct it. Parental pride often interferes with problem resolution, as both parent and teen must be willing to change. "It's his problem, not mine. I've been a good parent." The teen's cry for a proper parent-child relationship is then apparently lost. All future help must come from others outside the home. Vengeance toward and abandonment of the parents become the emotional goal of the teen. This emotional distress is quickly comforted by the pleasure of drug-induced states of mind. The reinforcement can come in the support of "misery-loves-company" peers.

Parents can learn the early storm warnings. Drug use is a symptom, not a problem in and of itself. Drug use is a complication, not an isolated danger to be encountered along the road of acute teenage rebellion. Confrontation is essential to help prevent or reverse teen drug use and addiction. The confrontation, however, begins not with the teen, but with the parent.

### A Parent's Guide to Self-Examination

- Since quality time is a myth, how much quantity time do I give my children? In prayer, study, worship, recreation, chores, and so on?
- Are the children able to see physical signs of affection shown by me to their mother/father?
- When was the last time my child asked me a question concerning how to respond to certain events he is encountering away from home?
- When was the last time my child asked me to pray for a need in his life?
- How often do I encourage and participate in my child's interests?
- How often do I avoid proper correction and discipline of my child?
- How freely do I apologize and seek forgiveness when I have failed my child?
- How involved am I with my child's use of time and money?
- Do I assist directly in my child's purchase of clothes, cosmetics, haircuts?
- Do I know my child's friends, and do I give final approval to all social activities?
- How worldly are my own interests in dress, recreation, conversation, and conduct?

Since Scripture is replete with parental instruction for raising a child, I am fascinated with the overwhelming tendency of Christian parents to fervently accept the worldly wisdom of letting children become self-determined. Do we really accept the myth of our ability to stifle our child's development and creativity? Since when did Montessori become the source of wisdom? What happened to the admonition and nurture of the Lord? Is foolishness not bound up in the heart of a child? Is not a self-willed child the "foolish" or

### Steps to Restoration

- Confess your guilt and responsibility of parental failure to your child.
- Assure your child of love and commitment to see this through to the end.
- Obtain clear medical assessment of physical addiction factors. If present, follow clinical withdrawal programs available to you.
- Avoid all secular counseling programs associated with withdrawal programs. Insist on only physical management.
- Secure quality Christian counsel for all family members for restoration.
- Consider any use of alcohol or marijuana as drug use.
- Reaffirm your love, support, and commitment to your child.
- Rely on Scripture as the basis of a new parent-child relationship in the home.
- Establish or reinstate devotional time with the entire family.
- Identify specific attitudinal or behavioral problems for your child to encounter in his personal Bible study and report to the family during devotions.
- Monitor the degree of confession, sorrow, and repentance your child displays before the Lord in prayer.
- Maintain a complete schedule of all of your child's activities, in chart form, accounting for every hour of every day of the week. Construct this chart with your child's input at the beginning of each week. Include eating, sleeping, school, study, leisure, work, and so on. Monitor your child's activities accurately, and be clear about punishment for willful disregard.
- Remove all social activities and associations outside the home during the first four to eight weeks of recovery.
- Increase parent-child activities and interests.
- Establish or increase your child's responsibilities with chores or employment.
- Establish a program for planned increase in your child's degree of choice of his weekly activities, based on the degree of honor and respect he shows to himself and others in the family.
"simple" child of Proverbs? Does the biblical covering of the parent end at puberty?

Too many of our teens are emotional, spiritual orphans, and they must be rescued by their parents, who must become true parents to their children. The horse may be out of the barn, but the barn is still the place of shelter for the horse. Head 'em up, round 'em up. Your Lord has shown you His right arm of strength!

For many parents, suspicions are never confirmed with direct proof of drug use. Grounds for suspicion are usually rooted in displays of attitude more than in behavior. This is enough for intervention. Do not wait for proof in behavior. You are not a policeman; you are a parent. God, not society, has given you charge of your children. They are to be admonished and nurtured in the Lord by you. Their behavior will follow their attitude. You must shape that attitude. If not, you will find yourself facing very disturbed behavior. The more disturbed the behavior, the more society will shape your child instead of you.

Remember, the problem being corrected is a problem of the heart, made manifest in behavior such as drug abuse. You must be willing to be an example for your child by modeling a spirit of meekness and surrender before the Lord. God alone is able to change the heart. But you must let your child see that you are confessing your responsibility to be the proper, loving, authoritative minister of God before your children.

Your children must find their earthly security and comfort in you, not the world. Growing up and facing life, and one’s own sin nature, can be a frightening, lonely experience. Is your life in Christ secure enough, victorious enough, to fight for your child’s heart as a good soldier and steward of God? Can you lead your child to the safety of the Holy Spirit’s power to make him more than conqueror when he faces the power of sin in his own flesh?

If you do not know that relationship with Christ in your life, if you are quenching the Spirit, if you are loving darkness more than light, who will the children turn to? Deuteronomy 28:32 speaks clearly: "Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long: and there shall be no might in thine hand."

The issue of teen drug abuse is a matter of the heart. In the absence of a loving, secure, righteous relationship between parent and child, the child will cry out for attention and even vengeance against the parents. This cry will be met by the temporary pleasures of escapism, peer permission, and hedonism expressed in drug use.

Confronting the teen regarding drug use is critical. However, reestablishing the heart is vital. In order to free a teen from drugs, the parents must be willing to completely reorder their lifestyle. Maximum investment in time, attention, labor, and recreation must be established, regardless of the cost in terms of family income, employment, social position, or privacy. This proves extra difficult for parents and teens as both are adjusting to the reality that the teen is only a few years from "leaving the nest."

continued on page 48
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### Finding the Rhyme, Reason, and Results

**A Report on Drugs by the U.S. Department of Education**

#### Reasons Children Use Drugs

- To fit in with others (all ages).
- To feel older (fourth and fifth graders).
- To have a good time (sixth through twelfth graders).

The first temptations to use drugs may come in social situations in the form of pressures to "act grown up" and "have a good time" by smoking cigarettes or using alcohol or marijuana.

A 1983 *Weekly Reader* survey found that television and movies had the greatest influence on fourth graders in making drugs and alcohol seem attractive; other children had the second greatest influence. From the fifth grade on, peers played an increasingly important role, while television and movies consistently had the second greatest influence.

#### Signs of Drug Use

- Signs of drugs and drug paraphernalia such as pipes, rolling papers, small decongestant bottles; evidence of peculiar plants, butts, seeds, or leaves; odor of drugs or incense used for cover-up.
- Identification with drug culture through drug-related magazines, jokes, or hostility in discussing drugs.
- Physical deterioration such as memory lapses, difficulty in concentration, incoherent speech, unhealthy appearance, bloodshot eyes, or dilated pupils.
- Changes in school performance such as grades going downhill, incomplete assignments, increased absenteeism or tardiness.
- Changes in behavior including chronic dishonesty; increasing irritability, hostility, or secretiveness; reduced motivation, self-esteem, or self-discipline; diminished interest in extracurricular activities; changes in friends; and possession of large amounts of money.

#### MARIJUANA

**What is it called?**
- Pot, Grass, Weed, Reefer, Dope, Mary Jane, Sinsemilla, Acapulco Gold, Thai Sticks

**What does it look like?**
- Dried parsley mixed with stems that may include seeds

**How is it used?**
- Eaten, Smoked

#### New Strains of Reprocessed, Purified Drugs

- The marijuana produced today is from 5 to 20 times stronger than that available 10 years ago. Regular use by adolescents has been associated with an "amotivational syndrome," characterized by apathy and loss of goals. Research has shown that severe psychological damage, including paranoia and psychosis, can occur when marijuana contains 2 percent THC, its major psychoactive ingredient. Since the early 1980s, most marijuana has contained from 4 to 6 percent THC—2 to 3 times the amount capable of causing serious damage.
- Crack, now becoming widely available, is a purified and highly addictive form of cocaine.
- Phencyclidine (PCP), first developed as an animal tranquilizer, has unpredictable and often violent effects. Often children do not even know that they are using this drug when PCP-laced parsley in cigarette form is passed off as marijuana, or when PCP in crystal form is sold as lysergic acid (LSD).
- Some of the new "designer" drugs, slight chemical variations of existing illegal drugs, have been known to cause permanent brain damage with a single dose.

#### Crack: The Fastest-Growing Drug Problem in America

- Crack is inexpensive to try. It is available for as little as $10. As a result, the drug is affordable to many new users, including high school and even elementary school students.
- Crack is easy to use. It is sold in pieces resembling small white gravel or soap chips and is sometimes pressed into small pellets. Crack can be smoked in a pipe or put into a cigarette. Because the visible effects disappear within minutes after smoking, it can be used at almost any time during the day.
- Crack is extremely addictive. Crack is far more addictive than heroin or barbiturates. Because crack is smoked, it is quickly absorbed into the bloodstream. It produces a feeling of extreme euphoria, peaking within seconds. The desire to repeat this sensation can cause addiction within a few days.
- Crack leads to crime and severe psychological disorders. Many youths, once addicted, have turned to stealing, prostitution, and drug dealing in order to support their habit. Continued use can produce violent behavior and psychotic states similar to schizophrenia.
- Crack is deadly. Cocaine in any form can cause cardiac arrest and death by interrupting the brain's control over the heart and respiratory system.

#### COCAINE

**What is it called?**
- Coke, Snow, Flake, White, Blow, Nose Candy, Big C, Snowbirds, Lady

**What does it look like?**
- White crystalline powder, often diluted with other ingredients

**How is it used?**
- Inhaled through nasal passages
- Injected, Smoked
Drugs Threaten Normal Development of Adolescents

- Drugs can interfere with memory, sensation, and perception. They distort experiences and cause a loss of self-control that can lead users to harm themselves and others.
- Drugs interfere with the brain’s ability to take in, sort, and synthesize information. As a result, sensory information runs together, providing new sensations while blocking normal ability to understand the information received.
- Drugs can have an insidious effect on perception; for example, cocaine and amphetamines often give users a false sense of functioning at their best while on the drug.

Rate of Teenage Drug Use

- 61 percent of high school seniors have used drugs.
- 57 percent of teenagers contacting a cocaine hot line buy most of their drugs at school.
- 33 percent of the marijuana users in the senior class of 1985 smoked marijuana at school.
- 66 percent of those who used amphetamines did so at school.
- 17 percent of 13-year-olds have used marijuana.

CRACK, or Cocaine

What is it called?
Crack, Freebase rocks, Rock

What does it look like?
Light brown or beige pellets—crystalline rocks that resemble coagulated soap; often packaged in small vials

How is it used?
Smoked

Toll-free Information and Help Lines

1-800-554-KIDS: The National Federation of Parents for Drug-free Youth (NFP)—a national information and referral service, focusing on preventing drug addiction in children and adolescents. Call between 9 a.m. and 5 p.m. eastern time.

1-800-241-9746: Pride Drug Information Line—a national resource and information center referring parents to parent groups in their vacinities and providing consulting and referral to emergency health centers. Call after 5 p.m.

1-800-638-2045: National Institute on Drug Abuse, U.S. Department of Health and Human Services—provides technical assistance to those wanting to start drug prevention programs.

1-800-662-HELP: NIDA hot line—confidential information and referral line, directing callers to cocaine abuse treatment centers and offering free materials on drug abuse.

1-800-COCAIN: Cocaine Helpline—round-the-clock information and referral service. Reformed cocaine addicts offer guidance and refer drug users and parents to treatment centers and family learning centers.

Information adapted from What Works: Schools without Drugs published in 1986 by the United States Department of Education.
by Ann Wharton

Adicted? Not me! I took only the pills my doctor prescribed, and sometimes I did not take all of those. I never thought it mattered that I had taken them for years. Maybe I was not a full-blown addict, but I was afflicted with side effects I did not even realize I had. The day I learned that the drugs and the side effects were related, I took my last Valium. I was fortunate. Other women have not been.

Other Christian women? Yes.

Christian women trust their physicians just as non-Christian women do. And studies show that women are more susceptible to prescription drug addiction than men are. In *Emergency Room Study of Sedative-Hypnotic Overdoses*, researchers for the National Institute on Drug Abuse reported that 55.5 percent of patients admitted for drug abuse were women. The greatest number of those women was either in the 18 to 25 age group, or over 41.

NIDA studies show that 60 percent of all drug-related emergency room visits involve women, with two-thirds of the cases attempted suicides.

Medically Oriented Data System, a Federal Drug Administration program, further supports the contention that women are more susceptible victims. Of 1,683 cases admitted to four hospital emergency rooms during a one-year period, nearly two-thirds involved prescription drugs taken more frequently than prescribed—for “kicks” or suicide attempts. Seventy percent of the cases were women, the majority between 17 and 35.

Of the 121 million prescriptions for psychotropic (mood-altering) drugs, more than twice as many are written for women than for men. In 1977 three times more women than men used tranquilizers, sedatives, and antidepressants. Six out of 10 prescriptions for Valium (diazepam) in 1980 were for women.

Why do women appear more frequently in studies? Another publication of the NIDA, *Women and Abuse of Prescription Drugs* by Myron Brenton, discusses the involvement of women in the prescription-drug-abuse scene.

According to Brenton’s report, women visit doctors’ offices more frequently than men do. In fact, 60 percent of all office calls are made by women. Men and children constitute the other 40 percent.

Brenton contends that doctors do not consider women’s complaints to be as serious as men’s. Gregg Albers, family practitioner and director of the Liberty University Health Services in
Lynchburg, Virginia, agrees that Brenton’s conclusion is unfortunately true.

The reason? Most men come to the doctor’s office as a last resort, Albers confirmed. Many women come to the doctor’s office for vague symptoms like being tired, lack of energy, nervousness.

While men, “perhaps because of their macho attitude toward things,” attempt to tough things out, says Albers. Patients may go from doctor to doctor, looking for a cure to an emotionally related problem. “They are often bounced from one specialist to another,” Albers stated.

Sometimes the specialists recognize the problem as emotional, and they prescribe tranquilizers for anxiety. They may even refer the patients to their family physicians for treatment. “Some specialists are sensitive, and some are not.”

Patients do not deliberately set out to become victims of prescription drug addiction. But that is small comfort to the woman—or man—who becomes dependent on a drug that was supposed to provide help in coping with the stress of life.

That is what tranquilizers are supposed to do. They are designed to provide a stopgap against anxiety, so people suffering from overloads can continue to function.

So what goes wrong? When does drug use become drug misuse, then abuse, and finally dependency? The first step occurs when patients no longer take medications as prescribed by physicians.

Drug-dependent people reach for a drug when they do not feel “just right,” taking more and more drugs to keep themselves going. They often “doctor-shop,” to increase their supply of medication.

In the mid-sixties, today’s controversial tranquilizers were welcomed into the medical profession which was concerned about the violent reactions—strong dependency, withdrawal seizures, and frequent suicide attempts—to the barbiturates and meprobamates administered for anxiety in the early sixties.

Because the new medications did not seem to carry the negative aspects of earlier drugs, doctors gladly turned from the violent side effects of previous medications. But today doctors know that each category of modern mood-altering and mind-altering drugs carries its side effects, including possible physical and emotional dependency.

This is true of mild tranquilizers, tension relievers, and muscle relaxers, as well as stronger medications. Barbiturate sedatives such as Nembutal, Seconal, and Tuinal are highly addictive. Additionally, the body develops a rapid tolerance to nonbarbiturate sedatives such as methaqualone and Quaalude. Stimulants and appetite-control drugs such as amphetamines have a high potential for creating psychological dependency. Narcotic pain relievers and drugs such as Darvon, Demerol, Percodan, and codeine are highly addictive physically and emotionally.

How can we take precautions against the addictive influence of even the mildest of these medications?

First of all, Dr. Albers advises that patients mention their concerns to their physicians. “Doctor,” he suggests they say, “I’m worried about this medication and how it will affect me. I don’t want to become addicted.”

That sort of approach, Albers stated, alerts the physician to the patient’s concern. He suggests that tranquilizers be reserved for more severe situations, and then be administered only for a short period of time.

“Tranquilizers are too commonly used,” Albers asserted. “We should learn to cope with life rather than letting life or medication control us.”

There are ways to cope. For example, regular exercise is a good tension reliever. “Anything in that type of category is good to help release tensions or dispel loneliness or depression,” Albers said. “People need to get their minds off their depression, loneliness, or stress.”

If you discover that you have developed an addiction to a prescription drug, face it honestly and squarely and move to escape from its grasp.

A family practitioner can help control prescription drug use and recommend appropriate counselors and groups dedicated to helping individuals with a drug dependency problem.

Ann Wharton is an author and assistant professor of journalism at Liberty University, Lynchburg, Virginia. She holds an M.S. in journalism from Ohio University, Athens, Ohio.
Traditions Are an Asset

by Tim and Beverly LaHaye

Many of today's young people have grown up in a generation that has little appreciation for tradition. Some seem to think that anything "traditional" must be outmoded, so they create an alternative.

The truth is, good traditions are like the foundation of a house. They hold the superstructure together in the face of adversities. One reason so many families (including too many Christian families) succumb to early divorce is that they have no solid traditions.

Interestingly, Jews probably observe more traditions than any other group in our society. Most Jewish traditions, such as Passover, are observed primarily in their homes, rather than in the synagogues, where lectures, discussions, and fellowship take place. As a result, the Jews have a divorce rate much lower than the population-at-large, probably even lower than the Christian community.

In the midst of a society that is destroying its traditions, reaffirming biblically rooted traditions is helpful, for they build security and worth into the lives of children. In addition, they are excellent teaching aids of biblical principles.

One of our family traditions is that Tim is in charge of putting away the food after returning from our biweekly grocery shopping trip. While helping one day, one of our sons said, "Dad, why don't we just pray for all this food now and then we won't have to say thanks for the next two weeks?" That gave us an opportunity to explain that saying grace three times a day is a beneficial tradition that gives us an opportunity to be grateful to God for all His blessings.

Make a list of your family's traditions and see how many match those that we will suggest in this column next month.

Our Roots Book

There is a book that is very popular at our house. Next to the Bible, I'd say it is the most treasured. We keep it with our other important papers. Often when our children have friends over, they beg me to get "Our Book" and read.

I am referring to a brightly covered date book with spaces under each day of the year for notations. Over the past 18 years, we have used this little book (now three books) to record funny sayings of the children, family happenings, interesting news of friends and relatives, and momentous occasions.

Our book also serves as an immunization record, a history of illnesses and injuries, as well as a place to list awards and feats of skill.

Each entry, under any date, has the year written with it. This way, the book can be used for many years since an entry is not necessarily made every day.

Eighteen years—four boys and assorted friends—after starting our record book, it never fails to entertain us to read about:

- Marty, who at five seriously thought he could fly and designed elaborate costumes for the attempt.
- Marshall, who made up the most fascinating lyrics and once slept in the dentist chair—through three fillings!
- The conniving ways Matt used to try to persuade us to feed his dinner to the dog.
- Or the logical comments of Mitch who announced, "I can tie my shoes, bounce the basketball under my knees, and even blow my nose. I must be 6 instead of 4."

Comments like, "My legs are out of gas" and "That apple pulled my finger into my mouth and I bit it" continue to make us laugh, and we must have heard them a dozen times! Only days after these priceless gems are uttered or memorable events occur, we tend to forget them. But in "Our Book" they are recorded to be enjoyed for years to come. It will be fun to read them to our grandchildren.

This little book has proved to be much more than just a "fun book." We all need roots and a sense of belonging—a family feeling. Our roots book has helped us laugh at ourselves and know more about our family.

An occasional serious note gives an inner glimpse into our children's hearts. Each child's "second birthday"—the day he asked Jesus Christ into his heart—is carefully recorded.

Beginning with Adam and Eve, throughout the Bible, God places great emphasis on the importance of the family. Man is told to
planned for the members to enjoy one another—laughing together, sharing burdens, expressing interest in the many details of their lives together, praying together. Every day, we make memories that will last a lifetime. In our family, “Our Book” is helping us record them. It has given us all a greater appreciation of what a family is.

Gail Denham

Roots Books make meaningful baby gifts. Very attractive cloth date books can be purchased from stationery or bookstores. Or less expensive books can be bought and covered with sturdy material. With the book gift, include a list of instructions typed on a 3 x 5 card, so the new parents will have some idea of how to utilize your gift.

The Battle for Pure Lives

In the midst of peer pressure and temptation, how do we fight the continuing battle of keeping our lives clean? Here are six helpful tips.

1. Be ready for the sneer of the gang. They will be around to make fun of your decency because this is about the cheapest way they can build their egos in front of their crowd. Stand back and pity them... and pray for them. Get the reputation of being dynamically and delightfully different.

2. Show your moral muscle. The tragic notion that “vice is a necessity” can mislead a fellow. The desire to keep up with the gang and to show yourself a regular fellow often leads into corruption. Vice and vigor are as far apart as good and evil. It is not the vigor and fullness of young life that makes it necessary to sin; it is the tampering with temptation and the devilish desire to take a chance with sin to see how far you can go without being caught. The memory of your impurity will haunt you like an eternal ghost. Keep in constant contact with the Lord and you will find Him more than able to supply you with strength to handle one of the Devil’s strongest lieutenants—impurity.

3. Keep your guard up. The enemy knows where to get you. Newstands smell with scores of sex magazines that excite passions. Movie marquees, obscene literature, and bold pornography will swamp you if given the chance. Evil whispers become loud voices through the dirty story of the foul-mouthed character. The eye gate and the ear gate require constant cleansing. Crush the thought of lust. Our certain help is the uplifting influence of Christ, who said, “I am the way, the truth, and the life.”

4. Fight the battle to the end. Life is not a playground. It is a battlefield on which the warrior must have ceaseless energy, keep foresight and strong faith. He must fire cannons of courage, not toy pistols. The fellow who fools the hours away and laughs at the presence and power of God is a pushover for the enemy. The battle is for your soul. Stand your ground with fearless spirit.

Mel Johnson

Teaching Your Child to be Responsible...

With Money. I was amazed once when Dick, a high school sophomore, paid the costs of a retreat from his own checkbook. “Is this yours, Dick?” I asked. “Yes,” he said, “my parents think that I ought to learn how to operate my own checkbook now so that I am more responsible about money.”

What a great idea! Many college students fall into incredible problems because they go away to school without ever learning how to manage money on their own. Why not let them learn in the teen years while parents are readily available to help?

One family started discussing the household budget with the oldest child as soon as he was 12. This child, followed by three siblings, learned how to tithe, how to
Daniel Webster, famous American lawyer and orator, once said, “Though we live in a reading age and in a reading community, yet the preaching of the gospel is the form in which human agency has been and still is most efficaciously employed for the spiritual improvement of men.”

Preacher Brown of Baltimore would agree. Brown’s advice to young preachers includes strong admonitions to “stay on your knees, study everything you can about the Bible, and take great care in homiletical outline. Give attendance to sermon preparation.”

Famous for outstanding sermon preparation, Preacher Brown is pastor of the 600-member Manna Bible Baptist Church in Baltimore. “The Torment of Hell and the Bliss of Heaven,” first prepared for Baptist Fundamentalism ’84, is his best-known sermon. “I don’t know why that sermon took off,” he admits.

The subject was assigned to me, but it has become my most-requested sermon.” The sermon was recently included in the “Twenty-four of the Greatest Sermons Ever Preached at Thomas Road” cassette tape series.

As we talked, I thought Dr. Brown would appreciate knowing that I was familiar with his work. “I heard you preach an outstanding sermon on the radio once,” I volunteered. “It was a sermon on the Prodigal Son in the pig pen.”

“That’s another man’s work, he rebuked mildly. That is E.V. Hill’s sermon.”

I was extremely embarrassed. “I am so sorry...” my voice trailed.


He may thunder in the pulpit, but otherwise Preacher Brown is a mellow, soft-spoken man, given to short sentences and thoughtful pauses. The greatest influence on his life, he feels, was that of renowned preacher Donald Gray Barnhouse. Barnhouse’s “preaching and exposition of the Scriptures” profoundly affected Brown’s preaching style.

What is the greatest sermon Preacher Brown has ever heard? “It was a sermon on Romans by Donald Barnhouse in...”
1948," Brown recalls. "I was just starting out in the ministry, and that sermon gave me the assurance of my salvation."

Joseph Brown grew up as the only child of Christian parents in Philadelphia. In 1943, during World War II, he was an army recruit stationed in the South Pacific. As his company prepared for an upcoming battle, a "guitar-playing fellow from Indianapolis" shared the gospel with Brown and he made a profession of faith. "It was not gambler religion," Brown asserts. "They all said, 'When the war is over, Brownie's going to go back to what he was,' but it has lasted for 43 years."

Brown is as in love with his Lord and in love with preaching as he was when he began his ministry. When asked what his future goals include, he confidently replies, "Preaching and preaching and preaching."

Brown is especially glad to be preaching now. "I wouldn't want to live in any other time. You see, I'm a black American, and I wouldn't want to go back to the days of slavery. I wouldn't want to go back to the west coast of Africa, either."

Television and radio make this age particularly appealing to Preacher Brown. He and his church have recently been able to resume production of a television program featuring the church choir and a sermon by Brown. "It has given me great pleasure to return to television after a 10- to 15-year absence. If someone gave me a million dollars, I'd put it in radio and television—because it would reach the masses."

But reaching the masses is expensive. Brown finds his greatest challenge and frustration is simply raising enough funds to stay on the air. "It costs us $1,500 a week to stay on television, and our radio bill is about $10,000 a month." The radio program is heard across the nation on 18 radio stations and short-wave radio beams it into 120 foreign countries.

"There is a desperate need for black preachers and evangelists to utilize the media," Brown says. "First, preachers must love people and desire to reach them. Then they must be willing to make sacrifices. They must concentrate fully on it."

Brown realizes that black efforts for evangelism seem to lag behind the efforts of whites. "We blacks are 200 years behind American whites," he says. "Black preachers need the help and encouragement of white Fundamentalists. They need white preachers to help them, encourage them, let them preach in their churches, and help them financially if they're able."

Should a predominantly white church concentrate on bringing blacks into the congregation, or help them set up their own church? "I believe whites should first try to get blacks in their church and at a later date help them set up their own church," says Brown.

Brown pastors his church with pleasure. "The best thing about this church is growth. You can see people growing by their attendance, their efforts to win the lost, and by their love for one another and for me."

The busy pastor likes to read for relaxation. "My favorite authors are Charles Ryrie, Barnhouse, and Vance Havner." If he were stranded on a desert island, however, the three books Brown would like to have nearby are his Bible, Strong's Concordance, and an unabridged Oxford dictionary. Why a 12-inch-thick dictionary? "Just to amuse myself, composing sermons and looking up new words."

How did Joseph Brown come to be called simply 'Preacher Brown'? He laughs. "I really don't know. It's all I can ever remember. I suppose someone just tagged it on long ago. They used to call Oliver Green 'Preacher Green,' so I suppose someone just turned it around and called me 'Preacher Brown.'"

What were his greatest opportunities? Three invitations to preach in the White House. The invitations were extended by the White House Christian Fellowship under the Ford administration. Brown found it a great honor to preach to the White House staff.

Brown is a family man. He and his wife, Kathryn, have three children: Joseph, Jr., a businessman; Stephen, a minister; and Sharon, a supervisor in the social service department of Baltimore. Though only 63, he even has five great-grandchildren. "I married young," he explains.

Preacher Brown will continue to exercise his gift of preaching for as long as he is able. Abraham Lincoln once said, "I don't like to hear cut-and-dried sermons. When I hear a man preach I like to see him act as if he were fighting bees." Lincoln would have enjoyed Preacher Brown.

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Oswald J. Smith
Obsessed and Possessed with Getting Every Soul to Christ

by Leslie K. Tarr

The death on January 25, 1986, of Oswald J. Smith, founder of the The Peoples Church in Toronto, removed one of the last links with the great Fundamentalist/Evangelical figures of the first quarter of this century. The 96-year-old preacher had known personally and shared the platform with many of the dominant pulpit giants of the era.

He died within three days of the 80th anniversary of his conversion.

As a frail 16-year-old, Smith was converted at a meeting in Toronto's Massey Hall. Reuben A. Torrey, who that night celebrated his 50th birthday, was the evangelist God used to reach young Smith.

The new convert, from the outset, had a compulsion to preach the gospel. After dropping out of high school, he headed for Toronto, which was to be the base for his future world-spanning ministry.

In the first 10 years of his Christian life, Smith set a frenzied pace. While completing studies at Toronto Bible College and Chicago's MacCormack Theological Seminary, he engaged in ministry in the inner city, the Appalachians, and among Indians on Canada's west coast.

During the second decade following his conversion, he held major pastorates in Presbyterian and Christian and Missionary Alliance churches. Throughout that period and to the end of his days, evangelism and missions were consuming passions. "The church that ceases to be evangelistic will soon cease to be Evangelical," he contended. His burden for missions is probably best reflected in his oft-repeated question: "Why should anyone hear the gospel twice before everyone has heard it once?"

A preaching tour to Europe in 1924 with William Fetler, founder of the Russian Missionary Society, intensified his twin passions for evangelism and missions. In Latvia (now part of the Soviet Union), multitudes were converted. In his lifetime, Smith was to make more than 20 such evangelistic and missionary forays.

In 1928, however, he launched the church with which his name is identified. On Sunday, September 9, he announced that he would begin services in Massey Hall where he had been converted 22 years earlier. A congregation of 2,000 attended that inaugural service for the Cosmopolitan Tabernacle (later named the Toronto Gospel Tabernacle and, in 1933, The Peoples Church).

Because of his insistence that a minimum would be spent on a church building and local expenses, the church operated in rented church buildings.
In 1937, however, a 2,000-seat vacated Methodist Church was purchased. Throughout his ministry in The Peoples Church, a lion’s share of the income was forwarded to foreign missions.

Oswald J. Smith was one of the most prolific Christian authors of this century. His 35 books have been translated into 128 languages with a distribution of 6 million copies. In addition, he wrote many gospel tracts and booklets that have been circulated in millions. His books reveal the same fire and intensity that characterized his life and public ministry. Many pastors, evangelists, and other Christians from around the world wrote telling of the effect on their lives of such books as The Man God Uses, Passion for Souls, The Victorious Life, and The Enduement of Power.

“I had read but a few chapters until my soul was literally aflame with a completely new vision of world evangelism,” wrote a Methodist pastor from Illinois. “Along with it came a crushing sense of guilt—guilt that I and my church could have been so criminally asleep for so long.”

The Peoples Church shared its founder’s convictions that his words would live long after him and, at his passing, established the Oswald J. Smith Memorial Fund to finance printing of his major titles.

In spite of the press of his other heavy obligations, he wrote and published 1,200 poems—more than 100 of which have been set to music. His first collection of hymns was published in 1914 when he was 24 years old.

Among his hymns are “Song of the Soul Set Free,” “Deeper and Deeper,” “Saved,” “The Glory of His Presence,” “Then Jesus Came,” and “He Rose Triumphant.”

Throughout life, he adopted a policy of “no attack, no defense.” He absolutely refused to defend himself against unjust attacks and remained aloof from the Fundamentalist/Evangelical feuds. He was persuaded that the evangelization of the world made such divisions seem trivial. Although he kept to his “no attack, no defense” position regarding personal attacks on him, he was resolute in his contention against Liberalism, unbeliev, and social evils.

A man of prayer, he adopted the practice of pacing back and forth, praying aloud to guard against the temptation of falling asleep. “A pastor’s power for service will rise or fall in direct proportion to how faithfully he spends his time alone with God,” he maintained.

Although he had not preached since 1981 and died in his 97th year, the advocate of global evangelization did not go unnoticed. Crowds passed by his casket and 2,800 packed The Peoples Church for the funeral. The service appropriately opened with the singing of “The Song of the Soul Set Free.”

Oswald J. Smith was more than the sum of his accomplishments. Those who met him were aware that they were in the company of one of God’s gentlemen.

Leslie K. Tarr is a free-lance writer in Scarborough, Ontario, Canada.
The Man God Uses

by Oswald J. Smith

Never will I forget that period in my life when I wanted, more than anything else, to be used of God. As I rode my mule through the beautiful ravines of the Kentucky hills, or paced back and forth in my little lonely cabin among the mountaineers, I cried out to God in the agony of my soul, ‘Lord, use me. Make me a soulwinner. Send me out as an evangelist. Let me see revival. Enable me to win lost men and women to the Lord Jesus Christ.’

Then as I studied God’s Word I found the qualifications for the work of evangelism and revival, and I faced them, one by one, as God revealed them to me. These conditions I now want to pass on to you, for I believe that you, too, want to be used of God.

As long as we think there is a spark of divine life in the heart of man, we will not accomplish much in our evangelistic work; for we will then conclude that all we have to do is to fan that spark into a flame and all will be well.

Such an idea implies that we are all children of God, which according to the Bible is untrue. Until we have been born again, we are children of Satan and we do not belong to the family of God at all. Only the New Birth can make us children of God. Men are dead, lost, undone, utterly depraved, with no hope of life apart from a New Birth.

We must know that man who is dead must be quickened into life, that he is utterly hopeless in himself, and that only God can meet his need. That qualification is of paramount importance and no evangelist can be successful until he has it.

Of the human race, but on the other, a marvelous provision—all that is needed to meet man’s desperate plight.

There is no other such message. The most desperate character, the man farthest away from God and deepest in sin, can be rescued through the power of the gospel of Jesus Christ. That is why Paul exclaimed, ‘I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth’ (Rom. 1:16). The gospel is the remedy. You and I must realize that and never turn to anything else.

You remember that the apostle Paul said, ‘This one thing I do.’ Paul was a man of one thing. The man who is going to be successful in evangelistic and soul-winning work is the man who has set everything else aside, who has become a man of one thing, one purpose, one aim in life. Any man with divided interests, any man with many schemes, plans, and programs, any man who is interested in other things, is not going to be successful as an evangelist. The one who is going to succeed is the one who has but one great purpose in his life.

The ministry demands all that there is of a man. It requires his entire attention—all his thought, all his study, both day and night. He must be completely wrapped up in his vocation. He must be given over absolutely to the one great work to which God has called him.

Do you remember that statement in Psalm 66:18, ‘If I regard iniquity in my heart, the Lord will not hear me?’ He will not even bend down and listen to what I say, if I harbor, if I regard, iniquity—in my heart. All sin must be put away.

My friend, it may be that you may not even recognize it as a sin, but it comes between you and God. Day by day, you try to go forward, but something drags you back, a weight of some kind holds you down and makes it impossible for you to run the race that God wants you to run. A habit, harmless in itself, is keeping God’s power from your life; and because you will not forsake your sin, because you refuse to renounce it utterly, God is unable to use you.

Sin grieves the Holy Spirit, and you will never know the blessing and power of God on your life and your ministry until you are ready to renounce it forever, to turn from it utterly and never to indulge in it again.

Thus far we have been dealing with the negative side. Now we come to the positive. God’s great purpose is that our lives should be placed completely and absolutely at His disposal. That is why we have the statement again and again: ‘Yield yourselves unto God.’

No potter can do anything whatever with clay that continually resists the potter’s attempt to shape it. If the potter cannot make the kind of vessel he wants to make, it is because there is something in the clay that resists his touch. Just as soon as that hindrance has been removed and the clay yields itself absolutely to him, the potter can make any kind of vessel he desires to make. So it is with your life and mine. If God is going to use us for His honor and glory, if His power is going to rest upon us, if He is going to bless our evangelistic and soul-winning ministry, then our lives must be placed absolutely at His disposal.

There is nothing more important than this. Jacob, you remember, wrestled with God in prayer. We do little wrestling today. We get up in the morning, fall down beside our bed, mumble off a few words of prayer, and then hurry off to our work. Then at night, when we are weary, tired, and exhausted, we do the same again, and climb into bed. That, for the
A man must be given over absolutely to the one great work to which God has called him.

he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.’ Unless you are going with that message, you had better stay at home.

Why are you going into the ministry? What is your purpose in preaching the gospel of the Lord Jesus Christ? Do you want to entertain? Are you entering the ministry for the sake of a living? Are you interested in the money you can make? Are you doing it because it is the respectable thing to do and, because it will give you prestige and influence? Is that your purpose?

Then, my friend, I say to you also, you had better seek another position, because God’s blessing will never rest upon you. Unless you are going into the ministry with the message of God’s salvation, you had better turn to something else. I am thinking of a man in London, England. He visited two churches. In the morning he went to the City Temple and listened to one of the most eloquent sermons to which he had ever listened. As he came out he was heard to exclaim, “What a wonderful sermon!” At night, he went to Spurgeon’s Tabernacle, and as he came out he was heard to exclaim, “What a wonderful Christ!”

The world does not need sermons, it needs a message, and there is all the difference in the world between a sermon and a message. You can go to a seminary and learn how to preach sermons, but you will have to go to God to get messages. Sermons will never influence your congregation but messages will. Sermons appeal to the intellect, messages to the heart.

There are those today who are almost afraid to talk about the Holy Spirit. There has been so much cold conservatism and so much fanaticism regarding the Holy Spirit that they scarcely mention Him. Yet He is the third Person of the Trinity, the Executor of the Godhead, the one who takes the leading place in the Book of Acts. It was the Holy Spirit who actually did the work. He it was who guided and directed the apostles. He it was who led. The Holy Spirit convicted of sin and started revivals. He—God, the Holy Ghost—was the one who founded the early church.

Today, to a large extent, He is ignored. We have an idea that we can get along without Him, that education and training will take His place and somehow become a substitute for His power, and we have endeavored to carry on our ministry in the energy of the flesh, apart from the Holy Spirit altogether. It is high time, I say, that we gave Him His rightful place, for He is the one who must do the work.

One time Charles H. Spurgeon sent his students out to hold open-air meetings on the streets of London. Day after day they came back to report. One day a young man approached Mr. Spurgeon with a downcast expression on his face. “Mr. Spurgeon,” he said, “I cannot understand why it is I am not able to win souls to the Lord Jesus Christ. I am taking part in these open-air meetings, I have faithfully preached the gospel, and I am doing my dead-level best, but there seems to be little or no response to my appeals.”

Spurgeon looked at the young man for a few minutes and then he said this: “Do you mean to tell me that you expect God Almighty to save souls every time you preach?”

The young man was taken aback. “Why no,” he said, “I guess not. Of course not. I could hardly expect that. I haven’t completed my training yet, and I haven’t as many gifts and talents as others. No, I see. I’m wrong. I shouldn’t expect it.”

“Then,” Spurgeon exclaimed, “that is why you do not see results.” The young man did not have the expectancy of faith, and God’s Word is, “According to your faith, be it unto you.” If you do not expect results, you will not get them.

I cannot understand how any minister can be satisfied to preach the gospel, pronounce the benediction, and then go home without having seen anything happen. It seems to me that after I have spread the food on the table, I ought to have the opportunity to come forward and partake of it, and if I do not, I am leaving something vital out of my ministry.

My friend, if you are carrying on your ministry for any other purpose than the glory of God, it will not amount to much. Your ministry must be for God’s glory. If that is not your purpose, then if I were you, I would get down before God and humble myself until all of self had been.

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The gospel of God's grace is a precious message. We have to safeguard its accuracy against misleading interpretations. How crucial it is to be absolutely clear about a message that impacts the eternal destiny of people!

Blessed Calvary, a film/video training package produced by Awana, is designed to clarify the presentation of that precious gospel message. It exposes the misleading, vague, and inaccurate terminology often used to share the message of salvation. It also presents biblically accurate and more easily understood ways of sharing Christ with others.

After viewing the film Blessed Calvary, Dr. George Sweeting, President of Moody Bible Institute, said:

"Blessed Calvary is a choice film that Christians, Bible school students, and church members should see."

Paul Van Gorder of the Radio Bible Class in Grand Rapids, Michigan, has this to say:

"The film Blessed Calvary makes us aware of confusing terminology that detracts from communicating the gospel accurately."

The film/video is 25 minutes long. It is narrated in a friendly, personable way by Dr. Dave Breese. To facilitate the presentation of the material, a quiz is introduced to involve the audience. Instruction sheet, two full-color posters, 24 quiz handouts, answer key, and other presentation helps are provided in a complete package.

You may rent Blessed Calvary in 16mm film or purchase it in VHS video format. To order, simply fill out and return the order form below to Awana Headquarters.

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Your Teen continued from page 32

and establishing his own life.

Is the goal simply doing one's duty, "caring" for the child until he can be put out on his own? Or is the goal to be a good steward of God's precious gifts of life, to be the child's covering, and to establish him in righteousness? Is he to be growing in favor before God and before man? Is he to be continually trained up in the way he should go, so as he grows into an older, mature individual he will not depart from God's way?

A child is not to leave the parents' covering until he is mature enough to enter into a marital relationship and assume the role of covering for his own family. The child who has not been established in honor and obedience to his parents is not prepared to leave his covering. Indeed his life will not be long upon the earth.

Parents, the price is high for saving a wayward child. The price is higher still for the child who reaches the place beyond the grasp of his parents' hands. With hurricanes we can only track and prepare. With the storm of teen development, we are able to identify and influence. The only question is, Will the parents pay the price to restore their children? The Lord is faithful to strengthen. He has promised His hand in restoring what the cankerworm has devoured and the locust has taken away. Let the restoration begin, and may the latter end be stronger than the first beginning! He is able!

John D. Graham is a psychotherapist and pastor of Grace Christian Assembly, Charleston, South Carolina. He holds a Ph.D. from Purdue University, West Lafayette, Indiana.
Fearless Preaching

by Robert E. Coleman

Preaching the gospel is a fearful thing. So powerful is the Word of God to save that the proclamation of it involves a responsibility of tremendous import. Any distortion of the message by human manipulation not only jeopardizes the souls of men and women, but also brings the preacher under condemnation. If the gospel is not preached in all its fullness and power, a fearful judgment rests upon the preacher (1 Cor. 9:16).

Therefore the preacher’s only concern is to please God (1 Thess. 2:4). Whether anyone likes the message or not is inconsequential. The real question is: Does God approve? A sermon without His accreditation is wasted effort. Indeed, it is a hollow mockery of true preaching. There is nothing more tragic than for a preacher to lose this perspective, and to let the opinions of people dictate the gospel preached.

To avoid any possible confusion at this point, Paul determined that he would preach the gospel straight from the shoulder, “not with wisdom of words, lest the cross of Christ should be made of none effect” (1 Cor. 1:17). No wonder when he preached, tempers were aroused, riots broke out, and sometimes he was seized by an enraged populace. Yet, along with the opposition, people left the temples, the sale of idols fell off, and some invariably sought the Saviour.

When the gospel is made so unmistakably plain that people see themselves as personally accountable to the Son of God who died for their sin, something must happen. Such preaching is foolishness to those who perish, but to those who are saved, “it is the power of God” (1 Cor. 1:18).

The history of revivals through the ages bears this out. An outstanding example is the preaching of the early Methodist itinerants during the Great Awakening in the early nineteenth century. Fearing nothing but sin, these circuit riders went out to press the claims of Christ upon every creature. Reputation as a speaker, social acceptance, and even personal remuneration meant nothing to them. They knew that all-out warfare was being waged between God and the Devil, and they were divinely commissioned to champion the cause of righteousness against all the fiery darts of hell. No quarter for sin could be allowed. The Cross demanded complete repentance and a total surrender of self to Christ.

A well-known incident in the ministry of Peter Cartwright serves as a dramatic illustration of the plainness inherent in early preaching. Once when Cartwright was opening a church service in Nashville, Tennessee, General Andrew Jackson entered the building. Another preacher on the platform pulled Cartwright’s coat and whispered, “General Jackson has come in.” A bit annoyed by the interruption, the circuit rider turned and said to the preacher so audibly that Jackson and the whole congregation could hear him, “Who is General Jackson? If he don’t get his soul converted, God will damn him as quick as he would a Guinea Negro!” Apparently the general did not object to such preaching, for the next day he told the circuit rider that he was a man after his own heart.

Whatever we may think of the methods of these old itinerant evangelists, the churches they established now spread across the land and bear eloquent testimony to the effectiveness of their preaching. They may have been criticized for their lack of formal training, and doubtless the sophisticated objected to their rather rugged mannerisms, but it could never be said of them that they feared to look any man or woman in the eye and tell them plainly the truths about their soul.

Today we could stand a lot more of this commitment to preach the gospel without fear or compromise. One thing is certain; there will be no evangelism without it, and where this passion languishes, human beings are doomed to die without even the hope of salvation. Surely John Wesley expressed the great need of this hour when he said, “Give me one hundred preachers who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen, such alone will shake the gates of hell and set up the kingdom of heaven on earth.”

Robert E. Coleman is director of the School of World Mission and Evangelism, Trinity Evangelical Divinity School, Deerfield, Illinois.

Sermon Outline

Loving One Another
1 John 3:10-18
A. The Evidence of Love (vv. 10-14)
B. The Example of Love (vv. 15-16)
C. The Expression of Love (vv. 17-18)

Word Study

Agape (Love). The special significance of the word in the New Testament is without parallel in ancient literature. In its fullest sense it speaks of a characteristic of God Himself. It is most profoundly demonstrated by God’s Son on Calvary and speaks of a deep and constant interest of God on behalf of totally unworthy objects—sinful, rebellious creatures. Agape is also the characteristic word used to describe the relationship of believers to one another, so it is seen in John 14 and John 3. Christians are not commanded to love only those who are lovely, but especially those who seem to be least deserving of it. Incidentally, notice that in both of these passages it is accompanied by a promise—if you ask (need) anything (i.e., love), I will give it.

Capturing Interest through Games

Part 1

When you think of words like study and memorize, what comes to mind?
Memories of Dullsville?
Many students do not see
the Word of God as the sweet honey David spoke of, but as dry dust to be endured. Walt Disney’s Mary Poppins was right when she chirped, “A spoonful of sugar helps the medicine go down.” Medicine for the soul may well need a spoonful of sweetener to coax its way into the inward parts where it does the most good.

Sometimes even adults do not immediately perceive the rewards of discipline and persevering study. Therefore, the teacher must find ways to break through to the minds and hearts of his students, to capture their interest. Songs, dramas, and games have long been used successfully to engage the entire personality of the child. When his emotions and imagination are activated, you’ve got him. With a little inventiveness, some good preparation, and a willingness to take risks, you can create a learning atmosphere that works.

As a Sunday-school teacher, I used games to help my fifth-graders learn many of the lessons I wanted to teach. I was surprised at the powerful excitement that would build up during these games. A well-constructed, competitive game gives all players a chance to imagine that they could pull off a victory, rather than permitting a team of individuals to dominate.

While in Bible college I continued making games to help fellow classmates learn information for upcoming tests. I observed the same phenomenon take place in the eyes, faces, and expressions of these college-aged students. They would scream, jump up and down, and beside themselves in their eagerness to win. It got downright thrilling at times! To top it off, we got those good test grades we wanted.

In developing games, keep in mind the purpose and goals you are seeking to achieve. The purpose of the game will, in part, determine the best structure of the game. If your purpose is to teach information (facts, data), there should be sufficient repetition and fast action to drill it into the memory.

Sometimes a game is designed simply for the purpose of review. In this case, students have already studied the material and are playing in order to rehash what they have learned. A slower-paced game would work fine here.

A third purpose might be to discover how much or how little the students know about a subject. The game might reveal that you need to take more time to cover this material.

You may also use games to teach concepts and processes. Our missions class studied principles of church growth. Afterwards, I developed a missions game that taught these principles and helped create a consciousness of the obstacles that face missionaries today. One evening after playing this game with friends who were not in the missions class, each player said that he had come to see missions in a new light as a result of the game.

How do you go about creating games like that? Read the follow-up article in next month’s Fundamentalist Journal to find out.

— Ed Newman

Paul Parr
Reaching and Teaching through Water Brook Ministries

Paul Parr is not a typical pastor, nor are his church members a typical congregation. Located in inner-city Philadelphia, Cedar Grove Church is a melting pot of nationalities and cultures. Blacks and whites mingle as easily as do the Russians and Koreans. The church has an unbiased heart, and the best thing about being their pastor, says Parr, is “they allow me to expand my life as well as the life of the church by developing various ministries.” The church operates a large Christian school, a bus ministry, a rural mission in Appalachia, and a Bible institute.

Parr and his church also run the largest rescue mission in Philadelphia, founded in 1906. Those who work with the mission feed, warm, and present the gospel to an average of 65 men each night. Most important, the mission men are given the opportunity to leave the streets of the city.

“We challenge them to go into our Water Brook Ministries program, which involves developing their lives spiritually, intellectually, and vocationally.”

Men who choose to follow the program of Water Brook Ministries are first kept at the mission for about a week. This allows Parr and his workers to be sure the men are free of tobacco, alcohol, and drugs. “We test the genuineness of their desire to go from there,” says Parr. If the men do choose to go on, they are sent to a recently purchased 106-acre farm, where they are given an education, disciplined, and taught to build log homes. “It’s great to see a man who has never picked up a trowel learn that he can lay block. A man who has never picked up a hammer, after a day or...
two, can learn construction work. They are learning what they can accomplish with their own hands." A large dormitory, which will house classrooms, offices, a kitchen, and 20 beds, is now being constructed by the men.

Parr has obtained a dealership in log homes, and he hopes that other Christians will join him in selling the homes. "These men from the farm can travel and actually construct the home package," explains Parr. "We have a tour bus on which eight men can sleep, shower, and live while they are on the construction site."

The high number of men who return to the street is the primary reason Parr developed Water Brook Ministries. "We're convinced that we have to get them away from their friends, the pressures of the city, and the temptations of the street. We must get them out of the fast lane, so they can be still and know that God is. They learn to see life from a different perspective."

"Our men go from mission men to missionaries," laughs Parr. "But the most frustrating aspect of the work is the constant need to pick these men up. They are like young colts—getting to their feet is a struggle. As soon as you think they are up, they are down. You have to be forgiving, loving, and you have to be there with outstretched arms. They have been rejected by everyone who has ever loved them, and to tell them that the love of Christ is different demands that we be different."

Angela E. Hunt

Church News

Jack Van Impe Presents... the Occult World, a prime-time TV special, is available in its entirety on cassette, both audio and video. The hour-long show is a bold, hard-hitting documentary that exposes the extent to which Satan and his forces have invaded our society. It features interviews with former occultists, and Jack Van Impe delivers a powerful, fact-filled message showing that God alone can provide deliverance for those ensnared by the occult.

For more information, contact Jack Van Impe Ministries, Box J, Royal Oak, Michigan 48068, 1-800-521-3700.

Youth for Christ/USA, a leader in youth evangelism for 42 years, recently announced plans to sponsor D.C. '88. The Christian youth congress on leadership and evangelism is scheduled for July 25-29, 1988, in Washington, D.C.

Young people will be challenged to commit themselves to Christ and to share their faith with others. Leading youth evangelists will participate in general sessions. Specific training in evangelism and leadership will be available in smaller workshops and seminars.

For more information on D.C. '88, write Youth for Christ/USA, Box 419, Wheaton, Illinois 60189.

June Hunt and Jan Silvious, cohosts for the "Hope for the Heart" radio program, were recipients of the special "Genesis Award" presented during the recent 1986 National Religious Broadcasters Convention of the Southeastern Chapter. In announcing the honor, chapter president Richard Florence said, "The 'Genesis Award' is extended to new broadcasters who have achieved an outstanding degree of programming excellence."

" Hope for the Heart," syndicated by Ambassador Advertising Agency, is a daily, quarter-hour broadcast released on key stations throughout the United States. It is designed to give help and encouragement to listeners who are seeking honest solutions to the problems of life.

"A modern-day miracle" is what area pastors are calling the phenomenal growth of the Hawthorne Baptist Church in Lilburn, Georgia (Metro-Atlanta).

Since beginning with 33 members 5 years ago, the church attendance has grown to 830 per Sunday, with a high day of 1,238.

Pastor George W. Thomas led the church in completing their 1,400-seat auditorium last year on a new 25-acre campus. In January they began offering Sunday school at two different hours to accommodate the continued growth.

The church also operates a K-3 through 12th grade Christian school.

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How much does it cost to ensure marital harmony in a Christian home? How much of a sacrifice is needed of me? How much do I need to give up to have a God-honoring, Christ-exacting home and marriage? Les Carter is not reluctant to ask the difficult questions and suggest answers based on God’s Word. Carter is a marriage counselor at the growing Minirth-Meier Clinic in Richardson, Texas. His counseling experience and Bible knowledge are evident as he proposes personal defensiveness as the primary currency of exchange in converting a so-so marriage into a truly successful one. Carter has found that defensiveness, a fortress mentality, can ruin or stunt the most promising of new marriages and is often at the root of marital discord when couples come in for counseling.

In *Will the Defense Please Rest*, Carter proposes heavy doses of self-awareness through scriptural self-examination as the most effective way to remove the “me first, me best” toxin from a Christian marriage. People who work with people know that opposites do not attract, they repel. Marital harmony and marital defensiveness are opposites and only one will be found in any Christian home at any given time.

Carter suggests that personal defensiveness is the clearest example of adult selfishness to be found anywhere. When husband or wife become defensive of their own needs, desires, opinions, and preferences, the message communicated is “I don’t trust you. I don’t trust you to love me as much as I love myself, care for me as I would myself, put my needs ahead of yours.” Trust carries with it an unselfish willingness to listen and consider the thoughts of others. This book makes the very good point that being defensive of one’s own ego is to deny the power of the Holy Spirit in the life of a submissive Christian. If I really trust the Holy Spirit to guide my life, I do not need to defend myself to anyone! Not spouse, not a friend, not a pastor, not even a political opponent. Carter’s very valid point is that I am vulnerable to attack only as long as I consider myself worthy of attacking. Head size equals vulnerability to attack.

But we are to be welcome mats, not door mats. The chapter on anger is one of the best in the book, presenting a difficult subject in a refreshing way. Christians are not expected to be anger-free nor anger-bound. God tells us in His Word, “be ye angry, and sin not” (Eph. 4:26), and we are cautioned against quick anger in the Book of James. Carter shows that anger can be useful and appropriate in a marriage if the Holy Spirit is allowed to dispense the anger at the right time, place, and target.

An excerpt from
WILL THE DEFENSE
PLEASE REST

During their formative years, few people had someone talk with them regularly regarding how to understand their God-given sense of value. Many people are told, as children, what to do or what not to do in interpersonal relations and social situations, in an attempt to establish a sense of their value in the minds of other people. But that's not the same as discussing the matter of our unconditional worth. This helps explain why most people grow up with a sense of self-worth that is determined by external factors, instead of inner beliefs. This type of conditioning makes them more prone to defensiveness, because it teaches them to be too sensitive to the words and feelings of others. So, in a sense, we can say that defensive people behave the way they do because they have learned to be highly sensitive to the opinion of the people around them, rather than learning to hold firmly to the inner value given each person by God himself.

BUILDING YOUR SELF-IMAGE
by Josh McDowell

Christians reacted to the self-centeredness of the "me" generation by developing an almost reflexive response to the issue of self-concept and self-image. The word "self" became the off-button for many Christians.

Josh McDowell is not alone in attempting to change this, but Building Your Self-Image will surely be noted as a significant reason for rethinking the whole issue. This book is heavy with cogent scriptural references leading the reader to the opinion that God is, after all, really interested in how we see ourselves.

Building Your Self-Image is a valuable book for Christian readers because, as McDowell says, the truest thing about ourselves is what the Bible says. (Living Books/Tyndale House, 1986, 220 pp., $3.95) D.R.M.
**BREAKING THROUGH**
by Don Osgood

*Breaking Through* is not a Christian book, but Christians can benefit from reading it. The author is a Christian leader and businessman who has brought decades of practical on-the-job experience to this book, and it shows.

The subject is getting optimum performance from self and others within an organization. The principles are sound and sensible; easily understood; applicable to workplace, churches, and community service organizations; and are clearly illustrated with real case histories of successful people in organizations of all kinds who have applied Osgood's methods.

*Breaking Through* is a book about organizational effectiveness. It should be helpful to Christians in business and organizations of many kinds. (Fleming H. Revell Company, 1986, 191 pp., $14.95) D.R.M.

**JUDGMENT IN THE GATE**
by Richie Martin

*Judgment in the Gate,* subtitled "A Call to Awaken the Church," contains 12 articles by 12 authors on current issues that should be of interest to all thinking Christians.

Authors such as Beverly LaHaye, Franky Schaeffer, Sandy McKasson, and John W. Whitehead deal with issues ranging from abortion to economic sanity and from media deception to the development of a biblical worldview.

This book is descriptive of the many abnormalities in twentieth-century culture, but it is prescriptive as well. If one is concerned about the abortion holocaust in America, he needs to do more than just talk about it with friends. Several of the authors speak about concrete actions such as setting up crisis pregnancy clinics, writing letters to newspapers and congressmen, setting up prayer chapters, picketing abortion clinics, and becoming politically astute about prospective elected officials.

Other previously mentioned issues also have some interesting prescriptive remedies. *Judgment in the Gate* should do more than make the reader angry; it should provide impetus to get him involved in changing the status quo of American society. (Crossway Books, 1986, 167 pp., $6.95) Daryl W. Pitts

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**YOU BRING THE CONFETTI**
by Luci Swindoll

In our world of increasing business and often empty activity, things that appear "routine" could become catalysts for meaningful celebration. With keen insight and wit, the author challenges the reader to consider all areas of life as cause to celebrate. Areas include the here and now, mealtime, friendship, birthdays, reunions, knowledge and learning, work, accomplishment, imagination, beauty, America, and God—the greatest celebration of them all.

Speaker, singer, and author of other works, the sister of Chuck Swindoll celebrates her own individuality beautifully in this new book. Out of her love for life, she has set out to communicate more than trite excitement but true enthusiasm in seeking opportunities to minister. This refreshing volume delicately blends a variety of research, surprising honesty of personal accounts, and spontaneous humor—all carrying the reader to the ultimate object of celebration—God. It is a manual to rid you of selfishness, jolting your focus on others and life, yet tastefully encouraging personal creativity and perspective to make "the abundant life" reality. In short, we have an enjoyable, practical encyclopedia on how to celebrate the spirit of living by seizing the little moments that often become lasting memories. (Word Books, 1986, 160 pp., $9.95) Dorcas L. Harbin

**RECORD REVIEW**

**JESUS SAVES**
by The Old-Time Gospel Hour Festival Choir

*Jesus Saves* contains some of the best choir singing available anywhere. This album is also available in book form for use by choirs throughout the country.

The choir arrangement of "We Shall Behold Him" and "I Will Glory in the Cross" are sure to bless the hearts of all who hear this great album. (Alexandria House, 1986, album or cassette $8.98) Don Norman
JUNE '85:  
What to do if your marriage is in trouble  ■  Celebrity dads  ■  Bible study on 1 & 2 Corinthians  ■  Tips on parenting  

JULY/AUG. '85:  
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SEPT. '85:  
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( Pt. 1, "What is Marriage?")  ■  Managing family finances  ■  Bible study on Hebrews  

OCT. '85:  
Special report on South Africa  ■  Cults  ■  Widowhood  ■  Marriage, Divorce & Remarriage  

( Pt. 2, "Divorce in the O.T.")  ■  Religious confusion  ■  AIDS  ■  Biography of T. DeWitt Talmage  

NOV. '85:  
Our pilgrim heritage—how religion shaped society  ■  Church finance  ■  Tom Landry  ■  Forgiveness  ■  The Book of Acts  ■  Marriage, Divorce & Remarriage  

( Pt. 3, "Divorce in the O.T.")  ■  Peer pressure  

DEC. '85:  
Christmas tradition in America  ■  Profile of Sandi Patti  ■  Restoring a fallen brother  ■  Can Fundamentalism survive?  ■  Marriage, Divorce & Remarriage  

( Pt. 4, "The Teachings of Jesus")  ■  The Messiah  

JAN. '86:  
Battling boredom  ■  Speaking against abortion  ■  Is adoption one of God’s family plans?  ■  Preachers and politics  ■  Marriage, Divorce & Remarriage  

( Pt. 5, "Divorce and the Teaching of Jesus and Paul")  ■  Caring for missionaries  

FEB. '86:  
Rock music: The cult/occult connection; "Christian rock"; What's a youth pastor to do?  ■  Peter & Barbara Jenkins  ■  Marriage, Divorce & Remarriage  

( Pt. 6, "The Teaching of Jesus and Paul")  ■  The life of David  ■  Free hugs  

MARCH '86:  
Will you save a baby?  ■  Parenting teenagers  ■  Fundamentalism and Evangelicalism  ■  Marriage, Divorce & Remarriage  

( Pt. 7, "Divorce and the Teaching of Paul")  ■  Missions in Europe  ■  Biography of A. W. Tozer  ■  How to cure lying  

APRIL '86:  
Teen suicide—Christians are not immune  ■  What is a good church?  ■  Getting rid of spiritual flab  ■  Forgiveness  ■  Marriage, Divorce & Remarriage  

( Pt. 8, "An Overview")  ■  Profile of John F. Walvoord  ■  Helps on talking with teens  

MAY '86:  
Women of the Bible  ■  Abusing children emotionally  ■  Adultery and the church  ■  Profile of the Bill Rice Ranch  

JUNE '86:  
Marriage: The state of the union  ■  Profile of Christine Wyrten  ■  The pornography plague  ■  A plea to Fundamentalists  ■  What think ye of Christ?  

JULY/AUG. '86:  
God bless America  ■  Living with an alcoholic parent  ■  The Gideons  ■  The Salvation Army  ■  Religious heritage  ■  Carry Nation  ■  What is a family?  

SEPT. '86:  
Christian influence on American education  ■  Values clarification  ■  Getting your spiritual life in gear  ■  Can men and women be just friends?  ■  Biography of John Knox  

OCT. '86:  
Facing family crisis  ■  Children having children  ■  Sibling rivalry  ■  Giving the Bread of Life  ■  Four angry prophets of God—Amos, Obadiah, Joel, and Hosea  

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LU Spotlight

Bob and Debby Lugar: Missionaries to France

While realizing a definite need for the gospel in the United States, Bob Lugar felt compelled to look beyond these shores to other parts of the world. He quickly found that the harvest truly is great, but the laborers are few.

SMITE, a missions outreach at Liberty University now called LIGHT, exposed Bob to world missions. In addition to his student involvement, Bob worked as a staff member for three years leading other students in cross-cultural outreaches. During this time he met his wife, Debby, also a student at Liberty.

Bob’s vision for missions began at home. One Christmas his family decided they had everything they really needed. Instead of exchanging presents, they used their money for various missions projects. Bob and Debby continue to practice this tradition while serving the Lord in France under Liberty Baptist Mission.

Exposure to over 25 countries in Africa, Latin America, and Europe led Bob to conclude, “From what I could see, there was less Christian influence, less moral influence, and less Christian work being done in France and the Paris area than anywhere else.” The Lord kept bringing this thought back to the Lugars, leading them to the conclusion that God wanted them to serve in France. They work in Paris with two other families on a church-planting team. Their ministries include teaching and training in the local church, youth camp, and a newly begun Bible institute.

LU Football Players Honored

For the second season in a row, the Liberty University football team will be represented in a postseason All-Star Contest. Wayne Haddix, a senior defensive back from Middleton, Tennessee, has been invited to play in this year’s Blue-Gray Football Classic in Montgomery, Alabama on December 25 and also in the Senior Bowl on January 17 in Mobile, Alabama. Due to an injury, he was not able to play in the Blue-Gray Football Classic.

Haddix, a Football News preseason All-American, had 59 tackles and an interception this past season for the Flames. The 5-foot-6-inch, 205-pound senior ended his career with 148 tackles and three interceptions.

The American Football Coaches Association named Mark Mathis, a four-year starter for the Flames, to the Kodak All-America Team for the College Division I, which includes players from NCAA Division II and NAIA Division I schools.

Mathis led this year’s squad interceptions (3), and pass deflections (8). He finished the season with 73 tackles and ended his career with 7 interceptions and 229 total tackles. Selected by his teammates as a defensive co-captain, Mathis was also an inaugural selection to Liberty’s War Eagle Club. He displayed outstanding leadership, athletic ability, and spiritual maturity on and off the playing field.

Guillermin Honored as Outstanding Educator

The Lynchburg Bicentennial Education Committee recognized A. Pierre Guillermin, president of Liberty University, on December 4 for his instrumental work in starting Lynchburg Christian Academy and his establishment of Liberty University’s academic program. Fourteen other educators from the area were also honored. The featured speaker for the recognition ceremony was Harold L. Hodgkinson, a senior fellow at the American Council on Education in Washington, D.C.

Young Believers Minister in Unique Ways

The Young Believers of TRBC practice Dr. Falwell’s philosophy of “Using every available means to reach every available person.” The 100-member team of 14- to 18-year-olds is divided into seven areas of ministry.

Howard Erickson

Young Believers Minister in Unique Ways

The Young Believers of TRBC practice Dr. Falwell’s philosophy of “Using every available means to reach every available person.” The 100-member team of 14- to 18-year-olds is divided into seven areas of ministry.

Perhaps the most familiar group is the chorale, which also includes an eight-member vocal ensemble. The gymnastics
team, led by three trainers, perform vault, balance beam, and mini-trampoline routines. They give testimonies between sessions. Members of the martial arts team practice the art of Kung Fu. The media team videotapes performances, takes pictures, writes press releases and a senior high newspaper, and shows background multimedia presentations for the chorale's performance. They also have a new multimedia presentation that stands alone. The illusion team, led by Charlie Judd, executive vice president of Liberty Federation, presents sophisticated magical illusions. Skits, monologues, and plays bring the gospel to life by the drama team. Finally, the support of the administrative services team keeps the letters, bookkeeping, and statistical information for the Young Believers, thereby making the entire team more effective.

Each team member practices a minimum of two hours a week. The teams travel collectively and separately to local and out-of-town engagements.

To join Young Believers, a teen must be a Christian, be a member of TRBC, and commit himself for one year to the standards of the team and to faithfulness.

"Team members say that this type of commitment gives them the accountability they desire. It provides an outlet for their talents and abilities, thrusting them into ministry situations that they may not otherwise encounter," said Randy Smith, senior high pastor at TRBC.

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**Top Rating for LCA Band**

The LCA Marching Bulldog Band competed among 94 public high school marching bands in three states. Twenty-five were in the Class A Division. In addition to high overall band rankings at each competition, the auxiliary groups also rated highly.

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**Calendar**

**February**

8—Dr. Falwell speaks at Moody Bible Institute, Chicago, Illinois

9-10—Teacher Recruitment sponsored by Liberty Association of Christian Teachers

17—Dr. Falwell speaks at Pastors' School and Bible Conference, First Baptist Church, Jacksonville, Florida

18—Dr. Falwell speaks at BBF winter meeting, Temple Baptist Church, Orlando, Florida

19-22—LU College for a Weekend

20—Mark Lowry Concert, LU

23-27—LU Senior Week

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"This is an honor to all of us," Pastor Falwell said. "Every teacher and worker is honored because no one man could accomplish this growth without the help of a strong team. Our desire is not to win a plaque or to be recognized as the fastest-growing Sunday school. Our desire is to reach as many lost people for Jesus Christ as possible."

Since then the Sunday school has grown to 22,000 members.

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**Mexico City Campaign Team Returns**

Ten students led by Steve Coffey recently returned from a foreign exposure campaign to Mexico City. Their hosts were Ed and Anita Hoagland and Tom and Robin Devilbis, BBF Missionaries and graduates of LU. The group observed and participated in prison and youth ministries. They also visited tourist sites such as the University of Mexico City, the National Museum of History, the San Juan Market, and the Virgin of Guadalupe Shrine. "At the Virgin of Guadalupe Shrine people were crawling on their knees to pray to the picture of Mary. This burned an impression upon the students' hearts for the needs of Mexico City—the largest city in the world—with over 18 million people," said Coffey. Foreign campaigns are intended to broaden the students' vision of ministry, reveal cultural differences of the nationals, and relate to the practical needs of missionaries.

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The Siege-Mentality of Pseudo-Fundamentalism

by Daniel R. Mitchell

T he rich and illustrious history of Fundamentalism dates back to the first century of the church, and has been variously known as "Apostolic," "Orthodox," "Reformed," "New Testament," and even "Evangelical." Recognized by its distinctive theological features—commitment to the Bible as its absolute authority, the deity and Virgin Birth of Christ, the substitutionary Atonement, the bodily Resurrection, and the certain return of the Lord from heaven to establish His kingdom on earth—the Fundamentalist impulse also identified itself by a spirit of unanimity with all who are truly born again.

Conversely, Fundamentalists separated themselves from their enemies, quickly labeling as heretics those whose doctrine differed from that received from the apostles. They removed from fellowship any whose attitudes brought division in the body.

This paradigmatic pattern tells us how to identify fundamental Christians. Problems arise when we neglect one or the other. If we forget doctrine, fellowship becomes superficial. If we forget love, doctrine becomes pharisaical.

Unfortunately, we have examples of both of these errors in the twentieth century. On the one hand Liberals love to do good works, but profoundly lack sound doctrine. Machen referred to this group as not of essential Christianity. He was right.

On the other hand, pseudo-Fundamentalists, like the Ephesian church (Rev. 2:1-7), have the right doctrine, but no love. Like the Pharisees of the New Testament, they love the Book of God, but not the God of the Book. Jesus reserved His sharpest criticism for this group. If He visited earth again today, He certainly would say to these Pharisees, "Marvel not that I say unto thee, Ye must be born again."

Pseudo-Fundamentalists craft their doctrines and rules carefully. They build massive walls of separation around themselves and take great pride in standing "all alone," besieged by wickedness from without and compromise from within. They set themselves as the ultimate standard of orthodoxy and stand prepared to cross swords with any who attempt to breach the walls.

The apostle Paul observes: "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11). Few who make comment on these words really notice their context. They occur at the conclusion of a sharp rebuke against the divisive spirit of the Corinthian Christians, who erred by following men and not Christ. They established their own criteria of authentic Christianity and then imposed these upon the whole church as though the Word of God were their exclusive property (1 Cor. 14:36). Pseudo-Fundamentalists, unlike Jesus' disciples, are not known for their love, but for their hate. By this we discern that their words do not come from God's Spirit.

The siege-mentality of pseudo-Fundamentalism exposes it as counterfeit. Man-made walls, bondage, and fear give power to Satan (John 8:44). How tragic for even one soul to be isolated in hate and religious prejudice. How sad the pathetic faces of Christians captured by spiritual slave-traders and chained to the oars that propel their vessels to distant shores. Many will never know freedom, because they will never know the truth that "where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17).

Authentic, fundamental Christianity does not hide behind walls of fear, but advances to the front lines and engages the enemy head on. We "have not received the spirit of bondage again to fear" (Rom. 8:15).

Our local newspaper recently carried the story of two people who lived in the same city and owned identical cars. They happened to park at the same shopping center at the same time. One came out and accidentally got in the wrong car. Coincidentally, his key fit! He drove around, picked up his wife at the door, and headed home, never realizing he had the wrong car. Then his wife noticed someone else's glasses on the dash, strange things in the glove compartment, and so forth. She exclaimed to her husband, "We're in the wrong car!" Right! When they returned the car, they found the police already on the scene investigating a "stolen" vehicle.

Similarly, many Christians find themselves in churches that purport to be Christian—even "fundamental." But as they look about, certain things just do not ring true. The spectacles of fear lie on the dash. Chains of hate hide in the glove compartment—sure signs of being in the "wrong car."

What should we do? We must take the whole armor of God, and in His might command that the walls be broken down, and walk through into the light of a new day. Fundamental Christianity, strong and robust as ever, must not succumb to these modern-day Pharisees who find contentment only when they effectively mute God's church.

Let them count their losses. We will count our victories. Let them polish their halos. We will work the fields. Let them show us their doctrine without love, their faith without works. We have no time for such silly luxuries. We must reach out to the hungry in Africa, the lonely in the cities, the oppressed in distant lands, the lost souls in...
Study Reveals Porn Magazines Promote Sexual Abuse of Children


What?
A dictionary will not help. A remedial English course would be useless. And a degree in syntactics would be a waste of time. But don't worry, when all the scholarly verbiage is stripped away, the conclusion of the report is quite simple: The nation's most popular pornographic magazines promote the sexual and violent abuse of children.

In a study funded by the Department of Justice, and which took nearly two years to complete, Reisman researched 373 issues of Playboy, 184 issues of Penthouse, and 126 issues of Hustler magazines.

Her findings?

Children were depicted in photos, illustrations, and cartoons 6,004 times!

"I had anticipated only half that number when we started the study," Reisman said. "And I was very shocked that children had emerged in these magazines so early—that they were there in 1954. That shocked me."

These materials have been validating the concept of the child as being seductive and wanting sex with adults."

Reisman was referring to a 1954 Playboy issue that depicted a small boy offering money to a naked woman in bed for sex.

"Even if the children in these magazines were neutral—that is, even if they were in little dresses and gowns and tops and were not committing sexual acts—that would be of enough concern. But we found that of the 6,004 images, the majority showed children in a sexual or violent context.

"These children were much more likely to be associated with having sex with adults. And the children were portrayed as unharmed and enjoying the sexual interactions.

Among the 6,004 child depictions:
- 1,675 children were either nude or displayed with a naked adult.
- 1,225 children were involved in some type of genital activity.
- 989 children were involved in sexual activity with adults.
- 792 adults were portrayed as
pseudoc-children, that is, adults were dressed to appear as children.
- 592 children were featured in violent or forceful situations.
- 267 children were associated with animals or objects.

"All of this is communication," Reisman said. "All of this is education—an education that has been delivered to this society for over 30 years."

"The core of that education is this: Children are seductive and craving for sex."

"These materials have been validating—over and over, month after month—the concept of the child as being seductive and wanting sex with adults. This is not accurate sex information. But it is the sex education that these magazines have delivered for three decades."

But when the statistics and numbers are swept aside, what did Reisman find?

One of the most disturbing findings was the use of pseudoc-children in the magazines.

On the front cover of Playboy’s April 1976 issue, for instance, an adult female is dressed in a party skirt, holding a stuffed rabbit, surrounded by rag dolls and teddy bears, sitting in a white rocking chair, and wearing Mary-Jane shoes. She is wearing nothing from the waist up.

Typically, the producers of the magazines have a number of ways of displaying the pseudoc-child. The adult may either be in diapers, a fetal position, an oversized rocking chair, or sucking on a finger or thumb. More often, the adult is surrounded by children’s objects—Fisher-Price toys, baby bottles, coloring books, toy trains, lots of stuffed animals. Occasionally, the adult is cast in a fairy-tale setting. One of the more elaborate—and expensive—fairy-tale settings appeared in a Hustler publication. The setting was titled, ‘In the Land of Aaahs.’ The scenario showed Dorothy (of the fictional classic ‘‘Wizard of Oz’’) in many sexually explicit interactions with the Lion, Tin Man, and Straw Man.

Reisman believes that displaying children—or adults dressed as children—in these magazines tends to create a sexual arousal for real children. In more technical terms, Reisman says, ‘‘The presence of children in a sexually explicit context is very dangerous. The pairing of stimuli can potentiate an arousal to the one stimuli when the other is not present.’’

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**THREE TOPSELLING E/P* PUBLICATIONS**

**NEWSSTAND AGGREGATE**

<table>
<thead>
<tr>
<th>Description</th>
<th>1954</th>
<th>1984</th>
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</thead>
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<tr>
<td>Child Depictions</td>
<td>155</td>
<td>155</td>
</tr>
<tr>
<td>Adult Crime and Violence</td>
<td>201</td>
<td>201</td>
</tr>
<tr>
<td>Total</td>
<td>356</td>
<td>356</td>
</tr>
</tbody>
</table>

* Entertainment and pornography

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—Bill Gibbs, Washington

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Another disturbing finding is the apparent callousness the magazines displayed toward the violent sexual abuse of children. For instance, in an August 1975 issue of Playboy, an advertisement for OUI magazine (owned by Playboy at that time) stated: “How One Family Solved Its Discipline Problem.” Pictured above this heading is a naked young girl handcuffed and sitting on a bed with unusually battered bedposts. The text reads: “This is Jane. When she is nice, she is very, very nice. But when she is naughty, she has to be punished. Lately, Jane has been very, very naughty.

“That’s why, in the current issue of OUI magazine, Jane is pictured in a variety of poses that restrict her movement. It was movement that got Jane into trouble in the first place. So you see, it’s for her own good. And not incidentally, your pleasure.”

The advertisement suggests sadomasochistic sex toward siblings. Equally revolting are the numerous cartoons that desecrate children. In a Penthouse (December 1977) cartoon, a toddler is shown splattered on the floor, riddled with bullet holes. Santa stands above him, holding a machine gun, and saying, “That’ll teach you to be a good boy.”

In Hustler’s December 1976 issue a doctor is shown crushing an infant with his hands after a woman has just given birth. The doctor asks the mother, “So, you can’t pay your bill, heh, Mrs. Jones?”

Other disturbing findings include incest in cartoons and pictorials (two such examples include the features, “Father Knows Best” in Playboy, and “Mother and Daughter” in Penthouse); the use of fairy-tale themes in cartoons—including Peter Pan, Santa Claus, Snow White, Little Red Riding Hood; and the promotion of bestiality, sadomasochism, and drugs.

Reisman’s report (which bears an exhaustive government title, “Images of Children, Crime and Violence in Playboy, Penthouse and Hustler”) recommends that her findings be disseminated to public agencies, educators, policymakers, parents, and juveniles.

“If the public becomes aware of what we have found in these magazines, we will see a dramatic change in the acceptability of these magazines,” Reisman said.

She predicted, “I think we would see an overwhelming response by the public to take action. We would see communities protecting themselves from these kinds of materials. This report has the potential of fermenting a tremendous amount of community concern and change.”

■ Martin Mawyer
Jerry Falwell Second in Poll of Most Admired Men

Jerry Falwell placed second in a Good Housekeeping magazine poll of most admired men. The sixth annual readers’ survey of admired men, published in the January issue, placed President Ronald Reagan first over Dr. Falwell. Each year Dr. Falwell has been in the top 10. He placed 10th last year.

The others making the top 10 list, in order, were: Billy Graham, Pope John Paul, Bill Cosby, Lee Iacocca, Pat Robertson, Bob Hope, Alan Alda, and former President Jimmy Carter.

Dr. Falwell’s spokesman Mark DeMoss said it was an honor to be named in the top 10.

“Obviously, we’re very proud of that, and we think it’s a good thermometer reading on the American people,” DeMoss said.

“Good Housekeeping has 20 million readers every month. I think it’s a very respected magazine, and it’s become a pretty talked-about poll every year.”

Hearing God: Public Accepts Messages from Heaven

WASHINGTON (AP)—A new survey of religious attitudes shows there is little point in attacking or ridiculing a political candidate just because he says he is being guided by God, pollster George Gallup, Jr., suggested recently.

Many Americans have felt the same divine guidance, so “the public understands when a leader says God has spoken to him or guided him to take a specific course of action,” Gallup said.

The new poll by the Gallup Organization was sponsored by the Christian Broadcasting Network, whose founder, Pat Robertson, has said he will formally run for the Republican presidential nomination if he feels he has sufficient backing next year.

Some opponents have made television evangelist Robertson a target of satire or criticism because of his statements that he was being guided by God in his decision whether or not to run and that his praying had helped keep a hurricane away from the Virginia shore, where his operation is based.

However, Gallup said in an interview, his new poll found that 69 percent of adult Americans questioned said God has led or guided them in making decisions and 36 percent said God has spoken directly to them.

Neither Robertson nor politics in general are mentioned in the actual survey, and Gallup said his organization is strictly neutral and doesn’t do political polling.

However, when asked about possible political significance of the survey, Gallup said: “The public is perhaps more open to a person saying he is receiving guidance from God than the press has indicated, and not just in terms of Pat’s statements about hurricanes and so forth but also in a broad sense.

“It strikes a responsive chord, not just in terms of Pat Robertson but in any area of life—business, cultural, athletic. The public doesn’t reject that concept; that’s what these figures say to me basically.”

Also of possible significance to Robertson was the survey’s finding that 31 percent of adult Americans identify themselves as “born-again” or Evangelical Christians.

Such people, the survey said, are significantly more likely than the sample as a whole to live in the South, to be black or Hispanic, to have less than a high school education, to earn less than $25,000 a year, to be Protestant, and to identify with the Republican party.

More broadly, the survey said 94 percent of adult Americans believe in God or some universal spirit, and 84 percent believe that “God is a heavenly Father who watches over us and can be reached by our prayers.”

Those broader findings are generally in line with surveys for more than 50 years, Gallup said.

30 Local Citizen Groups Organize to Eliminate Porn

Religious leaders will train local citizen groups to aid authorities in enforcing pornography laws.

Jerry Kirk said his National Coalition Against Pornography has already begun recruiting leaders from five communities who will set their sights on eliminating hard-core and child pornography in adult bookstores and X-rated movie houses.

Kirk will base this coalition on the successful watch group in Cincinnati, Ohio.

“In Cincinnati, we have no adult book stores, no X-rated theaters, and we have not had any for many years,” Kirk said. When the city’s porn shops were closed in 1974, he said the crime rate in surrounding areas “went down 83 percent.”

After the five groups are established this summer, Kirk said an additional 25 cities will begin coalitions in the fall.

“In light of those 30 cities and the experience that we gain and the knowledge and the wisdom, we will do some mid-course correction and then move out to the other major cities,” Kirk said in a November news conference.

The group is now working with local groups in St. Louis, Kansas City, Atlanta, and Columbia, South Carolina.

Federal Appeals Court Upholds Judgment in Jerry Falwell’s Favor

A federal appeals court has refused to reconsider a $200,000 judgment awarded to Jerry Falwell in his suit against Hustler magazine publisher Larry Flynt.

The full 4th U.S. District Court of Appeals in Richmond, Virginia, voted 6-5 to let the ruling stand.

Dr. Falwell won the lawsuit when Federal Judge James S. Turk upheld a jury decision that Flynt intentionally inflicted emotional stress on the Lynchburg pastor. Hustler, in an advertising parody, accused Falwell of having sex with his own mother in an outhouse and of being a notorious drunkard. Flynt testified that he did publish the parody with the intent to cause emotional stress to Falwell.

“Rare indeed is the case where an individual defendant so readily admits his own culpable intent,” said Judge Turk.
Boston Schools First to Offer In-School Birth-Control Clinics

Four Boston schools have been chosen to begin the first in-school birth-control clinics where students will be able to obtain contraceptives.

Criticism has been strong, especially from the city’s Catholic community. Cardinal Bernard Law stressed that the archdiocese strongly opposed the program, saying that by dispensing contraceptives, the city was placing a stamp of approval on student sexual activity.

In 1984, 1,129 Boston teenagers gave birth. Proponents of the program argue that the number of pregnancies would drop if all teenagers had contraceptives readily available in schools. Approximately half of the country’s junior high and high school students can get contraceptives from similar programs nationwide.

Over one million teen and preteen pregnancies are reported in the United States annually.

ACLU Supports Changing Laws on Homosexual and Lesbian Marriages

Longtime warriors in the homosexual rights movement, the American Civil Liberties Union is officially seeking elimination of legal barriers to homosexual and lesbian marriages.

“This new policy extends the general antidiscrimination principle of existing policy and specifies ACLU support for changing laws of marriages,” said Dan Hunter, director of the ACLU’s Lesbian and Gay Rights project.

Benefits for homosexuals covered under ACLU policy: employee fringe benefits, insurance coverage, income tax benefits, visitation, and next-of-kin rights.

The group’s new policy statement urges that homosexuals should receive equal financial benefits because it is “imperative for the complete legal equality of lesbians and gay men.”

The ACLU is already involved in several cases with homosexuals, including challenging state policies that frown on homosexual couples participating in foster care programs, and aiding a bisexual man in his attempt to become an adoptive parent.

U.S. Supreme Court Decision Blow to Pro-life Groups

The U.S. Supreme Court has ruled that states may not withhold funds from private family-planning agencies that provide abortions or abortion-related services.

Choosing not to hear oral argument in the case, the court voted 5-3 to uphold a 9th U.S. Circuit Court of Appeals ruling that a six-year-old Arizona law unconstitutionally infringed on the rights of Planned Parenthood groups there.

To hear oral argument, the high court requires four justices to vote in favor.

Chief Justice William Rehnquist, Justice Byron White, and Justice Antonin Scalia each voted to hear oral argument in the case. However, Justice Sandra Day O’Connor failed to participate in the decision.

The Court of Appeals decision reversed a law prohibiting state agencies from allotting money to private groups that provide abortions or abortion referrals.

The decision was another blow to pro-life groups who were hoping that a Rehnquist-led Court would offer some relief to several pro-abortion rulings.

Minnesota Judge Rules Against Parental Approval for Minors’ Abortions

In Minnesota, a federal district judge ruled unconstitutional a law requiring girls under 18 years old to either notify both parents or receive court approval before having an abortion.

Following a five-week trial, Judge Donald A. Alsop said that law traumatized teenagers for no apparent reason.

The Minnesota law, he ruled, in no “meaningful” way, furthers “the state’s interest in protecting pregnant minors nor protects family integrity.”

The law had been in effect since 1981. Reports showing that pregnant teens go through emotional traumas because of the law were instrumental in the decision, said Judge Alsop.
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After All

Criminal Justice in America

by Truman Dollar

Over twelve years have passed since I first experienced the terror of being the victim of a violent crime. On a bright September morning in 1974 I sat in my Kansas City church office, my back toward the desk, speaking on a long-distance call. Suddenly the door to my office burst open, and life has never been quite the same.

Two armed Black Muslims yanked me out of the chair. One swung a 30-inch samurai sword, and with the flat of the blade he skillfully struck me across the forehead. The other jammed a curved dagger into my back. It hurt, but did not break the skin.

As they shoved me to the other office, I saw the staff lying on the floor, guarded by two other armed Muslims. Someone fired a shot. A secretary was hit. There was no way to assess the extent of her injury. The thieves ordered me to lie facedown on the floor.

The leader filed a briefcase with over $30,000 in cash and securities. Then, he ordered one of the others to lie down, and while someone spoke on the phone, he held a .30 caliber pistol at my head, he mocked, "Reverend, this is one time Jesus ain't going to get you through." I recognized at least one of the intruders and believed they would shoot me to avoid future identification. Terror filled my heart.

Well, Jesus did get me through. Upon discovering that my secretary had managed to call the police, the men suddenly turned and fled. Four of the six hoodlums were arrested, three before they could drive off the property. (Fortunately, the secretary who was shot was not badly wounded.)

The trial was long and messy, full of threats against the prosecutor and me, but all were convicted. The leader, partially because of my testimony, was sentenced to 57 years in the Missouri State Penitentiary. By statute, he must serve one-third of that sentence, and will be eligible for parole in 1992.

After all these years, this whole affair has not been resolved in my life. While the Black Muslim movement has officially rejected violence, I still fear the release of the leader, but have taken no steps to keep him in prison. Periodically his friends and family, Muslim ministers, harass me for being all that stands between this convict and his release. I have not seen him since the trial, but the anxiety remains. Although this crime was against the church and me, we have never received any word from the courts, the prison, or any other official—as if we were not involved.

The outcome was different for two other participants. They jumped bond, but were arrested three years later. They had spent some time in jail and had committed no other crimes, so their parole officer asked for my cooperation in their release. I agreed, in exchange for a private interview with each of them for a book I was writing.

In a poorly lit Jackson County, Missouri, jail cell each man spent hours telling me his life story. Both expressed sorrow for what they had done. They shared stories about their wives and families. Our meeting was redemptive. Forgiveness came easily. Their parole did not disturb me.

But this other man—rotting in jail for his crime against me—is troubling. Not really knowing him or his intentions prolongs the uncertainty and anxiety regarding his eventual release. I feel permanently violated.

My feelings seemed unique until I read Crime and Its Victims: What We Can Do, by Daniel Van Ness. He writes that others, even victims of nonviolent crimes, have the same fears, emotions, and feelings of outrage, but that they have found relief in confrontation and involvement with those who engaged in the crimes against them, particularly nonviolent criminals.

Almost everyone agrees that our system of criminal justice is a total failure. Over 75 percent of released prisoners return to jail in five years or less. Rehabilitation is a joke. We warehouse more criminals every year. Michigan plans a $450 million prison construction program for this year. The cost of housing one prisoner is more than $17,000 annually. There has to be a better way.

Not until reading Van Ness's book and becoming a part of a specially appointed Michigan Task Force, did I seriously examine the concepts of restitution, alternative sentencing, and victims getting involved with nonviolent criminals. After all, the crimes are against the victims, not just the state. Successful programs for nonviolent criminals are working in Florida and Massachusetts. House arrest, negotiated restitution to victims, public service work where individual victims were not involved, are all being employed. Recidivism is less than 7 percent in these innovative programs.

The Hebrews looked at punishment as a way of separating those who posed a danger to the community (Deut. 13:1-11). Being the victim of a violent crime, I certainly concur with this principle. However, I am willing to take a new look at the system. Nonviolent men need to be in productive societal roles. Otherwise they rot in jail, learning only how to be a better criminal. Restitution and punishment must relate to the victim, not just the state (Luke 19:1-11).

Everything else we have done has failed miserably. Let's give the proposals of Van Ness a try. They cannot possibly be worse than what we are doing now. Before you say, "Hang 'em all," read his book.

Truman Dollar, pastor of Temple Baptist Church, Detroit, Michigan, is a published author noted for his thought-provoking and unpredictable insights on current events. He shares his views in this column each month.
"He who has ears, let him hear."

Matthew 11:15

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