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What is the most important aspect of marital togetherness? Ed and Carol Neuenschwander allow us to glimpse their secret in “Friends in Love: The Secret of Romance.”
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Beautiful . . .

Your March issue is the most beautiful piece of work or material I have ever read. Next to the Word of God it is best.

I usually give my edition to someone else after I have read it, but this one I don’t seem to want to part with. And Dr. Walter Wilson was terrific with his truth (Jesus).

Gertrude Johnson
Santa Rosa, California

Adulterer in the Pulpit . . .

Referring to the four adultery articles in your April edition, they all made it sound like the Fundamentalist Journal supports the idea that if a pastor or deacon is found in adultery that he can return to the pastorate once he has confessed his sin.

Are there not clear biblical guidelines for the selection of a pastor and deacon that clearly say elders are to “be blameless, the husband of one wife” (Titus 1:6, 1 Tim. 3:2).

Obviously everyone can come under the grace of God by confession of faith, but this does not mean he should be allowed to return to the pulpit as a deacon. I am specifically referring to page 34 (“Unfaithfully Yours”) which says, “But I believe he could be later down the road.” Does not the Bible speak clearly against this or am I incorrectly reading the Bible?

People can rationalize all kinds of reasons why they can go back into the pastorate, from, “That problem happened before I really confessed Christ,” to a multitude of other responses. Yet the Bible clearly says, “the husband of one wife.”

Let’s stick to the biblical text and leave Secular Humanism for the world.

R. Michael Gillett
Cheboygan, Michigan

Doubters . . .

I just finished reading “Science on Origins” (March), and it brought to mind thoughts about Creation days. Genesis 1:16 states that God made two great lights and set them in place on the fourth day. The earth had already been in motion so the sun was four days out of center. This makes the winter solstice eight days longer than the summer solstice, showing that the days of Creation were 24-hour days. I would like to see this developed in your magazine as it should answer some questions for doubters.

Charles A. Reed
St. Paul, Minnesota

Disappointed . . .

I am writing in regard to the articles written by Richard Mayhue and Henry Morris on “Origins” (March). I am extremely disappointed to say the least. Both men had valid, legitimate points to make in supporting their position of “sudden creationism.” Yet I was distressed at their dogmatism in questionable areas, their selective information, and their failure to admit the weaknesses that exist in their position.

Perhaps the greatest hindrance to their argumentation is their shoddy handling of the Scriptures. They continually place the Scriptures within the context of the Creation/Evolution debate, and thereby arrive at erroneous conclusions. The Bible is interpreted without consideration for literary genre, the cultural-historical context, or the original intent of the human authors. Contrary to
what these men believe, the Creation passages of Scripture point to the “who” of Creation, not the “how.” They simply describe the complex act of Creation in general terms and point to the Author of the universe. They do not describe Creation in modern scientific terms or make “definitive assertions concerning the specific nature of creation.” These passages were never intended to do so, and to impose such conclusions upon the text is faulty exegesis. Even a superficial reading of Genesis 1-2 should alert us to reading too much into the text.

Let me say that I respect the position of these men, but I personally believe it to be a weak one, especially if one is committed to cultural-historical exegesis and a holistic view of truth. I guess I resent being labeled as one who has distorted the Scriptures, accommodated to Humanism and evolution, and undermined the authority of the Bible because I do not hold to the position of “sudden creationism.” I have invested my life to studying, teaching, and seeking to obey the Scriptures, which is why I strongly feel that I dare not say more than what the Bible says. I just wish a little more Christian grace and flexibility would characterize any upcoming articles on debatable issues.

Wayne Squires
West Branch, Michigan

Too dogmatic...

It is a basic Fundamentalist belief that the Bible is the Word of God, inspired, and infallible. But this is too often extended to mean “complete and perspicuous on all matters, either of faith or of history.” This extended view can only detract from Fundamentalism and halt Christianity in the dogmatism of the Middle Ages.

Unfortunately, the Evolutionists refuse to ponder a universe in which God is the maker and controller of all things. But it is even more unfortunate that Dr. Morris, as well as many other well-meaning Creationists, stands on the pedestal and makes less dogmatic Christians (as well as Christ) look like a bunch of bumpkins.

Dr. Morris attempted to write an article from the standpoint of an objective overview of science, leading one to espouse absolute Creationism as the only possible reconciliation of the facts. Much more evidence for evolution exists than Dr. Morris implies. Transitional forms have been found (admittedly in small numbers) such as Archaeopteryx, Cynognathus, or the dictiodsors. Furthermore, the second law of thermodynamics applies only to closed systems. The earth is not a closed system. Things move from order to disorder and back again all around us (ice, fertilized eggs, etc.).
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Creationists have a responsibility as Christians to be open toward truth, not running away from it to avoid confrontations with tradition. Evolution, sadly, is a fact; the "theory" is of its method. I am afraid that whether we like it or not we are going to have to accept that the Bible has not given us all the answers. But it has given us the one that matters. The closed-mindedness of some Christians just makes it that much harder to share Christ in a sinful world.

Andre Peterson
St. Paul, Minnesota

Disturbing...

I would like to comment on the article called "The Discipline Decision" by David R. Miller (March). I find some very disturbing ideas.

Dr. Miller spends a great deal of time in the article defining the term "rod" as it is found in Scripture. This is all well and good, but he gives little (he does give some) advice on its application. He makes this concluding statement: "Although spanking is a biblical command, the method we choose—whether hand, switch, paddle, or belt—is a matter of personal conviction." I feel a certain uneasiness to hear anyone, especially a psychologist, condone the use of our hands in the administration of physical discipline to our children. If Dr. Miller voiced anything from his study on the term "rod" it should have been that physical discipline should be carried out with an instrument that is separate from our own bodies; a "rod," if you will.

Finally, Dr. Miller tries to define the term "chasten" (Greek, yasar) in a narrow vein as simply meaning "instruction" (i.e., that it does not convey physical discipline). He quotes, "Chasten does not communicate physical punishment, but instruction, conviction, to make humble, and to train up. When we interpret chasten to mean 'punishment' instead of 'teaching' and 'correcting,' we read our own opinions into such verses as these." It is my understanding that the term "chasten," defined as "instruction" or "to train up," should be interpreted in a much broader sense so as to include physical discipline. Instruction and training involve much more than just teaching. Chastening includes physical discipline from time to time, does it not?

Disturbing...

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

The Journal Is a Winner. At this year's Evangelical Press Association of Excellence Ceremony, the Fundamentalist Journal received an Award of Merit for its journalistic style, photography, and graphics design. In the Higher Goals competition, judged against 937 entries including magazines like Moody Monthly and Christianity Today, the April 1986 issue of our Journal took first place for a four-color cover, based on design and photography. Many thanks to our dedicated staff for their diligence and creative efforts.

Graduation—Keeping It in the Family. Each year we hold commencement ceremonies for an ever-increasing number of Liberty seniors who have been trained to represent Christ in ministry, business, and professional positions across this country and around the world. Graduation is always special for me, but this year I am an unusually proud husband and father. I had the joy of presenting degrees to my wife, Macel, and to our son Jonathan as they graduated from Liberty University in the same class.

Two weeks later Jerry, Jr., received his Juris Doctor from the University of Virginia in Charlottesville. He is preparing to take his bar exam later this summer. With our daughter, Jeane, completing her first year of medical school in Richmond this month, I am now the least educated member of our household!

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Michigan Gains—But We Don't Lose. Our editor in chief, Edward Dobson, recently accepted the call to pastor Calvary Church in Grand Rapids, Michigan. I am happy to report, however, that while Michigan gains an exceptional pastor, our ministry will not lose an excellent editor and educator. Dr. Dobson will continue in his position with the Journal and has been named to the Board of Directors of Liberty University. Our prayers and best wishes remain with him.

Father's Day. In this issue we remind parents, and especially fathers, of their responsibility to establish homes where children are nurtured in the Lord and secure in the love of their families. David Miller asks if you still have the "Parent Power" God originally intended you to have, and in "The Fatherless Generation" he warns of a prediction by some that we are headed for a society of homes without dads. We've also included several articles for married couples.
When two women claimed to be the mother of the same child, King Solomon made a startling proclamation. “And the king said, Bring me a sword. And they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one, and half to the other.”

Unaware of the tactical, discerning aspects of the king’s wise judgment, the two mothers immediately revealed their own identity. “Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it.”

Three thousand years later, judges are being called upon to act with the wisdom of Solomon as they decide cases of parenthood that are becoming more and more bizarre.

High-tech procreation technology may sound like science fiction, but it is an incredible reality that is fast becoming a scientific and moral nightmare.

Baby M has the nation's attention. Who could look into the eyes of this precious little girl, or any child conceived by this new technology, and say, “This is bad. This is immoral.” Of course we cannot condemn the children. But whose child is she? What problems have we created for her by allowing the procedures that gave her life?

This case has introduced us to what promises to be the first of many legal battles regarding creation technologies. The Roman Catholic church has presented its official position on this high-tech industry. It took a controversial position against in vitro fertilization, surrogate motherhood, and artificial insemination, as it examined the problems and long-term complications associated with these methods of conception. While I acknowledge that there are some positive elements to these new procreative technologies, the negative impact far exceeds the positive.

The Baby M case is only the beginning. Bearing children could develop into the boom industry of the 1990s. Wombs-for-rent, designer sperm, and other genetically engineered specialties are legal possibilities.

No matter how legal these methods are, we have evidence that some things are beyond, and indeed above, the law. Our imaginations can take the Baby M case a little further. What happens when a couple, after bearing a child through artificial insemination, is years later confronted by the biological father with paternity claims on the child?

What happens when an infertile woman hires another to bear a child, using the fertilized egg of a third woman, and then for whatever reason all three women want to claim the child? Solomon in all his wisdom would surely not suggest a three-way split.

Then we have the problem of destroying more lives than we create. For each child born by in vitro fertilization, dozens, maybe even hundreds, of biological brothers and sisters are aborted. In this scientific process, numerous eggs are fertilized, and only one is selected for implanting. The remainder are thrown away—aborted—and like any other culture grown in a laboratory petri dish, washed down the drain.

And what about selective breeding? We have witnessed what can happen when a madman like Hitler seeks to create a “super race.” The potential for evil in these seemingly dream-fulfilling measures becomes exponential.

Compare these technologies with those of the nuclear age. Four decades ago most Americans were thankful for the new technology of nuclear weaponry that ended World War II and saved millions of lives. The immediate benefit blinded any projections for the long haul. Now, who would not wish that this means of devastation had never been explored. That we would not have to worry about a terrorist using it against us. Oh, the luxury of hindsight!

I fear that unless we stop this easy-answer science immediately, we will eventually face the grim task of negotiating this technology out of existence.

Jerry Falwell Comments

Procreation Technology
Science-Fiction Nightmare of the Future

I fear that unless we stop this easy-answer science immediately, we will eventually face the grim task of negotiating this technology out of existence.
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Jerry Falwell did not resign! Contrary to the rumbles among the press and the Evangelical community, Dr. Falwell did not resign as chairman of PTL. In fact, the board made some sweeping changes in an effort to resolve the continuing credibility problem. These difficult changes required compassion and resolve. Many questions about PTL and how the scandal impacts the church remain unanswered. I would like to address some of these questions in the light of Scripture.

Did Jim Bakker repent? This question has been hotly debated in theological and ecclesiastical circles. The ultimate answer remains with God. No human being can answer it with total confidence. However, the Bible does speak to this issue.

Paul makes a clear distinction between being sorry and repenting. "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing" (2 Cor. 7:9). Being sorry for sin is only the first step toward repentance. Repentance is a change of mind, heart, and direction. People who confess their sin and then go out and commit that sin again may be sorry, but they are not repentant. Some are sorry they got caught. Some are sorry about the consequences. Some are sorry about the way their sin has affected others. But unless that sorrow leads to repentance, it is not enough. A person must confess and forsake his sin. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall find mercy" (Prov. 28:13). Paul goes on in 2 Corinthians 7:11 to describe the seven characteristics of a repentant person: carelessness, or earnestness; an eagerness to clear himself; indignation; fear, or alarm; vehement desire, or longings; zeal, or concern; and revenge, or a readiness to see justice done.

A repentant person is deeply convicted of his offense toward a holy God. He fully accepts the consequences of his sin, and his longing for justice comes before his personal desires.

This brings us to the issue of Jim Bakker's repentance. I would not presume to judge whether or not he is repentant. Only time will reveal his true intent. If he has genuinely repented, those seven characteristics will be continually manifested in his life and attitude. If they are not manifested, he may be sorry—but he is not repentant.

Should Jim Bakker pastor again? When a pastor falls into sin, can he be restored to the office of pastor? This important question has no simple, concise answer. We must keep several biblical principles in mind. First, God forgives sin (1 John 1:9). God's forgiveness has no limitations. Second, God places greater demands and requirements on those in leadership positions than He does on those who do not take leadership roles. A careful study of 1 Timothy 3 clearly supports the idea of high standards for pastoral leadership. The overarching requirement is that "a bishop then must be blameless" (1 Tim. 3:2). When a pastor falls into gross sin, such as immorality, he has violated the standards of 1 Timothy 3 and must resign his sacred office.

Can he be restored? This is another difficult question. He can be restored into the fellowship of the church. Paul encourages the church in Corinth to restore the fallen and repentant brother into the care and fellowship of the church. "Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him" (2 Cor. 2:6-8). Can he be restored to leadership? Maybe, but not until he has been disciplined, disciplined, and has proved himself.

Based on Proverbs 6:32-33, some believe he can never be restored to the position of pastor. This passage states that the "reproach" of adultery will never go away. Since a pastor is to be "blameless," or above reproach, this eliminates him from meeting the qualifications of 2 Timothy 3. I would lean toward this position. While God forgives, and the church can restore fallen pastors to positions of service and ministry, I am not sure they ought to be restored to that ultimate position of leadership and ministry. Again, this does not reflect on God's forgiveness, nor is it an uncharitable attitude. Rather, it is rooted in the biblical principle that in both the Old and New Testaments God demands greater integrity and commitment from spiritual leaders.

What about Jim Bakker? If he has genuinely repented from all sin, God can restore him to a place of service in the church. It may or may not be as a pastor, but it will be in God's time and according to His will. In fact, his greatest days of service may be ahead, but that is entirely up to God—not man. He has my prayers and love. I hope that during these days away from the public's glare, God by His Spirit will minister healing and comfort to Jim, Tammy, and the children.
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Newspeak, Churchspeak, and Minitrue

by Harold O. J. Brown

In his classic work *Nineteen Eighty-Four* (published in 1949), George Orwell predicted a bleak future for the world. Now 1984 is a few years in the past, and the most dreadful of his predictions have not yet materialized. Aldous Huxley, in his older work *Brave New World*, predicted that totalitarian governments, instead of being incredibly harsh and cruel, would become more refined and subtle and ‘teach men to love their chains.’ Huxley’s prediction seems to have been better than Orwell’s. But Orwell did see one thing correctly: he predicted a “Ministry of Truth,” charged with rewriting history daily if necessary, to make people accept the will of “Big Brother,” and not to be troubled by the fact that he could arbitrarily change his party line from one day to the next.

Orwell called his Ministry of Truth “Minitrue,” in the new language of his totalitarian government, which he called Newspeak. Newspeak was the official government language designed to blot out old truths and to make it impossible for people to see things as they really are. In the United States we do not yet officially have a Minitrue, but we are getting progressively more Newspeak—some of it from the government, as Orwell predicted, but a lot more from the media—and not a little from the religious establishment. “Churchspeak,” we could call it.

The worst and most sacrilegious example of Churchspeak consists in the widespread practice of changing hymns, prayers, and even the text of God’s written Word, the Bible, to suit modern fashions, especially, but not only, feminism. God ceases to be called “Father.” At best He will be called Creator, and sometimes Mother/Father. Jesus is no longer the Son of God, but (His? Her? Its?) Child. The worst thing about this is that it sacrilegiously changes God’s own words and then presents them to unsuspecting people as His. This also is dishonest historically, as it changes the actual history of the Jews and the early Christians. Minitrue at work in religion! Churchspeak is even worse than Orwell’s imaginary Newspeak. At least Orwell didn’t think about falsifying the words of God Himself (Orwell was an atheist).

Churchspeak could not be upon us if Newspeak had not paved the way. Consider the example of Newspeak in abortion and euthanasia. Most of us are familiar with the fact that the older—and accurate—way of describing the unborn, to say that a woman is “with child” (English), for example, has disappeared. A woman is pregnant (Latin), and what she is carrying is not a “baby” but a “fetus”—another Latin word that most people do not really understand. It means “suckling,” which is an old English word for a nursing infant. If a baby should unexpectedly be born alive after an attempted abortion, never say, “Baby.” Say, “fetus ex utero,” which sounds like some kind of a medical complication. Even though the fetus may be eight months old, breathing and crying when delivered, the operating room nurse is seldom told, “Get rid of that baby,” but rather, “Kindly dispose of that product of conception.”

During the years after World War I, the euthanasia movement started in Germany with a little book entitled “Liberation of Life Not Worth Living.” Liberation?! If death is liberty! In Britain and the United States, the Greek word *euthanasia* was adopted. (Euthanasia literally means “good dying,” and in the Reformation age people spoke of “spiritual euthanasia,” which meant counseling and praying with a dying person, so he could die sure that he was at peace with God.) In the 1920s and 1930s euthanasia advocates were honest enough to tell people that they meant “mercy killing.” This frankness did not win many friends, and the euthanasia movement remained small and unpopular.

In the 1960s and 1970s social planners found they could make abortion much more acceptable if they carefully avoided the expression “killing.” This also became the rule with euthanasia, which was stuck with meaning “mercy killing.” Instead, we have “death with dignity.” In Germany they used to call euthanasia *gnadenotod, “mercy death,” which was direct enough to be shocking. Today it is *sterbehilfe, “death help,” instead of simple *Geburtshilfe.* Little did we realize that “death help” would soon no longer be shocking, but would be the preferred expression to make mercy killing sound helpful rather than hurtful.

*Lifestyle* has become an in word to describe various kinds of conduct—sometimes innocently. My own institution, Trinity Evangelical Divinity School, speaks of a “Christian lifestyle,” where an earlier, franker age would have said “abstinence from alcohol and tobacco.” While Bible-believing Christians discuss practical questions of Christian conduct under the heading “lifestyle,” the majority of opinion-makers have preempted the word to cover things totally at variance with Christian morals: the homosexual way of life becomes an “alternative lifestyle” instead of what it used to be called—“deviant behavior,” or “sin.” Clothing styles can be morally neutral,
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and this suggests that no one "lifestyle" will be better than another: "It's a matter of personal taste"—just as with tie designs. People who are promiscuous are called "sexually active." Since faithfully married people are also usually "sexually active" (and to be "inactive" is generally considered bad), this language changes the old immorality into nothing more significant than another leisure-time activity.

German psychiatrist and legal scholar Helmut Ehrhardt, in opposing euthanasia, attacked the way slogan words with little or no definable meaning, such as "quality of life," are brought into the debate to confuse the issue and point people's attention in a wrong direction. Can you improve someone's "quality of life" by putting him to death? It seems ridiculous, but the answer, at least according to the mercy killers, is yes. If someone already has a "diminished quality of life," putting him "mercifully" to death, or rather assisting him in dying "with dignity" saves him from the embarrassment of going on living with "diminished quality." Sometimes obscurity results simply from professional habit and is unintentional. During the Tylenol panic a few years ago, I heard my friend Surgeon General C. Everett Koop warn people on television to be careful if they were planning to "ingest pharmaceuticals" (take medicines, not eat druggists!). But often obscure terminology is deliberately used to confuse and disarm potential opponents.

Sometimes basically good words suffer a bad fate—they are retained in our language, but become debased. Evangelical is such a word. In his controversial Battle for the Bible, Harold Lindsell argues that the proof of being an Evangelical is belief in the inerrancy of Scripture, but we all know that the label "Evangelical" is now claimed by a great number of people who have a fairly loose view of biblical inspiration.

Fundamentalist is also being debased by being applied to people who hold something exactly opposite to the Fundamentals of the Christian faith. Ayatollah Khomeini is a "Moslem Fundamentalist," and we hear about "Marxist Fundamentalists" in the Kremlin and out of it. Notice that this word is almost always tied to a group that is out of favor. We do not talk about "Democratic Fundamentalists" or even Republican ones.

Born again used to have a definite theological meaning: "regenerate" in academic terminology. Now anyone or anything can be called "born again" if he, she, or it has gone through any important change, or even merely been warmed over. If Playboy magazine were to adopt a new typeface, people would be sure to call it "born again." This destroys the value of the term as a name for that most fundamental starting point of the Christian life, regeneration. Inevitably people come to think that being "born again" means nothing more than getting a real or symbolic facelift.

Theologian Eric Mascall complains about people who have so changed the meaning of the word Christian "that no one, not even Mao Tse-tung (Mao Zedong), can say with any confidence that he is not a Christian." It gets to be frustrating. Sometimes one is tempted to be like the Caterpillar in Alice in Wonderland and exclaim, "A word means what I say it means—not more and not less!"

Fundamental Christians will naturally fight Churchspeak, and they should. But they should not ignore Newspeak. Debasing language debases thinking, just as Orwell realized. If we lose too many words with clearly-defined meanings, we will no longer be able to think clearly. And if we no longer think clearly, we will not understand any of the parts of Paul's statement: "Knowing therefore the terror of the Lord, we persuade men" (2 Cor. 5:11). How can we persuade unless people understand what we are saying? In the last analysis, the thing that prevents everyone from acting like Alice's Caterpillar is that some words are unchanging: "The grass withereth, the flower fadeth, but the word of our God shall stand for ever" (Isa. 40:8).

Christ called on His followers to be the "salt of the earth" (Matt. 5:13). Most serious Christians think of that in terms of setting moral standards, and that is right, but it is not all. Moral standards may be undermined and destroyed when language standards are abandoned. Churchspeak is with us now, but it would never have come if we had not accepted far too much Newspeak first. Crucial as it is to defend the words of God, it is also crucial to defend the meaning of human words, as God expressed Himself in human language. If we no longer can tell what it means, there is no way to know what He means.

Harold O. J. Brown is minister in the Evangelical Reformed Church of Klosters, Switzerland. In September he returns to Trinity Evangelical Divinity School, Deerfield, Illinois, as professor and chairman of the Division of Biblical and Systematic Theology.
"Marriage isn't what I thought it would be," Elizabeth confessed. "Maybe my expectations were too high, but...."

"We're trying to have a Christ-centered home," Susan said. "But it's a rocky road."

John shook his head ruefully. "I can't understand it. Before Meg and I were married there was never a misunderstanding. Now all we do is bicker."

What these people have in common, not only with each other but with other newly-marrieds, are the marriage adjustment blues. All are Christians. All fell in love and intended be happy ever after. The love is still there—but so are the problems inevitable in the shift from thinking "me" to "we."

At a wedding the minister included in the solemn charge an analogy worth repeating:

"Your life together can be filled with joy. There are also going to be rough spots. If you think of your lives as two streams joining to become one, much hardship can be tolerated until you truly are one. No matter how quietly two streams move through life, no matter how smooth or placid their individual courses, any time two streams join to become one mighty flow there is white water—rapids, ripples."

"So it is with marriage. Each of you comes from a different direction. Each brings memories of varying scenes from the past. But when you start out to become one, merging and rushing forward, you leave the quietness behind—though not forever. Once the two streams have joined and foamed and boiled and rushed, they begin to settle again into quietness, this time stronger than each was before."

The more thought given to what this wise minister said, the better it can be understood. Try standing where two streams come together and notice that, depending upon the..."
individual nature of the streams, several things can take place.

If one stream is stronger and more powerful than the stream joining it, the smaller, weaker stream is absorbed—not without white water, however. Even the tiniest flow of water will ripple when it becomes part of the main stream.

The stronger the second stream is, the whiter the water; there will be more ripples and churning and rapids. In life, the stronger the persons being married, the more difficulty there will be. No fully formed stream can immediately lose its identity in another. It would not be healthy if it did. While part of each other, a man and wife must keep their own identities and contribute all their resources to becoming powerful together.

The greatest amount of white water comes if each stream persists in following its own course, meandering back toward the shore it once knew rather than plunging ahead in the same direction as its partner. The healthiest marriages are those where man and wife are determined to flow toward God rather than seeking individual paths much of the time and wasting energy beating against the shore.

Along the way, other streams join the main stream. Even after white water has been left behind and the two streams have become peaceful and strong, other streams flowing into them will also cause white water. In the lives of married couples, the new stream of life brought by each child, even though joyously welcomed, will create the turmoil of white water.

Why do some marriages ride the rapids courageously, live through the white water turmoil, and become mighty but quiet streams flowing harmoniously? Why do others panic at the first sign of waves and rough water? What can be done to successfully avoid smashing up in the middle?

We must learn to accept white water as natural. American Indians and pioneers didn’t stand on the banks of a slowly moving stream and say, “I refuse to admit there may be trouble ahead.” Instead, they accepted white water as part of the journey. Engaged and newly married couples should do the same. It is totally unrealistic to believe that the “worse” in the marriage vow doesn’t exist. Recognition of what lies ahead is the first step in overcoming obstacles.

Prepare to meet it. Throughout the Scriptures Jesus told people to be prepared for that which was to come. Adequately prepared people who arm themselves with love and faith in God and their marriage partners can “shoot the rapids” and gloriously burst into the quiet stream that lies on the opposite side.

Hang on! “What shall I do?” the tenderfoot asked his guide. “Take a deep breath and hang on!” the guide shouted back. What better advice for people struggling with white water in their marriage?

Paddle straight ahead. Trying to avoid pitfalls by portaging is fine and should be done if possible; however, once in the midst of the onrush, there is no turning back. Set your course and head straight for it.

Do not gaze at the wrecks on shore. There are always grim reminders along the way of those who failed to navigate the course successfully. Christians are beset on every hand by these shipwrecked marriages, even among family and friends. Let them be what they are—grim warnings. Don’t let them become inevitable models. When facing white water the temptation to dwell on the failure of others is almost overwhelming. It takes courage to turn away and go on, but it must be done.

Picture the serene water ahead. Envision the quiet, beautiful pool on the other side of every stormy stretch of river. It is there waiting. Reaching the other side is worth braving the white water.

Don’t even consider turning back. “We intend to make it,” a dear friend once said. They will. The more often an alternative is considered, the more strongly that alternative influences thinking, providing an escape hatch.

The minister who gave the white water analogy included another: “When you promise to cleave to one another, you are promising to become bonded,” he warned. “You will become unified, solid, like cement. If the time should come that either of you is tempted to break apart that cleaving, remember that cement never breaks clean. It splits into jagged, tearing edges.”

White water. Quiet streams. Placid pools. Rushing rivers. All part of life. Is there anything more inspiring than an elderly couple who stand with gnarled, clasped hands, faded eyes, and a love for each other that has grown stronger with every passing year? They have earned their place, their quiet and tranquil stream. But only because their journey through white water was accomplished by trusting God and clinging together.

When the rush and tumult are over, children grown and gone, once more facing life on their own, the final assessment comes: “It was worth it. If we had known what it would be like, we might have faltered. Now we wouldn’t change one thing. It was worth it all.”

■ Colleen L. Reece is a free-lance writer in Auburn, Washington.
Friends. We need them because their strengths support our weaknesses, their weaknesses challenge our talents, their opinions test our own. One man joked about his best friend, "We are completely opposite. If we were the same, one of us would be unnecessary."

Henry Adams once wrote, "One friend in a lifetime is much; two are many; three are hardly possible."

If true friends are so hard to find, in whom should we find our best friend? In our mate.

Ed and Carol Neuenschwander have been married for 20 years. They attribute the success of their marriage to a single primary element—friendship. They have written Two Friends in Love, a book that explains how friendship is the secret for a romantic, happy marriage. They obviously had themselves in mind when they titled their book. After 20 years of marriage she still watches him attentively when he speaks, and he still reaches out automatically to pat her shoulder or squeeze her arm.

Is friendship the most important aspect of marital togetherness? What about the romantic atmosphere we observe on television—moonlit nights, candlelight dinners, and couples who seem to live only for the pleasure of being in each other’s arms?

Ed and Carol define "romance" as simply "the process of really focusing on each other’s lives." They believe since man was not meant to be alone, and woman was given as a suitable companion, romance develops when the two focus attention on each other. Ed says, "We think a lot of people equate romance with the outgrowth of that process rather than with the process itself. The outgrowth is different with every couple."

"Five different women will have five different ideas of what is romantic," says Carol. "People need to set aside the concepts of romance that we are fed in movies and those lousy soap operas. Christians watch those things, and unfortunately they get a false concept of what to expect. The wrong type of romance is totally idealized. Young people don’t realize that the passion changes, and those intense emotional months will pass. After a few months or years they may think, ‘Something’s happened to us—what’s wrong?’ They may get involved in their individual careers and begin to view time together as unimportant, as a luxury."

"So often," adds Ed, "people define romance in terms of a mood or a setting."
After marriage everything becomes familiar and the romantic mood vanishes, especially after kids come along. But the business world is mood-oriented. In the typical office everyone is dressed fabulously, performing at his best. That’s why it is relatively easy to fall in love with someone at the office. The romantic, thrilling, challenging mood is different from the mood of a mundane marriage.

“If a husband and wife have experienced any kind of distance or trouble at home,” agrees Carol, “the door is open to get into trouble at work. They’ll meet a new man or woman who wants to know their thoughts, who cares about them. Couples often lose this simple concern after they are married.”

Why is friendship lost in marriage? Ed explains that as couples establish a home and careers early in their marriage, “Those things can absorb their attention, and if time isn’t given to keeping friendship alive, it dies due to neglect.”

Ed and Carol believe that many marriages have been ruined because the couple has misunderstood the Scripture. “The Scripture talks about how a man should love his wife,” explains Carol. “Women have had problems with submitting, because they are not loved. If a woman is truly loved she will want to submit. And it’s not only a woman to a man, but a man to a woman. It’s an equality there. It’s a mutual submission. I think a lot of us have misunderstood what that means.”

In the realm of our spiritual devotion, God wants to have first priority. But in terms of human relationships, He wants our spouse to have first priority.

“One of the things that the two of us have observed,” Ed continues, “is that so often, and with good motives, we have worked to set up a priority—God first, wife and family second, and so forth. Many Christian couples feel a sense of guilt if they are really in love with their spouse, or if they really have a hunger to be with each other a great deal. In a sense, they feel it’s almost a form of idolatry, or too much of a preoccupation. Yet when God provided Adam with a mate, Adam hadn’t sinned yet. God saw that this man had a hole in his heart, and God could have chosen to fill it with Himself, but He didn’t. He created a woman to become part of man’s life. What has crystallized for us is this: In the realm of our spiritual devotion, God wants to have first priority. But in terms of human relationship, He wants our spouse to have first priority. The two can be in first place in each of those segments without there being any conflict whatsoever. If you totally love your mate with an absolutely free spirit, you’ve taken nothing from God—unless you shortchange God of the time He deserves.”

Ed now pastors Calvary Bible Church in Grass Valley, California. He and Carol previously served as staff members of Campus Crusade for Christ. In various capacities they have spent years in Christian ministry, and they have seen the particular pitfalls into which Christian couples often fall.

Carol notes, “We find that people who are involved in ministry often use that as an excuse when there is a lack of comfort or understanding in their marital relationship. They fill themselves up with the involvement in church or the activities of ministry to appease themselves. The marriages of couples in ministry are dying over and over again. What kind of statement is that to those who don’t know the Lord?”

“’We’ve wondered,’” continues Ed,
whether couples have caught the perspective that maybe their relationship is the most powerful tool they have. If Christ doesn’t make a difference there, their Christianity is not convincing. But when Christ is making a difference in a relationship and causing it to function, there’s salt there that makes other people thirsty.”

Ed and Carol met at a Christian campground in California. Ed was working with junior high students and Carol, or Candee as he calls her, was working with elementary school kids. “I knew right away that he was the right person,” said Carol.

They were engaged within eight weeks of their meeting, and married within nine months. “We both had an undeniable sense of peace that we were to be together,” says Ed. “But in spite of that, we had a very unexpected adjustment in the early years of our marriage.”

How do Ed and Carol keep friendship alive in their marriage? They spend enjoyable time together. They are courteous to one another. They have learned how to communicate freely.

What is the key to effective communication? “If the husband or wife is uncommunicative,” says Carol, “literally celebrate the times when he or she does communicate. A wife could say, ‘I’m glad you told me that. You don’t realize how great I feel when I know what you’re thinking and feeling.’ Be positive. Women tend to nag and say, ‘I wish you would . . .’ when they should be saying, ‘I’m so glad you do . . . .’ A woman who knows how to show love and appreciation will go far in keeping the doors of communication open.”

“I know what Carol used to do with me,” admits Ed. “Whenever she had read something or had been thinking about something, she would say, ‘I want to share this with you.’ She would read or share what was on her mind. Then she’d ask, ‘Have you ever had any thoughts about that?’ I would give a response, and she would never argue if I didn’t give the ‘right’ answer. We developed a safe environment for communication. But we’ve seen couples who feel a need to correct each other constantly. Most men don’t like to argue. A man wants to be able to convey his thoughts without an evaluation.”

“Somehow most couples feel they must think alike,” adds Carol. “But we need the freedom to have different perspectives and be able to say, ‘That’s interesting, but I don’t agree.’”

What about Christian couples who have never learned to communicate? Suppose one partner has left the other? What can be done? “The tendency,” says Ed, “is for church members to polarize and take sides against the person who is perceived as wrong. A lot of times both people have contributed to this problem, and we often get in the way of what God wants to do in the life of that couple.

“Our closest friends did that—he left her—and many Christian friends would not even keep in touch with him. Their friends took it as if it were an offense against them instead of against God. God used this situation to teach us that you can’t abandon either one of them. You have to be available, you have to love and support them. You don’t have to approve, but you have to keep communication open.

“Two years later, because we hadn’t rejected our friend, when he came back to the Lord, he came to us to begin that rebuilding process. He didn’t want anything to do with the Christians whose love was based on whether they thought he was in or out of God’s will. If Christians are going to be a supportive community, and we see people take dips and turns, we’ve got to be patient. Our love has to be consistent, even though they are not doing what we think is right. We also must be convinced that God is working in the life of that person, and not try to interfere with what the Spirit of God wants to do. I think some people try to play Holy Spirit in situations like that.”

“There’s no magic in the number,” says Carol, “but in our experience we’ve found that when there is a drift in a relationship, and a separation, it seems to take two years for the runaway person’s problems to bring him back to the Lord. You can’t force him. You can’t manipulate him into coming back. There has to be a ‘want to’ in his heart. It’s almost a ‘hands-off’ situation for us humans. God does something that people are not qualified to do.”

Watching the Neuenschwanders clearly reveals that marriages are worth preserving. They challenge each other; they obviously enjoy being together; they have founded a warm home; and they are rearing four children. When the challenges are difficult, the children tiring, and the day long and hard, Ed and Candee find romance—through the door of friendship.
Ike Reighard
Balancing a Dual Love and Double Gift

He was born during Eisenhower's administration, so Dwight Arthur Reighard was called "Ike" as a young boy and the name stuck. But for the past eight years he has been known as "pastor" to the 4,000 members of New Hope Baptist Church in Fayetteville, Georgia. New Hope is a church with a distinction. A five-year study conducted by the Home Mission Board found New Hope to be the second-fastest-growing Southern Baptist church in America.

Located 25 miles from downtown Atlanta, New Hope Baptist Church is made up of "very loving and very warm people," says Reighard. "They love the Lord. The church is not a clique; it is very outreach-minded. They expect to grow a great church. It's a joy to be able to pastor people like that."

Nothing in Reighard's background influenced him to become a preacher. "I came out of rural Appalachia North Carolina," he says. "Instead of three rooms and a bath, we literally had three rooms and a path—the outhouse was up on the hill. I was 4 years old when we moved to an integrated neighborhood in downtown Atlanta—talk about culture shock! I had never seen a black person. My family never went to church after we moved because most of them were accustomed to the old-time mountain worship services. My becoming a preacher really threw them a curve." Since his conversion, Reighard has led many of his family members to Christ.

Reighard first came to New Hope Baptist as a summer youth minister. Shortly thereafter, the pastor of the church left to go into full-time evangelism, and the only remaining staff members were a part-time minister of music, a part-time secretary, and Reighard. "I never intended to be the pastor, but that's just the way God worked. We started to grow rapidly and the Lord has really blessed us." In his 8 years as pastor, Reighard has seen the membership climb from 700 to 4,000. In the same length of time, the community of Fayette County has grown from 20,000 to 40,000 people. Experts predict that in the next 14 years the Atlanta bedroom community will grow to a population of 126,000.

The prospect of future growth excites Reighard and his church. "We want to be a church that does make a difference."

"The church is not a clique; it is very outreach-minded. They expect to grow a great church. It's a joy to be able to pastor people like that."
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"I enjoy doing their marriages and dedicating their children. It makes me feel old, but it reaffirms that what we've taught them really does last."

Ike Reighard is the living proof. I knew he could be unkind and He is too wise to be mistaken and when you cannot trace His hand and nothing has to suffer. People know that if I’m out doing a revival and there is a serious need at New Hope, I’ll be there. But it is a challenge.”

Though his ministry is fast-paced, Reighard has learned to make time for the moments that count. Two years ago, he and his wife, Robin, gathered a special blessing from the Lord into their home—Abigail, whose name means “her father’s joy.”

“Being a father has given me enormous pleasure in the past year,” Reighard explains. “Watching her go from being just a little blob sitting there, to a miniature, conversing, little person, has been fascinating.”

Ike Reighard appreciates his family in a way few fathers do. Four years ago his first wife, Cindy, died in childbirth from a rare condition that doctors cannot adequately explain. “The doctors did everything they could, but I knew she was gone. They asked me who I wanted to save—Cindy or the baby—but really it was too late for either of them. They tried everything, but her heart had simply stopped and finally I told them to stop beating on her.”

“I learned a lot from the experience. I realized I could ask ‘why?’ forever, but if I changed my ‘why?’ to ‘what?’ I could learn what God was trying to teach me. Charles Spurgeon said, ‘God is too good to be unkind and He is too wise to be mistaken and when you cannot trace His hand you can always trust His heart.’”

Because he is only 35, Reighard first resisted the idea of sharing his story with others. “What would I have to say?” he wondered. But he knew others could identify with losing someone they loved, so he and a writer have teamed together to write a book to help others through crisis. “When you have lost someone you love, you think you will never laugh again, and the thought of loving someone again is almost nauseating,” he recalls. “But you can laugh and love again.”
Thomas Road Baptist Church presents its 1987 Super Conference VIII. With the theme "Back to Basics," the conference will feature an agenda of distinguished speakers, such as Dr. John Rawlings, Dr. Truman Dollar, Dr. E.V. Hill and Dr. John MacArthur, and ten mini-conferences on specialized ministry areas. Along with the conference events, special music will be provided by Vernard Johnson. Make plans to attend and share ideas and concepts with conference leaders and guests.

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Southern Baptist Convention 1987

Is This the "Seventh Dip"?

"We're getting ready for the seventh dip," President Adrian Rogers of the Southern Baptist Convention told an evangelism conference held earlier this year in St. Louis, Missouri, sponsored by former SBC President Bailey Smith's Real Evangelism organization. Rogers was comparing the Fundamental-Conservative takeover of the denomination to the biblical account of Naaman being cured of leprosy by dipping seven times in the Jordan River. After his "seventh dip," Naaman came up cleansed of the disease.

Since 1979 a Conservative effort to return the Southern Baptist Convention, with all its 20 agencies and six seminaries, to the biblical, doctrinal, and practical standards held by the majority of Southern Baptist pastors and people has caused serious controversy. In the Houston SBC convention of that year, Adrian Rogers was elected to a one-year term. He did not seek reelection. Conservative leaders Paul Pressler, a Houston attorney and prominent Baptist layman, and Paige Patterson, president of the Criswell Center for Biblical Studies, emerged as spokesmen for the Conservative upsurge in the convention.

Alarm and opposition has been widely voiced concerning the increasingly dominant Liberal ideology and theology promulgated in the six Southern Baptist seminaries and tolerated in some of the institutions. A series of Conservative SBC presidents has been elected since 1979. They hold the constitutional powers to elect the boards and committees on a rotating basis that in turn appoint trustees for seminaries and board members for institutions such as the Home Mission Board with its $70 million budget and 365 staff members.

Each year new appointees for all functioning boards and committees have been drawn almost exclusively from the ranks of Conservative, Bible-believing Southern Baptists, with very few selected from the Liberal-Moderate wing, which had dominated this election process for over 20 years.

Inerrancy of the original autographs of Scripture, a basic Baptist tenet expressed in every major confession of faith, has been the watchword for this crusade within the convention. Those espousing a strong view of inerrancy have been moving into places of leadership, each year retaining a larger percentage of the all-important boards and committees.

Pressler and Patterson were not reluctant to speak of a 10-year general plan.

As Adrian Rogers was again elected in 1986 as SBC president and has no serious challenge yet from any Moderate to run against him this year, his reelection is almost certain for a second consecutive year.

What is the controversy about? David
Moderates and Liberals are diminishing in grass-roots strength and support. Conservative pastors and churches are gaining momentum and influence.

Whether peace can ever be achieved while both factions continue their organizational activities remains to be seen.

Simpson, editor of the Indiana Baptist, defined the underlying issues in his March 3, 1987, issue.

"Still the question must be faced, what distinguishes those being called 'Conservatives' from those termed 'Conservative-Moderates'?

"One, they differ theologically. Conservatives believe a theological problem exists when the reliability of Scripture is denied. They believe it is like other theological deviations. Some among the Moderates believe it is not a theological problem to deny the full reliability of Scripture and take much wider liberties in defining the nature of a theological problem. Other Moderates believe problems exist, but they are not critically serious in their minds. In fact, many Moderates insist the biblical and Christian attitude is to rejoice in this atmosphere of diversity.

"Next, they differ philosophically. Conservatives believe a philosophical problem exists when they are forced to support those who deny the full reliability of Scripture and espouse other aberrant theologies. Moderates, who do not see these concerns registered by Conservatives as problems, have obviously solved their dilemma. They can just say, 'We are within the confessional statements. We are dealing with the problems.'

"Other Moderates . . . reject the way Conservatives go about solving these problems. They hold strong feelings against Judge Paul Pressler and Dr. Paige Patterson. When asked how they would solve the problems, they suggest that this is the job of the trustees. When reminded that the trustees have failed to deal with the problems, they have stumbled for further answers.

"'Conservatives . . . desire change. They began voicing their concerns in the early 1960s and continued to the 1970s. They feel their voice went unheard. Conservatives admit to politicking, which they view as using the system to correct itself. Moderates like to claim innocence to political maneuvering. However, prior to 1979, the political maneuvering took place behind the scenes. Moderates admit to that, but argue, 'Nothing to the extent of the Patterson-Pressler coalition.'

"Those are primary differences. One is theological, and the other is philosophical. Conservatives are bound by a common theology, namely a commitment to the stated meaning of the Baptist Faith and Message and a common philosophy of cooperation. The theology binding Moderates is the priesthood of believers and local church autonomy, which fits hand-in-hand with their common philosophy of cooperation. In short, Conservatives believe holding to the reliability of Scripture is essential to cooperation; Moderates do not."

If Adrian Rogers is reelected in the St. Louis 1987 Southern Baptist Convention to be held June 16 to 18, the present trend will continue. The Moderates and Liberals are diminishing in grass-roots strength and support. Conservative pastors and churches are gaining momentum and influence within the SBC institutions. A Moderate-oriented Southern Baptist alliance in opposition to the present trend has been formed. Southern Baptist Seminary Professor E. Glenn Hinson, who taught this spring in the Catholic University of America while on sabbatical leave from Southern Seminary, has called for a 'divorce' between the two factions of his own denomination.

"Ideally," Hinson suggested after a major lecture at CUA, "Christians might simply recognize that here are two different approaches to Christianity, and in conscience there is no way for us to be related to one another. It would mean essentially agreeing in some way to divide up control of property, the support of programs, and all the other things we have."

Some 30,000 messengers from the 37,000 SBC congregations will meet in St. Louis in June at the Cervantes Convention Center.

'To Know Him . . . To Make Him Known,' is the theme for the meeting. The election will be held on Tuesday, the first day. Other highlights include the Convention Sermon by Jerry Vines of the First Baptist Church of Jacksonville, Florida, at noon on Wednesday. The president's address is scheduled for Tuesday. Billy Graham is on the docket for the Thursday morning preaching hour. Reports will be heard during the three from the six seminaries and the 20 agencies and boards of the convention, plus other special reports and greetings.

The June meeting will also feature what is scheduled to be the final report of the SBC Peace Committee, created in 1985 to help solve political and theological controversies within the convention. The Peace Committee, consisting of 22 people representing both factions, has been under the chairmanship of Charles Fuller, a Virginia minister.

Thus far, the committee has seemed divided as the convention.

Whether peace can ever be achieved while both factions continue their organizational activities remains to be seen. The Conservatives, or Fundamentalists, believe that the convention can be turned around, rescued from Liberalism, and fired with new evangelistic and missionary zeal. Their program of change seems to be on schedule.

If the remote possibility occurs—the sudden election of a Moderate president in a last-minute effort, spurred by an unexpected majority of Moderates at the convention—the process of change would be halted.

On the other hand, Adrian Rogers has said, this could be the "seventh dip.”
Recently the cold specter of death struck the family of our son-in-law, and we were again reminded of the importance of traditions in everyone’s life—and also to the family. Not long ago, we pointed out in another article how family traditions have a stabilizing effect on us, helping us through the trials and testings of life, even the death of a loved one.

The members of this large family followed tradition as they dropped everything they were doing and descended upon the family home. We were struck with the intuitive respect human beings have for the dead. We have almost a compulsion to be near them and other loved ones—even though the deceased is not aware of our presence. No doubt this is our human means of saying to the bereaved, “Look, I care. I feel for your loss, and I want you to know I love you.”

With Christians, death is not a “wake.” We do grieve, and it is a separation, but it is not like the grief expressed by the hopeless—those without faith in our Lord. The death of our loved ones produces searing emotional pain because of the immediate separation. But we have a 2,000-year-old tradition that removes “the sting of death.” We have our Lord’s promise that because He lives, we too shall live! Through our tears we see beyond the grave to that glorious day when our Lord shall come to take us all to be with Him—both those believers in the grave and those of us still alive who have put our faith in Him.

Best of all, that tradition is not just a custom—it is a divine principle guaranteed by the Word of God.

Though our son-in-law’s mother, Dorothy Scheck, departed this life to be “absent from the body, and to be present with the Lord,” her loved ones look joyously toward that day when there will be no more sickness, no more sorrow, and no more death. “Thanks be unto God for his unspeakable gift,” Christ Jesus. A Christian funeral or memorial service is a very positive tradition.

Don’t limit yourselves to the “we’d-rather-do-it-ourselves” method. Although many couples pursue self-help methods through books, tapes, and so forth, the rose-colored glasses of love can often blind you to problem areas in your relationship.

Begin counseling several months before the wedding invitations are mailed. Once you have made the wedding date known, started to receive gifts, and begun to spend money on the ceremony, breaking the engagement becomes increasingly difficult, even when you know it would be best.

Realize the purpose of the engagement period. The engagement period is a time when an initially tentative commitment is tested. Either your relationship is strengthened as a result of the testing, or you learn valuable information that may prevent you from making the mistake of a lifetime. As painful as they
are, broken engagements are far superior to broken marriages.

Your counselor should discuss many important aspects of your relationship with you. In addition to the following topics, you should also deal with communication, personality differences, values, life goals, and decision making.

Religious beliefs. Many lifetime decisions are influenced by a couple's religious, moral, and ethical standards.

Are you and your partner both Christians? Research shows that one aspect of a healthy marriage is a strong spiritual foundation. If you are both Christians, are you members of the same denomination? If not, what problems does this pose?

If you hold similar beliefs, what involvement will you both have in organized church activities? To what degree do you both wish to financially support the church?

Marital roles and tasks. Mundane issues such as household chores can be potential conflicts. How will marital responsibilities be allocated? By traditional sex role divisions, individual preference, ability, skill, or expertise? Will responsibilities be shared, exchanged, or rotated? How flexible will these divisions be?

Engaged couples are wise to make explicit their expectations and assumptions regarding their own as well as their partner's role performance.

Finances and financial decision making. Who will be primarily responsible for financially supporting the new family? Will you have two incomes, and will this arrangement change when you decide to have children?

Who will be responsible for devising a budget and monitoring weekly expenses? How will decisions on major purchases be made? What percentage of your income will be saved or invested? Will there be joint or separate bank accounts? If you are a two-career family, whose career takes precedence over the other in case of relocation demands?

Sexual relations. For those who have never discussed the very private aspect of a relationship, a counselor can help a couple develop a healthy, mature attitude toward physical intimacy that can prevent potentially serious conflicts.

In-law issues. Most marriage therapists agree that early marital success is heavily dependent on the couple's ability to separate from their respective families of origin and form a new family system. You need to establish boundaries between yourselves and your original families.

How much time will each spouse spend separately visiting family members? Will you seek the advice of your parents, and on what issues? How will you respond to unsolicited advice?

Will it be acceptable to receive or give financial assistance from/to parents and in-laws? If so, under what circumstances and with what provisions?

Friendships. Think about whether either partner has any friendships that might interfere with the relationship of the couple. If so, how will this be handled? How much time is appropriate for each of you to spend with friends after you are married? Decide what kind of information about your marriage is appropriate or inappropriate to share with friends.

Recreation. Talk about how much time each week you plan to spend together doing things alone as a couple (taking walks, picnics, etc.). How much time does this leave to do things that do not include the other person (sports, hobbies, etc.)? Will vacations include other friends or relatives, or will you go alone?

Children and child rearing. What are the pros and cons of bringing children into your relationship, including costs and benefits? Decide when you will start your family and how many children you would like. If you are unable to have children, discuss your feelings about alternatives such as adoption or foster care.

Determine the roles of both parents in caring for the children. What methods of discipline do you both agree on? How much time will you spend with your children individually and as a family?

Making the decision to get married is not just a one-evening event that leads to selecting a ring and setting a wedding date. The engagement period is only the beginning of understanding each other's feelings, hopes, and ideas in a new way. Premarital counseling will give this period in your relationship the direction, guidelines, maturity, and foundation for the rest of your life together.

David Nicholson
Family Matters

with John D. Graham

Three necessities for a good parent-child relationship are clear lines of authority with known rules for behavior, attitudes, and punishments; replacing the myth of quality time with real quantity time; and constant encouragement and challenges for the child's interest and skill development.

Five traits of a strong family are open signs of physical/verbal affection; willingness to share and sacrifice for one another; desire and joyfulness to be together as a family unit; permission for individual preferences and tastes; and demonstrated love for God through worship and ministry.

My favorite definition of a family is "a living example of God's heartbeat for creation and communion."

A daily tradition unique to my family is: before the evening meal we join hands and sing our prayer to the Lord with the children leading in "The Lord Is Good to Me."

John D. Graham is a psychotherapist and pastor of Grace Christian Assembly in Charleston, South Carolina.

Live a Little; Leave a Little

"Take a trip—if you don't your heirs will!" The sign outside a travel agency was designed to encourage older people to loosen up and spend a little on themselves. Certainly everyone, young or old, should have some fun—and travel is a good way to do so. But the sign implies that it is perfectly acceptable to spend it all—leaving nothing for your children. Scripture would have us think differently.

When children are young the responsibility for their support lies with their parents (1 Tim. 5:8). Several passages teach that even when they are grown you should still consider them financially.

First, you are directed to set aside some assets for them. Second Corinthians 12:14 teaches, "For the children ought not to lay up for the parents, but the parents for the children."

You are also encouraged to leave an inheritance to your descendants in Proverbs 13:22. "A good man leaveth an inheritance to his children's children."

Proverbs 19:14 implies that an inheritance is something to be expected. "House and riches are the inheritance of fathers; and a prudent wife is from the Lord."

Finally, you should be careful not to give money to those who are inexperienced in managing it. Proverbs 20:21 shows the result: "An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed." The Prodigal Son is another example. Luke 15:13 says he "wasted his substance with riotous living."

Consider passing along some of your money now, when you can help your children learn to manage it. By doing so, you can increase the scope of their inheritance to include wisdom. "Wisdom is good with an inheritance: and by it there is profit to them that see the sun. For wisdom is a defence, and money is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it" (Ecc. 7:11-12).

In fact, tax laws encourage lifetime gifts to your children. You can give up to $10,000 per year to each of your children (or anyone else) without having to pay gift tax. If both husband and wife agree to the gift, the figure increases to $20,000. Plus, the money is income tax free to the recipient.

Paul G. Barringer

Teaching Your Child Responsibility...

With spiritual decisions. Parents may find it most difficult to allow their teens to be responsible and independent in the matter of spiritual choices. "When you train your children to make their own choices," I often counsel parents, "they do." Often they may make choices with which parents do not agree, especially if the choice revolves around Jesus Christ as Saviour.

As hard as it sounds, parents must learn to take the spiritual pressure off, especially as the teenager gets older. Parents must recognize that forcing a teenager to commit his life to Jesus will result either in rebellion later or disillusionment about the faith. (Did I accept Jesus because He is the Truth or because my parents made me?) Parents should simply handle the honest questions of faith as they arise, and wait on the Lord for the teenager's decision. Every person must ultimately receive Christ individually, and parents must allow God to work.

Parents often ask, "Should I force my teenager to go to church (or to the youth group meetings)?" I do not know. My parents did, and it resulted in my conversion to...
Christ at age 17. I should add, however, that my siblings were also forced to go, and they left the church and the faith as soon as they were out of the house. The answer? Each parent must prayerfully and cautiously decide before God. There is no one answer. What works in one situation might not in another.

Family Bookshelf

- **Chuckles and Challenges** by Annetta Dellinger. Anything can happen when you ask young children 45 assorted questions about life and faith! For example, author Dellinger asked, "Tell me about baptism, what does it mean?" One child testified, "It's when they don't hold your nose and everyone comes to see you go under the water." Again she queried, "How do your prayers get to God?" A little one claimed, "He picks up all our prayers and then records them. Then He sits down and listens to them."

A humorous, enlightening book for everyone who loves 4- and 5-year-olds, Chuckles and Challenges genuinely allows the reader to see the world through preschoolers' eyes. Topics range from angels to babies, and from driving to Santa Claus.

How do young children know their family needs them? One secure child confidently exclaimed, "They need me 'cause they need someone to read stories to." (Baker Book House, 1986, 93 pp., $4.95)

- **Escape from the Island of Aquarius** by Frank E. Peretti. Here's an action-packed adventure for 9- to 12-year-olds. That's action with a capital "A"!

The Cooper family is sent to an exotic South Sea island to search for a lost missionary. They easily find the Reverend Adams, or at least that's who the man claims to be. Too many unanswered questions lead to further investigation. Their search for the truth places the Coopers in several life-threatening situations.

- **"Critter County"** products, designed by Christine Wyrtzen to encourage moral and ethical behavior in children, is expanding. Beginning with storybooks and cassette tapes, the ministry has instituted a Vacation Bible School curriculum and Kids Club, and may soon include stuffed animals, board games, and cartoons!

Realizing the importance of positive, creative entertainment for children, the Christine Wyrtzen Ministry is reaching out with armfuls of fun.

For information on ordering Critter County products write Christine Wyrtzen Ministry, Box 8, Loveland, Ohio 45140 or call (513) 575-1177.

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**TWO PRAYERS**

by Andrew Gillies

Last night my little boy confessed to me
Some childish wrong;
And kneeling at my knee,
He prayed with tears—
"Dear God, make me a man
Like Daddy—wise and strong;
I know You can."

Then while he slept
I knelt beside his bed,
Confessed my sins,
And prayed with low-bowed head—
"O God, make me a child
Like my child here—
Pure, guileless,
Trusting Thee with faith sincere."


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**Ronald T. Habermas**

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**Tina Barringer**
We surrender to the forces of whine and pester, pout and tantrum, simply because it is easier. For now!

by David R. Miller

Jimmy was out of control! He had been suspended from school repeatedly. The neighborhood kids were forbidden to play with him. He tantrumed and fought at home until his parents gave in to his every demand. During one tantrum, Jimmy actually struck his mother and kicked a hole in a bedroom wall. At 11 years old, this child was headed for a sad and lonely life filled with problems of his own making.

Jimmy’s parents were Christians, sort of marginal or nominal in their lifestyle, but still professing to be believers. Jimmy and his younger brother attended our Sunday school fairly regularly, and Jimmy’s Sunday school teacher echoed the frustrations of his day school teachers. Now his parents were in my office asking me for suggestions on how to correct what I saw as 11 years of bad parenting.

These folks felt helpless because they were helpless. They had gradually surrendered virtually all their parent power to their children and
Parent power. Inability to control a child is the most basic and troubling burden any parent is likely to bear; and it ultimately boils down to a fundamental question of power.

All new parents begin the task of raising children with parent power firmly fixed in their hands. Think of the totally helpless infant, dependent on mother and father for 100 percent of survival needs. The infant is absolutely, unquestionably submissive to the will and power of parents. He grows to be a toddler who lives in a land of giants, eyes focusing on kneecaps and belt buckles, looking up to everyone including the family dog.

The elementary school child, still enveloped in the reality of his lack of knowledge, tries to earn the smiles and compliments of parents and teachers. The teenager lives in a twilight zone of near-adulthood, still mortifyingly self-conscious, and desperately in need of the family car and some money for that date next weekend.

These kids need us! How in the world did we become so dependent on them? And how did they get the idea in the first place that they could get away with disobedience?

The key to answering these questions is found in remembering that parents do not lose power—we give it away. Capitalizing on the demands of time and expediency, we surrender to the forces of whine and pester, pout and tantrum, simply because it is easier. For now!

We give our power away in many ways. Frequently we surrender to our children and adolescents by making statements that tell them, “Go ahead. Take my power. I’m not using it anyway.” For example: “Oh, let him stay up for a while. Those tantrums are really getting me down.” (This type of early loss is serious because it sets the pattern for the future.) “I guess if all your friends really are wearing orange and purple hair, its OK for you.”

If parents do enough of this, their power cannot last very long, as experience indicates. And trying to get that power back once it has been surrendered is extremely difficult.

We scatter our power around to those who are all too willing to take it. Typically, we give 15 percent to television, 10 percent to teachers, 15 percent to pastor and staff, 10 percent to the child’s friends, 10 percent to the parents of the child’s friends, and 25 percent to the child. This leaves only 15 percent in the hands of the original owners of 100 percent. What a loss! No wonder so many parents cannot control their children and teenagers. Who would be surprised when a child says no to a parent who is only 15 percent as strong as God originally intended? Who would respect a police officer who had lost 85 percent of his strength. Who would hire a worker who functioned at only 15 percent productivity?

On the other hand, there are situations beyond our control. Some forces outside the parent-child relationship can drain parent power involuntarily and make the discipline process very difficult, even impossible.

Divorce. Children are more afraid of abandonment than of death, and in the mind of a child divorce is a form of abandonment. When children in a divorce situation misbehave, they are often reacting to the threat and insecurity that come with seeing their family collapse. The great lie of modern society is that divorce can actually be good for the children.

Child exceptionalities. A child with a learning disability is likely to have behavioral problems in school until his teachers identify and deal with the disability. A mildly retarded or physically disfigured child will probably react to his differences in some way. The frustration of a child with exceptionalities often causes misbehavior that is not parent-based.

Parent exceptionalities. Some conditions over which the parents have little or no control encourage childhood misbehavior and disobedience. Parents may, for example, lack education and earning power and thus present a child with frustrations and feelings of inferiority that can lead to misbehavior. Parents may also have personality limitations such as extreme shyness, or a physical limitation such as a speech impediment, or a physical disfigurement that may lead to childhood disobedience.

So, while most child and adolescent problems are parent-originated, there are exceptions.

Parent-to-child commands. We often get into difficulty with child and adolescent discipline because of careless phrasing or wording of parent-to-child commands.

Togetherness commands (“Let’s clean up our room now.”) sound silly and confuse small children. The child knows that he alone is expected to clean his room. Keep commands simple.

Commands with explanations (“Clean up your room, please. Company is coming.”) tell a child to obey based on the reason given. The result will be a child who responds to every parental instruction with, “Why?” The child may also come to feel that the absence of a reason allows him to ignore the command. There will be times when a quick response is needed for the safety of the child, so an automatic hesitation response is not good, and can be dangerous.

While a child must learn to respond immediately to parental commands, parents have an ultimate responsibility to teach the child why this is necessary. Choose a time, separate from the command situation, to teach why he will benefit from responding properly. Too many parents feel “because I said so” is all the reason a child needs. That is only the beginning of teaching obedience.

Do not give choice commands (“How would you like to have a baby-sitter tonight?”) unless you really mean that the child has a choice in the matter.

Good, effective parental commands are specific, direct, and clear. Say exactly what you mean, without embellishment. Make eye contact with the child and hold eye contact until he responds correctly. Using a firm voice, give commands one at a time. When you give a command, stand still and wait expectantly for immediate obedience.

Parent power is a gift from God and a serious responsibility. Parents model God for young children, and their influence continues throughout life. God said that to obey is better than a sacrifice. Parents who teach children to respond to parental commands obediently and without comment are likely to have less trouble with their children as they grow to be teenagers and make more and more decisions on their own. Because of the doctrine of free will, Christian parents know that any child can turn in the wrong direction. God gives us no guarantees in this area, but He does give us the principle of blessed obedience to follow.

David R. Miller is associate professor of psychology at Liberty University and child and adolescent counselor at the L.U. Counseling Center in Lynchburg, Virginia.
Experts are predicting that within the next 20 to 30 years, most Americans will experience three marriages in a lifetime. The experts (sort of secular prophets) suggest that the first marriage would be for love and be based on physical and sexual attraction. The purpose of the second marriage would be to establish a home and family. The third marriage would provide companionship in our "golden years."

Sociologists call such a system "serial monogamy," being married to only one person at a time! They do not say why the marriage partner could not be the same person through those life stages, even though that is the case of a great many, if not a majority, of marriages today. These frightening predictions are realistically based on present and projected divorce statistics in the second half of the twentieth century, and they lead to the conclusion that "modern" people are realizing more and more that we are simply too complicated to spend an entire adult life with just one person.

None of the experts say much about the children of these periodically divorcing families. They talk of easy marriages and no-fault divorce, greater mobility to meet job demands, a lower birthrate, greater levels of insecurity, and looking for a sympathetic shoulder to lean on, but they do not mention the children.

Even future American marriages are going to produce children. Is this the era of marriage without commitment, divorce without guilt, that will produce our first fatherless generation? And if our country attains this dubious milestone around the turn of the century, what will it mean to the children? Can children adapt to serial monogamy? How will the development of children be impacted by being raised by one mother, but a succession of fathers—with periods between marriages with no father at all?

Christians who have lived in this world for a while recognize that whatever the world does, we do too, only not as much or as often. I can remember the pastor of my home church praising God for the fact that no divorce had occurred within the membership of the church since its founding. But no more! We are all going to be impacted by worldly trends, and we need to know what the Liberal-leaning secular prophets will not tell us.

What Divorce Does to Children. Divorce hurts children immediately and forever! Strong words, but the evidence for the destructive impact of divorce on children simply cannot be overlooked or toned down.

The first area of damage occurs during and shortly after the divorce. Children know emotionally what Mom and Dad will not recognize intellectually. What do you suppose goes on in the mind of a child or teenager when Mom and Dad announce, "We are going to get a divorce"? Divorcing a husband or wife means divorcing the kids as well. There is no need to pussyfoot around, the kids know. Parents say, "But we will still love you." Kids think, "If you really loved me, you would stay together."

A second area is the time, usually measured in years, when the children are forced to be fatherless. In 89 percent of child custody settlements, contested or not, Mom gets the children and the children grow up without their father. There is a little movement in the direction of joint custody, even though more and more fathers are fighting for the custody of their children. But in terms of percentages, this is still very uncommon.
The Divorce Period. A 1983 study by Mark Fine, John Moreland, and Andrew Schedel published in Developmental Psychology found that among college students, those whose parents had divorced recalled the divorce as the major event of their childhood. And the divorce was not only remembered with much clarity, but as a memory with extremely negative overtones. This is not surprising. The negative power of a divorce stems from the sense of loss experienced by the child who is now forced to rely on one parent for security, where previously there were two. Adults sometimes forget that children fear abandonment more than death, and divorce is perceived as being deserted by one or the other parent.

The message communicated by divorce is that we, your parents, do not love you enough to put up with each other. We value our happiness more than yours, and we care more for our future than yours. Children of divorce hear words of love and reassurance, but they see acts of unconcern and selfishness in divorcing parents.

Intense anger is the single most identifiable emotion in divorced children, more than depression, even more than fear. Their anger is about equally directed at both parents, with an extra amount of anger given to the parent thought to be most responsible for the divorce. Such anger explains why children who have experienced a divorce, and now live without a father present in the home, become disobedient and even aggressive. Mother may be the innocent half of the divorce partnership, but if the children believe Mom chose to go ahead with the divorce, they will direct their anger at her. Children do not think with adult minds. They can know for sure that Dad is the villain in the marriage, and still express great anger at Mom for deciding not to put up with it any longer. We cannot expect divorced children to be rational. Their mind-set goes something like this: "We know you and Dad didn't get along. We know there was a serious problem. But couldn't you stay together for us? We don't want to live in a divorced family."

Sadly, this divorce-generated anger sometimes turns inward and targets the divorced child. Youngsters in the 10 to 14 age group who have attempted suicide, consistently identify parental separation and divorce as a primary reason for trying to end their lives. These kids often think, "If I were not around, Mom and Dad wouldn't fight so much." Consider this and listen to your heart break. Older children in a family will sometimes attempt suicide in the vain hope that the tragedy of their death will cause Mom and Dad to stay together for the younger kids.

After the Divorce. Most long-term effects of divorce center on the absence of Father from the family. The message is not debatable. Divorce is dangerous, seriously dangerous, to the health and well-being of children. Only two studies among more than two dozen found that under very extreme circumstances, such as child abuse, alcoholism, or sexual abuse including incest, divorce produced a better situation for the children. In the vast majority of cases, divorce creates many more problems than it solves. Sadly, by the time parents realize this, it is too late.

In most cases boys suffer the effects of divorce more than do girls. There are some very complicated reasons for this, and they tend to revolve around the absence of Father as a role model, combined with Mother's difficulty in disciplining the children, a responsibility still commonly assumed by Father.

Some of the more common problem areas for boys are developing femininity (especially if Dad leaves before the second birthday), excessive dependence on Mom or other adults, schoolwork and school behavior, and either withdrawn passivity or bullyish aggression. Divorced girls suffer a loss of basic security and a damaged self-concept, leading to clinging behavior and a strong tendency to become sexually active early in adolescence. The tendency to marry at a younger than average age and to have less satisfactory marriages is also common among girls.

These problems, plus temper tantrums, general discipline problems, stealing, and lying, occur much more often in divorced children and teenagers. When Dad leaves the home, children feel the divorce as much or more than Mom does. They become angry and feel rejected be-

continued on page 54
Chapter Two

PTL PRESS CONFERENCE

by Angela Elwell Hunt

April 28, 1987—a day Jerry Falwell called the “most distressing” day of his Christian life. I’ll not soon forget it. Once again, as we did in March, droves of reporters descended on the Christian retreat known as Heritage USA. One PTL staff member remarked, “Oh—the vultures are here again.”

Vultures. I suppose many of us were.

With charges of sexual misconduct and financial mismanagement looming over the reputation of the PTL ministries, the reporters sitting and standing and joking around me were out for blood. Or ratings.

At the very least, they wanted to break the scandal story of the year.

Instead, at the 1:00 press conference, they found firm leadership, and an unexpected revelation of something most reporters did not know: Jerry Falwell is a gentleman.

The press cajoled and tantalizingly offered the names of many esteemed preachers and television evangelists. “C’mon, Jerry,” their questions seemed to say, “take this man or that one down a peg or two, so we can report something about your anger or frustration or about violent threats and arguments in the board meeting.”

Jerry Falwell offered nothing but compassion, acknowledgment, and praise for his colleagues. “In order to have a holy war there must be two hostile combatants,” said Falwell. “I know where one does not exist. There will be no warfare from our side against anyone. We will absolutely show love and respect for everyone. We will attempt to be Christians first and foremost in everything we say and do. May God use this to somehow bring revival to our nation.”

“I have nothing but love and appreciation for the Bakkers,” continued Falwell. “I look around and see so many good things they have done. My wife and I share that feeling. I thank God for what is here. It has come into being through their leadership.

“My heart bleeds for Jim Bakker. I slept two hours last night—not because I didn’t have a bed, but I couldn’t sleep. This is without a doubt the toughest assignment we’ve ever had.”

The same attitude was largely prevalent among the PTL supporters visiting Heritage USA that day. “Any sinner, no matter how big or important, can be forgiven,” explained one elderly lady from Nebraska. “For all have sinned, and come short of the glory of God.”

“Remember the story of the woman caught in adultery,” another told me. “Jesus said, ‘He that is without sin among you, let him first cast a stone.”’

“If this place failed tomorrow,” said another woman, her fist beating the air, “I will not regret one dime I’ve invested here.”

All of the nine supporters I interviewed said they believed in the vision of PTL, and they would support the ministry no matter who ran it, as long as it remained Christ-centered.

“If the people who love this ministry, who love the gospel, and who love the Lord,” said Falwell in the news conference that drew crowds around the television sets throughout the shops and lobbies on the PTL campus, “if those people stop giving, this ministry, like any ministry, is done. If the partners and prayer warriors behind this ministry, if the staff and the supporters all over America and Canada, do not want this ministry to continue, all they need to do is stop writing letters and sending contributions. It would be all over.

“I personally believe that the majority of people involved in this ministry have been involved in it because of their commitment to the Lord, not to Jerry Falwell or Jim Bakker or Richard Dortch or anyone else. If that loyalty is there, this ministry will continue. By God’s grace, our commitment is to do everything in our power to see that it does continue.”

Supporters say they believe in the vision of PTL, and they would support the ministry no matter who ran it, as long as it remained Christ-centered.
At a staff meeting with 2,000 PTL employees that afternoon, Falwell was greeted with a warm standing ovation. He promised that the work would continue. "I am a Christian who loves all other Christians," he explained. "I've never had any trouble loving people who name the name of Christ. I am not trying to wind up with a ministry that is ours [the board's], either individually or collectively." Falwell continued to tell the audience that the camp would remain an interdenominational meeting place for all Christians.

Falwell's primary commitment, second only to his commitment to the Lord, is that "the lifetime partners and those people who have invested here, the vendors, and the creditors will never lose one dime. We can't guarantee that, but I want to tell you that none of [the board members] would be standing here if we thought we were riding a ship that's destined for doom."

After the press conference I walked outdoors along the colorful facade of Main Street. With the much-mentioned water park to my left and the vividly colored Victorian storefronts to my right, there was nothing to imply that Heritage USA was destined for doom. Two painters in spotless white uniforms were delicately touching up a spot of Victorian gingerbread railing outside Ye Old Book Store. The parking valet, who looked remarkably like Robert Preston in The Music Man, was hugging two elderly women who stepped off a tour bus. On every corner was a television reporter, a cameraman, and a huddle of curious visitors who listened as the reporters beamed their news to the inquisitive folks back home.

Despite a cool wind left over from a blustery March, the April sun was warming up for what will surely be a record-breaking summer at Heritage USA.
Most families are bust-your-buttons proud if they turn out one preacher, but Freddie Gage's family is unique in Christian circles. Gage is the only evangelist with four sons who have followed him into evangelism. Gage doesn't claim any secret, and his boys simply give him credit for being a great dad. Daniel says, "He was gone a lot, but when he was in town he spent quality time with us. He was just 'human' in front of us, not a holier-than-thou evangelist."

Perhaps it is more accurate to say that the four Gage sons have followed God into evangelism. "I discouraged all of them from the evangelistic ministry," says Freddie Gage. "Of course I encouraged them to be godly laymen and soulwinners, but I didn't want any of them to be preachers. It's a lonely life of motels and nights away from home. But all my boys have surrendered to preach, and though I've tried to discourage them, I just wanted them to be sure they were called of God."

The Gage boys were reared in a Christian home, with daily family altar and Bible reading. They were all active in church as they grew up, but all four now admit they were "religious professors, not faith possessors."

Daniel Gage, 34, the oldest, has his own ministry but often does crusades with his father. The Daniel Gage Evangelistic Association is based in Houston, and Daniel reports that during 1987 he will be "team-preaching" with his father during crusades. "He'll preach one night and I'll preach the next," explains Daniel.

Why is Daniel in the ministry? "Because God called me," he replies bluntly. "My father influenced me through his faithfulness to the Lord, but I didn't understand that for many years. I wasn't saved until I was 25, and I went through a rebellious time before that. I went astray from my Christian heritage and from what I had heard from my father. Later I realized what I needed was a personal relationship with Jesus Christ. I didn't really know Him."

Before he was saved, Daniel had no real interest in his father's ministry. "I had no spiritual appetite. I had to go to church, but I was just going through the motions. I was kind of ashamed to admit my father was a preacher, because I was hindered from being what I wanted to be to impress my peers."

Daniel and his wife, Darleen, have two daughters and one son. "Dad is always..."
Rodney, Rick, Freddie, Daniel, and Paul Gage.

on me to make sure I don’t do with my family what he did with his. There was a period in his life when he put his ministry before the family. We’ve learned how important it is to spend time with our wives and kids, and make sure they come before the ministry.”

Does Daniel want his son to follow him into the ministry? “I just want my son to be God’s man. I don’t want him to follow me. I want him to just follow Jesus. I hope he’s a preacher, but that’s up to him and the Lord.”

Paul Gage, 32, is the executive director of Bailey Smith’s Real Evangelism crusades. Paul has been active in crusade evangelism for eight years and has prepared more evangelistic crusades than any man his age in Baptist life today. His duties involve administration, crusade planning, and preaching, but his primary focus is one he admits he learned from his father—winning souls. “Dad has always been single-minded and steadfast. When other preachers have turned their ministries to new areas, Dad has remained committed to winning the lost.”

His testimony is similar to Daniel’s. “At an early age I had a great knowledge of the things of God, but did not have a personal relationship with the Lord Jesus. I was 21 when I realized the things of the world were not the answer, and I had nowhere to go but to the Cross of Jesus at Calvary. I repented from sin in my heart and life and was truly saved.”

Rick Gage, 28, is the youth coordinator for Real Evangelism. His job is to travel to a crusade area three or four days before the crusade, to hold youth rallies, speak in school assemblies, and win souls.

Like Daniel, Rick never felt that his father was encouraging him to go into the ministry. “I was active in football and I wanted to coach after college. Dad was behind me all the way.” Rick coached at West Texas State, Texas State University, and Liberty University. In 1984, however,
something happened that changed his goals.

"On January 15, 1984, at age 25, I got saved. I had heard all the great preachers and had been around them all my life, but I never possessed Jesus, even though I had made a profession of faith as a child. In high school and college I fell deeper into sin and drifted away from the Lord—I was 100 miles away on the night I got saved. That night was the first time in my life that I ever had a godly sorrow and repented."

Rodney Gage, 21, is a college student at Liberty University who travels with his dad during the summer. He acknowledges that the greatest influence on his life was that of his three older brothers. "I was able to see how they grew up and how they reached a point of success when they were just out of college. I was amazed at what they accomplished."

"Of course I encouraged them to be godly laymen and soulwinners, but I didn't want any of them to be preachers."

Like his brothers, Rodney made a profession of faith as a child, but he says he wasn't really saved until two weeks prior to his high school graduation. "I went to a revival that my older brother Daniel was conducting in Texas. I was going through a phase of 'doing my own thing,' and I knew it was wrong. I was ashamed to admit I was lost, but I heard my brother every night and became convicted after hearing his personal testimony. I knew the only way I could turn was toward God."

Rodney says his goals are simple. "If I could achieve half of what my father has done, I would consider myself successful. The Lord has called me to preach in evangelism."

What encouragement has Rodney received from his father? "Dad spent all of last Christmas break trying to talk me out of evangelism. He stressed how difficult it is, that it is a hard life, and that all the odds are against an evangelist. I was shocked. I guess I was expecting more encouragement. But I know he was telling me everything just to make sure this was God's calling for my life. A lot of people can preach, but I want to make sure God has His hand on my ministry, so in 15 or 20 years I'll still be in God's plan. I had to make sure it wasn't just a family thing where I followed my father and brothers."

Rick remembers that his dad was a great fan. "We were all involved in sports, and although he was on the road quite a bit, he always took time out to take part and give us the support we needed. I remember one time I played in a college football game, and Dad got a private plane to fly him in and out the same night so he could come and see me play."

Rodney says, "He expressed his love for all of us. When he was home he just wanted to spend time with us, and he broke his back to do whatever he could for us."

But the life of an evangelist's son is not total bliss. Rick wishes that his father had not "put so much pressure on himself—sometimes he felt like he was the only man out there trying to reach people for Jesus. He always had to go here and there, and it was hard for Dad to say no. He doesn't believe in the words no or can't."

Daniel agrees. "Dad's a driven man."

Freddie Gage's drive and persistence brought him a treasure that eventually became the cornerstone of the Gage home—Barbara Gage. "My dad met my mother when he was on drugs and a gang leader," explains Rick. "His friends kept telling him he didn't have a chance with her, because she was so straight, but he never gave up. She was 15 and he was 18 when they married."

Although in the early years Barbara often took the entire family on the road to be with Freddie during his crusades, all of the boys agree that their mother practically raised them alone. Paul credits her with influencing his life. "The strength, love, and encouragement she devoted to her children laid the foundation for my continued growth as a man and as a Christian."

Freddie Gage recently celebrated 35 years in the ministry. He was one of the first evangelists to speak in public high school assemblies. He has led over 1,300 crusades and recorded over one million decisions, at least half were professions of faith. Much of his revival work and his methods for holding area-wide crusades have broken ground for other evangelists.

Now that he has replenished himself four times over on the evangelistic circuit, does he plan to retire? "'No,' he answers enthusiastically. "'I'm not retiring. I'm refiring. My health is slowing me down a bit, but I'm not going to quit."

Freddie Gage's war to win the lost continues to mount. The Lord has blessed him with reinforcements.
LU Spotlight

Communicating God's Word

“One of the biggest obstacles to an effective ministry as an evangelist is the simple fact that many people do not understand what an evangelist is, or does.” This fact, according to Evangelist Johnny Wilson, has often made it necessary for him to explain his ministry before beginning a special series of services. According to Wilson, an evangelist is a gift given to the church for the purpose of proclaiming the gospel in such a way that people respond by giving their lives to Jesus Christ. He feels this differs from the gift of pastor/teacher in that the pastor's primary role is to teach the saints, equipping them to do the work of the ministry (Eph. 4:12). While the pastor is active in evangelism, the evangelist has a primary ministry to the unsaved through the local church.

Wilson, a 1979 graduate of Liberty, has the desire to preach to as many spiritually lost people as possible. He is also involved with training others for evangelism. One aspect of this training is to take groups of young people to new, or small, struggling churches to assist them in a program of concentrated outreach. He occasionally takes a college student with him, passing on knowledge given to him under similar circumstances.

While conducting youth crusades, prison outreaches, and local church meetings, Wilson also endeavors to include a missions emphasis. During a week of meetings, one night is always dedicated to missions. In 1986 he attended the International Conference for Itinerant Evangelists in Amsterdam. Being in the midst of thousands of evangelists from around the world encouraged him greatly. Motivated to stick to the simple gospel message, Johnny Wilson is dedicated to doing his part in communicating God’s Word to a lost and hurting world.

Marsha Wilde

Brewer Prepares the Way

“Never before in my travels have I been so moved with the pressing physical and spiritual needs,” said Vernon Brewer, LU’s vice president of student affairs and missions director of Thomas Road Baptist Church, after returning from Kenya and Uganda, East Africa.

Brewer visited the Turkana region of northern Kenya, where Liberty students will be involved in the Kenya Project, a long-term ministry and relief outreach. He was overwhelmed to see village after village with absolutely no available water. He told the government representative for the region that the Kenya Project's first order of business would be to drill wells.
to provide safe drinking water as soon as possible. These wells should be drilled by June 1, before the first Liberty students arrive August 1. Brewer also inspected the local hospital, distributed food in one of the neighboring villages, and visited the residential area where the students will be living.

While in Uganda Brewer talked with the prime minister who welcomed and thanked in advance the Africa '87 group. They will be constructing a church building, establishing a health care clinic, and conducting extensive evangelistic outreaches. Brewer desires to "move quickly to rehabilitate and restore the war-torn nation of Uganda."

Student Mission Campaigns

Spring break for most Liberty students means escaping academic pursuits for one week, leaving books and studies far behind. For one group of students this flight from studiousness meant boarding an airplane for Europe to participate in a foreign exposure outreach sponsored by LU’s missions department.

Upon arrival in Amsterdam these students and staff divided into two groups, one going to the east European nation of Romania, the other to West Germany, France, and Italy. As in all such outreaches, the purpose was to show Liberty students another part of God’s great harvest as well as to provide opportunities to be involved in proclaiming His Word.

The group of 11 in western Europe visited Greater Europe Mission’s Bible Institute in Germany and stayed in the homes of French Christians, members of the church where former LU students Bob and Debby Lugar minister. In Italy, host missionary Leigh Pennington provided an excellent overview of life in Rome, including a panel discussion with missionaries from various boards who are involved in different ministries. For group leader David Beck, there was a firsthand what life is like in a Communist country. Especially rewarding was the privilege of being in several churches, meeting fellow believers with whom they readily identified through the bond they shared in Christ.

Larry Haag, leader of this group, was impressed during their first church service in Romania when 40 new believers were baptized. He said, "This open, public testimony set the stage for what they saw as a firm commitment to Christ during the rest of our time in Romania."

These foreign exposure campaigns greatly enhance a student’s education. But...
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Don Chapman, Pastor of Education,
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Bethel Independent Presbyterian Church,
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William K. Adams,
Pastor, North Hills Presbyterian Church,
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THE FAMILY:
GOD'S PATTERN
FOR LIVING
FILM SERIES
This is not a book on how to get rid of church dissidents. The authors pursue an integrated approach to the psychological and spiritual nature of man and the responsibility of the church as an association of fellow believers to deal with an erring brother. The problem of discipline is galvanized in the opening chapter with a litany of lawsuits against churches and church officers as a result of initiating disciplinary procedures. But then, borrowing from psychology, philosophy, theology, church history, constitutional law, tort law, contract law, law of associations, and the Bible itself, the book is unashamedly an apologetic for biblical corrective church discipline. The third chapter alone, discussing the historical basis and practice of church discipline, is worth the investment in the book.

Both attorneys and laypeople will appreciate this book, which identifies and discusses the major legal problems of breach of privileged communication, defamation, invasion of privacy, infliction of emotional distress, and Freedom of Religion defenses. Each chapter has an adequate number and length of footnotes to support the assertions made and to furnish the basis for further study. The authors have succeeded admirably in discussing specific cases and general legal principles and make no claim to offer advice for each jurisdiction. Readers are cautioned to seek competent local legal counsel since certain common law tort theories, such as invasion of privacy or infliction of emotional distress, may not be cognizable causes of action in their states.

Discussing the biblical responsibility to exercise church discipline on unrepentant erring brethren with the legal limitations on such discipline cannot help but leave the reader uneasy. This uneasiness is not the fault of the authors, but of a legal system that has failed to give the spiritual obligations of an association of believers of like faith and practice the same public policy protection as is given to other areas of society. Clearly, a church member who has embezzled church funds cannot escape civil or criminal accountability by simply resigning from the church. Why should member resignation prohibit a church from asserting spiritual accountability for alleged violations of a church’s doctrinal statement or code of conduct? Why should a limited segment of society (an association) have less protection for its policies and rules as opposed to society at large? As the authors correctly assert, church discipline has been misunderstood and is far more than just seeing problem people expelled from the church; it is an act of loving concern to retrieve an errant member in a manner consistent with the Matthew 18:15-18 procedure.

The final chapter on strategies for limiting the possibility of litigation is most helpful. In this case the best defense is a good offense and the best offense uses generally understood legal concepts such as notice and other procedural rights to counter potential litigants on their own ground.

I wholeheartedly recommend this book as required reading for every person currently in or planning to enter the full-time ministry. We can be more effective servants of Christ when we understand the world system in which we have been placed. (Tyndale House Publishers, 1987, 271 pp., $6.95) Ralph D. Mawdsley

**An excerpt from CHURCH DISCIPLINE AND THE COURTS**

Some of our anxiety about discipline today is rooted in our contemporary confusion about the church, about authority, and even about God . . . . If the church knows no authority and believes it possesses none, even as to its own commitment to faith and life, then church discipline is preempted. The issue of authority is also related to the issues of judgment, when and how judging is appropriate, and in what cases it falls within the biblical warning against judging: “Judge not, that ye be not judged” (Matt. 7:1).

Church discipline is not simply a matter of adopting bylaws and procedures and then going at it. It assumes a whole environment, a spiritual ecosystem in which discipline is not a destructive judgment that pushes people into conformity but rather a set of guidelines that call them to life.

Discipline assumes the existence of a community—not simply an assemblage of persons—a community of people who know one another, who share their lives, who trust one another to treat them carefully. It is when the church is a family that discipline can possess the qualities of care.

**BOOKNOTES**

**HOW TO BE A GOOD DAD**
by Stephen A. Bly

In *How to Be a Good Dad*, Stephen Bly reminds fathers of the little things that enrich relationships between a man and his children. As the father of three sons, Bly uses many anecdotes about his children; as a preacher, he gives lots of exhortation and biblical admonition. The myth that “grown men don’t cry” is dispelled in one chapter where Bly concludes, “To show your emotions—your tears—to those you love is not a sign of weakness, but a sign of strong love.” Bly stresses the health of the entire family, not just father/child relationships. He exhorts fathers to love their wives, and encourages family times of togetherness and sharing. (Moody Press, 1986, 139 pp., $5.95) Angela E. Hunt

**BECOMING A FRIEND AND LOVER**
by Dick Purnell

This author says what every young person should hear, read, and learn: that the foundation for every good marriage is a true friendship. He explains fully how to become a real friend and build lasting relationships with those of your own and the opposite sex. Few young people realize the vulnerability of a sexual relationship...
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MOODY INSTITUTE OF SCIENCE
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and the consequences of sex outside marriage. Purnell cautions the reader, as he carefully and tactfully deals with how to set limitations on physical contact while building a relationship. He goes much further in helping people handle wounds caused by a broken relationship. Building the spiritual, social, mental, emotional, and physical aspects of a friendship are covered in detail. (Here's Life Publishers, 1986, 215 pp., $6.95) Lorna Dobson

KEEP THE FIRE GLOWING
by Pat and Jill Williams with Jerry Jenkins

This book is a sequel to Rekindled, the story of how the Williamses revived an almost dead marriage. In their newest work, the authors describe how the same principles that saved their marriage are now improving their relationship with their children. The Williamses openly admit that these ideas are not original to them. They frequently quote James Dobson, Ed Wheat, and other authors. The book discusses family communication, discipline, self-esteem, modeling, and creativity.


BUILDING YOUR MATE'S SELF-ESTEEM
by Dennis and Barbara Rainey

Self-esteem is one of the most investigated and expounded subjects of the last 20 years. Not surprisingly, Christian writers have hopped on the bandwagon too!

Dennis and Barbara Rainey look at self-esteem as it affects a marriage, especially from the perspective of how to build self-esteem in one's marriage partner. The book is filled with anecdotes and examples that while useful, tend to distract the reader from the main thought.

The authors have included helpful ways to assess self-esteem in mate and self, and many fine ways to enhance communication and understanding in a marriage. While a generally readable book, the self-referencing style of saying, "I [Barbara] told my husband..." proves a handicap to the otherwise well-prepared message of this book.

Building Your Mate’s Self-Esteem is worth the purchase price and will prove to be a passed-along book among married couples. (Here’s Life Publishers, 1986, 255 pp., $6.95) David R. Miller

LEADING A CHILD TO INDEPENDENCE
by Paul and Jeannie McKean

Paul and Jeannie McKean write about preparing children for the independence of adolescence and adulthood. Leading a Child to Independence is filled with suggestions and formulas for preparing children to develop independence in the areas of spiritual, physical, intellectual, social, emotional, and financial development.

In spite of the abundance of good material in the book, a sense of uneasiness persists. One gets the impression that good children can be "earned" by good parenting. A question asserts itself: "Can we [parents] cause our children to grow up straight, or is God in charge?"

As one who works primarily with troubled children and adolescents, I am impressed with how often good families like the McKeans have problem children or teenagers. "Sometimes nothing works" is a reality for many good parents.

So enjoy the book. It is worthwhile reading. But keep the saltshaker handy, because this book needs to be taken with more than a few grains of salt. (Here’s Life Publishers, 1986, 195 pp., $7.95) DRM

A GIFT FOR ALL AGES
by Clifford and Joyce Penner

A Gift for All Ages, (A Family Handbook on Sexuality), by Christian sexual therapists Clifford and Joyce Penner, takes up where the popular The Act of Marriage (by Tim and Beverly LaHaye) ends. This new handbook presents sexual issues that are felt by the entire family.

With dignity and taste, the Penners discuss birth control, infertility, healthy sexual attitudes, how to affirm sexuality in infants and toddlers, how to handle the curious years from preschool to puberty, and how to present sex education with values. Attention is also given to "tough" sexual issues such as molestation, sexual abuse, infections, and sexual addictions.

Parents will find this book invaluable. Couples who have been married for years will find new insights. And singles who struggle with sexuality will find advice on what levels of sexual involvement are allowable in living within scriptural guidelines. (Word Books, 1986, 273 pp., softcover, $11.95) AEII
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WOMEN'S INTERESTS

BECOMING GOD'S SPECIAL WOMAN
by Jo Berry

Do you see yourself the way God sees you? Would you like to change your self-image? You can develop God's way. Jo Berry instructs, shares, and encourages positive steps through a workbook approach to be all God wants a woman to be.

The four major aspects of self are self-image, self-esteem, self-identity, and self-actualization. This book provides instruction in these areas to help the reader understand the "real person," to become God's special woman in the fullest.

The guidebook and workbook format are helpful in understanding biblical principles. These principles lead the reader to visualize weak points and strengths as she studies God's Word.

The workbook section is time-consuming, but is well worth the introspective effort. You can develop self-worth God's way. Jo Berry reminds us that this is a process that must not discourage or cause us to give up on ourselves. God never gives up, and neither should we! (Power Books: Fleming H. Revell Company, 1986, 224 pp., $6.95)

Marilyn Owen

DEAR DAUGHTER
by Denise George

Dear Daughter is a collection of beautiful letters filled with special thoughts and deepest feelings from the heart of Denise George to her daughter, Alyce Elizabeth.

The first letter reveals two very dear people to Alyce—her great-grandmother and great-great-aunt, both of whom she was named after. The following letters consist of true stories, morals, examples, and motherly advice, and each ends with a short prayer. With scriptural application and sound advice, the author has provided a loving guide that her daughter should treasure throughout her life.

In Dear Daughter, Denise George has shared her heart and soul. Sometimes humorous, sometimes sentimental, sometimes even tearful, always very warm and personal, this is a book that every woman—whether daughter, mother, or grandmother—will enjoy. (Broadman Press, 1985, 119 pp., $6.95)

Cindy B. Gunter

THE A-TO-Z GUIDE FOR NEW MOTHERS
by Jayne Garrison

This book is a pocket guide, an adaptation of an earlier book by Garrison, The ABC's of Christian Mothering. Although it is small, this new guide contains a lot of basic, commonsense ideas such as how to organize a nursery or how to safely bathe an infant. Instead of theories upon theories, there are many practical hints and bits of advice presented in an easy-to-locate manner that would make this book an appreciated gift to any new mother. (Tyndale House, 1986, 94 pp., $1.95)
New York City
The "Melting Pot" Creates a Burden for the World

by Dorcas Harbin

ew York, New York, "so nice they named it twice." Ask any New Yorker what he loves about his city, and he can give you a list a mile long. Ask him what he hates about it, and he can match the length of the list just as easily. Known as the "melting pot of the world," this international hub represents so much to so many people. Money, influence, power, media, finance, fashion, design, art, music, drama, showbiz, television, technology, education, communication, commerce, travel, and religion name but a few of her associations.

Her Statue of Liberty has now welcomed 167 different people groups. They, in turn, have given New York her many different languages, customs, and cultural differences. And if it's ideologies you are looking for, New York offers anything from the Moonies, Reverend Ike, Hari-Krishna, and Jehovah's Witnesses, all the way to Norman Vincent Peale, Riverside Church, or even the Fundamentalists Anonymous. New York has everything—except an oversaturation of the gospel. Spiritual darkness is predominant.

Tom Mahairas knows that mere religion and ideologies do not satisfy. As a former drug addict and rock musician during the "Hippie Movement," Mahairas accepted Christ in 1968 at Word of Life Island in Schroon Lake, New York. His life was transformed, and today he pastors the Manhattan Bible Church, which operates Manhattan Christian Academy and New York Bible Institute. The church also sponsors Camp Transformation, a drug rehabilitation center, located in upstate New York. Here young men have an opportunity to receive Christ, find deliverance from drugs, and receive spiritual and vocational guidance—as well as a transformed life.

Mahairas's goal is to see 1,000 churches planted in the surrounding metropolitan areas that now peak near 18 million people. To help accomplish this goal, he met with key pastors and Christian leaders to form the New York Gospel Outreach, an organization highly committed to leadership training and evangelism. Their five-year program brings Christian youth from across America to New York to train them in evangelism, help them to become better communicators of the gospel, and expose them to the needs of the world by a glimpse of Manhattan.

'The whole idea of NYGO began when youth and college groups kept coming to visit," says Mahairas. "When I communicated my burden and vision for this city, and gave them an opportunity to share their faith on the streets, there was revival! I knew I couldn't continue to do this the entire summer, but we could have a program whereby students could come for one week of intrinsic training and firsthand experience of how to use what they were learning. They get a burden for the world without leaving the borders of the United States. It's the summer missions trip that everyone can afford.'

Last summer Mahairas hosted Project LIGHT '86 (Light Is Giving His Truth). Teens reported their excitement in seeing people turn to Christ. One teen told of a hot-dog vendor who, in the middle of the lunch-hour rush at 34th Street and 8th Avenue, knelt down and accepted Christ. Another testimony was a letter received from a serviceman who had heard the gospel preached at the public library steps on Fifth Avenue. He received two tracts,
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and after returning to his Montana base, wrote that he had accepted Christ. This was particularly meaningful to Mahairas, because the man had attended George Washington High School in New York, where Mahairas had attended. He wrote, ‘I don’t know if you are the Tom Mahairas I knew. If you are or not, you certainly are doing what is needed in New York, the United States, and the world.’

This year NYGO will host FISH '87 (Faithfulness Is Serving Him) with 30 major evangelistic sites. Wall Street, World Trade Center, Central Park, Rockefeller Center, Empire State Building, Lincoln Center, and the United Nations are just a few of the sites. Project FISH hopes to see 1,000 teens come to the city June 28 through July 5 to cast their nets among so many so needy. This year's speakers include choice servants—successful youth pastors, Jerry Falwell, Joe Stowell, Ed Dobson, Dave Hunt, Cal Thomas, Tom Mahairas, and others.

The program is designed to inspire, encourage, and ignite a desire that can be satisfied only by obedience to the Great Commission. As with any rocket launched on a mission, the initial thrust must be strong. Mahairas encourages youth pastors to get involved, so teens can grow in grace and serve the Lord in their own communities with new vitality.

For more information on how your youth group can get involved, or for brochures, call 212-567-2276, or write to Tom Mahairas, New York Gospel Outreach, 401 W. 205th Street, New York, New York 10034.

Dorcas Harbin is a missionary appointee to Brazil with Liberty Baptist Mission. She holds an M.A. in biblical counseling from Liberty University and is presently administrative coordinator for FISH '87.

New York has everything—except an over-saturation of the gospel. Spiritual darkness is predominant.
Fatherless continued from page 39

cause they have been rejected. God’s plan for the family has the father as one-half of the central core that supplies the nucleus around which the children can grow and develop. Mother and Father supply the gravity that holds the family unit together, and when half of that gravity leaves, the children can be expected to fly off in all directions. Father is an absolutely essential element in God’s plan for the family.

Being Fatherless. The experts who are predicting an average of three marriages per lifetime did not deal with the terrible damage done to the children of divorce. Some statistics may help illustrate the short- and long-range impact of divorce on children.

As it stands now, American children living today have only a 50-50 chance of reaching age 18 with their family still intact. And it is getting steadily worse. For pre-1960 marriages, one in five children experienced a divorce, but for marriages after 1960 fully two of five children became a divorce statistic. While not every family breakup is due to long-term separation or divorce, 90 to 95 percent of family dissolutions are. And multiple divorce-remarriage-divorce will be experienced by one child in ten.

But these are just statistics. What becomes of the fathers of those children? If the statistics are correct that 92 percent of divorced children live with mothers after the divorce, does this necessarily mean that fathers are out of the picture? Unfortunately, the answer is too often yes!

Research on divorce shows that one in six divorced children sees his father at least once a week. One in three sees his father only monthly, and only 50 percent of all divorced children saw their fathers at all during the last year.

We are becoming a nation of absent fathers. Divorce means, in the great majority of cases, losing contact with children. But more importantly it means children will be raised without their fathers. Rationalize it. Argue it. Make promises. It makes no difference. Giving up a wife means giving up the children. The great lie perpetuated by social engineers in the decades since World War II is that divorce can be good. Recent research not only contradicts this misguided assumption, it blows it into the next universe.

God’s plan for the family is intact, and Christian parents, especially fathers given leadership responsibility in the home, need to show God-given courage in telling themselves and others that divorce is bad. It destroys the husband-wife bond. It destroys children. A well-known expert on divorce damage to children concluded, “Divorce typically involves either a complete cessation of contact between children and absent fathers or a relationship more ritual than real.”

God help us not to be typical.
When the brilliant Admiral Togo, whose military tactics had destroyed the Russian fleet in the battle of the Sea of Japan, visited the United States shortly after the Russo-Japanese War, Secretary of State William Jennings Bryan was asked to propose a toast at a state banquet in Togo's honor. A strict Prohibitionist, Bryan could not in good conscience offer the toast, but a serious breach of protocol would occur if he refused the gesture.

Every eye was on Bryan as he stood and raised his water glass in salute. When the indignant admiral asked why, Bryan smoothly replied, "Admiral Togo has won a great victory on water, and I will therefore toast him in water. When Admiral Togo wins a victory on champagne, I will toast him in champagne." This pleased the Japanese and calmed the troubled diplomatic sea.

Such wit and wisdom frequently sprinkled the oratory of William Jennings Bryan. A fervent Fundamentalist and a crusader for various religious and political issues, he urged such radical reforms as an income tax and woman suffrage. He is particularly noted for his testimony for the prosecution in the 1925 trial that resulted in a $100 fine for John T. Scopes for teaching the theory of evolution to his class.

Born in Salem, Illinois, in March 1860, Bryan was converted at the age of 14. Until he died in 1925, he served in the Presbyterian denomination, eventually serving as vice moderator of the General Assembly. He once wrote in his Memoirs that he learned from his Baptist father and his Methodist mother to be "firmly wedded to the fundamentals of Christianity, but charitable on all nonessentials."

On the essentials, however, Bryan was sure and steadfast. He believed in plenary verbal inspiration of Scripture and that Jesus Christ was the Son of God, born of a virgin, and bodily resurrected after the Cross. "God's plan of salvation through the blood of Christ," wrote Bryan in Seven Questions in Dispute, "is the only one that fully meets man's needs."
Bryan was a champion of the common man. In a speech at the National Democratic Convention in 1896, he reminded the audience, “The humblest citizen of all the land, when clad in the armor of a righteous cause, is stronger than all the hosts of Error.”

His friendly, optimistic personality attracted people. Once on the campaign trail, Bryan was asked to speak to a group of people who had assembled in a field. As he climbed onto the manure spreader which served as an impromptu soapbox, he remarked casually, “This is the first time I have ever spoken from a soapbox.”

His humor entertained people, but his assured, determined demeanor enthused them. Crowds of thousands regularly came to hear him, and they left inspired by his presentation of noble Christian principles and practices. His radio audience was once estimated at 60 million.

Bryan’s words, both spoken and written, had the power to stir men. His 16-page weekly newspaper, The Commoner, had a circulation of 140,000 and was published for 23 years. His books and pamphlets enjoyed a wide distribution and encouraged response—at one point in his life he was receiving 3,000 letters a day.

Though immensely successful in his endeavors, Bryan never achieved his highest goal: the office of the President of the United States. He served in the U.S. House of Representatives from 1891 to 1895. He was nominated for President in 1896, but lost to McKinley that year and again in 1900. In 1908 the still-angry Bryan was defeated again by William H. Taft.

In the presidential campaign of 1896, Bryan’s main resource was his oratory. He traveled 18,000 miles, made over 2,500 speeches (as many as 25 in a single day), and campaigned in 27 states. In spite of election fraud, which according to historian Paolo E. Cletta stole at least six states from Bryan, he won in more states and territories than William McKinley and gathered about 47 percent of the vote.

Along with voting corruption and huge expenditures by the opposition, there were other reasons why Bryan was defeated by McKinley and Taft. Some people thought Bryan talked too much and thought too little. Others feared him as a suspected anarchist, Socialist, or Communist. Still others, like H. L. Mencken, hated Bryan, calling him “a charlatan, a mountebank, a zany without shame or dignity, the Fundamentalist Pope.” Most of the press in the East was anti-Bryan. The New York Tribune considered Bryan “in deliberate wickedness and treason to the Republic” to be the rival of Benedict Arnold, Aaron Burr, and Jefferson Davis. The problem? Bryan offered not deals but ideals, not patronage but principles, not honors but honesty.

By 1912 Bryan seemed resigned to his role as a leader in the Democratic party. He helped elect Woodrow Wilson, who named Bryan secretary of state. During the three years he served in this office, Bryan negotiated treaties with 30 nations. He was instrumental in enacting many of Wilson’s progressive reforms, but when Wilson’s policies began leading the country into World War I, Bryan resigned in protest.

On May 7, 1915, the British steamship Lusitania was sunk without warning off Ireland by a German submarine. Of 1,198 people aboard, 1,198 drowned, including 63 infants. On May 13 the United States sent a note to Germany protesting the attack and demanding reparations. On May 28 a German reply justified the sinking of the Lusitania as self-defense because the ship was allegedly carrying a cargo of munitions. The British quickly sent a note to Bryan asserting that the ship was not, nor had it ever been, armed.

Wilson and Bryan disagreed over the wording of a second note to the Germans, and on June 7 Bryan resigned. The second note, sent on June 9, asked Germany to take steps to avoid future attacks on unarmed passenger and merchant ships. We can only imagine what the indomitable Bryan would have said had he not resigned.

After the country entered the war, however, Bryan supported the cause, explaining, “The shortest road to peace is the straight road ahead.”

Though Bryan’s role in politics was curtailed after his resignation in 1915, many of the ideas he had espoused were eventually enacted. Four constitutional amendments—the income tax, the direct election of senators, Prohibition, and woman suffrage—became law. He is partly responsible for workmen’s compensation, the minimum wage, and the eight-hour workday. He defended minority rights, supported education, and advocated pure food processing. He helped establish the departments of health and education, and he promoted safety devices and public parks. Historian Henry Commager said of Bryan, “Few statesmen have ever been more fully vindicated by history.”

Greater than Bryan’s love of country and its citizens were his love of God and his concern for the spiritual needs of people around the world. In his book In His Image, he wrote, “No one should waste time in waiting for some great opportunity for service; there are opportunities everywhere.” His favorite hymn was “I’ll Go Where You Want Me to Go,” and his desire to serve God led him to teach and lecture around the globe.

The climax to Bryan’s life came at the Scopes Evolution Trial in Dayton, Tennessee. For several years Bryan had crusaded against the teaching of Darwinian evolution in public schools. In January 1923 he addressed a group of ministers in Minnesota and called the theory of evolution “a program of infidelity masquerading under the name of science.” The debate was taken up by the newspapers, and the two opposing points of view among the clergymen were termed “Fundamentalist” and “Modernist.”

The press had a heyday with the conflict, and the American Civil Liberties Union decided to test a new antievolution law in Tennessee. According to trial researcher Warren Allem, Dayton businessmen accepted the offer of the ACLU to pay the expenses of any
Tennessee teacher willing to make a test case of the new law. John Thomas Scopes agreed to help out even though he was a coach and mathematics teacher and could not remember ever teaching evolution. He secretly coached students about evolution, then the local committee invited Bryan to help with the prosecution. The committee's goal, apparently, was to destroy Bryan. Charles A. Fecher, H. L. Mencken's biographer, notes that Mencken implored criminal lawyer Clarence Darrow to volunteer his assistance to the defense to "make a fool out of Bryan."

Bryan was not against the teaching of evolution, as long as it was presented as a theory and if creation were also taught as a viable option, but he agreed to help with the case.

As history records, Bryan's testimony was so articulate and indisputably accurate that Darrow asked the judge to instruct the jury to find his client guilty.

In the next five days, against his doctor's orders, Bryan prepared a 15,000-word address, hiked the hills of Dayton to find a site for a school where Bible and science could be taught from a Christian perspective, drove hundreds of miles to make several lengthy speeches in the hot July sun, and went to church. That Sunday afternoon he

I offer no apology for speaking upon a religious theme, for it is the most universal of all themes. While to me the science of government is intensely absorbing, I recognize that the most important things in life lie outside the realm of government. Government affects but a part of the life we live here and does not deal at all with the life beyond, while religion touches the infinite circle of existence as well as the small arc of the circle we spend on earth.

Man is a religious being; the heart instinctively seeks for God. Religion has been defined by Tolstoy as the relation that man fixes between himself and his God, and morality as the outward manifestation of this inward relation. Everyone, by the time he reaches maturity, has fixed some relation between himself and God, and no material change in this relation can take place without a revolution in the man, for this relation is the most potent influence that acts upon a human life.

There is wide difference between the man who is trying to conform his life to a standard of morality about him and the man who seeks to make his life approximate to a divine standard. The former

Christ came not to narrow life but to enlarge it—
not to rob it of its joy but to fill it to overflowing with purpose, earnestness, and happiness.

us and the mysteries with which we deal every day warn me that faith is as necessary as sight. Who would have credited a century ago the stories that are now told of the wonder-working electricity? And our food—must we understand it before we eat it? If we refused to eat anything until we could understand the mystery of its growth, we would die of starvation. But mystery does not bother us in the dining room; only in the church is it a stumbling block.

Some of those who question the miracle also question the theory of atonement; they assert that it does not accord with their idea of justice for one to die for all. That one should suffer for others is one of the most familiar of principles, and we see the principle illustrated every day of our lives. Take the family, for instance. From the day the mother's first child is born, for 20 or 30 years her children are scarcely out of her waking thoughts. Nor is this confined to the family. Every step in civilization has been made possible by those who have been willing to sacrifice for posterity. Sacrifice is the language of love, and Christ, in suffering for the world, adopted the only means of reaching the heart.

I was thinking a few years ago of the Christmas that was then approaching and of Him in whose honor the day is celebrated. My thoughts ran back to the prophecy uttered centuries before His birth, in which He was described as the Prince of Peace. I have selected this theme that I might present some of the

by William Jennings Bryan

Adapted from a lecture delivered at many Chautauquas and religious gatherings in America, beginning in 1904; also in Canada, Mexico, Tokyo, Manila, Bombay, Cairo, and Jerusalem.

Wthern many men, and even religious men, say that Mr. Bryan was not religious, he was not so because he did not accept the Bible literally. William Joseph Bryan was not a sectarian. He was a religious man. That was why he was such a remarkable man. He was a religious man who, when he thought of God, thought of the living God, and was not afraid to go a step further, when he thought of religion, to think of the reality, the presence, the Divine Power.
reasons that lead me to believe that Christ has fully earned the right to be called the Prince of Peace. If He can bring peace to each individual heart, and if His creed when applied will bring peace throughout the earth, who will deny His right to be called the Prince of Peace?

All the world is in search of peace: every heart that ever beat has sought for peace, and many have been the methods employed to secure it. Some have thought to purchase it with riches. Those who have been eminently successful in finance all tell that they spent the first half of their lives trying to get money from others and the last half trying to keep others from getting their money, and that they found peace in neither half. Some have sought peace in social distinction, but whether they have been within the charmed circle, and fearful lest they might fall out, or outside, and hopeful that they might get in, they have not found peace. Some have thought, vain thought, to find peace in political prominence; but whether office comes by birth, as in monarchies, or by election, as in republics, it does not bring peace. I am glad that our heavenly Father did not make the peace of the human heart to depend upon our ability to buy it with money, secure it in society, or win it at the polls, for in any case but few could have obtained it. But when He made peace the reward of a conscience void of offense toward God and man, He put it within the reach of all. Christ promoted peace by giving us assurance that a line of communication can be established between the Father above and the child below. And who will measure the consolations of the hour of prayer?

And immortality! Who will estimate the peace that a belief in a future life has brought to the sorrowing hearts of the sons of men? Christ gave us proof of immortality, and it was a welcome assurance, although it would hardly seem necessary that one should rise from the dead to convince us that the grave is not the end. To every created thing, God has given a tongue that proclaims a future life. If the Father deigns to touch with divine power the cold and pulseless heart of the buried acorn and to make it burst forth from its prison walls, will He leave neglected in the earth the soul of man, made in the image of His Creator?

Again, Christ deserves to be called the Prince of Peace because He has given us a measure of greatness that promotes peace. When His disciples quarreled among themselves as to which should be greatest in the kingdom of heaven, He rebuked them and said, "Whosoever of you will be chiefest, shall be servant of all." Nearly all of our controversies and combats grow out of the fact that we are trying to get something from each other. There will be peace when our aim is to do something for each other. The human measure of a human life is its income; the divine measure of a life is its outgo—its contribution to the welfare of all.

Christ also led the way to peace by giving us a formula for the propagation of truth. Not all of those who have really desired to do good have employed the Christian method. In the history of the human race but two methods have been used. The first is the forcible method, and it has been employed most frequently. But one trouble about this rule is that it works both ways. When a man starts out to compel his neighbor to think as he does, he generally finds them willing to accept the challenge, and they spend so much time in trying to coerce each other that they have no time left to do each other good. The other is the Bible plan—"Be not overcome of evil, but overcome evil with good." I am farmer enough to know that if I cut down weeds they will spring up again; and farmer enough to know that if I plant something with more vitality than the weeds, I shall not only get rid of the constant cutting but have the benefit of the crop besides.

There is no human influence so potent for good as that which goes out from an upright life. A sermon may be answered; the arguments presented in a speech may be disputed, but no one can answer a Christian life—it is the unanswerable argument in favor of our religion. When the Prince of Peace condensed into one commandment those of the ten that relate to man's duty toward his fellows and enjoined upon us the rule, "Thou shalt love thy neighbor as thyself," He presented a plan for the solution of all the problems that now vex society or may hereafter arise. We are learning that to follow in the footsteps of the Master we must go about doing good. Christ declared that He came that we might have life and have it more abundantly. The world is learning that Christ came not to narrow life but to enlarge it—not to rob it of its joy but to fill it to overflowing with purpose, earnestness, and happiness.

This Prince of Peace promises not only peace but strength. Some have thought His teachings fit for only the weak and timid, and unsuited to men of vigor, energy, and ambition. Nothing could be farther from the truth. Only the man of faith can be courageous. Confident that he fights on the side of Jehovah, he doubts not the success of his cause. What matters whether he shares in the shouts of triumph? If every word spoken in behalf of truth has its influence, and every deed done for the right weighs in the final account, it is immaterial to the Christian whether his eyes behold victory or he dies in the midst of the conflict.

I am glad that He, who is called the Prince of Peace—who can bring peace to every troubled heart and whose teachings, exemplified in life, will bring peace between man and man, between community and community, between state and state, between nation and nation throughout the world. I am glad that He brings courage as well as peace so that those who follow Him may take up and each day bravely do the duties that to that day fall. As the Christian grows older he appreciates more and more the completeness with which Christ satisfies the longings of the heart, and he is grateful for the peace he enjoys and for the strength he has received.

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The Pastor’s Essentials
by R. Larry Overstreet

As preachers of God’s Word, we must grasp several basic essentials if we are to be effective in our service for Christ. We need to concentrate our attention on the pastor’s person, the pastor’s proclamation, and the pastor’s power.

The Pastor’s Person. What kind of person must a pastor be for his preaching to be effective for God?

He must be regenerated. Romans 10:9-17 is clear that the preacher must be a person who has himself already been saved. Otherwise he cannot preach the saving message of God as it should be preached.

He must be called to the ministry. He must have that all-absorbing, consuming desire (1 Tim. 3:1) in his life to preach on behalf of the One who has chosen him (2 Tim. 2:4), and must take heed to fulfill that ministry (Col. 4:17).

He must be a loving man. He is to love the Word of God (Ps. 119:47, 97, 167) which he studies diligently (2 Tim. 2:15). He is to love the souls of people, both unsaved and saved (Matt. 5:44; John 15:12, 17; 1 Peter 2:17), including his own wife and family (Eph. 5:25).

He is to be a prayerful man, one who recognizes that prayer accomplishes much (James 5:16), and who is willing to labor fervently in it (Col. 4:12).

Finally, he must be a God-sufficient man. He must realize that the abilities and gifts he possesses are from God (1 Peter 4:11). In himself he is completely insufficient for the work of God—his sufficiency is totally of God (2 Cor. 3:5), and what he has received from God is sufficient.

The Pastor’s Proclamation. What sort of proclamation should the pastor give? Clearly, he is obligated to proclaim God’s Word (2 Tim. 3:16; 4:2). The substance of the proclamation, derived from Scripture, should explain or expound the Scriptures. The sermon’s development, mood, and purpose should be expositional in nature. The message may expound a particular unit of Scripture, such as a verse, several verses, a paragraph, a chapter, and so on. Or the message may expound a biblical topic, such as a person, doctrine, or word. The goal behind this exposition of Scripture is to change people’s lives and destinies, to see them saved (Rom. 10:17), and to see them grow (1 Peter 2:2; 2 Peter 3:18).

The Pastor’s Power. The pastor’s power in preaching comes from the Word of God and the Holy Spirit.

The power of God’s Word is seen as the gospel is presented (Rom. 1:16). This Word is living and able to bring about the New Birth (1 Peter 1:23). This same Word is powerful enough, and sharp enough, to divide even the innermost parts of man (Heb. 4:12), and effectually work in all who believe (1 Thess. 2:13).

Added to the inherent power of the Word is the Holy Spirit’s power. The very power of God is available to the preacher through the Holy Spirit (1 Cor. 2:4-5) as the preacher proclaims God’s Word. That Spirit power is available as the preacher is filled with the Spirit (Eph. 5:18) and as he seeks that power from God in prayer (Eph. 6:18-19).

Why must the pastor give heed to these areas of his person, proclamation, and power? We have a clear and far-reaching principle set forth in the Scriptures. The prophets Isaiah (24:2) and Hosea (4:9) testify that the people will be like their spiritual leaders. Do we, as pastors, want our people to honor God and live for Him? Do we want our people to be spiritual, growing in the grace and knowledge of Jesus Christ? If we expect to have the right kind of people, we must be the right kind of pastors.

R. Larry Overstreet is pastor of First Baptist Church in Warsaw, Indiana, and chairman of the homiletics department at Grace Theological Seminary in Winona Lake, Indiana.

Word Study

Judgment. In the Old Testament the term mishpat, which provides the linguistic background for the New Testament krima, is sometimes used to designate the sum of God’s ordinances (Deut. 4:1; Neh. 1:7; Ps. 119). The central idea is jurisprudence, where justice is executed. Behind this stand the righteousness of God on the one hand, and fallen human behavior on the other. All behavior is ultimately judged against the divinely established moral order. The standard of judgment, however, is not the law alone, but the law plus the gospel. When the latter is rejected, the man stands alone to face the awesome law of a holy God. When the gospel is received by faith the believer stands in the righteousness of Christ (John 5:22-29; Rom. 3:24-26; 8:1).

Due to God’s judgment death fell on Adam’s race (Rom. 5:12), the world was destroyed in the Flood (Gen. 6:5-7), and Israel was exiled (Jer. 20:4). Even today God still executes judgment and imposes His moral law (John 12:31). In the end He will seal history with His final verdict and His righteousness will reign (Rev. 20:11-15; 22:11).

Sermon Outline

The Judgment of God
Isaiah 65:11-15

A. The Reason for Judgment (v. 11)
B. The Severity of Judgment (v. 12)
C. The Consequences of Judgment (vv. 13-15)

An Honest Day’s Labor

Many people perceive ministers as deadbeats. They think pastors work just one day a week, then golf, fish, and sit around drinking coffee at the restaurant the other six days. These are the people who will call their pastor’s home at 10:00 a.m. and
say, "I hope I didn’t wake you up, Pastor."

Because he is “self-employed,” a pastor must be self-conscious if he wants his life and ministry to count for something. He needs to establish a program for his life, and discipline himself to follow that program as though there were indeed someone looking over his shoulder.

**Statement of purpose.** A young missionary was on his way home after completing just 16 months on the field. He was uncertain if he should return. In counseling him I gave him a sheet of paper and said, "Write down your statement of purpose. What one significant thing do you want to accomplish for Christ in your lifetime? If you can define your purpose, you will have no problem deciding whether to come back or not. If you cannot define your purpose, you probably should not come back."

Can you specifically state your purpose in the ministry? Generalities such as, “I want to be a good pastor,” or “I want to reach my city for Christ,” are not sufficient. Paul said, "This one thing I do" (Phil. 3:13). What one thing do you want to accomplish in life?

**Punch the clock.**

A. W. Tozer said, "It is easy for a minister to be burned into a privileged idler, social parasite with an open palm and expectant look. He has no boss within sight, he is not often required to keep regular hours, so he can work out a comfortable pattern of life that permits him to loaf, putter, play, doze, and run about at his pleasure. No man has the right to a way of life less rugged than that of the workers who support him. No preacher has any right to die of old age if hard work will kill him."

"An honest day’s wage for an honest day’s labor," should be the motto of every pastor who hates being tagged a religious goof-off. Put yourself on a daily work schedule and put in an honest day’s work.

**Do it anyway.** As a teenager my desires often ran contrary to my dad’s will. I frequently protested that I did not want to do a certain distasteful work. His pat answer was, “Son, there are some things in life you’ve gotta do, even if you don’t like them.” I have found that statement to be helpful as I do some distasteful work in the ministry.

**Morning is my most productive work time.** During those hours I would rather be doing the work I enjoy. But I have found that if I do the enjoyable things first, I rarely get around to doing the things I don’t like to do— which many times are more important and must be done. Realizing that, I force myself to do the things I dislike first.

**Put yourself under the gun.** If you are not under pressure to work, commit yourself to a certain project. Work hard at not being a deadbeat. Does God expect any less?

---

**Richard Lewis**

**A Tribute**

**James D. Moore**

**Model of Consistency**

After 16 years of retirement, 86-year-old James D. Moore still walked the halls of the Akron Baptist Temple. He said it was exercise, but his church family knows he was walking the halls of memory. This silver-haired, elder statesman of the Baptist Temple bore the standard for those now engaged in the battle for souls.

James was born on October 15, 1900, in Kingsport, Tennessee, to Sam and Etta Moore. At the age of 5 he lost his mother to tuberculosis. His dad died of typhoid fever when Jim was 12.

Moore first met Pastor Dallas Billington in the early 1930s as a result of the preacher’s very successful radio program aired over WJW radio in Akron. Billington invited him to be a part of the program dubbed “Watch Jesus Win” after the call letters of the station. This began a lifelong friendship and led to Moore’s being Dallas Billington’s first associate at the great work in Akron, Ohio.

While some preachers are called to earnestly contend for the faith, and others to splitting theological hairs, Moore was given that special gift of ministry...
to those confined to sickbeds and those standing by the open casket. When it came to the preaching at Akron Baptist Temple, Moore played second fiddle. To some, playing second fiddle in the orchestra of life is unthinkable. In the orchestral ministry at Akron, however, the second-fiddle chair was made by God for James Moore. He sang the harmony part in this ecclesiastical duet. He was the one who "stayed by the stuff" when the headlines were being made by the dynamic Dallas Billington.

In 1971, after 29 years of ministry, Moore laid down his full-time responsibilities and took the role of retired associate. His tenure in the ministry was spent filling the basic needs of the church membership. Most of the middle-aged and older members of the church point to Moore as the one who officiated their nuptial rites. Moore received the calls in the night and consoled those in need. And if the truth were known, he probably conducted as many funerals as any clergyman in this country.

Moore was the one who reported the Saturday evening death of their founder and pastor, Dallas Billington, to the Sunday morning congregation. He was joined the following Wednesday by Billington's longtime confidant, B. R. Lakin, as the two men laid their friend and co-laborer to rest.

On August 23, 1975, Moore suffered a massive stroke. His eloquent oratorical skills were gone, and his ministry diminished to attending church and shaking hands.

While some leave their work suddenly at the pinnacle of their careers, others, like the old soldiers they are, just fade away. On February 5, 1987, James Moore died, leaving his post at Akron to join the ranks of heaven. His inward strength and consistency remain a heritage of the people at Akron Baptist Temple.

William D. Lee

Church News

Changes at Moody Bible Institute. George Sweeting, president of MBI for 16 years, has been named chancellor of the 101-year-old institution. Sweeting, 62, will continue as a full-time employee, devoting a greater portion of his energies to speaking and writing.

Joseph M. Stowell III will become the seventh president of MBI effective August 1. An installation service is scheduled for September 28.

Stowell's experience includes 16 years of pastoring. He is currently pastor of Highland Park Baptist Church in Southfield, Michigan, a ministry that includes a Christian school. Stowell, 43, graduated from Cedarville College in Ohio, and Dallas Theological Seminary. Author of four books, he speaks on the weekly radio broadcast, "Heartstyle," and carries on active work in international missions, conferences, and seminars.

Need fresh, new ideas for your bus and children's ministries? For a spiritual boost, plan now to attend the 12th Nationwide Bus & Children's Church Conference, July 27-30. Sponsored by Bring Them In magazine and hosted by Thomas Road Baptist Church, the conference will be held on Liberty Mountain in Lynchburg, Virginia.

Scheduled guest speakers include Bob Gray of Trinity Baptist Church in Jacksonville, Florida; Larry Hipps, editor of National Bus Magazine; Herb Owen, junior pastor at TRBC; and others.

Child care will be available, for a reasonable charge, during the conference. Preregistration is $20 per person. For those who wait to register at the conference, the fee is $25. Details regarding the conference or accommodations may be obtained by writing or calling Bring Them In, P.O. Box 15678, Memphis, Tennessee 38186-0678, (901) 346-5560.

Stephen B. Douglass, new executive vice president at Campus Crusade for Christ.

Stephen B. Douglass has been named executive vice president of Campus Crusade for Christ International. The announcement was made by Bill Bright, founder and president of the international missions organization. Douglass formerly served as the vice president for operations. He is an 18-year veteran of the ministry, which has approximately 15,000 staff members working in 160 countries and protectorates.

According to Bright, "Steve has the unique combination of leadership skills and ministry effectiveness. While he was trained at Harvard Business School in management, he has also learned the importance of being a faithful, aggressive, fruitful witness for Christ."

Christian Ministries Management Association has announced the publication of the 1987 Christian Ministries Salary Survey. The purpose of the survey is to provide a practical, comprehensive guide to compensation practices in Christian nonprofit organizations. This 113-page publication lists the salary ranges of 90 positions in such organizations.

For information on cost and ordering, contact Christian Ministries Management Association, P.O. Box 4638, Diamond Bar, California 91765.

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Court to Hear Flynt’s Appeal of Falwell’s Award

The U.S. Supreme Court has agreed to hear publisher Larry Flynt’s appeal of a $200,000 award to Jerry Falwell for the “infliction of emotional distress” after publishing a sexual parody depicting the pastor as an incestuous drunk.

The high court has ruled that libel suits of public officials and public figures may recover damages only for false or intentional defamation, but the First Amendment protects “vehement, caustic, and sometimes unpleasantly sharp attacks.”

Flynt and Hustler magazine, where the Falwell parody appeared, will argue that those First Amendment rules should also limit “emotional distress.”

Falwell’s suit followed Hustler’s 1983 and 1984 publication of an ad parroting a liquor advertisement that described “the first time” with sexual innuendo. In the Hustler piece Falwell was presented as a terminal drunkard whose “first time” was an encounter with his own mother.

More Trouble for Unapproved Church Schools in Iowa

Just one day after Pastor T. N. Taylor was released from the Henry County Jail in Mount Pleasant, Iowa, his wife, Sharon, began serving a 30-day sentence. But before entering the jail, she turned to a crowd of 200 well-wishers and said, “I’m willing to do this for the cause of Christ.”

What is that cause? To prevent the state from regulating their church-run academic school. The Taylors were convicted in 1984 of violating the state’s compulsory education laws, and both were given probation at the same time.

But last fall the Taylors violated the terms of their suspended sentences when they enrolled their two children, Stephanie, 13, and Nicholas, 8, in an unaccredited church-school.

Both parents were sentenced to 30-day jail terms. The judge staggered the terms, so at least one parent could be home with the children.

Sharon Taylor, who expressed deep fears about entering the jail because she suffers from claustrophobia, told the crowd of hymn-singing supporters that she is “not about to give up this fight. I am going to continue doing what is right no matter what it takes.”

Pastor Taylor, after being released from the jail, said his convictions are stronger now than they were 31 days ago when he entered the jail.

Pastor of Mount Pleasant’s First Assembly of God and director of the church’s one-room Blue Bird Academy, Taylor said he will continue operating the unaccredited church-school.

Approximately 70 unaccredited church-schools throughout the state are watching the Taylors’ case closely. In March these unapproved schools received some additional bad news. A federal appeals court ruled the state of Iowa has a right to require that religious academic schools employ certified teachers and that they adhere to state curriculum standards.

According to officials at the Department of Education, the ruling means more parents will go to jail this fall if they continue to enroll their children in unapproved schools.

The 8th U.S. Circuit Court of Appeals upheld state certification of religious schools, saying there were inconsistencies in the plaintiffs’ religious beliefs. “Plaintiffs believe that licensure wrongfully interferes with a teacher’s calling by God to teach, yet they apparently do not object to the licensure of those in their church called by God to other occupations, such as doctor or lawyer, nor do they object to obtaining a driver’s license for those serving in their bus ministry, even though Pastor [David] Jaspers testified that none of the church’s ministries could properly be regulated by government,” the court ruled.

The case was brought by Calvary Baptist Christian Academy in Keokuk, Iowa, and the Central Iowa Christian Academy in Marshalltown.

Martin Mawyer

Alabama Textbook Ban Temporarily Suspended

A Federal appellate court has temporarily suspended a district judge’s order to remove several textbooks from Alabama schools, following a ruling that the books taught Secular Humanism as a religion.

Federal District Judge W. Brevard Hand banned 44 books on March 4, after Fundamentalist Christian parents testified that the bookscondoned an anti-Christian bias.

Pursuant to the appeals court decision, the Alabama Board of Education allowed school officials to redistribute the books for the rest of the semester.

Included in the banned texts were home economics, social studies, and history books. The history books were singled out for downplaying, or even ignoring, key religious events in American history.
Albuquerque Bishop to Head United Methodist Probe of SMU Board

NEW YORK (RNS)—United Methodist Bishop Louis W. Schowengerdt of Albuquerque, New Mexico, has been named to head a panel that will investigate the involvement of members of Southern Methodist University's board of governors in the Dallas school's current football scandal.

Aided by an Austin, Texas, law firm, a committee of five bishops will take sworn depositions from board members.

IN MEMORY

During our country's history, the total number of American war deaths for all wars since the Revolutionary War is approximately 1,350,000. During the past 14 years, the total of fatalities as a result of the war against the unborn through legalized abortion is approximately 20,000,000 and the war continues.

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The 21-member board of governors asked Bishop John Russell of Dallas to form an "external" investigative team after Texas Governor Bill Clements, who resigned from the board in January, revealed that he and several other board members had decided in 1985 to phase out illicit payments to football players rather than stopping them immediately. Governor Clements did not name the others who knew about the payments.

The National Collegiate Athletic Association, the regulatory body for major university sports, announced February 25 that it would bar SMU from fielding a football team in 1982, restrict it to a limited schedule in 1988, and impose other penalties because of $61,000 in illegal payments to athletes.

Other members of the church investigative panel, which met for the first time March 12, are Bishop W. T. Handy, Jr., of St. Louis; Bishop J. Woodrow Hearn of Lincoln, Nebraska; Bishop Benjamin R. Oliphant of Houston; and Bishop Walter L. Underwood of Baton Rouge, Louisiana.

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Value is both elusive and confusing. Even though we are not always sure what makes things valuable, we are nevertheless obsessed with it, and seek to establish a price for everything. We are continually fed stock market prices, salary studies, net worth estimates, and Fortune 500 lists.

We know the stated value of money. It is an instrument designed to have specific value, and that value is restated each day on international money markets, so prices can be precise. That works reasonably well—until the dollar drops again without explanation.

Some changes in value are mystifying. In a recent art auction at Christie’s in London, a Van Gogh painting sold for $80 million. The commission on the sale was larger than the annual purchase fund for the Metropolitan Museum of Art. That same painting in 1890 failed to bring $30. The lack of interested buyers ultimately prompted the artist’s suicide at age 37.

Many prices are not related to intrinsic value. Following the death of the Duchess of Windsor, her personal jewelry sold early in 1987 at an auction in Geneva, Switzerland, for more than $16 million. Everyone knew that if she had not owned it, the jewelry would have been worth only a fraction of its sale price.

Some prices are hotly debated by social scientists. Recently, Vinnie Testaverde, 23-year-old Heisman Trophy winner from the University of Miami, signed a contract to play football for the Tampa Bay Buccaneers. His reported salary for six years was over $8 million. That figures out to be about $17,000 for each 15-minute quarter. But that is peanuts when compared to the guarantee of the $12 million Marvin Hagler earned in his losing 12-round fight against Sugar Ray Leonard.

How do you explain all this? Newsweek magazine said, “It cannot be explained. It is irrational.” It is difficult, but some things are clear. These are the same kinds of value decisions the children of Israel made when they chose to worship a golden calf. They made a decision about life and what was important to them. The gold Israel paid was an act of faith and a reflection of their commitment. Price always reflects the value the world places on its icons.

Hedonism and materialism are very expensive gods. I urge you to value things as God does.

- The whole world is worth less than an eternal soul (Matt. 16:26).
- A true friend sticks closer than a brother (Prov. 18:24).
- A virtuous woman is more valuable than rubies (Prov. 31:10).
- The future is more valuable than a few minutes of pleasure today (Heb. 11:24-26).
- A good name is priceless (Prov. 22:1).
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