The Fundamentalist Journal, Volume 7, Number 2

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**With Justice For All.**

John Perkins shares his "roots" as he weaves black history and culture with his burden to lift up the urban black family through local church ministries.

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God's Call to Strength

**Fundamentalism Today**

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Robert Murray McCheyne

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Sitting in their blessed assurance . . .

In Bob Billings' September article on Christian schools he spoke of "complacency in our Christian schools." This is a concern of many Christian educators. Public school students in our churches often spiritually outshine Christian school students who seem content to sit in their blessed assurance without commitment to God, their families, church, school, or self. Too often their major concern is to get the academics in order to succeed in secular pursuits. It almost seems as if we are inoculating them against a dread virus of spirituality which the world deplores and considers ridiculous. So in varying degrees they have already bought part of the world's standards and rejected God's.

Brother Billings puts his finger on several causes and needs by dividing them into duties of administrators, parents, and students; all of which are right. But to get performance against duties we must first have recognition of responsibilities. The awful truth is that we have had repeated generations of compromise with the world so that responsibility is not universally recognized and the call to duty is rejected or compromised. It is removed from the sun (Son), where distinct patterns and shadows exist, and put over in the shade where it loses its definition.

All that is said about "The Duty of Students" is true, but how can you expect such responsibility when pastors, administrators, teachers, and parents too often fail to recognize or practice it. For example, in the same issue Truman Dollar coined the term "Musical Pulpits" deplored the peripatetic floating of pastors. Similar undedicated life patterns can be identified for the other members of the church-school-family team.

With respect to academia, there are a number of areas for consideration. What is the difference between our treatment of sports and that of the public school sector? Consider the attitude of players, the exertions and exercises of cheerleaders, and so on ad nauseam.

The praying for victory, which is supposed to introduce spirituality into student physical contest, approaches blasphemy. Overall the energy, time, and resources expended on sports approach and even become idolatrous.

How can we teach children that our resources belong to God and require careful stewardship when we don't practice it in the building and operation of our homes and schools? What distinguishes our fund-raising from the public schools'?

How can we teach children the difference between wants and needs, which God has promised to supply, when we don't recognize the difference in our homes and schools? Or when our administrator/teachers do not recognize it in their own lives? How many times is fervent prayer lacking in our approach to discerning between wants and needs and our approach to satisfying needs? Our most fervent prayer often seems to be about the next ball game.

How can we demonstrate the superiority of Christian education when we emulate the curriculum and practices of the public schools? Administering and teaching in the public school is a profession with prime consideration on salary, privilege, and position rather than on calling. In the public sector it has become labor, identified with unionism. How long before we have a Christian School-teacher's Union? We already have court cases on school hiring, firing, and personnel management.

How about the compromise of social promotion in Christian schools? How many times have we seen John Somebody allowed to skip over certain academics because he has to graduate in June. What is wrong with holding to the standard, letting John study during the summer, and graduate in September after completing all his work with passing grades?

There are other areas that we can identify where the distinction between secular and sacred is being changed from black and white to gray, which the behavioral humanists say is truth. The point of all of this is that until we let the Son shine in every area of our schools and show us right from wrong, the problem...
of the Kingdom of Christ.

Itlc.

Ephesians 4:12

for the work of service, to the building up the Saints...

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cited by Brother Billings and others will not go away; it will get worse with ensuing generations.

Kyle F. Davis, Col.-Ret.
Christian Education Consultant
Ooltewah, Tennessee

Dangerous heresy . . .

The article on prosperity theology in the November issue was very good and much needed. "Health and wealth" is a dangerous heresy that must be exposed. It is a combination of selfishness and greed. There is no spiritual value.

By the way, I was once involved with the "health and wealth" philosophy. I have always regretted it.

Frank W. Dombrosky
Nederland, Texas

Prosperity theology blessings . . .

A few observations regarding "Prosperity Theology" in your November issue.

It is quite obvious to me that Dr. Willmington has not experienced the rich blessings of God through his giving (Prov. 3:9-10; 11:25; 19:17; 22:9; 28:27). If he had, it would not be possible for him to have written such a terribly unbalanced article.

To suggest that Luke 6:38 does not deal with giving and is somehow related to Jesus' words about judging others, is just plain wrong. Please, Dr. Willmington, study 2 Timothy 3:6 and Hebrews 4:12. This exercise should help get you back on track.

Dr. Willmington says, "The Bible teaches me to ask, 'What is God's will for my life? What does He want me to do?' Correct. Prosperity theology [better called God's prosperity] encourages me to ask, 'What is my will? What do I want to do?' Wrong! God's people, those who take Him at His Word, know that receiving His blessings are a natural consequence of obedience and generous giving. God is faithful and His words are true. Indeed, give and it will be given you. The words of Luke 6:38 are so very true. I know, I am experiencing them. It is impossible to out-give God! The second most important part of that verse is "for with the same measure that ye mete."

A Fundamentalist, I believe, is one who believes the Bible to be true, correct, and literal in its teachings. After reading Dr. Willmington's article, I wonder what he does believe concerning giving.

Sir, I believe too much has been said about the subject. Maybe it is time to reevaluate what the Bible does say about giving. It is fantastic! More people should take God at His Word and give, because by not doing so they are in effect denying themselves many of God's richest blessings.

Robert Kienheksel
Grand Rapids, Michigan

Editor's Note: Of course God does bless "the cheerful giver" who has a pure motive. However, giving motivated by the hope of personal gain is unscriptural.

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8 Fundamentalist Journal
**From the Publisher**

A toll-free telephone number will connect those in need with those who can help.

**Pledge to Integrity.** As this issue reaches your home, nearly 4,000 people will be attending the 45th annual National Religious Broadcasters convention to be held in Washington, DC, January 31 through February 3. The convention theme is “Accountable to God and Man—45 Years of Service and Integrity.” To be approved by the members is the proposal to establish the Ethics and Financial Integrity Commission. EFICOM would require all member organizations to comply with certain standards of financial accountability. I applaud those who diligently worked on this document and especially Dr. Robert Cock, NRB President, and Dr. Thomas Zimmerman, who led the committees in preparing the proposal. I pray that the entire NRB membership formally approves EFICOM and that we as broadcasters will renew our commitment to proclaiming the gospel of Christ.

**Just for You.** We have expanded our Ministry Update section to give you more information about the ministries of Thomas Road Baptist Church. In this issue we feature the work of our college students with Nicaraguan refugees while on a mission campaign to Costa Rica, and an update on our ministry to the Turkana tribespeople of Kenya.

A report on our new Liberty LIFE-AID Mission highlights how it was started and what we are doing to put those in need in touch with those who can help. In the two months since we began LIFE-AID we have been able to develop a network of available resources from over 3,000 churches and parachurches. Our ministry needs your prayers as we reach out to help hurting people.

**Special Thanks.** For their assistance in assembling our cover photograph, we would like to thank Haley’s Antiques of Lynchburg, Carlton Duck, Mike Faulkner, Pat Patterson, Mark Smith, William O. White, and Harold Williams. Their participation helped in illustrating a sensitive and thought-provoking topic.
"Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." (2 Tim. 2:1-5).

Vince Lombardi, one of the finest football coaches who ever lived, once said, "Winning is not a sometime thing; it's an all-the-time thing. You don't win once in a while, you don't do things right once in a while, you do them right all the time. Winning is a habit. Unfortunately, so is losing." The Scripture tells us that believers are to be winners. God wants you to be a spiritual success. He has called you to strength and He wants you to be a spiritual winner—not a loser.

The poet said, "The Winner is always a part of the answer. The Loser is always a part of the problem. The Winner always has a program. The Loser always has an excuse. The Winner says, 'Let me do it for you.' The Loser says, 'That is not my job.' The Winner sees an answer for every problem. The Loser sees a problem in every answer. The Winner says, 'It may be difficult, but it's possible.' The Loser says, 'It may be possible, but it's too difficult.'"

You must decide whether you are going to be really serving, really winning, and not picking at other people, or whether you are always going to be part of the problem. I want to challenge you to determine under God to be a prayer warrior, a soulwinner, a Christian on the frontlines, walking point for the Lord, one who lives a holy life. God is looking for strength for men and women.

Strength is based on an established identity. "My son, be strong in the grace that is in Christ Jesus" (v. 1). If you are not born again you need to trust Jesus Christ as your Lord and Saviour and find out who you are. You are a sinner saved by grace, a child of the King. You are in the grace that is in Christ Jesus, and if you're in Christ and Christ is in you, you can have that strength. You need to know who you are. You need to know that you are a born-again believer who is in love with Jesus Christ, and find strength in that. Nehemiah 8:10 says, "The joy of the Lord is your strength."

Strength is maintained by single-minded commitment. "No man that warreth entangleth himself with the affairs of this life" (v. 4). That is single-minded commitment. God has not called you to be ten things, but He has called you to be one thing. God gives gifts to men. He doesn't give all the gifts to anyone, and He gives many gifts to some, but He gives everyone at least one gift. You need to discover your gift, and use it for God's glory. Along with that, God gives all of us responsibilities. As a father, a mother, a leader, a pastor, whatever, God wants you to have good tenure. He wants you to stick to it. The two greatest abilities for the believer are availability and dependability.

Strength is awarded through unswerving obedience. "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." If you are running to win the crown you cannot do it unless you keep the rules. The man who runs the track cannot step off the track. The football player cannot violate the rules. He must stay in bounds. He must stay outside. He must obey the rules if he is going to win. The Christian life is not easy. It's tough. Tough Christians are the kind of Christians God needs for our time. These are tough days. Some of the most difficult times in your life are God's ways of making of you a greater saint, a greater servant of Christ.

Strength is tempered by adversity. "Thou therefore," Paul said to Timothy, "endure hardness as a good soldier of Jesus Christ." Don't be a quitter. Dwight L. Moody said, "I've never known God to use a discouraged person." He was right. I often tell the students that you do not determine a man's greatness by his talent or by his wealth, as the world does, but rather by what it takes to discourage him. What does it take to make a quitter out of you, make you throw in the towel? That's how great you are. The Christian life is not easy. It's tough. Tough Christians are the kind of Christians God needs for our time. These are tough days. Some of the most difficult times in your life are God's ways of making of you a greater saint, a greater servant of Christ.
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Survival
Making It from Week to Week in the Ministry

by Edward G. Dobson

Sunday is tough. My workday begins at 5:30 a.m. and rarely ends before 9:00 p.m. I preach three times, shake hands with hundreds of people, greet around 70 first-time visitors, pray with several people who are struggling with problems, meet with various groups and committees, and make numerous phone calls. During the day I have about one hour to relax. When I get into bed Sunday night I am exhausted.

Monday morning I start all over again. I must study, pray, visit, counsel, organize—just to be ready for next Sunday, so the next Monday I can start yet again. In the ministry there are no time-outs. It is the same demanding schedule every week. There is always more to do than there is time to get it done.

At times I feel like the juggler in the circus. He is a hero, as long as he keeps all the balls in the air. If he drops one he is a failure. A pastor is like that. He performs in the center ring. As long as he keeps all the balls in the air he is the hero—"super-pastor." But if he drops one—well . . .

Every pastor feels the overwhelming pressure and responsibility of the ministry. It is a daily challenge and at times frustrating. But don't feel sorry for us. The truth is, we enjoy serving the Lord and can think of no more fulfilling job than what we are doing.

Part of the solution to the treadmill of the ministry is to establish priorities and then make decisions based on those priorities. Last year I had an opportunity to eat lunch with Bill Bright, founder of Campus Crusade for Christ. As we discussed the pressures of the ministry, I asked him how he makes decisions regarding his schedule. "I have one criterion," he responded. "Will it help win more people to Christ? If it will not I don't do it." That one question helps Bill Bright sort out the priorities of his ministry.

One problem pastors face each day is that we do not have a clear sense of what is really important. Consequently, we are consumed with distracting issues, rather than devoting our time to the main thrust of our ministries. Let me suggest some priorities that merit our consideration.

Personal Growth. My first priority is my personal relationship with God. I must be a person of the Word and prayer. I am not talking about studying for next Sunday's messages. I must take time to read the Bible for my own personal growth, and I must be a person of prayer. Do you pray for the leadership of your church? Do you pray for the missionaries supported by your church? Do you pray for other pastors? I am afraid we are long on activity and short on prayer. We allow the activities of everyday ministry to rob us of our time with God. As a result, we are powerless professionals operating on autopilot.

Family Responsibilities. This is the area where many pastors struggle, the area where I must constantly focus my attention. Billy Sunday regretted that in the process of winning so many to Christ, he lost his own family. As the son of a pastor I served as a guideline.

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With Justice For All

Strong family ties are necessary for the preservation of a heritage and for the motivation for future progress.

by John M. Perkins

I was converted to Christ in 1957 in a small Holiness church in Pasadena, California. I was 27. That was the first time I had been clearly confronted with a God who loved me and could relieve me of my burden of sin. He changed my life and sent me in a new direction. Within three years I was back in my home state of Mississippi—a place I had never planned to return to.

Born in the small town of New Hebron, Mississippi, I was 7 months old when my mother died, and my father later gave us five children away to his mother, who had already raised 19 kids of her own. I can identify with the struggle of a broken family, the uncertainty of love, and the agony and pain in the search to find purpose and meaning in life.

Allow me to share, from personal experience and study, a bit of the struggle and pain that daily belong to a whole race of people—blacks. In the midst of that struggle there are some workable solutions to the urgent crisis in the black community in America today, solutions found only through the church of Jesus Christ.

After the emancipation, and up into the 1940s, economical and educational progress was absolutely remarkable when you consider the distance we had to come. But black family structure faced a great negative force. From the time the slaves were taken from Africa to England and finally to the United States, maintaining a family was impossible.

Television’s “Roots” portrayed the difficulty of preserving a black family. In the story, Kunta Kinte understood a little of his African heritage and background, and his captors attempted to destroy even that. But the desire for family identity with a genealogical line was hard to destroy, and finally the story was told through his great, great, great grandson, Alex Haley.

People with minds and souls were snatched from their tribes and brought here as slaves. Our language and culture were completely destroyed, and we were made to work as slaves for 100 years. For another 100 years we were sharecroppers on the white man’s plantations. Basic human needs were still not met, and blacks still had no economic or social security.

Amid that struggle the Christian church was established. Sometimes, the revolutionary side of me cannot comprehend why blacks would accept the white man’s religion along with...
his oppression. But the spread of Christianity is a powerful testimony to the God of the Bible, who is neither black nor white. The Word of God, sown despite oppression, can still affirm mankind and yield life in its highest form.

This is a clear picture of how struggle can build character and strength. The seed of the Word of God, planted in those slaves and passed on to their children, yielded the fruit and courage needed to start great Southern institutions such as Moorehouse College, Fisk University, Tuskegee Institute, and many other schools. A central focus in all these institutions were the chaplains and God-fearing presidents who taught the Word of God. The results produced the hymns, spirituals, and gospel songs that inspired noble young leaders like Booker T. Washington, George Washington Carver, Fredrick Douglas, Martin Luther King, Jr., and others who struggled for freedom because of their faith in God and human dignity.

So American blacks have had to recreate family, holding on to cousins and kin for courage and security. Even on the plantations there developed an extended family environment. Times of sickness brought strength to the community as a whole, as people sat together around sickbeds. Gathering at funerals and wakes, people talked of the past, told stories of their heritage, and determined to hope for a better future.

When I moved my family back to Mississippi, I witnessed this strength in action. My wife, Vera Mae, had a grandmother (she died last year at 97) who became a valuable link to our heritage for our eight children. In the winter around the fireplace, and in the summer on the front porch, we would listen to stories of our heritage, and determined to hope for a better future.

As far as they were concerned, Christianity made no difference in their traditions. The precious gospel of Jesus Christ was made weak and ineffective. It had lost its power to reconcile across racial, cultural, and economic barriers. The apostle Paul tells us the purpose of the gospel when he says, “And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given us the ministry of reconciliation.”

Strong family ties are necessary for the preservation of a heritage and for the motivation for future progress. Today, urbanization has left many gaps in this strong family structure, and those gaps will be difficult to fill. Migrating to the city destroyed family and community roots. Any system of teaching cultural values, maintaining any sense of accountability, and developing respect became ineffective.

According to rural customs, even though young boys might sow their so-called “wild oats” in the community, everyone still expected them to grow up, get married, and eventually come back into the church as a deacon or elder, who would serve that community for many years. In the city, the only option is jail, and from there bad goes to worse. City folks have no time to help share responsibility for someone else’s kids. Without the support of a family, few young people ever have the chance to reestablish themselves. In the rural areas, the family worked all day together on the farm, ate meals together, and developed strong bonds of support. In the city, folks have to work away from home, and have very limited time with the children. Sons and daughters don’t have opportunities to be trained in basic living skills. Unsupervised free time and negative peer pressure brought a surge of unwed teen motherhood, which led to the welfare system to support these mothers and their babies.

Welfare began to assume the family’s responsibilities, then the neighbor’s and community’s responsibilities, and now the government’s responsibilities. The government tried to give back a sense of personal concern by funding agencies, welfare centers, and urban programs. The programs tried to provide a family support structure, releasing mothers to be with their children and still provide them with money to buy food. Before long, mothers found they could sustain themselves in this system much easier without the fathers. Reliance on the family ended.

Soon after I moved to California another family moved to our community and became the talk of the town. They arrived with about six children, and had another six to eight children while living in our little town of Monrovia. Life was difficult and the father became an alcoholic. Soon the mother found that she could get more money from the state than her husband could provide, and she forced him to move out of
The key is building or restoring a disciplined community of stable, mature individuals with a concern and a desire to be a witness. Our formula, called the “Three R’s of Christian Community Development,” (Relocation, Reconciliation, and Redistribution) is being used in many communities around this country.

Relocation is an important part of ministering effectively to the poor. Christians need to relocate in the community of need as part of a local body of believers. When you live as neighbors with the poor, their needs become your own. Shared needs and friendships become a bridge for communicating the Good News of Jesus Christ and working together for better conditions in the community.

Reconciliation is the very purpose of the gospel, which is to restore man to a right relationship to God and to his fellow-man. The local church is to be a force and a forum for reconciliation across racial, cultural, social, and economic barriers.

Redistribution is finding creative ways to empower people to take responsibility for their economic and social situations. Christ calls us to share with those in need. This means more than sharing our goods. It means sharing our skills, technology, and educational resources in a way that helps meet their needs.

We must motivate more suburban churches to see the city as an opportunity for backyard missions. Small ethnic urban churches often struggle to survive because the needs of their churches are too great. If suburban churches would “adopt” inner-city churches or neighborhoods, and begin to work together within a target area of maybe 10 blocks, change is sure to come about.

The gospel we preach must be holistic. It must be practiced daily right here in America. If missions work is successful in Africa, it can also be successful in black America, through relationships and cooperation. Instead of being merely statistics, the hurting, broken, and poor in society can become our friends. God’s kingdom presence can be established even in the ghetto.

When Christianity is hidden within a culture it can be made powerless.

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John M. Perkins is founder of the Voice of Calvary Ministries and the John Perkins Foundation for Reconciliation and Development.

For more information write to John M. Perkins, 1581 Navarro Avenue, Pasadena, California 91103.
Black Pastors
The Same Message—A Different Challenge

by Angela Elwell Hunt

In a redeveloped area of downtown Saint Petersburg, Florida, hundreds of black teenagers gathered at Red’s Snak Shop every Friday night. There was only one problem—the youths, often numbering 400, loitered without buying anything. Red Ferguson’s business was slowly slipping away.

He pleaded with the teens to go elsewhere. They replied they had nowhere else to go. He called the police, but they could not do anything unless a crime had been committed. Ferguson called a community organization, Blacks Against Dangerous Drugs, but they could not come up with an answer either. Finally Ferguson tried what he should have tried first—God.

Ferguson invited Lewis Lampley, pastor of Southside Tabernacle Baptist Church, to speak to the young people. The pastor went to the restaurant in October 1987 with copies of “The Four Spiritual Laws,” a portable public address system, and his message.

He spoke simply and conversationally, and the youths were quiet and respectful. But in an hour, the crowd of three hundred teenagers had dwindled to about eight.

Aside from being an obvious allegory about how God’s Word is the direct opposite of what pleasure-seeking youths want to hear, or a sad commentary on the spiritual condition of today’s young people, the story is an indication of how difficult it is to reach the black community. If a black pastor can’t reach black young people in a black hangout in a black community, how can they be reached?

Lampley believes his excursion was a good start. “We’ve got to take the gospel to their hangouts, where they gather to participate in their habits. We’re going to have to precisely and aggressively develop youth rallies and youth retreats, which would be relatively new to the inner city.”

Lampley has noticed a growing difficulty in reaching young black people in recent years. “Twenty years ago we could have chapel in the area high school,” he recalls. “Today, with desegregation, the community has been fragmented. We have to wait until after school hours to even find the kids. Then we have to keep ungodly hours to reach them.” He laughs, recalling his sermon at Red’s Snak Shop, where he was talking to teenagers until two in the morning.

“But there’s a real longing in the community. Professionals have discovered that nothing else is working. Entertainment and dances haven’t filled that inner void. The politicians and the recreation department leaders...
"The politicians and the recreation department leaders don't know about that God-shaped vacuum inside every man. They are neglecting the spiritual needs."

Lamplsey has pastored Southside Tabernacle Baptist Church and its 375 members for 21 years. He proudly describes it as an inner-city church of people from all walks of life. He is the only paid staff member, although three laymen assist him in his job. The church is "dually aligned" with the Southern Baptist Convention and the National Baptists.

Joseph Brown, who recently celebrated 40 years in the ministry, founded the Manna Bible Baptist Church in Baltimore 18 years ago. Today the church involves 600 members in 21 areas of ministry including specialized programs for singles, youth, the sick, shut-ins, men, women, children, prisoners, senior citizens, young marrieds, and those who need transportation.

Brown doesn't believe pastoring a black church is really much different from pastoring a white church. "It depends on whether the congregation is blue-collar or white-collar, middle-class or lower-class," he says, noting that societal differences account for the different approaches to ministry taken by many churches. "Un-churched people, whether black or white, are in pursuit of the same things—success, a better house, a better car, and more prestige."

Joe Ponds has pastored the First Baptist Church of Largo, Maryland, for two years. It is a mission church of 55 members, and Ponds has found the most effective program for reaching his predominately black community outside Washington, DC, is personal evangelism. "We have a soulwinning visitation program where we go door-to-door with gospel tracts, New Testaments, and devotional materials," he says.

His is a Southern Baptist church, and Ponds has noticed that one difference between black and white churches is that black churches tend to expect their pastors to stay put. "You'll find most black pastors have greater longevity in churches than do white pastors," he says. "The black pastor's attitude is often, 'This is where God called us to be and we're going to be here.' White pastors seem to get called to other churches—I read the other day that the average stay for a Southern Baptist pastor is 18 months. White churches often see their pastor as being there only for a short period of time; blacks see him as their one-and-only. They'll expect him to be around for 20 years or longer."

Brown acknowledges that one difference between most black churches and
white churches is staff. “Very few black churches have many paid staff members,” he notes. “The pastor is everything. He wears all the hats. He’s a plumber, an office worker, an engineer, a clergyman, and a black community leader. Black churches are afraid to venture out into paying more staff members when they have a difficult time paying the light bill. Because they won’t venture out, they have to be led out.”

Although Manna Bible Baptist Church is predominantly middle-class, Brown says, “Nobody in our church earns a salary in six figures.” In America there are more poor blacks than poor whites, and people in inner-city black churches just cannot or will not sacrifice to enable the church to hire additional staff.

For lack of staff, Brown believes, black churches have lagged behind traditional white churches in evangelism. “Historically, the Southern Baptists started mass evangelism with their outreach programs,” says Brown. “We are trying to catch up with them in methods, but if a church is going to be aggressively evangelistic it is almost imperative to have a staff. At one time black churches were very evangelistic, but Liberalism swept aside evangelism and replaced it with social interest. Most black churches today are oriented to the ‘social gospel’ and evangelism isn’t high on the list of most black pastors.”

“The majority of black pastors are more concerned about social issues, because of our history and where we are politically, socially, and economically,” says Lampley. “Also, many men simply have not had evangelical training. It is difficult to do both.”

Joe Ponds has found that the immediate social environment determines whether or not a church is geared toward social issues. “Where I am, it’s a middle-class environment and most people own their homes. They have comfortable living, and their needs are not pointed toward social issues. They are looking more for spiritual growth and learning more about God’s Word,” he says.

“When I was coming up,” recalls Brown, “the black seminaries offered Liberal training. Black pastors aren’t conscious of evangelism, because they don’t believe people are lost. They believe people need housing and civil rights, and they do. But they also need to be saved.”

These Liberal schools left many black graduates with the impression that white Fundamentalism was detrimental to black Christians. “They were taught that the Fundamentalist evangelism of the Bible belt kept them in slavery for years. Anything having to do with the Southern Bible belt is like waving a red flag in front of them,” explains Brown.

Of course, white prejudice is a real problem. One of the black pastors interviewed says that he knew of a white pastor who believed that blacks don’t have souls. Another black pastor felt the real reason whites had trouble accepting blacks into Christian fellowship is the fact that blacks will marry into white families.

“Blacks were drawn away from Fundamentalists because they felt white Christians implying, ‘I don’t mind being your brother, but I don’t want to be your brother-in-law,’” says Brown. “But people tend to marry those of their own culture.”

Other churches boast openly of their standards: “We don’t allow slacks, blacks, or sound tracks.” Some black pastors have their own prejudices. If you were to ask some black believers where white people came from, they would tell you whites are descendants of Naaman of the Bible—all white from leprosy. All of these prejudices are nonsense.

Is the stigma of slavery still an issue today, over 200 years after the practice ceased? “That’s a fact,” says Lampley. “Racism boils down to the belief that blacks are less than persons—that we are property, chattel. Whites allow us to be persons in the community and in the church, but we are not persons like they are. Somehow we are lesser persons.”

“The residue of slavery hangs on heavily. It has a tremendous impact on the life of a young black person. Many survey the horizon and see only hopelessness, no future.”

Brown echoes the thought. “A black man from another country can come to visit America and be treated with respect and dignity. A black man from America receives no dignity, because of the unspoken but ever-present realization that he is the son of a slave.”

One black pastor interviewed said that the black community expects its pastors to be social rights crusaders, civil rights demonstrators, and fighters on the frontlines for black political issues.

Brown disagrees with that assessment. “I think some black preachers are just drawn to the social issues. I think people will respond to an evangelical message. Most people would really rather see their pastor out of the social issues. Many black churches have people who love the Lord and would love to have a more spiritual church, but the pastor doesn’t lead that way. He questions the Bible, doesn’t study it, and orientes to a Liberal theology, making RACE rather than GRACE the top priority. He is silent against abortion and immorality and homosexuality. His silence is not golden.”

“The human heart is desperately wicked,” Brown continues. “Blacks came from the same place white folks came from. We all bleed and we all have problems.”

“I want to reach everybody, black and white,” says Lampley, “but if I don’t attempt to reach my own people, who will? I’ve studied the great revival preachers of America, but I’ve noticed that not one of them had a great impact on the inner city. Many had a great impact on slavery, true, but Moody, Whitefield, and Finney went to their own people. We don’t particularly need a black preacher, just someone who will reach everybody equally.”

Paul went to his own people, the Jews, but when he could not reach them he went to the Gentiles, who were not of his kind. But he preached the same message.”
A Sprinter in the Faith

Hamon Cross, Jr.

Hamon Cross, Jr., might be the Tom Sawyer of urban preachers. He is energetic and restless. A slightly mischievous grin lurks behind every word. During a recent interview he alternately lounged in his chair and bolted upright to lean on the table—sitting still isn’t easy for Hamon Cross.

He was saved in a “celebration type” church as a 7-year-old, but during his adolescent years Cross admits he took frequent “spiritual vacations.” He passed over mountaintops and through valleys, committing his life to full-time ministry when he was 12 and spending a month in Jamaica as a missionary at 16. Between those high points Cross spent his time in “wild and wicked deeds. I was a typical preacher’s kid,” he shrugs.

But the preacher’s kid has grown up and followed in his father’s footsteps. Now 39, Cross is a pastor of Rosedale Park Baptist Church in Detroit. Two years ago the church merged with the West Detroit Baptist Church, and Cross remarks that the merger was “a smooth and successful marriage.”

Cross gives much of the credit for his success to another successful marriage—his own. The “deepening commitment and interest” of his own family to his ministry has brought him great pleasure. His wife, Roberta, and his three children, Hamon, Jilvonna, and Sharyll, have also brought him his greatest opportunity. “I am totally overwhelmed with the favor and responsibility I have to influence and disciple my wife and children. That opportunity totally awes me. It is my job to make sure they maximize their gifts and abilities. The older I get, the more gifts and abilities I see in them. They’ll do 10 times more things than I have ever done. They are 10 times more gifted and resourceful.”

He opens his hands in amazement. “That responsibility overwhelms me. I am honored that God would trust me with their lives. It is a challenge and a struggle. I may not do a lot of other things, but I’m going to try to do this job right. Cross seems to thrive on challenges. When asked at what time in history he would like to have lived, he hesitated only a moment before replying, “Slavery. To me, it would have provided the most challenging set of circumstances. To see the supernatural ability of God at work individually and corporately would have been incredible.”

But contemporary living offers new challenges for Cross. “I want to be a global Christian with both local and worldwide impact. I want to reproduce myself, so there are literally thousands of global Christians who have a real sense of knowing their gifts and abilities and are totally committed to using those gifts and abilities to build the kingdom and sabotage the forces of evil.” He leans forward. Deep thought wrinkles his brow. “I want to present to God the gift of a changed world.” He relaxes again, content in the prospect of pleasing God. “I’d really like to do that before I die.”

He believes his own spiritual gift is prophecy. “As a speaker, I’m able to tell forth as well as foretell in terms of biblical cause and effect. Along the way I’ve also developed some skills: counseling, organizing, conceptualizing, and evangelism.”

Those gifts and abilities are necessary tools for any pastor, but Cross has another help in the ministry he considers invaluable. “My wife, Roberta, first knew me when I was wayward, rebellious—on the wrong side of things. She saw tremendous potential in me as a man and as a husband. She has such high standards. She is my queen, and she taught me how to treat a queen. As a result, I’ve come out ahead. There’s no question that she has the maximum influence in my life. She’s dangerous in that respect,” he laughs. “It’s not like she’s dominant,” he stresses, “but she’s totally committed. In terms of being a counselor, a friend, a sister in the Lord, and a wife, she’s the best thing for me.”

With help from his family, Cross leads his church. With help from his church, Cross is influencing inner-city Detroit. But Cross and other inner-city pastors cannot bring about a desperately needed urban transformation without help from the entire body of Christ. Cross is a native of...
“I have yet to meet a Christian, black or white, rich or poor, educated or uneducated, who isn’t needed in the inner city.”

want to find out my members’ gifts and callings, so God can help me see where they fit in. We need journalists, dishwashers, technicians—everybody. God has given me a dream of what a transformed inner city should look like. I’m not sure how it is going to get done, and it may take 20 years, but I’ve got to believe it can be done. When urban and suburban Christians begin to think that way, we will have the dynamics needed for the Spirit of God to work.”

Cross is almost breathless. Talking about the possibilities for a transformed inner city excites him. What frustrates him? The slowness of change. “I’m a sprinter. I want to run the marathon in a sprint. I want people to go 90 miles an hour.” Before Cross became a pastor five years ago, he was involved with several national Christian organizations with large visions, budgets, and resources. In church work, Cross has had to temper himself not to attempt “too much too fast. I don’t want to burn my people out.”

Being a pastor has its rewards. “The best thing about my job is the opportunity to study the Word and share the Word with people.” He shakes his head and smiles. “I love to study. Because of the needs of the church and the things we want to do, I have to study. I have to prepare and I’ve become addicted to it. I also love sharing. I love having somebody come and want to listen to me. My greatest joy is sharing—I guess I get paid for doing what I like to do.”

Hamon Cross, Jr., with his wife, Roberta Annette, and his children—Cori, Sharry, and Hamon III. the city. Like a doctor, he knows where the pain is the greatest and how medication should be applied. He lacks only the necessary implements.

What assistance can a typical white suburban church give? “First of all,” says Cross, “begin to know that the gifts and abilities God has given to each of us are needed. We are all members of the body of Christ, and whatever you have, there is going to come a time when the inner-city body of Christ will need your gifts and abilities. God will provide the opportunity, whether it is to move down there and work, or pray, or give money, or help us plan. It is not a question of ‘Can I be used?’ It is a question of ‘What do I have?’ Whatever you have, God has given you to use.”

Cross leans forward eagerly. “Whatever you have, if you make yourself available you can count on God. You can bank on Him—He’ll show you where you fit in and what you need to do.

“I’m coming to understand that part of God’s call on my life is to be involved with white folks. They need me. If I can be involved in both worlds, if I can articulate and communicate, that is a confirmation that I am needed. We are in the same body. God is raising me up for such a time as this, just like every Christian is being raised up and needed somewhere. Every gift is desperately needed in our cities. I have yet to meet a Christian, black or white, rich or poor, educated or uneducated, who isn’t needed in the inner-city. There is something for every single person.”

This philosophy has carried over into Rosedale Park Baptist Church. There are no pew-warmers. Every person is needed and given a job. “I love the city. Like a doctor, he knows where the pain is the greatest and how medication should be applied. He lacks only the necessary implements.

What assistance can a typical white suburban church give? “First of all,” says Cross, “begin to know that the gifts and abilities God has given to each of us are needed. We are all members of the body of Christ, and whatever you have, there is going to come a time when the inner-city body of Christ will need your gifts and abilities. God will provide the opportunity, whether it is to move down there and work, or pray, or give money, or help us plan. It is not a question of ‘Can I be used?’ It is a question of ‘What do I have?’ Whatever you have, God has given you to use.”

Cross leans forward eagerly. “Whatever you have, if you make yourself available you can count on God. You can bank on Him—He’ll show you where you fit in and what you need to do.

“I’m coming to understand that part of God’s call on my life is to be involved with white folks. They need me. If I can be involved in both worlds, if I can articulate and communicate, that is a confirmation that I am needed. We are in the same body. God is raising me up for such a time as this, just like every Christian is being raised up and needed somewhere. Every gift is desperately needed in our cities. I have yet to meet a Christian, black or white, rich or poor, educated or uneducated, who isn’t needed in the inner-city. There is something for every single person.”

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“Every beginning is hard,” says the old German proverb. Edward Victor Hill, popularly known as E.V., came from what most of us would consider a hard beginning. He was raised in a log cabin in Seguine, Texas, but Hill says, “I’ve always said that log cabin was a mansion. It was in an almost completely Christian neighborhood, and until I was 17 and in college I seldom heard an un-Christian remark. Even the sinners admitted and talked about Jesus Christ.”

Hill attended Prairie View College on a four-year scholarship when few blacks even entered college, much less completed a degree. When he graduated he knew God had called him to preach.

At 53, Hill is ever preaching. The robust man who likes to joke, “They make my size only in Texas,” preaches with energy and volume. He is entertaining and beautifully literate.

He is usually found preaching in the church he has pastored for 26 years, the Mount Zion Missionary Baptist Church of Los Angeles, California—in the heart of poverty-stricken Watts. His people face problems suburban churches never face. “Poverty creates division. It breeds discontent and causes gangs to go into operation. They feel they must fight to survive. Poverty causes misery and discomfort. It tends to lead to crime and sinful acts. Poverty is a problem, but more than that, insensitivity to the poverty problem on the part of suburbia creates a smug attitude. People say, ‘Those people are poor because they want to be poor. They’re lazy. They throw all their money away on drugs.’

“I would just remind those people that the worst group of criminals I know—the Manson gang—did not come out of Watts. They came out of Beverly Hills.”

The sea of poverty in Watts has offered the church an opportunity to develop community programs, including a halfway house, a kitchen for the hungry, a clothing distribution center, and two senior citizens’ complexes.

“The Lord’s Kitchen” has brought Hill great pleasure in recent years. This unique kitchen is not located in a skid row section of Los Angeles, but in a neighborhood of seemingly settled families. Some weeks the kitchen feeds close to 4,000
“At the earliest stage, a young preacher should realize the awesomeness of his call and the tragedy of a lost soul.”

people. The program is operated by 350 volunteers from several churches. Each volunteer serves one shift, one day a month. “I often go down there to eat with the people,” smiles Hill. “I once met a little lady who was 69 years old. All summer she had stayed in an abandoned car and scrounged for food. She told me, ‘Thank you. Now I get a hot meal every morning and night.’ Hearing that is a great joy.”

Ministering to black people is different from ministering to whites, Hill believes. “It’s our cultural background,” he explains, removing his glasses. “When you are the pastor of an all-Negro congregation, you are considered a leader. The traditional white pastor is generally limited by his board and constitution to what are known as clerical functions. He marries people, dedicates babies, buries people, says prayers, and preaches an acceptable sermon. That’s not true in a Negro church. The pastor is considered a community leader, and every aspect of politics, education, civil rights, feeding people, fighting battles, organizing economic opportunities for black people, housing—all of that is considered part of being a good pastor.”

The job is a rewarding challenge to Hill, but he freely admits that black churches lack in one area—staff. “You would have to look hard to find a Negro church with 4,000 members and more than two or three full-time staff members. If my church were white and in suburbia, it would have a $5 million budget and about 300 staff members. We are at a $500,000 budget and have only 7 full-time staff members. “I have remained pastor of Mount Zion because of what the church is going to do for the city of Los Angeles. I hope in five years it will be a model church that deals with the soulwinning first, the fellowship second, and the redeeming of the community third. I could cut that five-year goal to two years if I could borrow 10 staff members from suburban churches. I don’t have a director of Christian education, youth, visitation, children’s work, or evangelism. I have only two and a half secretaries.”

Seventy thousand Negro churches are crying out for staff members, but only 500 Negro students are in seminaries across the country. The need is critical. “Our hope is that white seminarians will come to the inner city. They’ll have to be a peculiar breed, without paternalism or a patronizing attitude. They’ll have to be humble servants. They’ll have to have the same attitude they would have if they were going to a foreign country.”

What Mount Zion lacks in staff it makes up in volunteers. Over 400 people volunteer to serve on one of 60 committees on evangelism. “I have a committee for every way you can be lost,” explains Hill. Another volunteer program is coordinated by a secretary. She directs the efforts of over 400 volunteers who give one night a week to stuff envelopes, transcribe dictation, type, work at the Lord’s Kitchen, Fragment Center or do other church work. Last year over 60,000 hours of volunteer time were donated.

Black churches are behind white churches in staff, budget, facilities, and programs, but Hill believes black churches are not behind in praise, devotion, jubilee and sharing with the needy. “There are some things we don’t plan to lose in integration,” says Hill. “One is our praise, I believe the Lord would have us discipled and taught, but the Scripture says, ‘O that men would praise the Lord.’”

E.V. Hill has survived run-ins with the Ku Klux Klan and the Black Panthers, but he faced the most traumatic event in his life when doctors detected lung cancer in his wife, Jane, who 16 months later was taken to be with the Lord. At her request he preached her funeral.

A continuing traumatic experience for Hill is “being misunderstood by your own people. I’m a Conservative, right-wing Republican. I campaigned for Reagan. That kind of a Negro is supposed to be a nigger. He is supposed to have sold out. He is supposedly an Uncle Tom. Yet, I’ll put my credentials of fighting for my people on the table with anybody and measure up to them. I have fought for equality and rights for everybody. I organize businesses, and I go down to city hall and stir up a ruckus if it is needed. That label has hurt me, but I believe I’m in a period now when most people believe in me. Time has told the story.”

What advice would Hill give a young preacher? “Number one, at the earliest stage he should realize the awesomeness of his call and the tragedy of a lost soul. Those two things should guide him in his study, his habits, and his time. The awesomeness of the call should keep his head in some kind of book and keep him on his knees. A burden for lost souls should make him work himself to death.”

What is the best thing about his job? He does not hesitate. “Results.” He pulls a letter from his coat and reads, “When you preached here in 1981 you told us that there was a way. At that time we were expecting an unwanted fifth baby. To us there was no way, but we are happy to send you a picture.” Hill held up a picture of five happy white children.

“Once a lady called and said, ‘I just wanted to thank you for my life. I was en route to the bedroom with a gun in my hand to kill myself, and I saw you on the television. I have never stopped to listen to any evangelist, especially a black preacher, but I saw you and wondered who you were. In a few minutes I was kneeling before the television, receiving Jesus Christ as my Saviour.’”

Hill pauses for a moment and chuckles to himself. “Another great thing about my job—and I’m not prejudiced—is that I just love Negro people. I have more fun with my people. They’re great.”

E.V. Hill has given the people he loves a challenge. “Christians are generally about nothing. I pray more and more people would examine themselves and see specifically. What answer are they? What talents do they have? I pray we will learn to see specifically.”
Robert Murray McCheyne
Live So as to Be Missed

by Bernard R. DeRemer

This great Scottish preacher was born in Edinburgh in 1813, when the first evidences of a spiritual awakening in his native land began to appear. At 4 he learned the letters of the Greek alphabet and by 14 entered Edinburgh University, where he was distinguished as a versatile student with poetic talent. He was vigorous and ambitious, but as yet was not spiritually inclined; on the contrary, the pleasures of song and dance dominated his life.

But the death of his brother David in 1831 stirred him greatly and resulted in his salvation. That year he entered Divinity Hall, dedicating himself to the gospel ministry. He grew mightily under the ministry of Thomas Chalmers, distinguished leader of the Free Church of Scotland.

In 1835 McCheyne was licensed to preach. The following year he was called to the pastorate of Saint Peter's Church, which he held for the rest of his brief life. A church was desperately needed in that expanding part of the city, full of poverty and vice.

He threw himself into the work with abandon. He distributed tracts monthly to every house in town; introduced a regular Thursday evening prayer meeting, an uncommon practice at the time; and encouraged Sunday school in all districts of his parish of about 4,000. As secretary to the Association for Church Extension in Forfar County, he preached God's Word over a wide area.

For nearly a century and a half, Christian workers have studied diligently the details of McCheyne's life and work. He began each day by reading three chapters of the Bible before breakfast and set apart special seasons for prayer and fasting.

While contemporaries frequently remarked on his consistent Christian life, he still had to bear the contempt and bitter hatred of the ungodly and worldly.

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Robert Murray McCheyne ministered for only seven years, but few men, even in long lifetimes, have had such a profound impact for the cause of Christ. His life's testimony can be summed up in his own oft-repeated words, "Live so as to be missed."

Bernard R. DeRemer is a freelance writer in West Liberty, Ohio.
The Believer's Warfare

by Robert Murray McCheyne

A true believer feels an opposing law in his members. "I see another law" (v. 23). When a sinner comes first to Christ, he often thinks he will now bid an eternal farewell to sin: now I shall never sin anymore. He feels already at the gate of heaven. A little breath of temptation soon discovers his heart, and he cries out, "I see another law."

Observe what he calls it—"another law"; quite a different law from the law of God; a law clean contrary to it. He calls it a "law of sin" (v. 25); a law that commands him to commit sin, that urges him on by rewards and threatenings "a law of sin and death" (8:2); a law which not only leads to sin, but leads to death, eternal death: "the wages of sin is death." The truth then is, that in the heart of the believer there remains the whole members and body of an old man, or old nature: there remains the fountain of every sin that has ever polluted the world.

Observe again what this law is doing—warring. This law in the members is not resting quiet, but warring—always fighting. There never can be peace in the bosom of a believer. There is peace with God, but constant war with sin. There are two great combatants in the believer's soul. There is Satan on the one side, with the flesh and all its lusts at his command; then on the other side there is the Holy Spirit, with the new creature all at His command.

Have you experienced this warfare? It is a clear mark of God's children. Most of you, I fear, have never felt it. Do not mistake me. All of you have felt a warfare at times between your natural conscience and the law of God. But that is not the contest in the believer's bosom. It is a warfare between the Spirit of God in the heart, and the old man with his deeds. If any of you

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Planning a Budget

by Tim and Beverly LaHaye

Financial pressure is one of the top five causes of disharmony in marriage. It is a major source of stress, even in Christian families, and all too often leads to divorce for those with little or no Christian commitment.

Insufficient income is a legitimate reason for financial pressure, but problems caused by overspending due to improper planning can certainly be avoided. That is why we have targeted this subject during the last few months.

The average American family faces financial pressures each month either because they have not planned a budget or because they do not stick to it. We cannot help you stick to it, but we can give you a basic pattern to follow when establishing your budget.

There are five fundamental parts to budget planning for a Christian family.

**Title—10 percent.** This biblical essential requires that each family give one-tenth of their income to their local church.

**Taxes—20 percent.** You are fortunate if your federal, state, and local taxes are this low.

**General Living Expenses—50 percent.** This includes rent or house payments, food, utilities, clothes, car, entertainment, insurance, and miscellaneous expenses.

**Savings or Careful Investments—10 percent.** Some take offerings (over and above their tithe) given to their church or other ministries from this or the next section.

**Debt, Retirement, Buffer, or Discretionary Income—10 percent.** This includes Christian school or college tuition, vacations, unexpected car repairs, and medical expenses.

At first glance this looks like an austere budget—and it is, particularly if you are a one-income family. But you will find that your spending follows pretty much this pattern whether you design it that way or not. If you continually run behind, recording your income and expenses on paper will reveal your weak spots. This kind of budget will help you avoid a near universal problem in this country—upgrading your lifestyle with every increase in income. That practice only adds to the problems.

Careful budgeting will help you live within your means and will definitely improve your happiness quotient—which is far more beneficial than trying to "up" your style of living to match or exceed your income.

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The Privilege of Prayer

Prayer, our greatest privilege, allows each Christian to enjoy a unique relationship with our heavenly Father. The prayer life of the saints can never be stereotyped. We cannot specify how an individual should pray, as people have different lifestyles and personalities. Men who rush to work may need to commune with their Father in their cars. A mother may need to approach her Lord after the children leave for school and she is alone at home. The important thing is that every child of God does spend a quiet time alone with his heavenly Father.

I speak to God all day long. As soon as I awake I say, "Good morning, Lord, I love you. Thank-you for another day in which to serve you." I do not spend a long time in prayer when I arise, but I have "conversational" prayer all day long, simply talking to God as I go about my daily duties. Occasionally friends will come to mind, and I lift them up to the Lord without knowing their particular needs.

At other times I feel God urging me to my "prayer chair," situated to provide a view of the trees and sky. Praising God for His creation, on which my eyes are focused, I can begin my prayer time in an attitude of reverence. At these times I listen—I hear—I speak. My communion with God is much deeper than my conversational prayers.

Some of my most blessed prayer times are spent on my knees in my bedroom, when I am alone. These are the less frequent times when I am driven to my knees by a great
need—quite often by my own sin. I begin by confessing my sins, then I ask God to show Himself to me. Never have I done this without beholding Calvary afresh. As I become aware of our awesome and holy God, I see myself as a wretch, and in my wretchedness I am broken. I know each time I enter that room to pray, I will emerge broken, but with a deeper understanding of God. I shed many tears of remorse and love on these occasions.

Finally, the prayers offered at the Lord’s Supper have to be the most humble and soul-searching prayers we can offer. Since becoming a Christian I have never been able to participate in the breaking of bread without experiencing some agony, as I have to admit that the suffering of Christ on Calvary was more painful for my Lord because of the willful sins I commit daily. I bask in the holiness of God as I feel His presence, and I am ashamed as I behold His glory and love in comparison to what I am.

Prayer is a privilege, but without belief and obedience prayers are futile. When I disobey the Holy Spirit’s leading I cease to have close communion with God. Nothing on earth is worth that sacrifice. I often ask God to show me a little bit of heaven, and because He does I have a restlessness here on earth. I have a deep longing to see my Saviour face-to-face. Death holds no fear for me because of the glimpses I have had of heaven and my Saviour. I am only a sojourner here on earth. Once we truly know God, how could our ultimate goal be anything other than to enter His beloved presence?

Prayer has taught me many things. Ultimately a good prayer life will help us face death with a sense of joy, as we grow to long for the arms of our Saviour and the opportunity to say to Him, “Thank-you for loving me and dying for me. I love you.” We shall be free from struggling with sin, and finally home.

Mary Bell

Laying a Firm Foundation

What are your goals for the spiritual development of your children? To help them know God loves them? To help them associate Jesus with happiness? To help them learn to pray or talk to God? To help them develop a sense of personal worth?

Building such goals in a family is like building a house: the contractor begins by laying a firm foundation. Parents can begin to build their family’s foundation with God’s Word during those early years when children gain most of their habits and attitudes. Family devotions can be part of the process that enables parents to pass on a heritage of faith to their children. This is a good time for families to discuss how they feel about things that affect them, their community, and the world, as they learn God’s Word together. Sharing spontaneously about important faith issues becomes easier. They talk about the importance of God in their lives. Parents are able to respond to children’s fears and questions as a result of their own faith experiences.

During family times, parents should seek to interest children in Bible heroes rather than rock musicians or movie stars. They can learn about positive role models and values. For example, Joseph’s story in Genesis shows that he had difficult times. He was misunderstood and even sent to prison. But he still performed every task as well as he could. He had problems with his brothers, but he arranged for them to move to Egypt so they would survive the famine. Together, the family can discuss biblical approaches to decision making.

Family devotional times yield many results, but the effort takes prayer, commitment, participation, flexibility, fun, and church support.

Prayer. Anticipate problems and pray about keeping a regular and consistent time together. Satan will work to confuse schedules, the telephone will ring, freeway traffic will cause delays. Pray about resources to use and for the leading of the Holy Spirit, so you are ready for...
discussion at deep levels. Pray together, silently and aloud, for each family member. Children easily take their simple, yet complex, cares before God. In the same prayer time the Lord will hear petitions about Grandma in the hospital, starving children in Africa, and a lost puppy. As parents lift up everyday needs children learn that God cares about everything in their lives. He can use even a lost puppy for His glory!

Commitment. The greatest difficulty is getting started and finding the time together. Generate commitment by setting a contract: When to meet? For how long? How to trade leadership responsibilities?

Participation. Time together is not meant for lectures but for interaction. Each family member can be encouraged to participate, even if youngsters still mimic adult prayers.

Flexibility. Select appropriate activities according to the ages, interests, and hobbies of family members—and then be flexible. Allow preschoolers to color if the conversation becomes too advanced for their understanding. Although each member of the family may pray aloud, sometimes you may want to allow a moment for each one to talk silently to God.

Fun. Plan experiences that use all your senses: listen and look, talk and taste, do things together. Reinforce ideas by acting them out. Encourage each other and sing together. Some families might create scrapbooks and journals to help recall memories later.

Church support. Newsletters and papers from Sunday school and weekday club programs could be used at home.

Parents can request resources and training from their churches to help them incorporate devotional times into their home lives.

Why are family devotional times so important? As God’s children, we can respond with love and praise in all kinds of ways. Devotional times help keep Christ at the center of our relationships.

Elizabeth J. Sandell

Reaching Neighbors for Christ

After receiving Christ as my Saviour, I wanted to share the good news with others. Three people had witnessed to me: a woman who came to our home, a girl who lived Christ before me at the office, and a janitor who left a tract on my desk.

I knew little about sharing the gospel with others. But as I prayed, I was able to reach my husband for Christ through a Christian television program. Later I shared with a neighbor, Joyce, how I had given my heart to Jesus while sitting at my office desk. Several days later she happily told me that she had done the same thing. Eventually her whole family came to know the Lord.

Jesus wants all Christians to be His witnesses! The following principles can help us reach others for our Master.

Be friendly. Show Christ’s love. Before a friend of mine became a Christian, she was hooked on alcohol and drugs, and had a cynical attitude toward others. But a Christian neighbor broke down her barrier by showing her love and kindness and overlooking her drunkenness. Eventually Vivien and her husband went to church with this neighbor and received Christ. Since then Vivien herself has led countless neighbors to the Saviour.

Share a testimony. I have often used not only my own testimony of salvation in witnessing, but those of relatives and friends. This is one of the easiest, most interesting, least threatening ways to witness. Everyone loves a good story—and no one knew this better than our Lord Jesus.

Pray. I usually pray for each new neighbor I meet, that the Lord will prepare that person’s heart, and that He will guide me in reaching that person. Each individual is different. I have been amazed at the variety of approaches the Lord has led me to use. Each turns out the best for the situation. God knows the hearts.

Memorize Scripture. I have memorized hundreds of verses and have found them very helpful in witnessing. In leading souls to Christ, I often use and explain the “Romans Road”: Romans 3:23, 6:23, 5:8, and 10:9-10, 13. With Romans 10:13 I invite the person to pray with me to receive Christ as Saviour.

Walk with the Lord. When I was trying to reach my landlady for the Lord, I felt I was not getting through to her. As I prayed for her, the Lord revealed bitterness in my own heart, which I yielded to Him. Several days later my landlady asked me to show her how to be saved. At 51 years of age, she came to Christ.

When we walk with the Lord, the Holy Spirit guides and empowers us in
Family Bookshelf

Making Friends (& Making Them Count) by Em Griffin. For anyone who has ever wanted to have more friends but was unsure how to go about doing so, this book by Wheaton College communications professor Em Griffin will prove pleasing. Griffin has more than a casual interest in the subject. As a youngster growing up without a family, Griffin gained valuable firsthand experience in making friends when he adopted various acquaintances as “family.” His observations and personal techniques comprise the heart of this helpful, often humorous, book. While there may be more technical information here than one might want, virtually everyone will find some new and useful insights in making and keeping friends in the pages of this enjoyable book. (InterVarsity Press, 1987, 223 pp., W95)

Carl D. Windsor

A Child's Book of Prayers by Christine Harder Tangvald, illustrated by Frances and Richard Hook. For one who never believed in prayer books, I was impressed with this one. Each prayer is short, thought-provoking, and followed by an applicable verse of Scripture. Although prayer should be from the heart, not read from a book, this book presents questions and thoughts that young children may have and provides answers in Scripture that will comfort, reaffirm, and teach them.


Cindy B. Gunter

An excerpt from A Child's Book of Prayers by Christine Harder Tangvald

Jesus, when I am SORRY, you forgive me, don't you? You understand how I feel. I hope my mom and dad understand... when I am sorry.

If we confess our sins, he is faithful and just and will forgive our sins and purify us from all unrighteousness. 1 John 1:9.
On the beat in God’s Country

Two or three days a week Reverend Terry Olthoff replaces his collar with a badge, his pulpit with a patrol car. Because, besides serving as pastor of two different churches, Terry also does volunteer duty as a police chaplain.

His beat is the farm country of Yellow Medicine County, Minnesota. Folks call it “God’s Country.” Where endless acres of crops and dairy cattle surround crystal glacial lakes. And third and fourth-generation farmers struggle to hold on to their valued way of life and rugged independence.

Independent and isolated

The vast Minnesota prairies can also mean isolation. Personal problems are easily locked inside, unsolved. That’s true for the farmers who work the soil and for the officers who patrol the ribbons of heartland highway. Here, Terry Olthoff has created a parish that’s bound only by the next horizon.

Terry’s clerical calling gives him an expertise at handling duties many police officers aren’t trained to undertake. He counsels and consoles. He comforts victims of traffic accidents and victims of crime. And helps families face the sudden loss of a loved one and farmers who must face losing the land they love as much as life itself.

Sharing God’s love when and where it’s needed

His presence in the police department also provides officers with a confidant who knows life from both sides of the badge. And he offers a spiritual resource to law enforcement personnel whose schedules may not allow them to attend regular worship services.

For Terry Olthoff, police chaplaincy is an ideal way to take the Gospel to the rural community. He’s on call 24 hours a day, not just one morning a week. And he’s there when trouble strikes, when people need the strength of spiritual comfort most.
Sharing spiritual and financial peace of mind

In rural America, where congregations and church funds are small, two or more churches will often pool resources to share the salary and expenses of a minister. Reverend Olthoff's pastoral duties include serving a United Methodist church in his hometown of Wood Lake as well as a nearby Presbyterian church.

But even with two congregations to support him and his family, Terry's income remains below that of other professionals with comparable education and training. And that's a fact of life for most ministers around the world.

That's why the people at Presbyterian Ministers' Fund will continue to provide insurance and financial services to clergy and their families based on understanding the minister's way of life and the reasons for choosing it.

PMF was founded by a group of dedicated Christians 270 years ago. Today, we're still committed, still passionate about our service and yours. We believe it’s essential that religious professionals of all faiths can turn to a colleague for some good advice. Just as the police officers in Yellow Medicine County can turn to their colleague, Reverend Terry Olthoff.
The New Age Movement
Emissaries of Spiritual Deception, Disguised as Angels of Light

by Ronald Enroth

With increasing frequency, Christians are hearing and reading about something called the "New Age" movement. Is it a force to be feared or just a passing fad? Does it contradict biblical faith, or is it just an innocuous citizens' movement with no religious overtones? Are its basic assumptions really "new"?

Defining the New Age movement and all it entails is not a simple task. It is not a movement with a central headquarters location and an identifiable organizational structure. In reality, it is a very loose network of organizations, individuals, and philosophies that share a common worldview, a common vision of humanity, and a common basis for hope and change. More than anything, it is a mind-set that consciously or unconsciously affects a broad spectrum of American life in the 1980s. Its impact can be seen in the health fields, education, politics, entertainment, religion, and even the military.

If one were to devise a mission statement for the New Age movement, it would most certainly include the dual goals of "personal transformation" and "planetary transformation." When New Agers use the term transformation, they are not referring to "conversion" in the sense that the Christian understands the concept. However, they are talking about dramatic change: change that can impact individuals, and change that, in their view, can revolutionize the world. How do they propose bringing about such change?

Transforming the Person. Many people are initially attracted to the New Age camp because of the lure of self-development, personal growth and enrichment programs that are widely available in the form of lectures, seminars, books, conferences, retreats, and "spiritual" exercises. "You have the power to master the game of life," proclaims the ad for a popular New Age self-improvement book. Drawing heavily from the basic assumptions of Eastern religious thought, New Age buzzwords like "self-realization," "self-awareness," "illumination," and "enlightenment" underscore the role of human potential.

Personal transformation, according to New Age thinking, is achieved by aligning oneself with certain universal principles, by tapping cosmic energy sources, and by discovering the real, inner self—the god within. The Institute of Human Development, typical of the dozens of New Age organizations offering happiness and personal fulfillment, declares its objectives: "the expansion of human consciousness and the realization of our great and unlimited human potential."

To pursue peace without acknowledging the primacy of the Prince of Peace is like trying to nail jelly to the wall.

Bible-believers know that there is very little "human potential" apart from Jesus Christ and His saving grace. Scripture tells us that we have all sinned and that there is no salvation possible through human effort. A casual reading of the daily newspaper confirms what Christians already know—that human potential is very limited. It is limited by selfish greed, by our innate inclination toward evil, and by our tendency to dismiss the need for a transcendent God. In short, the potential for human good is limited by human sin. Any attempt to achieve personal transformation without the regenerating work of God the Holy Spirit can lead only to frustration and an unfulfilling search.

Transforming the Planet. New Age thinking seeks to help create a better world, certainly a worthy goal. Planetary Citizens is one New Age group committed to the transformation of the world through political action. Such groups speak of an emerging global civilization and the need for a one-world government, a new world order.

The goal of world peace is a primary objective of an organization known as the Planetary Commission. They planned and promoted what was termed a "global release of love and light from the heart of humanity" on December 31, 1986, World Healing Day. The Planetary Commission intended to reverse the "collective negative mass consciousness" to a "collective positive mass consciousness" by having millions of people worldwide praying, meditating, and visualizing peace at the same time on that date from 12 noon to 1 p.m., Greenwich Mean Time. As part of the international event, Houston's...
Astrodome was the scene of “The Peace Potential,” billed as “an opportunity for all people to join in agreement that Peace is the ultimate goal for our earth.” 

Another focal issue for New Agers is ecological awareness. Writing in the August 1979 issue of Greenpeace Chronicles, Bob Hunter illustrates the Pantheism that characterizes the mind-set of New Age advocates. He asserts that we are all part of nature and that nature must be viewed as a manifested godhead. “Therefore, its contemplation becomes the stuff not just of worship, but of religion. . . . So the Astrodome was the scene of "The Ecological Awareness, Writing in the August 1979 issue of Greenpeace Chronicles, Bob Hunter illustrates the Pantheism that characterizes the mind-set of New Age advocates. He asserts that we are all part of nature and that nature must be viewed as a manifested godhead. “Therefore, its contemplation becomes the stuff not just of worship, but of religion. . . . So the Ecological Awareness, Writing in the August 1979 issue of Greenpeace Chronicles, Bob Hunter illustrates the Pantheism that characterizes the mind-set of New Age advocates. 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To pursue peace without acknowledging the primacy of the Prince of Peace, however, is like trying to nail jelly to the wall. While New Age adherents are life- and world-affirming, they fail to recognize that only the Creator and Redeemer of planet earth is able to make all things new.

The New Age Mind-set. While the New Age movement is comprised of a diverse network of groups and individuals, it is fundamentally a mind-set that defines a broad cultural shift taking place in our society. Apologists for the movement see the world entering or about to enter a new “spiritual” era. What are the characteristic features of this “New Age” worldview?

Cosmic Humanism. Like the New Ager, the Secular Humanist places great faith in man and his potential. However, the New Age movement represents a new form of Humanism—what Douglas Groothuis terms “Cosmic Humanism.” In his book Unmasking the New Age (Inter-Varsity Press, 1986), Groothuis describes the perspective of Cosmic Humanism: “Man is not only the measure of all things, he is the metaphysical master: we are one with the One and thus have access to unlimited potential.”

Optimism. Deriving from their Cosmic Humanism and faith in human potential, is the New Age movement’s optimistic, almost utopian outlook. Mankind is self-determining and evolving in a profound, positive direction.

Holoism. The New Age mind-set rejects the divisions, the fractured existence, the broken vision that it says typifies the "old order." Instead, the New Age worldview predicts a new holism, an integration, a coming together of science, personal experience, and spiritual vitality.

Oculism. New Age thinking and practices are often characterized by hidden, mysterious knowledge. Spiritism, neo-paganism (including goddess worship), and Eastern mystical techniques of consciousness manipulation are widespread.

Any attempt to achieve personal transformation without the regenerating work of God can lead only to frustration and an unfulfilling search.

Reincarnation, aura reading, and astral religion are commonplace.

Monism. The view that "all is one" and "one is all" is a basic assumption of New Age thinking. This idea holds that there is just one level of reality. God, the universe, the material world are one and the same. As Groothuis notes, "Ultimately there is no difference between God, a person, a carrot or a rock.”

New Age Spiritual Techniques. A central theme of New Age philosophy is empowerment. The books, the workshops, the retreats are all designed to connect people to new sources of psychic and spiritual power, to assist in the exploration of the "hidden universe within." Another focal theme of New Age ideology is self-actualization or self-awareness. The purpose of life, according to many New Agers, is to become aware of the inner or "real" self and to recognize that this real self is essentially divine. Awareness is achieved through experience and the mastery of "spiritual technology.”

What are some of the techniques used to enhance the search for spiritual power and self-awareness? There is a whole array of spiritual technologies available to the seeker: meditation, creative visualization, hypnosis, trance channeling, chanting, guided imagery, yoga, affirmations, and the use of subliminal tapes. A typical meditation course offers the New Age consumer methods for "contacting the higher self and God-consciousness," which will result in "newfound peace" and a dissolving of "energies that are not peaceful.”

Another self-improvement cassette series entitled "Pathways to Power" makes the following claims: "Using the secret techniques of ancient mystery schools, traditional techniques of the East and the newest innovative Western methods, you will learn how to control mind drift, overcome inertia, complete what you start, and stop feeling victimized by negative thoughts or feelings in your environment." One New Age course on death and the "astral realms" promises to reveal "the truth about the judgment.”

Occult practices are achieving greater credibility and acceptance in our society, in large part because of the trendy smorgasbord of spiritual deception provided by the New Age movement. At a popular New Age center near Boston called Interface, author Margot Adler presented a two-day workshop (at a cost of $115 for nonmembers) on contemporary neo-paganism entitled, "Magic, Wicca, and Goddess Spirituality.” In addition to the opportunity to participate in the chants, dances, and rituals of neo-pagans, the workshops provided information on practices for more personal spiritual empowerment like "drawing down the moon and sun, self-blessings, affirmations, and path-workings.” The same conference center offers a workshop on "The Therapeutic Use of Crystals and Gems” and one that purports to "integrate Christian mysticism with the healing methods of shamans or medicine men.” One New Age church in California sponsored a seminar featuring fire-walking as a means for turning "your fear and limitations into power and success.”

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The Doctrine
of SELF

Intruding on Our Lives

by Angela Elwell Hunt

"The longer we live, the more we realize that the people who want to help themselves can only do so by helping others. It's a basic law of success. People who begin by asking how they can find success solely within themselves are doomed from the start. The rewards go to people who have searched diligently for ways to help others."

The unknown writer of the above words had more wisdom than thousands of people today who are searching for fulfillment and self-actualization from the New Age movement. Earthly success, especially for the Christian, is found in loving God, accepting ourselves, and loving our neighbors. Why, then, have confused but well-intentioned people spent thousands of dollars and hundreds of hours rejecting God, exploring themselves, and ignoring their neighbors?

There are Christian teachers who believe that the "theology" of the New Age movement will eventually become the one-world government religion of the Antichrist. The central New Age philosophy is the polar opposite of Christianity. Man is god, believe the New Age proponents, and in him is the basic goodness needed for divinity. Man is fallen, states the Bible, and only through Christ can we assume God's divinity.

What could be a better religion for the Antichrist? He will mislead the population of earth in a campaign for self-awareness and total fulfillment.

What could be a better religion for the Antichrist? He will mislead the population of earth in a campaign for self-awareness and total fulfillment.

and wane according to the fads of the time, or will it become the one religion of the future? As the world draws to a close, will this philosophy begin to affect you?

It has already affected you. The doctrines of the New Age movement, which are nothing more than Humanism done over in flashy colors, with celebrity endorsements, center around the words of the Serpent to Eve: "In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen. 4:5).

How are these doctrines implemented in our daily lives? According to Newsweek (May 4, 1987), if you work for Pacific Bell, Procter & Gamble, Ford Motor Company, or Polaroid, your company has signed on a New Age consultant to help you "get in touch" with the god within you. RCA, Scott Paper, and Boeing have secured the services of Transformational Technologies, a business that helps companies become "metanoic," a Greek-based word meaning "gaining a clear vision."

Other companies that have engaged similar services are General Mills, Red Lobster Restaurants, and Hanover Insurance.

Even if you do not work for a company with New Age ideas, you may be footing the bill for their venture into this movement. Newsweek reports that a utility company plans to spend $147 million on New Age training for its employees, an expense that will be passed along to telephone subscribers on their monthly bills. The company says the bill is worth the results. Employees who think alike, business proponents say, work as a team and increase productivity.

Steven A. Hiatt, a car dealer in Tacoma, Washington, claims he was fired from his job for refusing to participate in a program titled, "New Age Thinking to Increase Dealership Profitability." Hiatt told Newsweek the program emphasized the "concept of self-will rather than God's will."

William Gleaton of Albany, Georgia, says he was fired as manager at a Firestone Tire and Rubber Company plant after refusing to carry out a New Age program. Gleaton told Newsweek the program constituted a form of Secular Humanism and conflicted with the prevailing values of his community.

Not only is business affected by New Age ideas, entertainment is perhaps even more reflective of the movement. We are all familiar with the New Age notions of Shirley MacLaine, as expressed in her books and television movie, but what about Luke Skywalker's dependence on "The Force"? The force, which supported, strengthened, and enlightened Luke through the Star Wars trilogy, 

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A LIE by Any Other Name

by "Preacher" Joseph Brown

What is more vain than to think that man can become God? What is more deceitful than to think that we can be equal to God?

he speaketh of his own: for he is a liar, and the father of it.

The lie that man can become like God has its origin in Satan. In Isaiah 14:7-11 we have a clear picture of what Satan was trying to do with Eve and Adam: "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High;"

Satan was trying to draw the human family into his rebellion—he wanted to be like God. So Satan tells Eve she will not die and she will become like God. That is the lie Paul speaks about in 2 Thessalonians. That is the lie that has permeated all mankind since that time.

Men will supposedly become like God through enlightenment. "Your eyes shall be opened," Satan told Eve. Through inward enlightenment, mind power, men's eyes would be opened and they would be like gods, according to Satan's lie.

In 1 Timothy 4:1-2 we see that demonic spirits are foretold to be the seducing agents that promote the idea that through inward energy and the mind power that is in us we can ultimately become like God. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron."

In Romans 1:18-23 Paul talks about how this lie affected the people of his day. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncomrptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things."

Men saw the heavens and everything God had made, and inside them they knew there was a God, but they rejected the idea of a personal God. Men thought they were wise. They clung to the lie that ultimately they could become like God. Man began to make images of men and bowed down to them.

In the Egyptian age they built the Sphinx, a man's face with a lion's body. The Egyptians practiced sorcery. In Roman and Greek mythology, men could evolve to be like God through mind power and become man-gods. The lie progresses throughout the ages until the final culmination, which Paul tells us will be...
the man of sin, the Antichrist.

During the Tribulation period the Antichrist, through a so-called power of the mind and inward energy, will convince the world that he has become like God, in fact, that he has become God. “Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God” (2 Thess. 2:3-4).

After the time of apostasy, the falling away, the Antichrist will declare himself to be God. Man will think that he can become like God. The church will have been raptured. Before the Tribulation there will be a false peace and false prosperity, and the Antichrist will convince the world that all men are gods. It will not take much convincing during that time—the church will be gone. The Holy Spirit’s restraining power will not be as predominant as it was in the church age, and the whole world will follow the Antichrist.

What will draw the nations to the Antichrist? One thing will draw them: religion. He will establish a religion of practicing to become like God, an inward, satanic illumination with a rejection of the Judeo-Christian God.

What did Satan mean when he said, “I will become like the most High”? Exactly that. ‘All the attributes that God has, I will have,’ Satan says. “If you follow me and my religion, you too will become God.”

What are the attributes of God? First, God is eternal. He will never cease to be and He always has been. Man is continually seeking eternal life. Recently I read that Michael Jackson is trying to prolong his life by sleeping in an oxygen chamber. Men are always trying to imitate the eternity of God.

Another attribute of God is that He is outside creation. He was not created. He is the Creator. Nothing in His creation can move Him unless He allows it. Man is trying, through all kinds of means, to be beyond normal life. Men are seeking miracles. The Antichrist will do great signs and wonders and will fool the whole world. Men will seek to be like God when they see the Antichrist seemingly reach that state.

God is also omniscient. He has all knowledge. Satan offered Eve knowledge. Man is always trying to know everything. Through the occult and astrology man tries to know the future and gain knowledge beyond his scope.

God is omnipresent. He is everywhere. Some religions today teach that the whole universe is part of a great God-force, that God is in a flower, in everything. They teach that we are also part of this God-force, so if we are part of God and God is present everywhere, we are present everywhere.

God is omnipotent, all-powerful. We hear people talk about how we can achieve great power if we only use the power within us, our mind power, some force in us that will transcend our limitations.

Instead of submitting ourselves to God, men are reasoning and trying to hasten the day when simple man is equal to God. We who are Christians have submitted ourselves to a personal God who is our Creator, our Redeemer, to whom we are responsible. We know we can never be like Him in the sense that: He is God and we are men. That is impossible. It is sinful for man to desire to be like God.

In Daniel 11:36-38 we learn something very important about the Antichrist. “And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.”

The “God of forces” which the Antichrist will honor is more correctly translated “God of energy.” This will be the religion of the Antichrist. He will worship the energy or the force within. Many people today lean toward the idea that man is a part of a great cosmic power, a great force. All that man has to do is tap into the force, and he can do great things and almost become Godlike.

In Colossians 2:8 Paul warns the church against this philosophy of inward illumination. “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.”

What is more vain than to think that man can become God? What is more deceitful than to think that we, through some kind of inward light, can tap into a cosmic force that will allow us to be equal to God? We are told to beware of this, but today’s popular spiritual doctrines are headed toward the culmination—that is why the coming of Jesus is near. For if these things are showing themselves now, and the Rapture precedes this great new religion, we are very close to the Rapture.

The New Age movement we are hearing about today can trap us into thinking that what we call faith is actually mind power. Many of those involved in transcendental meditation and yoga subscribe to the idea that the universe is one great mind and we are all a part of it.

In the last 20 years or so, women have banded together in the feminist movement and rebelled against their place in society. Even now you hear people talking about “Mother God” instead of “Father God.” The great goddesses of the cults go back many ages where Mother Earth was the mother of all living. It is a pagan philosophy and God has condemned it, but it is coming into vogue.

The Hindu religion offers “self-realization”—to realize that one is God. That’s what Hinduism is. Now we are hearing that the “Christ-spirit” lived in Buddha, Confucius,

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Students Minister in Kenya

Taking off from a small airport in Nairobi for a one-day visit to the Turkana region of northwestern Kenya, I got an immediate view into a game reserve where a group of giraffes were sedately munching leaves. Flying steadily northward in a single-engine aircraft, I was fascinated by the beautiful Kenyan landscape unfolding beneath me. However, the landscape soon began a gradual but dramatic change. Green plains faded as approaching desert filled my vision. For more than an hour we flew over dry river beds and seemingly endless sand. After landing on a desert airstrip we crowded into a vintage Land Rover for the short drive to the mission compound. This sandy, hot compound was soon to be home for the first team of Liberty University students involved in the Kenya Project, a long-term mission outreach to the Turkana tribal group scattered across the desert in mud-thatched villages.

In November 1987 the first team of nine students returned to the United States after four months of ministry in this remote region. (The second team left for Kenya in early January.) According to field director Rick Lange, “Their hands-on involvement in missions will have long-term value.”

The Liberty students worked on a variety of projects during their stay in Kenya. Initial work included cleaning and renovating the mission compound and medical clinic that would be instrumental in the team’s outreach. Rick’s wife, Irene, a registered nurse, had been granted permission by the Kenyan government to work in this clinic, with the students aiding her efforts. The preventive and curative medical services operated hand-in-hand with evangelism. The team was there to share the gospel and do what they could to meet the physical needs of the Turkana people.

The team was active in the lives of the people and directly involved in church ministries including singing in the choir, sharing testimonies, preaching, and participating in ladies’ prayer groups, area evangelism, and street meetings. Moses Bulali, the Kenyan with whom the team worked, said, “I could not be happier concerning the integration of the students into the lives of the Turkana, spiritually and socially. They truly identified with the people.”

This identification can be seen in a commitment made by the students after discovering a group of about 80 people—old, crippled, or blind—who had been basically abandoned and survived by begging. The Liberty students cut back their own monthly food budget to help provide for this group.

Lange feels these students “will probably benefit and appreciate their involvement more and more as time goes by.” One student has already made a commitment to return to Kenya as a missionary after graduation.

Larry Haag, project director, stated, “Whether they go into cross-cultural work or not, at least they now have a deeper understanding of the world as God sees it. They will come away with a better knowledge of the place they can have in world evangelization.”

Howard Erickson

College for a Weekend

Attention high school juniors and seniors. The LU winter College for a Weekend will be held February 18-21. For only $35 you can share a dormitory room, eat in the cafeteria, attend classes of your choice, chapel, church services, and fun activities such as ice skating, roller skating, bowling, and hockey. Some activities may require a nominal change. This weekend will provide a preview of life at Liberty. For more information call (800) 522-6225 or (804) 582-2355.

Calendar

February

3—Actor Richard Kiel speaks at LU
11-12—Liberty A.C.T. Hosts Teacher Recruitment
18-21—College for a Weekend
19—Dr. Falwell speaks at Roswell Street Baptist Church, Marietta, Georgia
23—Dr. Falwell speaks at Castle Hills Baptist Church, San Antonio, Texas
24—Dr. Falwell speaks at Criswell College, Dallas, Texas
28—Alan Chambers, chief of staff at Prison Fellowship USA, speaks at LU
LU Develops an International Cooperative Program

Liberty University's desire to develop an international cooperative program on education with major universities in the world was met with great interest by England's two foremost universities, Oxford and Cambridge, when Dr. A. Pierre Guillermin recently traveled to England.

"With students from more than 30 nations, Liberty is becoming increasingly international in scope. Our goal is to someday have students from every nation in the world, and this goal has activated an initiative on behalf of the university to develop an international cooperative program on education. My trip to England was one phase in that initiative," said Guillermin, president of LU.

Acting as LU's international ambassador for education, Guillermin has been scheduled by the South African Embassy to meet with church leaders and chancellors of the five largest universities in South Africa. He also plans to visit Germany.

"Many countries in which our graduates are interested in serving are closed to the propagation of the gospel," says Guillermin. "Some of our teachers lecture and teach in universities of mainland China during the summer months. Education provides us with an opportunity to build bridges within foreign nations that would normally be closed to us."

LU has already benefited from an affiliation that allowed students to spend up to six weeks in residence at Oxford during the past two summers. Stressing that it will be a long-range project, Guillermin said the cooperative program will give students and faculty the opportunity to experience another culture and, more importantly, to share their faith in Christ as they study, research, lecture, or take sabbaticals at major foreign universities.

LU does not have sufficient resources or facilities to house and educate the many foreign students attracted to Liberty. LU programs in other countries would save these students money and serve them better by allowing them to spend one or two years of study in their native countries before transferring to Lynchburg.

Educational services also provide a means to reach United States government and military personnel stationed in foreign countries, as well as the citizens of those countries. An international network could provide educational services to missionaries and members of religious outreach groups such as Campus Crusade for Christ and Word of Life International. Eventually this proposed network would allow LU to be of service to every nation in the world through the LU School of Life-Long Learning, residence programs at major universities, or an LU program itself.

LU Students Work with Nicaraguan Refugees

Sandinistas, Contras, refugees—words to which we have become accustomed, but which may not have left a lasting impression. However, for a group of students and staff from Liberty University, these words became people with faces and souls, people in need of Christ. This startling reality surfaced as the students took a recent trip to Costa Rica during the Thanksgiving holidays.

Arriving in San Jose, the capital of Costa Rica, for a week-long mission outreach, the group began by traveling four-and-a-half hours by truck, and one hour by boat, to a remote jungle region near the Nicaraguan border. There, on a farm owned by a concerned Christian, were a number of refugees who had fled the civil war in Nicaragua. These Christians were not allowed to work in Costa Rica, but they could live on the farm, growing their own food. A church had also been established there to minister to people who had spent two weeks to two months trekking through the jungle to come to Costa Rica. Many in the congregation come three to four hours upriver to attend services.

The group from Liberty came to work alongside these people on the construction of a school for the children. According to staff coordinator Donna Faircloth, staying in tents with no electricity "was not a hardship. The students quickly fell in love with the Nicaraguans and began to develop friendships that will last a lifetime."

Returning to San Jose, students spent quality time with a missionary who aptly balanced what the group had experienced emotionally. His keen insights helped bring events of the week into perspective for them. This mission exposure outreach was a working and learning experience preparing these Liberty students for future service for the Lord. 

Kay Raysor

H.E.
SPECIAL REPORT

LIFE-AID

Linking Those in Need to Those Who Can Help

"Wherever you live... If you're a pregnant teenage girl and you're frantic... If you've run away from home... If you've run away from home... If your heart's hurting and you're lonely... Maybe you're hungry... Maybe you don't have anywhere to live... Maybe you're a drug addict... Maybe you're abused... Perhaps you just need someone to counsel with you, pray with you, help you: Call 1-800-LIFE-AID!"

With this announcement on the "Old-Time Gospel Hour," Dr. Jerry Falwell launched a vital new ministry—the Liberty Rescue Mission—Operation LIFE-AID. The program centers around a toll-free number (1-800-LIFE-AID) which is accessible from anywhere in the United States and Canada. Individuals experiencing spiritual and/or physical needs, with nowhere to turn, can call this number anytime of the day or night to hear a loving Christian counselor immediately get his name and address, pass this information to other LIFE-AID personnel, who contacted the police in the city from which this man was calling. The police arrived at the man's home while the LIFE-AID counselor was still on the line. He had taken his second handful of pills, but decided to call to see if help was really available. The swift action taken by LIFE-AID to save the man's life is but the first step. Concerned, compassionate Christians in his hometown will continue the healing process begun over the telephone. His cry for help did not go unanswered.

Since the beginning of LIFE-AID the toll-free number has been averaging over 125 calls daily. According to Carolyn Towles, coordinator for the LIFE-AID phone center, 9 out of 10 people calling with physical needs also have pressing spiritual needs. Many are not Christians. LIFE-AID counselors pray with all callers and refer them to a church in their area where they can find personal, loving, Christian assistance.

While still in its infancy, the need and benefit of such a ministry is obvious. Within days of its inception a call came in at 10:45 a.m. in a sleepy, slurred voice, the man on the other end of the line told the LIFE-AID counselor that he had taken over 40 tranquilizers. The counselor immediately got his name and address, passing this information to other LIFE-AID personnel, who contacted the police in the

Wherever you live, whatever your need, help is available through LIFE-AID.

baptizing them; discipling them; and getting them involved in local New Testament churches. This is the divinely appointed mission of the church (Matt. 28:18-20).

Dr. Falwell firmly believes that part of the church's mission is the active expression of mercy. He stated that the church has failed in this area, basically from the fear of identifying with those involved only in "social ministries." In effect, we have "thrown the baby out with the bathwater" by not giving time, effort, and money to meeting the needs of people around us. In a message delivered at Thomas Road Baptist Church, Dr. Falwell quoted from Matthew 25. "For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in... Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Acknowledging that this passage of Scripture applies directly to the kingdom age, he stated that the principles presented are nevertheless applicable today.

If there are hungry, thirsty, and naked around us, in Christian love we must reach out and do our best to meet their needs. Christians should be in the forefront of the concerted efforts to find a solution. Christians have what no government agency can provide—the love of Christ. Offering clothing, a hot meal, or a comfortable bed can be an important step in bringing someone to the saving knowledge of Jesus Christ. Unfortunately, many, if not most, of those who are hurting and helpless do not know where to turn.
Frank P. Lambert V tells his story of despair and the welcomed aid of an LU student.

This is how LIFE-AID can help.

LIFE-AID has a threefold purpose. First, to provide assistance locally, in Lynchburg, Virginia, for those in need.

Second, to be a clearinghouse of resource information and service for people across the United States and Canada through LIFE-AID's toll-free number. Information is being gathered from pastors across the country who are interested in meeting the needs of callers from their areas. When a call is received, the operator will contact a minister in the caller's area and inform him of the caller's need and location.

Third, using the local ministries of Thomas Road Baptist Church as prototypes, other churches can receive instruction and training in methods to establish mercy ministries in their communities. One of the ministries Thomas Road is actively involved with is Love Kitchen, operated by the Manhattan Bible Church, pastored by Tom Mahairas. There, volunteers prepare meals each night, and share their lives and testimonies with the homeless, elderly, and needy. On the night the program started (December 22, 1987) two people were served. Jewel Jones, the kitchen's director, envisions 400 to 500 people being served nightly, each hearing a clear presentation of the gospel through testimonies, music, and the Word of God. This is what LIFE-AID is all about.

LIFE-AID is for people like Frank P. Lambert V, who at 20 years of age had lost his job and most of his belongings. Hearing that jobs were plentiful in Atlanta, he boarded a train, paying the fare with part of his remaining meager funds. The dream of work and security in Atlanta did not materialize. While working in the Union Mission kitchen for room, board, and five dollars a week, he determined, "My life isn't going anywhere." He recalled his casual meeting with a Liberty University student in a train station. He decided that Lynchburg was the place to go.

Gathering his belongings into a duffel bag, he headed for the bus station. Before he could get there he was beaten and robbed. With all his money gone he sat forlornly at the bus station, finally deciding that he would still try for Lynchburg. Shouldering the duffel bag, he began a walking journey of almost three weeks. He tried to hitch-hike, but because of his looks (he was not able to shave or bathe) no one stopped. Sleeping in abandoned buildings and under bridges, often eating out of trash containers, he arrived in Greensboro, North Carolina, where he finally got a series of rides to Lynchburg.

Uncertain of what to do next, he found his way to Liberty University, where he met a student who saw his need and reached out to help. In his efforts to provide assistance, the student called LIFE-AID. Within a short time a pastor from Thomas Road Baptist Church stepped in to help. Through this aid Lambert has found a job, has a place to stay, and has food on the table. And, more importantly, he found the Saviour during a service at Thomas Road.

This story can be duplicated, not only in Lynchburg but in churches across America. Dr. Falwell said, "The time has come for the church of the Lord Jesus Christ to show mercy." Prayerfully, as in the case of Frank P. Lambert V, this expression of mercy will lead to a new life in Jesus Christ.

Howard Erickson
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Evangelistic Preaching

by Robert E. Coleman

Pleading for souls to come to Jesus is certainly the first lesson to learn in preaching. Indeed, apart from the initial presentation of God’s plan of salvation, calling for a definite decision on the part of the hearer, there is really no basis for any other type of preaching. Sinners must be saved before they are in any position to be nurtured in the faith.

John Wesley expressed this priority well when he told his preachers very pointedly, “You have nothing to do but to save souls: therefore spend and be spent in the work. Observe: It is not your business to preach so many times, and to take care of this or that Society, but to save as many souls as you can, to bring as many sinners as you possibly can to repentance, and with all your power to build them up in that holiness without which they cannot see the Lord.” Consequently when the question was asked in the early Methodist Discipline (1784), “Which is the best general method of preaching?” the answer was: “(1) To invite. (2) To convince. (3) To offer Christ. (4) To build up, and to do this in some measure in every sermon.”

Here the emphasis clearly was on getting souls converted—but, of course, it did not stop there. The admonition goes on to say that preachers must build up new converts in the faith. Both evangelism and Christian nurture were recognized as indispensable concerns of the same gospel. Neither could exist long without the other. Both could be incorporated in the same message. But the point of first concern was that people come to Jesus.

This controlling passion to rescue the perishing gave the pioneer circuit riders a notorious reputation for evangelistic preaching. While not neglecting the obligation of teaching ethics and doctrines, they simply could not preach a sermon without in some way telling the old, old story of Jesus and calling men and women to immediate repentance and faith.

Evangelistic preaching thus can be defined as the proclamation of the gospel of salvation in the power of the Holy Spirit, aiming for a clear verdict in the heart of all who hear. It is not necessarily any special type of sermon or method of preaching, but it is distinguished by the strong passionate call for commitment to the Son of God, who died for our sin and rose triumphant from the grave.

The evangelist does not need to answer all the curious problems of theology, but he must have a clear and unequivocal answer to the basic question of perishing man. “What must I do to be saved?” Whether the answer to this question be phrased in beautiful language or good grammar is not of utmost importance. What matters supremely is that souls are saved. What may often be considered a poor sermon from a homiletical point of view might actually be good evangelistic preaching. Similarly, what may appear on the surface to be an exemplary message of homiletical excellence from the standpoint of evangelism might be a total failure. The final test is the fruit in the changed lives of those who hear.

The evangelist’s task culminates in the appeal for decision. The facts of Christ’s life and death must be faced. Knowing that eternal destinies are in the balance, the preacher pleads for men and women to come to Jesus. Obedience demands it. Delay might mean death—utter separation from the hope of salvation. Thus the only assurance of mercy that can be offered is right now. Tomorrow might be too late. As far as the preacher knows, his work for eternity may be measured by this one discourse.

In an hour when the world is falling apart at the seams, the pulpit needs to proclaim the redeeming Word of God with more earnestness. Would that all of us who stand behind the sacred desk could sense that heaven and hell hang on the verdict of every message. This is the passion that makes preaching really evangelistic. It impels sinners to the mercy seat. Such preaching today in the power of the Holy Spirit could shake the foundations of hell and bring the world to its knees.

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

Sermon Outline

Religion without Justice
Amos 5:18-27

A. Its Hope Is an Illusion (vv. 18-20)
B. Its Worship Is an Abomination (vv. 21-22)
C. Its Songs Are Not Heard (vv. 23-24)
D. Its Altars Are Pagan (v. 26)
E. Its Doom Is Certain (v. 27)

Word Study

Poor, “poor.” The main terms used for the “poor” in the Old Testament are only, ebyown, and dal. Only, “poor,” found most frequently, is used to speak of the needy who have the rights to the gleanings (Lev. 19:10; 23:22). Others are called “poor” because they have been oppressed (Prov. 30:14; Isa. 3:14). Sometimes the “poor” are godly individuals afflicted by the wicked (Ps. 10:2; 12:5). God has pity on these (Isa. 49:13) and He delivers them (Ps. 34:6; 35:10). The Old Testament uses ebyown and dal synonymously. Chocer, however, is used with a special emphasis on the needs of the poor. This is ordinarily understood to be the lack of some necessity, as in Genesis 18:28 and Deuteronomy 27:7. In Proverbs it is often used to speak of a lack of understanding (cf. 6:32; 15:21). God takes special pity on the poor (Ps. 34:6; Isa. 49:13) and blesses anyone who has the same concern (Ps. 41:1; Prov. 14:21). To honor the poor is to honor God (Prov. 14:31).
Dave Scott:
Coaching the Winning Team

Dave Scott is a big man. You would expect a professional football player to be bigger than the average guy on the block. But 33-year-old Scott, who played seven seasons with the Atlanta Falcons, stands a little taller than the average man because he cares for a group of people most of us rarely ever think about—young people of the inner city.

Scott is now an assistant to Mike Faulkner at the Liberty University Institute for Urban Outreach. His job includes planning, counseling, and recruiting Liberty students who will spend summers working in the inner city. "We want to prepare young people to do battle for Christ in the city. We also want to help Christians who need to be disciplined by a local church."

Scott understands the problems of inner-city youths because he was an inner-city kid himself. He grew up in a single-parent home and on the streets of Paterson, New Jersey. Scott, once a downtown shoe-shine boy, knows how boredom can lead to trouble. Sports kept him busy. "One of the ways to prove yourself in the city is sport," explains Scott. "My first love was basketball. I never really dreamed of becoming a professional football player as much as dreaming to become a professional basketball player."

At age 12, Scott made a profession of faith in Christ in a small Baptist church in the inner city. "At that time, for some reason, God took basketball out of my heart," recalls Scott. "And the thing that I hated the most, which was football, was the thing God seemed to bring out in my life."

Attaining football size was never a problem. "I was always big," Scott smiles. "When I was a freshman in high school I was 6-feet 3-inches tall and weighed 240 pounds."

The man who helped Scott stay out of trouble was his pastor, C.J. Spencer. "He was a football nut, and at the time I met him I could not have cared less about watching football on television. But he was an avid Dallas Cowboys fan, and as he grew to become like a father to me, I became more interested in football."

Spencer also taught Scott how to be a soulwinner. "E.V. Hill had given the pastor a record on soulwinning by Jack Hyles, and from that record I learned how to win souls," recalls Scott. "Since then I've always had a burning desire to win the lost."

He has received many unusual opportunities, but Scott counts as his greatest the opportunity to attend the University of Kansas on a football scholarship. "There," remembers Scott, "I had the opportunity to fall flat on my face. I became frustrated at the hypocrisy I saw, plus I was away from the 'comfort zone' of my own church. Through this experience God began to show me that His strength is made perfect in weak people. Out of that came a very successful ministry. We were able to win a lot of people to Christ. For the first time I saw, with my own eyes, the God of the Scriptures rather than the God of my imagination."

During his pro-football road trips, Scott would watch the "Old-Time Gospel Hour" on television. "What I heard Dr. Falwell saying agreed with what I was doing as a Christian," he says. He enrolled in Liberty University in 1984, turning down three tempting offers to play football for the USFL. "Prior to my last season I had surrendered the idea of continuing to play football," he explains. "I felt God wanted me to do something different, and I felt the need to go back to school and get into the Word."

Scott believes God has called him into evangelism, and he wants to take the message of Christ to those who need it most. According to Scott, urban kids simply need "someone who will be there for them. The local church should provide role models, and teachers need to provide a good example. At my school, some of the teachers were pimps. Without sports groups, my pastor, and my church, I would have been driven crazy by boredom. Churches need to build gymnasiuums and just give the kids something to do on Friday nights."

To young athletes, Scott has this word of advice: "Establish an identity apart from your sport. You must know who you are and why you are here. If you have a solid sense of identity you will be able to say no to negative experiences."

Strong words from a strong coach for today's young people. Dave Scott simply wants to make sure urban young people are on the winning team.

Angela E. Hunt

Sound in the Church

A sound equipment purchase, whether of separate items or an installed system, requires selection of one or more brand names and one or more dealers. There are certain basic guidelines that a church can use to help ensure a wise...
and fair purchase.

Avoid brands that are basically music store products. Look for brands that are used in professional quality installations and that are marketed by genuine contractors with engineering capacity. Note, however, that some manufacturers have put both music store and engineered products, so the brand name may appear in a variety of outlets.

Do not assume that any one brand name offers high quality throughout its product line. Even the best manufacturers have put some horrible products on the market.

Look for a contractor that carries a variety of major professional product lines. If major equipment manufacturers do not put their faith in the contractor, why should you?

If you are buying an installed system, ask the contractor for references from similar projects he has successfully completed. By similar we mean of comparable size, shape, acoustics, function, and equipment selection. What works best in one facility may work very poorly in another.

Verify that the contractor is fiscally sound. You may have to put down a deposit, and you do not want to lose it. View the contractor's inventory. Does he carry enough to show a reasonable array of choices of the product categories in which you are interested? Ask to see his shop facilities. Is he equipped with the tools of the trade? Does he have other projects in progress? Is the workmanship and wiring neat and professional? View an empty shop as a warning.

Scrutinize the contractor's proposal. Be sure it lists every item to be provided, complete with quantities, brand names, model numbers, and generic descriptions. This list should include accessories. If you assume accessory or supporting items are automatically included, you can be in for a big and expensive surprise.

Insist on itemized pricing. You have a right to compare individual product prices to manufacturers' price lists to be sure you are not being overcharged on any item. Further, this information will be useful for an insurance claim if items are damaged or stolen in the future. It is also possible that a contractor may have a legitimate delivery problem on an item that could hold up installation. If you have to negotiate a substitute, you need a cost reference for the item being changed.

Be certain that a reasonable delivery time is specified. A good and active contractor will deliver in 60 to 120 days from receipt of your order. Even a large contractor may have to back order part of the equipment. There are so many products to choose from today that no contractor can afford to stock them all. Further, delivery from many professional audio manufacturers is not particularly reliable. On the other hand, a major cause of non-delivery of products to contractors is that they are placed on credit hold by the manufacturers. This is one reason for examining the contractor's financial stability.

John Westra

For help with specific church sound system questions, call John Westra at 800/222-6460.

Church News

The Center for Youth Ministry at Liberty University introduces a service that assists churches and other ministries in securing qualified candidates for various positions in youth ministry. These positions include youth pastors, directors, counselors, camp personnel, and so on. Both full- and part-time positions are available, as well as temporary internships.

If your ministry is seeking to fill such a position you may want to contact their office for assistance. If you are a youth pastor looking for a place of service, the center will be glad to mail you a packet of information and an application.

For further information contact Dave Marston at the Center for Youth Ministry, Liberty University, Box 20000, Lynchburg, Virginia 24506.

Missionary Media Fellowship has started to attract professional media producers who are willing to donate their vacation time to help Evangelical Christian missionaries overseas and here in North America. According to Ted Hains, president of the nonprofit organization, "There are a significant number of Christians who work as photographers, videographers, cinematographers, and in other areas of media production. MMF is set up to help them use their skills in a short-term missions setting."

MMF provides media professionals who will raise support for their own airfare to the mission location for the actual production. "As they go out to raise support for an assignment like this, short-term missionaries build faith that will help them grow spiritually," remarks Hains, who, along with his wife, served in Venezuela several years ago.

Amen Corner

"We have left our love for Christ, and when love for Christ dies, love for each other, for the Bible, for souls, dies."

—Vance Havner
are groaning under this warfare, learn to be humbled by it but not discouraged.

Be humbled under it. It is intended to make you lie in the dust, and feel that you are but a worm. Oh! what a vile wretch you must be, that even after you are forgiven, and have received the Holy Spirit, your heart should still be a fountain of every wickedness!

Let this teach you your need of Jesus. You need the blood of Jesus as much as at the first. You never can stand before God in need the blood of Jesus as much as at the first. You must go again and again to be first. You never can stand before God in need the blood of Jesus as much as at the first. You must go again and again to be first. You never can stand before God in need the blood of Jesus as much as at the first. You must go again and again to be first. You never can stand before God in need the blood of Jesus as much as at the first. You must go again and again to be first. You never can stand before God in need the blood of Jesus as much as at the first. You must go again and again to be first. You never can stand before God in need the blood of Jesus as much as at the first. You must go again and again to be first. You never can stand before God in need the blood of Jesus as much as at the first. You must go again and again to be first. You never can stand before God in need the blood of Jesus as much as at the first. You must go again and again to be first. You never can stand before God in need the blood of Jesus as much as at the first. You must go again and again to be first. You never can stand before God in need the blood of Jesus as much as at the first. You must go again and again to be first. You never can stand before God in need the blood of Jesus as much as at the first. You must go again and again to be first. You never can stand before God in need the blood of Jesus as much as at the first. You must go again and again to be first. You never can stand before God in need the blood of Jesus as much as at the first. You must go again and again to be first. You never can stand before God in need the blood of Jesus as much as at the first. You must go again and again to be first. You never can stand before God in need the blood of Jesus as much as at the first. You must go again and again to be first. You never can stand before God in need the blood of Jesus as much as at the first. You must go again and again to be first. You never can stand before God in need the blood of Jesus as much as at the first. You must go again and again to be first. You never can stand before God in need the blood of Jesus as much as at the first. You must go again and again to be first. You never can stand before God in need the blood of Jesus as much as at the first. You must go again and again to be first. You never can stand before God in need the blood of Jesus as much as at the first. You must go again and again to be first. You never can stand before God in need the blood of Jesus as much as at the first. You must go again and again to be first. You never can stand before God in need the blood of Jesus as much as at the first. You must go again and again to be first. You never can stand before God in need the blood of Jesus as much as at the first. You must go again and again to be first. You never can stand before God in need the blood of Jesus as much as at the first. You must go again and again to be first. You never can stand before God in need the blood of Jesus as much as at the first. You must go again and again to be first. You never can stand before God in need the blood of Jesus as much as at the first. You must go again and again to be first. You never can stand before God in need the blood of Jesus as much as at the first. You must go again and again to be first.
The doctrines of the New Age movement are nothing more than Humanism done over in flashy colors, with celebrity endorsements.

SELF continued from page 36

worked toward the betterment of "the good guys." This is a New Age conception of deity.

But, as Tom Minnery reports in a recent Focus on the Family magazine, in the children's movie The Dark Crystal, "good does not overcome evil. The lovable Mystics do not win over the evil Skekses. They fuse into one unified group of beings when the missing chard is restored to the magic crystal."

Minnery quotes Douglas Groothuis in Unmasking the New Age, as he comments on the plot of The Dark Crystal: "All is one; ultimate reality is beyond good and evil. This [too] is the essential teaching of much of Eastern religion."

The New Age movement has influence in education as well. Teachers who lead their children in "values clarification exercises" or who teach that there is no outright good or evil, but all is relative, may be espousing New Age philosophy.

Meditation in school, which was declared a constitutional violation by a federal court, has resurfaced in the form of "centering." Under the guise of "relaxation exercises," children are told to concentrate on centering their beings or to visualize themselves as being filled with pure, clean light.

John Dunphy, in the February 1983 issue of THE HUMANIST magazine, says, "I am convinced that the battle for humankind's future must be waged and won in the public school classroom by teachers who correctly perceive their role as the proselytizers of a new faith: a religion of humanity that recognizes and respects the spark of what theologians call divinity in every human being. These teachers must embody the same selfless dedication as the most rabid fundamentalist preachers, for they will be ministers of another sort, utilizing a classroom instead of a pulpit to convey humanist values in whatever subject they teach, regardless of the educational level-preschool day care or large state university. The classroom must and will become an arena of conflict between the old and the new—the rotting corpse of Christianity, together with all its adjunct evils and misery, and the new faith of humanism, resplendent in its promise of a world in which the never-realized Christian ideal of 'love thy neighbor' will be finally achieved."

How can you discern whether the New Age movement is intruding on your life? First, know clearly what your worldview is and how God and mankind relate together according to Scripture. Teach your children about the relationships between a holy, merciful God and undeserving man. Ask them if they have been hearing ideas that differ from this concept.

If you discover that your children are being taught genuine New Age philosophies in school, you have the constitutional right not to have your child taught religious concepts with which you disagree.

Steer your children clear of any fascination with spirits, Ouija boards, channelers, or stories of out-of-body experiences. If they watch a program that includes ideas about a "force" or features a battle between good and evil, discuss with them how this portrayal stands up against the facts contained in the Bible.

On the job, be wary of training programs that include aspects of meditation, inner exploration, positive thinking, or hypnosis. Anyone who teaches you to "relearn thinking" is probably urging you to try New Age ideas.

The notion that man does not need God, because he can be divine on his own, is Satan's faithful and consistent attempt to mislead the human race. Do not let yourself or your family be taken in by humanistic or New Age ideas. The greatest success in life comes not from finding God within ourselves, but from finding Him where He stands, ever ready and willing to forgive and renew the sinner. We are saved and transformed on God's terms, not man's.
JOHN PERKINS: LAND WHERE MY FATHER DIED
by Gordon D. Aeschliman

This is a compelling story of John Perkins' search for a father's love in a world at war with him in Mississippi. Perkins was born in the small Mississippi town of New Hebron. He grew up in poverty and never knew his parents' love. His mother died when he was seven months old, and his drunkard father gave John and his five brothers and sisters to their grandmother when John was only 5 years old. His grandmother had already raised 19 children.

"I looked back, but Daddy was already gone and with him went my joy in belonging, in being loved, in being somebody for just a little while. Years would pass before I would know this joy again."

His book reveals the deep-seated emotional trauma that accompanied his rejection, not only from his father but also from the rural south that gave him little hope of belonging. In time, this rejection became the catalyst that propelled him into a ministry of reconciliation and brought triumph to his life. Perkins believes that Christians must utilize their own emotions, feelings, and hurts for the good of others.

The book reveals Perkins' belief that the church of Jesus Christ must do its part in the job of parenting. He states, "The church is offering society a corporation, but all the while it's looking for its Daddy." Since Perkins grew up in a community where the church did not reveal the love of God in Christ, he states emphatically, "The church, if it does not change and reflect the good news of Jesus, cannot be the church." John gives the Fundamentalist something to think about when he writes, "If some liberals do not believe that the Scriptures really make a difference in the world today, evangelicals and fundamentalists do not live like it makes a difference in the world."

Perkins reveals his personal struggles with bitterness and hatred toward whites and his triumphs and failures with those involved in ministry with him. The chapter on the "discipline of affliction" is worth the price of the book. (Regal Books, 1987, 172 pp., $7.95) Dave Scott

THE LURE OF THE CULTS AND NEW RELIGIONS
by Ronald Enroth

As the authors of many other books on cults have done, Enroth gets our attention by beginning his Lure with the Jonestown scenario. He cites Alexander's "characteristics" of cults: a false or inadequate basis of salvation and a false basis of authority. He describes five categories of new religious movements: Eastern mystical groups, aberrant Christian groups, psychospiritual or self-improvement groups, eclectic-syncretistic groups, and psychic-occult-astal groups.

J. Herbert Kane said in a recent book, "People are not asking, Is it true? but, Does it work?" Enroth draws the contrast between Truth or Consciousness. He portrays the West as penetrated top to bottom with Eastern mysticism, issuing in what has become labeled the "New Age." All of the categories of cults he has listed earlier find their place in the "networking" of the New Age movement.

For the most part, cults lure the young, and up to the late thirties age group. Motives vary, but the majority are seeking leadership, family belongingness, and self-identity—either as college-age adolescents or as disappointed, late-thirties adults. Most cult members are from middle or upper-middle social classes. Aberrant Christian groups draw largely from conventional Evangelical churches.

Sex is usually prevalent in all the new religious movements, either displayed in orgy-like episodes, perverted forms (often with large spectatorship), or in total or near-total abstinence. The leader is the key. Exploitation for the purpose of subservience to him is the method. Occultic mystery is either real or fabricated by the group, more often the latter. Cults are basically antifamily.

Enroth spells out in succinct fashion the threat to the church and to society that the cults constitute. He concludes this volume with a challenge we must all face. Does the church present truth in an effective and biblical manner, or does the same, but worn, authoritarianism evidenced in the cults find its roots in the local church? The church will have to be discerning and enterprising in finding means of effective communication with its young, or discouraged adults, if it is to win the war being waged on the saints by cults. (InterVarsity Press, 1987, 140 pp., $6.95) Donald R. Rickards

BOOKNOTES

DARK SECRETS OF THE NEW AGE
by Texe Marrs

Despite its somewhat sensational title and a poor choice of cover, this is a well-researched book about a movement that is both religious and secular. America is now more than ever a spiritual supermarket, and the New Age movement is one of the most bizarre examples...
of deception and spiritism to surface in a long time.

The author ably demonstrates that there is indeed nothing "new" about the New Age. Its roots can be traced back to the third chapter of Genesis. The current craze of practices like meditation, trance channeling, and visualization are discussed in the context of Satan's larger blueprint for global chaos to be ushered in by an occult-mystical one-world religion.

Author Texe Marrs is convinced that the New Age is the last age and that Bible-believing Christians could very well suffer persecution by New Agers at some future time. Although readers will not always agree with some of his conclusions and interpretations, the author presents a wealth of well-documented information which will assist the serious Christian in developing the discernment skills so necessary in these perilous days of subtle subversion and demonic attack.

(Crossway Books, 1987, 286 pp., $9.95)

Ronald Enroth

**MY FAVORITE VERSE**
by various contributors

Accent Books' *My Favorite Verse* series features short, encouraging testimonies from the lives of well-known authors, preachers, teachers, gospel singers, and other prominent Christians. Each contributor presents his or her favorite verse and explains how it has become a constant reminder of God's faithfulness. Invariably, each writer reveals that during some troublesome time of life—a fiery trial, a faith-stretching test, or a crossroad—God brought to them a very special bit of Scripture which strengthened their hearts and saw them through to victory.

There are many suffering and bewildered people around us. These appealing little books give one opportunity to make contact with these people and share a word of hope. They also serve as useful, inexpensive, yet meaningful gifts for friends. (Accent Books, 1987, 25 pp., $4.95)

Rick Buck

**BLACK CHURCH LIFESTYLES**
by Emmanuel L. McCall

Emmanuel McCall recaptures the historical happenings that molded the black church as he knows it. He defines the black church as "that Christian fellowship whose origin or establishment, administration, function, life, order and structure are exclusively in the hands of black people." This definition of course is limited. The black church congregations were founded as early as 1776, even before the African Methodist Episcopal Church, the Colored Methodist Episcopal Church, and the Black Congregational Church.

Because the black church in the United States was founded during the time of slavery, it served to promote unity. The pulpit and the church were used as places to voice one's opinion freely against the slave masters and the white oppressors. Racism was the key factor that forced blacks to form their own church. *Black Church Lifestyles* is written from the recollections of a black man whose ancestors grew up in a society where slavery oppressed family, friends, and associates, and where their only refuge was the church. They had to express their emotions, opinions, and oppositions through their worship, seeking from God the answer to their quest for freedom.

This book is essential for all pastors, black and white, who want to understand the black worship service and how it originated. (Broadman Press, 1987, 176 pp., $5.95)

Paula Moreland

**PSYCHIC FORCES AND OCCULT SHOCK: A BIBLICAL VIEW**
by John Weldon and Clifford Wilson

While the cover of this volume may put some readers off, the content is for the most part excellent. Especially well treated are the topics of "The Influence of Hinduism," "Transcendental Meditation Is a Religion," "Zen Buddhism," and "Yoga and the Occult." Sections on est, acupuncture, and the basic energies of man give clear guidance to the lay Christian's understanding. The material on chiropractic is revealing as to its origins yet uncondemning as to its benefits where the practitioner works with physical, not psychic, anatomy. The martial arts also receive analysis. Fifty to a hundred pages could have been pared from the volume by better editing. (Global Publishers, 1987, 482 pp., $9.95)

DRR
President Reagan Introduces Stiff Anti-Porn Bill

The most comprehensive anti-pornography legislation in the nation's history was introduced into Congress by President Ronald Reagan. "This bill," the President said, "is a direct outgrowth of a deep concern this administration has had about the effects of obscenity and child pornography in our nation."

The bill, titled the Child Protection and Obscenity Enforcement Act of 1982, has two goals. The first is to take into consideration the new technologies available to pornographers, such as the use of computers, cable television, and "dial-a-porn" telephone services to broadcast obscenity. The second is to remove loopholes and weaknesses in existing federal law.

The Act has 11 basic provisions, and if they are all enacted, Reagan believes the new law should put pornographers out of business. "This administration is putting the purveyors of illegal obscenity and child pornography on notice: your industry's days are numbered," the President told a room full of media and antipornography activists.

The measures Reagan recommended would:

- Prohibit the use of computers to advertise, distribute, or receive child pornography. Many pedophiles currently employ "electronic bulletin boards" across the nation to trade pornography, stories of child molestations, and even the names and addresses of children molested.
- Prohibit the buying or selling of children for purposes of child pornography. Certain pedophile magazines allow advertisers to solicit parents to sell or rent their children for pornographic purposes.
- Prohibit pornographers to keep records identifying the age of performers. This provision is the result of the recent revelation that porn "actress" Traci Lords was only 15 years old when she appeared in her first pornographic movie.
- Bring child pornography offenses under the RICO (Racketeer Influenced and Corrupt Organizations) statute. This is important because it allows federal authorities to confiscate all the assets of convicted child pornographers.
- Institute three "syndicate buster" provisions. In effect they would make it a federal crime if obscene matter is found in transit on a federal highway or railroad; if an obscene package is found in one state while addressed or received from another; or if an individual uses a telephone to order obscene material. These "syndicate buster" provisions are added so the federal government can expand its jurisdiction in pornography investigations.
- Require adult pornographers to forfeit all "ill-gotten" gain. This not only would prevent pornographers from paying small fines and returning to "business as usual," but would also help provide the government with additional money to prosecute other pornographers.
- Prohibit the sale of pornography on federal property—such as on military installations.
- Add obscenity to the wiretap statute.
- Prohibit transmission of obscenity over cable or subscription television.
- Make it a felony for any company to provide "dial-a-porn" services.

Summarizing the need for the bill, President Reagan said, "At a dark hour in British history, Winston Churchill said, 'Give us the tools and we will finish the job.' Federal prosecutors and law enforcement officials are saying the same thing today... The producers and distributors of this material— the heartless victimizers of women and children— have had a huge legal advantage, and they have used it to the fullest. They have also employed the latest technologies, while federal law has failed to keep pace. It is high time these inequities are corrected."

Joining the President at the antipornography briefing was Gary Bauer, assistant to the President for policy development, who pleaded against the anticipated opposition of "civil liberties" group.

"There are those who are self-appointed keepers of the Constitutional flame. They contend that sacred document, for which much precious blood has been spilled, should be used to protect the right of some to look at anything they want—even pictures of children being used as sex objects.

"I challenge the American Civil Liberties Union to stop their obstructionism; stop trying to give to filth and obscenity constitutional protections they do not have and do not deserve; stop defining liberty as license; and to join with us to halt the exploitation of our women and children."

— Ronald Reagan

Martin Mawyer

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Muhammad, and Zoroaster. All of this is satanic! If you believe that the "Christian" spirit lived in Buddha and Confucius and all the rest, you are trafficking in demon doctrine!

We are also hearing about precognition andclairvoyance—the ability to see future events. We see it in the Charismatic movement, coming in the so-called "word of knowledge." Men are said to have the ability to meditate and see things and tell others what is going to happen in the future. That is trafficking in a dangerous area.

God is not a force. He is a personal God. We can see that the lie Satan told way back in Genesis has come down through the ages so that today's popular spiritual doctrines revolve around mind power. The medical profession has reached into the occult for cures. Even the business world has implemented "positive thinking" seminars.

Humanism has always said that man is all there is—if man does not do it, say the Humanists, it will not get done. Then there are the "possibility" movements with "positive confession”—the idea that if you confess that you are rich and powerful, you soon will be.

So many of these modern philosophies dwell on the power within. True, Christians have the Holy Spirit dwelling within and empowering them, but that is a far cry from some impersonal force. It should be far from the mind of a Christian that he has anything within him to make him become a god.

Modern psychologists have tried to figure out man's behavior scientifically. You can't figure out a spiritual problem with science. The Bible tells us what is wrong with man. Man is sinful because of his Adamic nature. The Bible instructs us about these things and tells us how to get away from sin.

Nietzsche was a favorite philosopher of Hitler. Hitler was hooked up to the occult. He believed he was a pure Aryan race. He had visions of a pure Aryan race. He believed the German people would eventually rule the world and ultimately become spiritual minds. Some say Hitler almost went crazy dealing with the unknown forces that were moving him—demons were behind it all.

Why do you think Hitler hated the Jews so much? Because Hitler knew that, according to the Bible, the Jewish race will be permanent. That is why right now Russia would love to join the Arabs and wipe little Israel out of existence, but there's a power holding them back. God is still in control of history, and He allows things to happen as He sees fit. Everything is winding down to the time when Christ will return to set up His kingdom on this earth, but all the powers of hell will break loose when the church leaves the earth.

I would not want to be on this earth during the Tribulation period. I would not want to face the dangers associated with taking the mark of the Beast. Do you know the whole earth is lining up for the Antichrist? Do you know people are working on a system where there will be no more checks or money? You will be given a number that will allow you to buy and sell. People used to laugh at that, but they are not laughing anymore.

The Bible talks about a mark that the Antichrist will cause people to take, but once you take that mark you are doomed for hell. No one can be saved after he has taken the mark of the Beast. Those who come to the knowledge of God and Christ during the Tribulation period will suffer because they refuse to take the mark. They will starve, they will be killed, they will be hated, because everyone will know these people have refused to bow down to the great spiritual leader—the Antichrist.

The Antichrist will have all the power. He will say that he has become God, and he will tell people they can be a god like him. This philosophy will unify the whole world. The chanting of the Hindu's mantra, they say, brings power. Likewise, the positive confession movement says if you speak only positive things, you will have power. Love yourself, preachers tell us. Exalt yourself. The Mormons come right out and say that each Mormon expects to be a god!

All of these things will unify in the religion of the Antichrist. Man will believe he can become God. In Mark 13:21-22 Jesus warned us, "And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not. For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect."

A child of God could never think of himself as God. Yet modern men preach and teach that we are little gods, that words are power, and that we can use this power.

In Revelation 21:27 we read, "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or makes a lie: but they which are written in the Lamb's book of life."

In the Greek, the word for "makes a lie" means "practices." God says that anyone who practices the antireligion of thinking that he will become a little god will not go to heaven. I believe that this is tied into the mark of the Beast, because anyone who takes the mark is saying, "I believe like Antichrist, and I can become God."

Joseph Brown is pastor of Manna Bible Baptist Church in Baltimore, Maryland.
Wisconsin Board Grants Funds to Religious Group

A Wisconsin state board that dispenses money to groups that help unwed pregnant mothers has decided to grant $42,000 to Rosalie Manor, a Milwaukee group affiliated with the Roman Catholic church (see December 1987 FD).

The American Civil Liberties Union has responded by threatening to sue the Adolescent Pregnancy Prevention Services Board. The board's 4-2 decision to grant money to Rosalie Manor came as a surprise, especially after the board adopted stiff measures in September to prevent religious groups from receiving state funds.

Among those measures, the board said funds would be withheld from a group whose board members answer to a religious authority, a group whose majority board is of a specific religious orientation, or a group whose counseling or teaching activities are restricted to a religious doctrine.

During an inspection of the religious group's activities last summer, board chairman Hannah Rosenthal said Rosalie Manor was ineligible for funds because there were prayer readings and hymn singing.

Sister Rosemarie Fisher, however, promised no such religious activities in the future. The board then voted to provide the group funding.

Pastor Opposes Late-Night Obscenity

The Federal Communications Commission has recently relaxed regulations restricting indecency on late-night broadcasts.

According to the new FCC guidelines, late-night television and radio may broadcast indecent language between the hours of midnight to 6 a.m., when children are least likely to be listening.

But the new regulations did not come without immediate opposition. Don Wildmon, a United Methodist minister who heads the National Federation for Decency in Tupelo, Mississippi, said he intends to challenge the "illegal" regulations. He said federal law calls for a $10,000 fine and up to two years in jail for uttering obscene, indecent, or profane language over the airwaves.

"The law pertaining to indecent programming was established by Congress and the President, and has been upheld by the Supreme Court. By their action, the FCC is declaring the law null and void, a power they do not have," Wildmon said.

He added that the organization is looking into the possibility of legal action against the FCC.

Alabama Textbook Case Will Not Be Appealed

Christian parents who claim Alabama's public school textbooks promote Secular Humanism, will not appeal their case to the U.S. Supreme Court (see June 1987 FD). Attorneys for the parents claim the Supreme Court would probably decline to hear the case if they did appeal. Parents also expressed concern about the "uncertainty over the composition" of the court.

The Christian parents originally won their suit against Alabama school officials when U.S. District Court Judge W. Brevard Hand banned 44 textbooks from use in the classroom. Hand said the books violated the First Amendment, which prohibits government from establishing religion.

Parents claimed the texts promoted Secular Humanism—a man-centered religion that denies a deity and claims man can determine his own morality and destiny.

The 11th U.S. Circuit Court of Appeals, however, overturned Hand's decision, saying the parents had not adequately shown that the schools were promoting a religion in violation of the Constitution.

High Court to Rule on Adolescent Family Life Act

The Supreme Court has agreed to decide whether federal funds can go to religious groups that encourage teenagers to abstain from premarital sex (see November 1987 FD).

In 1981 Congress passed the Adolescent Family Life Act, granting an estimated $14 million annually to promote chastity among unmarried young people. The act has been opposed by the American Civil Liberties Union, which claims the law...
"authorizes the use of federal funds to subsidize religious indoctrination as a means of opposing premarital sex, abortion, and birth control for teenagers."

In April a federal judge in Los Angeles agreed and suspended the program. U.S. District Judge Charles Richey said the law has "the primary effect of advancing religion and fosters excessive entanglement between government and religion."

Reagan administration lawyers called the ruling "deeply flawed." As a consequence, large numbers of unmarried teenagers, some pregnant and others likely to become so, may lose vital benefits that Congress intended them to have," they said.

Though Richey ordered the program halted, Chief Justice William Rehnquist postponed the judge's decision until the Supreme Court could rule on the matter.

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Planned Parenthood Suffers Legislative Defeat

Planned Parenthood Federation of America suffered its worst legislative defeat in several years when the U.S. Senate voted to uphold President Reagan's "Mexico City Policy."

The Mexico City Policy forbids government funds from going to any international family planning organization that supports abortion as a method of birth control, such as International Planned Parenthood Federation.

PPFA had spent $1.5 million, according to the National Right to Life Committee, on advertising and lobbying campaigns to overturn the Mexico City Policy. In addition to losing these funds, PPFA lost all of its Agency for International Development money, amounting to $30 million annually.

The National Right to Life Committee, which lobbied strongly for the Mexico City Policy, said it "owes a special debt to Senator Bob Kasten and his staff. "It is a testament to Senator Kasten's commitment and legislative skill that he was able to defeat the powerful chairman of the Foreign Operations Subcommittee, Senator Daniel Inouye, despite PPFA's massive advertising and lobbying campaign."

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Supreme Court Rules on Moment of Silence Law

The nation will have to wait until another case makes its way to the U.S. Supreme Court before learning whether "moment of silence" laws are constitutional. The Supreme Court ruled that former New Jersey legislators who appealed the state's moment of silence law could not pursue the case.

In a unanimous decision, the Court said the former legislators lost their right to appeal the case when they were replaced in 1985. The ruling left standing an appeals court decision that declared the law a violation of the First Amendment prohibition against establishing a religion.

Nearly 30 additional states have similar moment of silence laws. None are expected to be affected by the Supreme Court's decision in the New Jersey case.
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The Hart Issue

by Truman Dollar

The off-again-on-again candidacy of Gary Hart, or Hartpense, or Hartbreak, or Hartburn, is on again. With the list of near-unknown candidates the Democrats have fielded, I guess this is not surprising, but the nation is certainly not clamoring for the election of Hart.

One cannot help but speculate about Hart’s motives. Election to the presidency may not be the only reason for his campaign. I doubt even his strongest supporter expects him to be nominated. The Hart campaign was deeply in debt long before the Donna Rice episode. Creditors were releasing information to the media to force Hart’s organization to pay its past-due debts. But contributions dried up completely when the Miami Herald broke the story about the candidate’s weekend with the young model at his Washington condo. Hart could not qualify for federal matching funds unless he legally filed as a candidate. It makes one wonder if his sudden decision to mount a low-budget New Hampshire campaign was not a convenient way to dip into the federal treasury to pay off old campaign debts.

The central issue of the Hart campaign, however, is his private life and its commentary on his qualification to serve as President. Hart, although apologizing for the pain he caused his family, has repeatedly maintained that his private life and extramarital affairs have nothing to do with his qualification to be the nation’s chief executive. He suggests that adultery is a sin, and that is an issue between him and God—not the electorate. True, the media have probably overstepped reasonable boundaries in their obsession with the candidates’ private lives. Consequently, qualified candidates may be reluctant to enter future campaigns. Hart, however, should have no complaints. The Washington press corps knew for years that Hart was a womanizer. His moral lapse was not one moment of weakness. Bob Woodward, of Watergate fame, shared a home with Hart while the senator was separated from his wife. Hart, according to Woodward, saw other women during that time.

The whole system occasionally breaks down at this point. After his election, a President never deals only with the issues discussed in the campaign. The presidency is not that simple. In every presidency something bizarre and totally unexpected occurs—the Iranians take 52 hostages; the vice president is caught taking bribes; the head of the CIA abuses his power; a cabinet member is indicted for fraud; war breaks out; the economy collapses; and so on. The list is endless and the possibilities are infinite. No position paper ever covers them all.

The role of the successful President, then, is to be a leader the nation trusts to make wise decisions. He must embody the highest degree of honor, integrity, and judgment. His strongest tool is often moral suasion. His capacity to deal with complex issues may well rest on the nation’s confidence in him personally—not on canned responses to win campaign debates. Our whole system, with all its checks and balances, simply cannot function if the people do not believe the President is honest.

Washington reporters spared Hart further embarrassment by not releasing the name of another woman whom he had been seeing regularly for an extended time.

While this kind of lifestyle has become more and more accepted, the American people still must answer the critical question, “Is Gary Hart’s private life a legitimate political issue?” Has the change in American values made the moral issue irrelevant? Let’s examine the role of the President in light of Hart’s romantic escapades.

Traditionally, American candidates debate the current issues facing the nation during a campaign. Presidential candidates carefully develop positions on the major issues. Candidates stand before the cameras and repeat the positions they develop with the advice of political advisors, pollsters, campaign strategists, and media consultants. The image-makers work diligently. The candidate’s goal is to avoid all surprises. No questions, he hopes, will ever be asked that he has not anticipated. His answers are rehearsed.

Finally, and ideally, the candidate whom the nation perceives as the strongest leader with the best solutions to our problems is elected.
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