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“I did it again! Here I had determined to resist the temptation, but as soon as it poked its ugly head up—I fell! See page 14."
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Cover story: Do not confuse trials with temptations. Jay Adams says, "The same event can go either way." Whether you are strengthened or weakened depends on you.

"Single" is not synonymous with "shelved," especially when it comes to serving God. Howard Erickson, Melanie Graeber, and Angela Hunt offer a challenge to Single Servants.

DEPARTMENTS

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What does the Bible teach concerning marriage between a believer and a non-believer? George Sweeting warns of "The Dangers of an Unequal Yoke."
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The problem is SIN

When we speak to the world and/or each other we must use biblical language and concepts. This is very important and not just a quibble over semantics.

Thus, or so it seems to me, it seriously misleads to run articles and headlines that speak of sexual ‘‘addiction’’ or ‘‘sexaholics.’’ This is the language of the world, the language of modern, secular, Humanistic psychology. In addition, this type of language lets the dope-user or the fornicator or the adulterer off the hook. It exempts him from any blame, any responsibility for his actions.

The problem here is not ‘‘addiction’’ or any kind of ‘‘aholic.’’ The problem here is SIN. The solution is to repent.

The problem here is in man’s heart, not his glands or his chemical imbalances.

We must talk God’s talk. The power is in His Word, not ours (and I, of course, know you agree). Thanks for hearing me out.

John Lofton
Laurel, Maryland

A biblical concept

Thank you for an interesting magazine. I have been re-reading the September issue and the article on Social Security. Author Paul Barringer leaves us with a good question, ‘‘Just how involved should the church be with the state?’’ The answer is probably ‘‘not at all.’’ Since, however, the religion of humanity has taken its toll on our movement, there is little hope our churches will change.

On the subject of separation of church and state, Barringer said, ‘‘Sorry, that is a legal concept not a biblical one.’’ Sorry, Paul, you are wrong on that one. All the experts in the historical interpretation of the First Amendment would disagree with you. Thomas Jefferson may have had some such opinion but he was wrong also, and he was hardly a biblical authority.

From the point of view of historical, biblical Baptists, the separation of church and state has always been a biblical one. We have held it as one of our distinctives. Not as a legal matter, but a scriptural principle.

Roger Williams saw it as a biblical rather than legal matter. The Virginia Baptists, who were basically responsible for the First Amendment religious clause, saw it as biblical. The doctrine is clearly taught from Acts through the Epistles. There is a separation of responsibilities and power from the church and state. Interestingly enough, they do not overlap. The only thing we share is the same people to work with.

Unfortunately religious leaders continue to abrogate to godless temporal leaders what God has given to the church. We have enough trouble without further surrender.

Clay Nattall, Pastor
Central Baptist Church
Hobart, Indiana

Old, but not too old

As I read some old issues of your magazine, I was saddened by the April 1987 ‘‘Shimei.’’ My husband and I belong to a medium-size independent, fundamental Baptist church where we are very active. My husband is past 60 years of age, and we find that in most churches the old members do not even have a say in what goes on. They are benched as too old to be a part. The young people take over and the ones with wisdom are ignored. Don’t get me wrong. I am very pleased that the young are taking an active part in our churches, and I am not so old yet that I dislike changes. I work at a full-time job and believe in progress. Just let us old folks be a part in this planning.

We are just as important to God as the young are. and if they would just stop and think, they will, if God permits,
be our ages one day.

Thank you for letting me get this off my chest. We read your magazine very faithfully and thank the Lord for the Journal.

Jackie Disharoon
Lawrenceville, Georgia

Thank you

Thank you for editing such a fine Christian magazine with articles that help Christian parents like me do a better job of educating our children.

Fred Lilly
SMS Publications
Evanston, Illinois

Sexual sin

Nathan publicly rebuked David for his unrepentant sexual sin. Why does Gregg Albers (Nov. 88, “Sexual Addiction”) say that Graham’s rebuke of preachers for porn-watching was “extremely dangerous?” Secondly, my physician says, “run” (the Lord doesn’t need another weak-hearted, fat preacher). Albers says running gives a “high” that is addictive, then he equates drugs and sex with running and working. I would like to meet a runner whose will is set against running, but whose desire for the “high” overwhelms his will. My Bible says to abstain from sinful imaginations and sinful sex and from drugs, but I haven’t found where it says to abstain from running and working.

Larry Carrier
Aurora, Nebraska

Editor’s note: We apologize for an error in our December article, “Greg Buchanan—Praising the Lord with the Harp” (p. 42). The correct phone number for Adoration, Inc., is (800) 541-1950.

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

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“I ‘Retired Early’...

THEN MADE $27,000 PART-TIME IN A BUSINESS OF MY OWN”

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When the national economy wasn’t going too well, I decided to get out of the business I was in. I had given some thought to retiring, but was really too young for that. Well, it so happened my own commercial building had a leaky roof. Roofing contractor prices were literally sky high! Then I remembered an article about Pace Products and how with their exclusive Seamless Spray process you could actually bypass high priced contractors. I sent for their literature, saw how easy it was to sell, and I wound up doing the roof myself using Pace products and know how.

Well, word got around about how much money I had saved and that opened a whole new world of opportunity. Ever since then I’ve been like a cat on a hot tin roof! The first year I did 15 roof jobs. Almost double that the second year, and had a huge backlog. Most of these were big jobs like the county home, the Chevy-Buick garage, bank buildings, city hall. Big jobs mean big money!

“The business I used to be in had been pretty good to me, but I really had to work both nights and days. With Pace, business just seems to fall into your lap. I don’t really do any promoting or ‘selling’... most of my sales come from referrals, and my phone’s ringing all the time.

“What I like to tell people is that Pace offers a fine income opportunity. You can start working as little as two hours a week and then go full time when your income exceeds your regular job.”

What our successful Pace distributor is too modest to say is that he actually did over $100,000 worth of roofing business last year, in spite of living in a depressed area! And that’s working less than half of the year, leaving the rest of the time for his family and other interests.

What makes Pace such a good business is that it costs a fortune for schools, hospitals, plants and other commercial buildings to have roofing companies repair or re-do their roofs. Pace bypasses the roofer—lets the building owner apply Pace Seamless Spray right over the old roof... and the smallest Seamless Spray order earns you over $1,550 in commissions.

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Why You Cannot Live without the Bible

Bible study, Bible teaching, and Bible preaching are vital to the Christian life. The Bible is not just a book. The Bible is the Word of God, and you cannot live without it.

Why is the Bible so important? What does it do for you when you read it, when you study it, when you memorize it, when you share it with others? Is the Bible really relevant and practical for the twenty-first century?

The Scripture calls itself by at least nine major symbols. These are vital for you. You cannot live without this wonderful, marvelous Word of the living God.

A Mirror. The Bible is called a mirror because it reflects the mind of God and the true condition of man. We must look into this mirror every day to see the holiness of God and the unrighteousness of man, to keep our perspective as to who we are. In order to stay alive spiritually we must ever be aware of who we are, of where we are, of our needs, and of our sinfulness. When we get away from the Word of God, that wonderful mirror, our Christian lives begin to fade.

A Seed. God's Word is called a seed because once properly planted in our hearts it brings forth life, growth, and fruit. A Christian is saved without the daily application of the Word of God, but we need that seed of God every day, sown in our hearts, so that our fruitfulness and life and development and growth can be obvious to all.

Water. The Bible refers to itself as water from heaven. Water does three things for the saints of God. As we read the Bible, this water of God, it cleanses us. How we need that daily cleansing. Secondly, it quenches thirst. True children of God have a great thirst to know more about Him. The Word of God quenches that thirst. Number three, it has refreshing qualities. Too many saints go for long periods without the water of the Word of God. No wonder they are spiritually dead. We must pour the water of the Word of God into our souls daily.

A Lamp. God's Word is called a lamp because it shows us the way, so we won't fall into the ditches and into the dangerous places. It shows us where we are now. It shows us where we are going next, providing the wisdom we need to keep us from falling. God's Word lights our path as we take one step at a time.

A Sword. God's Word is called a sword because of its piercing ability. In Ephesians 6:11-17 Paul tells us to put on the whole armor of God, helmet, breastplate, shoes, and so forth, and the offensive weapon that Paul tells us to take unto ourselves is the two-edged sword. It is our instrument, our offensive weapon, against Satan and all his fiery darts.

Our Lord Jesus used the Word against Satan when He went into the wilderness. Three times Satan came at Him with all he had, the lust of the flesh, the lust of the eyes, the pride of life, and three times our Lord quoted Scripture to him and drove him away. You can do the same.

Gold and Silver. God's Word refers to itself as precious metals because of its desirability, because of its preciousness, because of its value, because of its beauty. The Word of God is all of that. It is the most desirable thing in the universe.

When you are down to absolutely nothing, when everything is taken away from you—family, health, any hope for life—all that matters is the Word of God.

When you are down to nothing in this world, absolutely nothing, when everything is taken away from you—family, health, any hope for life—all that matters is the Word of God.

Nourishing Food. God's Word is called milk, and meat, and bread, and honey. God's Word is so sweet. If you have ever had a broken heart, and if you have been in the family of God very long you have, you will know what the psalmist meant when he said that God's Word is sweeter than honey and the honeycomb. When everybody else is beating your brains out, God brings nourishment to you through His Word, to impart strength to your spirit.

A Hammer. God's Word is called a hammer because of its ability to build up and to tear down. His Word will build you up, and it will tear down those kingdoms of darkness and sin in your life. Do you want to get rid of those bad habits? God's Word, like a hammer, will break those things to pieces. The kingdoms of Satan are destroyed by God's Word, the hammer.

A Fire. God's Word is called a fire because of its judging ministry. When you read God's Word, He judges you. He puts His finger on things in your life that ought not to be. He convicts you of wrongdoing, bad attitudes, immorality, sin. The fire of the Word of God purifies, burning away the dross. God's Word will consume you. I don't know of anybody who is doing anything in the work of God today, successfully, who is not consumed by the Word of God. The Bible will set you on fire and keep you on fire.

You cannot live without the Word of God. Read it. Study it. Memorize it. Hide it away in your heart. Let this Book become your first voice in the morning, your strength for the day, the last reading of the night, and it will be everything you need, just when you need it.
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The Cross and the Wisdom of Men

We had been on our new field of service two days; the jet lag still showed in the bags under our eyes. After two terms in West Africa, we were called to France, to a new type of service, one with a heavy concentration of ministry among college- and career-aged young adults. We looked forward to an evangelism and church-planting ministry among the thousands of national and international young people whose intellects were being filled with every form of education and indoctrination, yet whose hearts remained desperately void of peace, love, and righteousness.

The missionaries of our mission agency were holding their annual conference the week we arrived. Spiritual nourishment, warm fellowship, and field business were the order for the week. We looked forward to making new friends and learning more regarding the possibilities of ministry in this new land of God's appointment.

One of the missionaries whose acquaintance we made, sat down for a chat with me the second day of the conference. In discussing our aspirations for this ministry he posed a question that struck me to the quick. "David, since you wish to reach the university students, tell me, what qualifications do you have to reach them at their intellectual level? France is, after all, a country whose educational standards are among the highest in the world."

The Challenge of Intellectualism. The question took me off guard and I could not immediately provide an answer. I have had my fair share of college-level education, but I was acutely aware that I had barely more than a passing acquaintance with only some of the myriad philosophies espoused and indoctrinated by France's university professors. The question troubled me. In the face of the teachings of French and other philosophers, and their seemingly intellectual approach to life, I wondered, could I really hold my own in a simple attempt to share the elemental but majestic message of salvation in Jesus Christ?

The message of the Cross is incomprehensible in the dimension of world philosophies. That timeless, unchanging story is a message for the heart, and not just the head.

The Declaration of Scripture. The apostle Paul said, "I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:1-5).

I could certainly identify with Paul's statement. In light of my well-meaning colleague's query, I was forced to admit that my preaching could not be "with enticing words of man's wisdom." My message was uniquely the simple message of Jesus Christ, and Him crucified.

What, then, is the intent of Paul's statement? What revelation is couched in the expression of his apparent inability to compete with all the world's philosophies? It certainly could not be a belittling of intellectualism, because his own credentials were far and above those of the average intellectual of his day (see Gal. 1:11-14). If we agree that there exists a necessity for understanding the various trends of thought and philosophies being taught today, and remember that Paul was himself a well-instructed man, why does there appear to be a paradox in his declaration that his preaching was not equal to the "enticing words" of man's wisdom?

A Different Dimension. The answer became startlingly clear to us as we established ourselves in the Paris area, and began to reach out to the hungry hearts around us. We quickly discovered what Paul had known all along: all the philosophies of the world reach out to the intellect, but they can never touch the hungry void of the heart. The two dimensions are an eternity apart.

Does this mean that it is futile to apply an intellectual approach to the proclamation of the gospel? Are the efforts of "biblical intellectuals," such as the late Francis Schaeffer and many like him, in conflict with Paul's declaration in Scripture? Where and how can we apply apologetics to the issue? What about the "reason of the hope" that is in us?

Obviously, there is no need to minimize an elemental understanding of the intellectual positions of those with whom we are dealing regarding salvation. Indeed, a casual or careless approach to their level of philosophical comprehension may well offend and...
turn them away. Our objective can never be to belittle their point of view. We must, rather, reach out compassionately to them with the simple but vital message that all their intellectualism is of no avail when measured by the unique and unchanging criterion established by Jesus Christ regarding eternal life: that is, salvation is a matter of God’s grace through belief in His Son. There can never be another way.

**Understanding Other Philosophies.** An individual involved in the preaching of the message of the Cross rapidly finds himself obliged to acquire at least a basic understanding of his listener’s point of view. This is so for several reasons. First, it provides a demonstration of interest in the listener’s life. In fact, it is an extension of basic courtesy. The listener is immediately put at ease, and tends to be more open and honest, when the personal worker appears to understand his point of view.

Furthermore, one must have an understanding of other philosophies in order to convey—first, to himself, then to his listener—the basic argument that the dimension of philosophy does not, nor ever shall, touch the realm of the soul. Faith in Jesus Christ is not just another point of view. It is not simply a change of mind. It is a life transformation.

Another important reason for comprehending other philosophies is simply to avoid intellectual laziness. How shallow, how trite, to simply say, “My only task is to preach the Cross—regardless of what my listener thinks.” Nowhere in Scripture do we find an excuse for laxity in our approach of others with the gospel message. An elemental comprehension of different philosophical positions often leads the personal worker to identify with the particular heart-cry of the person to whom he is endeavoring to present his message. Invariably, a listener has adopted a specific philosophy in an attempt to appease the need of his own heart. He does not, of course, realize that this need cannot be met through any form of intellectualism whatsoever.

The personal worker who is familiar with the line of reason of his listener, can adapt his presentation of the gospel message to that particular situation. The presentation format may change; the message never does.

**The Validity of Intellectual Evangelism.** The apostle Paul indicated his calling quite clearly. He said, “Christ sent me. . . . to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God” (1 Cor. 1:17-18).

**Faith in Jesus Christ is not just another point of view. It is not simply a change of mind. It is a life transformation.**

Does Paul belittle “the wisdom of words”? Does he pass over the philosophical positions of his listeners simply to proclaim a pat message? We know otherwise, in part by the eloquence of his reasoning throughout his epistles, but also by the record of his varying style of preaching—depending on the situation in which he found himself (i.e., the sermon from Mars Hill).

What are we to deduce from Paul’s esposal of the foolishness of preaching? Simply this: we are always to shun “philosophizing” the message of the gospel (endeavoring to present the gospel as a supreme sort of philosophy) in order to influence those whom we consider to be of a certain intellectual level. The beauty and simplicity of the story of the Cross must always remain just that—even if the world considers the preaching of such a message as folly.

This does not, however, mean that our evangelical efforts need be devoid of attractiveness. We may demonstrate an intellectual approach to evangelism not only in our choice of words, but also in our manner of speaking. If we truly believe that faith in Jesus Christ totally transforms an individual, we may logically assume that even our intellect bears the distinguishing marks of such a transformation. Clarity and logic are intellectually appealing, and provide powerful persuasiveness for one confronted by the claims of Jesus Christ.

Apologetics most definitely has its place in our preaching. We must know and be able to provide the reason for our hope. Furthermore, we must be able to demonstrate the difference between righteousness and evil, between truth and error. We must be able to declare in confidence the veracity of Scripture, as opposed to the false indoctrinations of unbelievers. The difference between intellectualism and intellectual evangelism is simply that in intellectual evangelism, the message remains a nonphilosophical issue, even though it is presented in an intellectual way.

**The Ultimate Criterion: Results.** Years have passed since my well-intentioned colleague floored me with his query regarding my qualifications for reaching college- and career-aged people of France. Although I now know considerably more about the philosophies expounded in the French universities, I realize I will never fully understand them all.

Yet that fact has not held back the blessing of God in our ministry here. Why? Why have we seen youth, young and older adults, come to know Jesus Christ as Saviour and Lord? It has certainly not been because of college degrees or philosophical comprehension. There has been nothing remarkable about our style of presentation of the gospel message that could have brought results.

The answer lies in Paul’s declaration that the message of the Cross is “foolishness”—incomprehensible in the dimension of world philosophies. The reason is simply that the message of the Cross—that timeless, unchanging story—is a message for the heart, and not just the head.

The message must be preached. The heart must be touched. Touched, yes, through a discernment of the reasonings behind the heart’s cry. Touched, yes, in an eloquent, logical presentation of Christ’s claims. But we must reach for the dimension beyond reasonings, the world where philosophy and intellectualism do not count. We must reach for the soul, the only part of man that can respond to the message of the Cross.

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February 1989 13
You Can Resist Temptation

"I did it again! Here I had determined to resist the temptation, but as soon as it poked its ugly head up—I fell! I’ll admit, at the moment it didn’t look so ugly as it does now and I was taken in. What’s wrong with me? Must I continue sinning and repenting over the same sin? Will I ever break out of this kiss-and-make-up syndrome with God? Why can’t I ever seem

by Jay E. Adams
to make progress? Is there any hope for me?”

That’s what Phyllis asked when talking to her pastor about her problem of overspending. But it might as readily have been Mark, struggling to overthrow the temptation to view pornographic videotapes and movies on television.

Perhaps in periods of self-disgust you have also said things like that. Possibly, even now as you read, you find yourself relating to Phyllis’s words. Let me say at the outset: there is hope. James recognizes your problem, describes the forces of temptation at work within you, and tells you what can be done about them.

“Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawed away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren” (James 1:13-16).

Trials and Temptations. Because there is some confusion about the words trial and temptation, James distinguishes the two. God doesn’t tempt His children, even though He does strengthen and complete them through trials. The distinction is interesting, especially in the original where the very same word is used for both. (The word switches its meaning from trial, vv. 2, 12, to temptation, vv. 13-14.) Actually, this term takes its meaning from the context in which it is used. That, in itself, is instructive: the same experience may be viewed from either of two perspectives. Indeed, the whole point of James’s teaching is that the same event can go either way; it can become a trial strengthening you or a temptation weakening you—depending on how you respond to it.

If Phyllis had successfully resisted the temptation to buy when she shouldn’t and Mark had not watched pornographic material that he shouldn’t, they would have grown. As it is, they did not grow; they were further weakened. What makes the event either a trial or a temptation for you is your response to it.

From God’s perspective, the event is an opportunity, designed for your good; a trial that can strengthen. From Satan’s perspective, the event has potential for evil that will weaken you. In every trial, you should remember the double possibility. Some Christians never gain the twofold perspective. They construe every event only as a temptation and miss the opportunity for inner growth. Seeing only temptation defeats and discourages and, in part, accounts for their failure to overcome. The first step, therefore, is to discover the full potential for good that exists in every event, even if at first the situation seems like a temptation.

Who Is to Blame? Clearly, not every believer handles temptation well. James says, “If you sin during a time of trial, don’t blame God. He sent it for your good; you misused it. You are to blame if you yield to temptation. God has no propensity to sin, and He doesn’t tempt you to commit sin. Every time of trouble comes as a wall with two doors; on the one is written God’s way to victory, on the other Satan’s way to defeat. The fact that you opened the wrong door and stepped in is not God’s fault, but yours.”

The problem is not in God; it is not in the event; it is in you. You turn the event into an occasion to satisfy some desire. The event may be innocent or sinful. But, if innocent, it becomes sinful if indulged at the wrong time, in the wrong way, or for the wrong purpose. The way James puts it is that you entice yourself to sin. By allowing the outside event to stir some inner desire, you create the temptation.

No beautiful woman can tempt you if your heart is right. Strong drink is no temptation when your inner desires are under control. You, not God, are to blame. James doesn’t even bring Satan into the picture. You must take full responsibility for your sin. You can blame it on no one but yourself.

Knowledge Helps. “If I had only known!” That’s what you hear Christians saying after they have transgressed God’s Word. Well, spoken seriously (not as an excuse), there is some truth in what they say. Knowledge does help. In fact, that is the second reason why God pulls aside the curtain and gives you a view of the dynamics at work within. He is concerned not only to place the responsibility where it belongs, but also to enlighten you. When you know what is going on, you can take steps to resist the dark forces within that turn trials into sin. Knowledge is important, but without works, faith, no matter how well-informed, is dead.

The Process. As James describes it, the process involves either being “hooked and drawn up” or “enticed (drawn aside) and caught by bait.” Translated either way, the passage pictures a fish enticed by the fisherman’s lure. The sinning Christian is lured away from the place of safety by his own desire. And this desire, indulged, leads to transgression (v. 15). Your concern, then, should be to assume responsibility for temptation, learn the process by which you provoke it, and take measures to counter it.

God takes pains to describe this process of temptation from start to finish because it consists of a series of stages. And that means the process can be short-circuited. Just as you can miss the full blessings of a trial by illegitimately cutting short the trial that produces them, so too can you cut off the life cycle of sin at any step in the process.

Let’s look briefly at each of the steps in order:

**Step One: Intercourse (in the heart).** An event occurs. Within, your desire stirs in response to it. You recognize this and could cut the process short before sinning in the heart by changing the direction of your thoughts (Phil. 4:8). You don’t. Instead you allow your imagination to contemplate the possibility of sin. You assent to the sin in your heart. That is what the writer of Proverbs was getting at when he warned against thinking about the beauty of the adulteress in your heart.

**Step Two: Conception (in the heart).** If this intercourse of the heart continues, conception of outer sin will occur. That is to say, next, you begin to contemplate actually carrying out the
Step Three: Birth (of sin; outer transgression). Sinful acts can be prevented by radical amputation (Matt. 5:28ff). You can guard against acts of sin (transgressions) through the radical amputation or elimination of whatever facilitates sin. That will lead first to awareness—it is impossible to sin automatically and unconsciously when you have eliminated those things that contribute to it; and, secondly, to a condition in which it is difficult to sin again in the same way. The latter requires putting impediments in the way.

Step Four: Death. It is interesting to think of death being ‘born!’ Yet that is exactly the bold imagery that James uses. We need not concern ourselves with this matter since, for the Christian, death has been cut off by regeneration and justification. A true believer will not continue in the sin; he will repent (1 John 3:9-10). Thus, for the believer, the line leading to death has already been severed by Christ.

In summary, desire seizes upon an outer opportunity to assert herself, turning this event into a temptation. The two come together at desire's command and become the parents of transgression. In turn, in the unbeliever, that temptation ultimately leads to the birth of spiritual death.

Intercourse and Conception. Every Christian has the capacity to resist sin. And the best time to do so is before its conception in the heart. The heart is the inner life that you live before yourself and God alone. By understanding the alluring ways of your desires and refusing to consent to them, you will cut the sin process short before it has begun. But unless you recognize which temptations especially appeal to you, you will tend to deceive yourself. What are some of those ways you deceive yourself?

Prodded by teachings of self-love, TV commercials, and other forms of advertising, desires within you urge “Go ahead; you deserve it!” You should keep in mind that you don’t deserve anything, but that all good you have or ever will have is the gift of God. Remember, deserve is a concept that has only to do with condemnation, never with blessing. Christian, you deserve hell; you are going to heaven by the grace of God. Grace means that you are going to heaven in spite of what you deserve.

Desire may also try to allure you by telling you that you have a “need” for the forbidden pleasure. But according to Scripture, your needs are relatively few: “And having food and raiment let us be therewith content” (1 Tim. 6:8). In fact, if you boil it down to essentials, Jesus said, “But one thing is needful”—the Word of Christ (Luke 10:42).

People used to say, “I need a fork to eat my food; I need a saw to cut the wood.” They were speaking of relative needs; not compelling absolutes. This is a legitimate use of the word. And the need was for something external to themselves. Now, however, you hear people saying, “I have a need to do so and so.” And they make these so-called internal needs sound like absolutes. If you need it, then by all means, you must have it, so it is not wrong to want it or get it. This Humanistic philosophy holds that man is a creature of needs who must fulfill his needs or he cannot function well (as Christians construe it, “well” means obeying God). Hence, this new psychological construction—which now seems to be replacing the simple “I need a . . .” phrase—is used to justify all sorts of sin.

If you substitute the word desire for the word need whenever you run across the new construction, almost always you will come closer to the truth. Mark did not “have a need to view pornographic material.” He had a desire to. Phyllis didn’t “have a need to overspend.” She wanted to. In both cases, when they gave in to their desires, they sinned. Contrary to James, the new construction excuses one from responsibility. When you think of desires as needs, it is harder to resist them. So, it is especially important in this day in which so much is said about the inner functioning of the human being is so prevalent, to understand that what leads to sinful behavior is not inner needs but inner desires.

Acts of Sin. The third stage in the steps of sin is its outward expression in words and deeds. Clearly, even if you sin in your heart it is not necessary for you to sin outwardly as well. Both the inner assent and the outer expression are sins and, before God, neither is worse than the other. Socially speaking, however, it is usually worse to sin outwardly as well. It is certainly better for another if you hate him in your heart, but do not follow through by shooting him in the head! Once you have committed inner sin, there is still the possibility of repenting of it and cutting off the process at this point. To go further and sin outwardly as well is inwardly only doubles the sin before God and man and complicates matters.

When repenting of a sin of the heart (for example, revengeful thoughts) you must seek God's forgiveness. When you commit outward transgressions (actually do something revengeful toward another), you must seek forgiveness both from God and from the one against whom you transgressed.

True repentance involves taking action to block further sin by radical amputation of all aids to sin and effort to plan ahead to do what is wise in the eyes of everyone (Rom. 12:17). At the time of repentance, you should also take action to learn to say or do whatever God requires in that situation rather than the sinful word or deed.

The struggle within requires valiant fighting. Too often Christians think that merely passive faith or recognition of the victory of Christ by which we too are counted victorious in Christ is sufficient. This sort of quietism has led many believers into despair. We are commanded to act, but not in our own strength. We are to obey all the Lord’s commands, in the wisdom and power of the indwelling Spirit, who strengthens us to overcome sin by means of the Scriptures to which He enlightens us.

What about You? In general, it is helpful to see sin spelled out as a...
The Amazing Grace of John Newton

When "Roots" burst upon the literary world in September 1976, it was an immediate phenomenon. Ten years later millions of copies have been sold in more than 40 languages; the television mini-series has been seen by over 500 million people; and the story of Alex Haley's African ancestor, Kunta Kinte, who was taken in chains from Gambia to board a British slave ship in 1767, has become part of history.

The Digest was privileged to publish the first words from "Roots," and during a recent visit to Pleasantville, Roving Editor Haley told how his research for the book had led him to the story of John Newton, a minister who preached and wrote hymns in England even as Kunta Kinte entered slavery in America.

"Ever since," Haley says, "I have wanted to tell this story. Newton was once a slave-ship captain. But before he died, he helped inspire the first great step toward the abolition of slavery and he wrote the world's most beloved hymn—a hymn that remains a moving personal testament to salvation."

John Newton was born in London on July 24, 1725, to a pious and shy mother and an authoritarian father. To the boy's relief, his shipmaster father would spend only a few weeks at home between year-long voyages.

When John was seven, his mother died of tuberculosis. The shipmaster, practical man that he was, remarried before his next voyage; for John, however, the loss of his mother was devastating. He became stubborn, disrespectful and difficult, and soon was packed off to a boarding school.

There he was confronted with a headmaster who wielded a cane and a birch rod. The experience "almost broke my spirit," he later confided in a letter. But more torment was in store.

At age 11, John was put to sea as an apprentice sailor on his father's ship. During this time he strayed further and further from his mother's religious teachings.

By his teens, he was an expert sailor, but his father apprenticed him to a merchant at Alicante, Spain. The 15-year-old disobeyed orders, fought with anyone who crossed him, and was sent back because of his unsettled behavior. As he later confessed, "I believe for some years I never was an hour in any company without attempting to corrupt them."

Next his father arranged for John to learn the plantation business in Jamaica. Before leaving, the youth went to visit his mother's relatives in Chatham, England, and, in one of the twists of circumstance that filled Newton's life, met and fell in love with Mary Catlett, not quite 14. Mary reminded him of his mother. So smitten was John that he prolonged the visit and missed his ship.

Months later he was impressed into the British navy. In 1745, midshipman Newton set sail for the East Indies on the H.M.S. Harwich. The voyage was to last five years, but a storm hit and the Harwich had to anchor off Plymouth, England. Newton was put in charge of a boat going ashore, with instructions to see that none of the crew deserted. Lovesick and headstrong, John himself escaped. Afraid to ask for directions to Chatham, he walked for two days before he was arrested by a military patrol and returned to the Harwich. There he was put into irons, stripped and flogged as a deserter, then transferred to a ship that ranked lowest in the maritime world—a ship engaged in the slave trade. "From this time I was exceedingly vile," he later confessed.

The female slaves on board were at the crew's disposal. John Newton, not quite 20 and now a militant atheist, indulged his sexual appetites as often as he wished. He was a far cry from the studious child who had sung hymns at his mother's knee.

In Sierra Leone, he left the ship to work for a slave dealer; a white man named Clow. Clow's common-law African wife hated John; when he fell desperately ill, she denied...
him food and water, and had her own black slaves torment him. Miraculously, Newton survived, but only to live in virtual bondage for more than a year on Clow’s plantation. His life had reached its nadir.

Newton’s father had urged a ship-owning friend in Liverpool to ask all captains of his slave ships working along the African coast to search for John and to bring him home. In February 1747 the ship Greyhound put in at a port in Sierra Leone, and Newton—through a series of divine interventions, he would later say—was found. The Greyhound was on a long trade cruise, returning to England via Brazil. Seeking something to do, Newton began reading The Imitation of Christ, by Thomas a Kempis, a classic study of spiritual life that included warnings of God’s judgment. Disturbed by the book’s message, he flung it aside. It was March 9, 1748, the turning point of Newton’s life.

In the dark, early-morning hours of the next day, the Greyhound was struck by a sea so heavy that part of her side was stove-in. “Pumping’s useless! Nothing can save this ship, or us!” a veteran sailor exclaimed. But Newton and others did pump from 5 a.m. until noon. “If this will not do, the Lord have mercy upon us!” Newton cried out, startled by his own words. The Greyhound did survive, and when she finally limped into Liverpool she carried a different John Newton from “the blasphemer” who had been plucked from the African coast.

As he later explained, “I began to know there is a God that hears and answers prayer . . . though I can see no reason why the Lord singled me out for mercy.” (For the rest of Newton’s life, he prayed and fasted on each anniversary of that fateful March morning.)

Troubled Conscience. Newton rushed to Chatham to see Mary, and after a voyage as first mate on a slave ship, John Newton, 24, married Mary Catlett, 20. For the next four years, John captained slave ships. At first he had no scruples about slave trading, which was considered respectable and essential to Britain’s prosperity. But as his new faith steadily grew, he wrestled with his conscience. Twice each Sunday he began conducting his white crew in prayers as the chained Africans lay closely packed, some of them dying, on the opposite side of the ship.

During his next two voyages to Guinea, buying and selling blacks, he tried to act mercifully toward them. Then in 1754, while Newton was sitting at home drinking tea with Mary, he suffered a minor stroke. He recovered, but it was clear that his days at sea were over.

A Growing Flock. Newton was appointed the official Liverpool tide surveyor in 1755. With time on his hands, he studied Latin, mathematics and the Scriptures. He also wrote hymns and began to preach occasionally as a lay evangelist. Increasingly he felt the call to enter the ministry.

In 1754 the new Rev. John Newton, 39, was appointed the curate of Olney, a little village on the bank of the River Ouse in Buckinghamshire. Newton loved his Olney parishioners. “Brothers and sisters,” he called them. Many were poor, uneducated lacemakers. Not only did he wear his old sea coat on his rounds to the sick and needy, but he also told stories from the pulpit of his seafaring life, his great sins and his own unworthiness to preach the Gospel. Moreover, Newton dared to replace the conventional psalm-singing with the singing of hymns that were simple enough to be understood and felt by the plain people. When Newton published An Authentic Narrative in 1764, a graphic first-person record of his past debauchery and rescue, so many people flocked to his church that a new gallery had to be added.

After 15 years, Newton of Olney was reassigned to St. Mary Woolnoth, a distinguished church in London. Though his new position brought him great influence and social status, he never lost the image of himself broken and wretched on the coast of Africa, hating God and his own soul. His constant message, even to London’s elite, was that he himself was living proof God would save the very worst.

In 1785, in yet another twist of fate, Newton crossed paths with a popular young political figure named William Wilberforce. Only 26 and already a member of Parliament, Wilberforce had recently experienced a religious awakening.

Though his friends predicted a great political career, Wilberforce was convinced that his privileged life had no purpose.

A Trump Card. Years before, Newton had been a friend and neighbor of Wilberforce’s aunt, and as a youngster William had come under Newton’s spell. Now “reborn,” Wilberforce sought out the 60-year-old Newton for spiritual counsel. Should he resign from Parliament and enter the ministry? No, advised Newton. God can make you “a blessing both as a Christian and a statesman.”

Wilberforce, who was looking for a cause, found it in Newton’s sermons against slavery. This was an issue that no political party would dare touch, but no true Christian could evade.

Newton joined the battle as he could, though his health was failing. He alone in the political arena spoke from personal experience, a trump card the opposing forces were unable to counter. He addressed the Privy Council (including Prime Minister William Pitt): “The slaves lie in two rows, one above the other, on each side of the ship, like books upon a shelf. The poor creatures are in irons, both hands and feet . . . And every morning more instances than one are found of the living and the dead fastened together.”

In March 1807, Parliament passed Wilberforce’s bill abolishing the slave trade on British ships. That same year, on December 21, the Rev. John Newton, 82, spoke his last words: “I am a great sinner . . . and Christ is a great Saviour.”

Newton was buried beneath his church of St. Mary Woolnoth, and a tablet was placed on the church wall, with an inscription he had written himself: “John Newton, clerk, once an infidel and libertine, a servant of slaves in Africa,

He never lost the image of himself broken and wretched on the coast of Africa, hating God and his own soul.

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The Dangers of an Unequal Yoke

Divorce in America is reaching epidemic proportions. Almost half of the marriages begun each year end in divorce before the fifth anniversary. In the high population areas of our nation the number of divorces granted annually exceeds the number of marriages performed. And the statistics on divorce are growing worse.

A common excuse for divorce is incompatibility—inability to meet the needs and expectations of the partner. Marriage is bonding, a uniting of two different persons, and compatibility is vital for harmony in the union. But a biblical marriage requires more than just physical or emotional compatibility. Spiritual compatibility is also required, because marriage is a spiritual union as well as a physical, mental, and emotional one. The sense of incompatibility often felt between marriage partners is at its root spiritual incompatibility—the inability to have oneness of mind in spiritual matters.

Of course, spiritual incompatibility is likely when two unbelievers marry, because without faith in the authority of the Word of God, there is no basis for spiritual unity. But when a believer marries an unbeliever, spiritual incompatibility is inevitable. There seem to be few things as clear in Scripture as the teaching that a believer should not marry an unbeliever. But despite the clarity of God's Word and the evidence from actual experience that such marriages involve risk, marriages between Christians and non-Christians occur today with greater frequency than ever. And the divorce rate for such couples continues to rise at a staggering rate; divorce between couples of differing faiths occurs three times as often as divorce between members of the same faith.

The Upward Effects. How does marrying an unbeliever affect a Christian's relationship with God?

One of the obvious effects of a mixed marriage is carelessness about the things of God. That is understandable! The believer often drops his church connections and grows increasingly indifferent, silently at first, but more openly as time passes. What causes such a decline?

Remember that, at its root, a believer's marriage to an unbeliever is defiance of God and His order. The clear command of God is that a believer should not be "unequally yoked together with unbelievers" (2 Cor. 6:14), and marriage to an unbeliever is an example of such an unequal yoke. A marriage that begins in rebellion to God can hardly expect His blessing.

Olivia Langedon was a believer. But she was in love with a young author, Samuel Clemens (whom we know as Mark Twain), and he was not a believer. In fact he was a skeptic. But she felt that her love for him was great enough to overcome any obstacles, and besides, she was a good influence on him. So she married him.

At first it seemed to be working, but as the years went by he showed more and more antagonism to her beliefs. One day as she was reading the Bible aloud, he strongly protested, "I don't believe the Bible.
I can't sit here and listen to it.

Not only was there no unity of faith between them, but his unbelief produced a paralyzing effect on her until her faith was destroyed as well! After many years, while they were passing through days of sorrow, Mark Twain tried to comfort his wife. "Olivia, if it comforts you to lean on the Christian faith, do so."

"I can't," she said. "I haven't any left."

A mixed marriage can mean loss of faith as well as loss of fellowship with the heavenly Father. When we behave contrary to his direction we forfeit the possibility of a close walk with the Lord.

Not only that, but God is not glorified in a mixed marriage. Marriage is presented in the Bible as a sort of divine object lesson—a picture of the relationship of Christ and the church. Marriage of a believer to an unbeliever corrupts the purity of that lesson. Christ's union with the church is perfect, flawless. A marriage between two believers pictures that unity, with the potential of perfect spiritual, emotional, and physical unity. But a marriage involving a believer and an unbeliever cannot illustrate perfect unity, and so it cannot bring glory to God.

The Inward Effects. What is the effect on a believer when he chooses to unite in marriage with an unbeliever?

A lady who asked to speak to me concerning marriage was deeply moved as she related her story. "Before our marriage John attended church with me and showed signs of spiritual interest. He promised to make a spiritual decision after our marriage, but he never has. During our eight years of marriage he has never attended church. He shows nothing but bitterness toward anything spiritual in the home. My children are not being trained. Our home is not a reflection of heaven. My heart is broken. If only I had obeyed the Scriptures!"

Not long ago a man came to my office to tell me of his broken marriage. "Why didn't someone warn me of those things," he said. "I never dreamed we'd have so many differences."

And aside from the heartache and bitterness that can grow out of a mixed marriage, there are some very serious spiritual consequences for the believer who marries an unbeliever. Those consequences are inescapable for several reasons.

One of the primary reasons is that the marriage of a true believer and an unbeliever lacks common ground of purpose. Amos wrote, "Can two walk together, except they be agreed?" (Amos 3:3).

Because the unbeliever will not rise to a life of faith, the believer must bow to a life of unbelief. On the Lord's day one wants to worship with the Lord's people while the other wants to sleep. The believer wants to give to God's work, and the unbeliever maintains that they cannot afford to do so. Sunday is a holy day to the believer but a holiday to the unbeliever. Times of crisis come, and they are not able to pray together. The unbeliever may even despise the convictions of the believer and ridicule his faith.

All of that can put a strain on the spiritual activities of the believer and therefore weaken his relationship with the Lord. He begins to neglect God's Word, because spending time in the Word is frowned on by the unbelieving mate.

Guilt feelings can build and grow, both from the guilt of marrying out of God's will and from the guilt of neglected spiritual responsibilities. The believer's prayer life is adversely affected. He may become severely depressed, as many have who have married out of the Lord's will. Or he may become resentful of the Lord or of other Christians and in the end forsake fellowship with other believers altogether.

The Outward Effects. What effect on a believer's spouse, his children, his family, his in-laws, and those around him can result from marriage to an unbeliever?

The Bible speaks of a few people who willfully disobeyed their parents in choosing a life partner. According to the law of Moses, the children of Israel were forbidden to yoke the ox and the ass together. Why? The ox and the ass are very different in size, strength, and temperament. To yoke them together was not only unfitting but unfair as well. Both suffered discomfort from the unequal yoking, and they could not work well together. Paul may have had that in mind when he wrote to the Corinthians urging them to stop being yoked together with unbelievers. For a believer to be yoked in marriage to an unbeliever is cruel. Marriage between a believer and an unbeliever is a poor working relationship and a source of injury.

Children are the biggest losers in mixed marriages. Any church affiliation they might have is usually superficial.

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Loneliness. Even in the midst of a million other people, feelings of solitude can persist. This is particularly true for a missionary living and working in a foreign culture far from home, and even more so if the missionary is single.

Single missionaries often combat loneliness by devoting themselves to service, finding consolation in ministering, and in fellowship with coworkers. But feelings of loneliness can easily emerge and result in discouragement. Loneliness, however, is not the only obstacle facing the single missionary.

Possible difficulties related to missions life begin during deputation. Regrettably, the time required to secure sufficient financial support has been increasing for all missionaries. But for the single missionary an added element, especially affecting women, complicates efforts at raising support. A prevalent feeling that a married couple entering foreign service is more viable than someone going alone makes it difficult for single missionaries to get into churches to present their ministries. Hence the single missionary can easily feel that his or her leading to foreign service has less value than that of a married couple.

Liberty University graduate Donna Faircloth states that even after overcoming a pastor’s initial concern about her being a young woman headed for a ministry among Muslims in France, she often gets less time than her married counterparts in presenting her ministry in the church service. She often feels she is “placed on a different level” from the married members of her International Missions team.

This attitude can place undue pressure on individuals, pressure that may result in single missionary candidates rushing into marriage to overcome the stigma attached to being single. In Lord, Send Me, Edward Danielson records a single missionary’s response to this pressure. “Colossians 2:10 says, ‘And ye are complete in him.’ Since God tells us we are complete in Him, we don’t need to have a spouse to make us a whole being. I believe this doctrine could be used by Satan to discourage singles and make them feel they lack God’s special blessings. In Christ we have everything.” Danielson concludes this book about single missionaries by imploring us “to avoid the stereotyped thinking that the ideal missionaries are married. The ideal missionaries are ones sent by God, and worthy they are of every consideration.”

Perceptions about single individuals stem from social, cultural, and even church-sponsored attitudes. Thus, single missionaries must cope with attitudes concerning being single not only from well-meaning people in the United States, but also from coworkers and the people of the countries where they serve.

In many foreign cultures, being single is just not “normal.” Eddie Lyons, serving in the Philippines, was regularly “encouraged” to find a wife by members of...
the church where he ministered. One dear lady embarrassed him by asking, “You’re not married? You poor thing! Do you need help finding a wife?” Needless to say, this woman was delighted when Eddie did one day “find a wife.”

In countries like India, where many marriages are arranged by the parents, or in Muslim countries, where single women are frowned on, unmarried missionaries often have difficulty explaining their singleness. But this same need for explanation opens the door to clearly communicate their purpose in being in that country.

Single missionaries often face the nagging difficulty of forthright and behind-the-scenes matchmakers. Larry Bartholomew, serving with Berean Mission in Barbados, wrote, “Either out of ignorance or a genuine concern for the single person, they believe that marriage is the ultimate happiness to be found in the Christian life here on earth. . . . The full-time Christian worker who is married believes that a single person cannot function effectively in the ministry unless he is married.”

Attitudes reflecting less consideration for single servants, and pressure placed on them to marry, easily detract their attention and lessen their effectiveness in the ministry. Most single missionaries accept, albeit reluctantly at times, the position in which God has placed them. They are content to be where God wants them, and if marriage enters the picture, they are waiting for it to be in God’s timing—not man’s. Dianna House, also with Berean Mission, in Brazil, summed it up this way. “I wouldn’t choose the burdens of married life for the world, unless, of course, the Lord sent me the blessing of a husband.”

Single service for the Lord does cost something. Accepting singleness is often not easy, but it does not mean being alone. Helen Edds, ministering in Irian Jaya with TEAM, stated, “Being single is not walking stoically alone because of some vow of celibacy. It is not walking alone at all! It is walking with God Himself, who for His own reasons has chosen to give you this particular way of life and ministry at this time.” John Davidson, in the September/October 1986 issue of World Christian, stated, “The bottom line of my commitment to Him is that if He sees I would be more fruitful as a single man, then I’m happy to remain that way.”

After almost 40 years of single service in Mexico, Georgia Webb responded to an interview question in Focus on Missions concerning how to approach being single. “Go with joy, realizing that you may be single for the rest of your life, but that it is possible to be a happy single person, and that if God wants you to remain single, you could never be a happy wife. You will never be truly alone, and the rewards are great.”

The bottom line in all Christian service is that all believers are to be servants, and whether married or single, acceptance of God’s will is central to effectively fulfilling the ministries God leads us to. For single servants, life is not passing by. Single “blessedness” and marital “bliss” should both be lived to the fullest for the glory of God.

Howard Erickson is a free-lance writer in Lynchburg, Virginia.

Single Missionary Survey

The 13th edition of the Missions Handbook by the Missions Advanced Research and Communication Center listed 764 North American Protestant mission agencies supporting 67,200 overseas representatives. This total reflects both full-time and short-term personnel. Short-term missionaries (40 percent of the above total) are normally considered those serving two years or less. Many short-termers are single, often using this time of service as preparation for a full-time ministry in missions.

Singles, both in full-time and short-term service, have long had an important role in foreign missions. Hudson Taylor once said the single missionaries working with him in China were invaluable. At the peak of the China Inland Mission’s ministry, hundreds of single missionaries were actively involved in outreaches across China. A recent survey conducted for Fundamentalist Journal revealed that singles still offer much to the missions enterprise.

This survey of 19 major mission agencies represented 20,333 missionaries, of which over 16 percent (3,320) were unmarried. These individuals are involved in a variety of ministries including teaching, medicine, radio, Bible translation, team evangelism, and numerous support roles. Most mission agencies require that church-planting missionaries (those involved in pastoral ministries) be married, and also impose generally tighter entrance requirements on single men than for single women. Reasons for this include cultural difficulties often experienced by single males, and the fact that more men are involved in ministries where being married is more beneficial. Only 15 percent of all single missionaries in this survey are male, for a ratio of one single male missionary to every six single female missionaries.

Mission agencies surveyed reported numerous opportunities for single men and women to be involved in effective ministries, serving short-term or full-time in a wide range of fields. Finding individuals to meet these opportunities remains a challenge.

■ HE
The problems at home remained foremost in my mind that Sunday morning as I sat in the choir, observing the congregation. Does anyone out there know how much I'm hurting today? I silently asked. Then, as my eyes continued to search the auditorium, I noticed the faces of other hurting hearts.

My eyes caught Sallee’s, and we exchanged smiles. Did her husband give her a difficult time this morning because she wanted to come to church?

Does Diane feel out of place, sitting all alone in a church full of couples?

Does the sight of that empty seat next to Barb pull at her heartstrings as it so often does mine? I noticed her sitting toward the back with her boys.

What Are You Waiting For?

I wonder what became of Jackie? She used to come and bring her children, but I haven’t seen her in months. Did she finally give up in despair, feeling the situation with her husband was hopeless?

How many times had I asked myself these questions? How many times had I been tempted to give up in despair, especially after years of faithfully praying for my husband with few results?

As I thought about the burdens these women carried, and those of my own heart, I questioned, “Lord, why has no one reached out to us? Why has no one ever done anything to meet our deep spiritual needs or helped to bear our burdens? Why doesn’t anyone see how much we are hurting?”

That afternoon, however, as I thought about the questions that had plagued my mind earlier, I began to see the situation in a totally different light. I had been so concerned about someone else meeting our needs that I had failed to realize that a person who had lived in a similar situation could best relate to women like myself.

Why don’t I reach out to those women, I thought. I feel their heartache because I live with it myself. What am I waiting for?

I thought about my own life and how the Lord had been such a comfort to me through the years. He had given me the strength to face the trials of living with an alcoholic husband in a spiritually divided household.

I had a deep longing to encourage others with the comfort of the Lord. Sharing what He had come to mean to me was the desire of my heart. God used those years of heartache to mold me into a vessel fit for His use. He had taught me from His Word and had shown me how to live a victorious Christian life, even in the midst of extreme adversity.

As I thought about those years, I began to see how God had used them to prepare me for a special task. I had prayed about a way in which I could use my trials to

I had prayed about a way in which I could use my trials to bring glory to God, and now there was no doubt in my mind what the Lord required of me.

I had prayed about a way in which I could use my trials to bring glory to God, and now there was no doubt in my mind what the Lord required of me.

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Jim Smoke
Ambassador to Singles

Jim Smoke looks like an expert on singleness. Casual and chatty as he signs books at an autograph party for his six books, he is, at 54, tanned, relaxed, and urbane. But Jim and his wife, Carol, have been married 30 years and are the parents of three children.

How did this happily married man become the nation's "ambassador to singles" and the author of four books devoted to the problems and challenges of divorce? "That title only means I'm a frequent flier with a heavy briefcase," he smiles, "and I speak at lots of events for singles."

After serving for 12 years in the ministry of Youth for Christ in Pennsylvania, Michigan, and Florida, Smoke joined the pastoral staff at Bel Air Presbyterian Church in Los Angeles, where for the first time he became aware of the need for a specialized ministry to singles. "In 1970 I was asked to visit a singles group, and while I was there they asked if I would speak at their spring retreat. I finally accepted, and that retreat sent me off in the direction of a singles ministry. I had never realized the struggles those people were going through. I was about ready to get out of youth work, and that weekend I thought, 'Wow, I need to be pastoring a group like this.'"

Smoke made the suggestion to his church, but he did not become a full-time pastor to singles until he was called by the Garden Grove Community Church in Garden City, California. At that time in 1974, Smoke knew of only two men who were pastoring singles. Today, he says, "I could give you 500 names."

Jim Smoke pioneered the singles ministry. Through leadership conferences and the launching of the first national magazine for singles, Solo, he saw his group grow from 200 to over 1,300, and he saw other churches recognize the need and the potential for singles ministries.

Smoke realized in the mid-seventies what statisticians are telling us now: divorce is not going to disappear—and neither are the needs of divorced and other single people. Nearly one American youngster in four lives with only one parent, and although there are 2.5 million marriages each year, there are 1.1 million divorces.

As he worked with singles in his church, Smoke began to travel and teach others how to implement a singles program. "Eventually I had to make the choice of either staying there and not traveling or leaving there and traveling. Because my heartbeat was for singles ministry, I thought I'd just sow the seeds of this ministry across America."

On the weekends of most months, Jim Smoke leaves his home in Tempe, Arizona, and travels throughout the country holding two-day seminars on how to grow through divorce, singleness, singles ministry leadership, or how to deepen a Christian's daily walk with God. He jokes that his full-time job is "playing racquetball," but between traveling and writing, Smoke lives a busy life. In the past year he has particularly enjoyed working on his latest book, Whatever Happened to Ordinary Christians? The book explores the simple and profound ways every Christian can have a deeper and more disciplined relationship with God. The book, he says, "is written out of my gut. It's part of my spiritual journey and to me it's a very special book."

Smoke believes his greatest opportunities have come in the last 15 years. "My life has been lived up until now in two ministry segments: the youth ministry years and the singles ministry years. I'm probably entering the third phase now, when much of my efforts will center on the work of spiritual formations, which in the modern idiom is simply discipleship training. But the special aspects of the last 15 years have been incredible. I've worked with some great men of God."

His ministry is effective, but not without its frustrations. Smoke says the most discouraging part of his work is "probably the way the church doesn't take single people and singles ministry seriously. That's changing, slowly, but I deal with that every week."

"For instance, if I had known what I know now when I was a youth pastor, I would have been much more effective.
I used to just play ball with the hurting kids. But you can’t simply say, ‘Hey, it’s going to be cool and Jesus loves you.’ Today’s great challenge for youth ministers is to be well-versed in divorce and remarriage, because they must minister to kids at their point of need. A youth pastor at a large church recently told me that out of 600 kids, probably 30 percent were going through a divorce with their parents. The best part of his job is helping people recover from the pain of divorce or sudden singleness. How can he see hurts healed when he travels so often? “Amazing things can happen in weekend experiences,” he says. “Turning points, change points happen in people’s lives. After 15 years in this work I’ve seen so much. The paramount thing is that people’s hurts are healed.”

Smoke has had people approach him and say, “I heard you speak years ago, and that was the beginning of a turning point in my life.” His books carry the messages where he cannot go, and speak long after he has left a city.

Single adults have unique needs in a world designed for couples. In Growing through Divorce Smoke describes the feeling of a divorced person. “Getting married is like buying a phonograph record. You buy it for what’s on one side, but you have to take the flip side, too. Getting divorced is like getting the hole in the record.”

Smoke feels deeply about the needs of singles and how to meet them. “Divorce and widowhood bring shock, hopelessness, a new search for identity, mourning, loneliness, depression, and finally, room for personal growth. The church cannot afford to ignore the needs of millions of Americans who desperately seek to refocus their lives. Without a spiritual perspective the road ahead is difficult, if not impossible, to handle alone.”

What is the worst thing about singleness? “I suppose you should ask single people that question,” he says, as a woman participating in the singles conference comes up and hands him a book to be signed.

“Are you married?” she wants to know.

“Yes. Is that OK?”

“But you didn’t used to be...”

He laughs. “Yes, I was single once.” Thirty years ago. But he recaptures his train of thought instantly even as he signs the book. “I see and understand that singles feel loneliness and a pervading sense of loss. But the best thing about being single is developing responsibility for yourself and personal independence.”

Growing through Divorce contains an encouraging slogan: You can go through it... or grow through it! That is the message Smoke spreads today. As the apostle Paul wrote, “We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed” (2 Cor. 4:8-9).

Another woman approaches Smoke with a book to be signed. “You know, I didn’t want to be single in the first place,” she tells him. “I didn’t have any choice in the matter.” “Not many do.” Smoke signs the book, looks up, and smiles. The woman is encouraged and walks away with Smoke’s book under her arm. For her, a turning point may come tomorrow.

For more information on the ministry of Jim Smoke, write PO Box 24450, Tempe, Arizona 85282.

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Henry Ward Beecher
He Left His Mark on American Preaching

Because of a speech defect, Henry Ward Beecher was labeled “unusually stupid” as a child. Through painstaking efforts he developed remarkable oratorical skills and became known as the “Shakespeare of the pulpit.”

Illustration by R. P. Reynolds

Henry's mother, on the other hand, gifted him with her artistic temperament. When she died of consumption her sensitive 3-year-old son had already acquired in her well-kept garden his lifelong love of flowers and his appreciation for beauty in all its forms.

Henry was happiest exploring the out-of-doors. Because of a thickness of speech and a lack of verbal memory, he found it difficult to communicate. When he entered the district school he was labeled “unusually stupid.”

At the age of 10 he was sent to a parish school in Bethlehem, Connecticut, but he spent most of his time in the woods nearby. He briefly attended his sister's school in Hartford—the only boy among 40 girls—before enrolling in the Latin School of Boston, where his father was then pastoring a church. Still Henry showed no interest in scholastic learning. When he finally expressed the desire to go to sea, his father advised him to study navigation at Mount Pleasant Classical Institute, Amherst.

After graduation he enrolled at Lane Seminary near Cincinnati, Ohio, where President Lyman Beecher was vigorously engaged in a raging war between old and new school Presbyterians. The young man refused to take part in the controversy, but he impressed both faculty and students with his oratorical excellence.

Henry was still uncertain of his calling. Lyman Beecher had raised each of his sons to believe that he was preordained to the ministry. Furthermore, Henry knew that on her deathbed his beloved mother had consecrated him to the Lord's service. But he had no appetite for systematic theology, and doubts about his future plagued him. He

by Blanche Gosselin

Illustration by R. P. Reynolds

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partially resolved the conflict by determining that, should he preach the gospel at all, he would do so as it was revealed to him, and not as it was being taught in the schools.

In an address to Congregational ministers of London in September 1886, the then-famous man-of-the-pulpit recalled: “Seeing the fight, degenerating oftentimes into the most scandalous enmities, I turned away in absolute disgust from all these things and said, ‘My business shall be to save men and to bring to bear upon them those views that are my comfort, that are the bread of life to me; and I went out among them, almost entirely cut loose from the ordinary church institutions and agencies, knowing nothing but Christ and him crucified, the Savior of mankind . . . I was trying every form and presenting Christ as a medicine to men; and as I went on and more and more tried to preach Christ, the clouds broke away, and I began to have a distinct system in my own mind.’

One May morning while walking in the Ohio woods, the young seminarian was blessed with an intoxicating sense of God as “One who loves a man in his sins for the sake of helping him out of them . . . from the fullness of His great heart;” and of Christ as One whose nature it is to lift man “out of everything that is low and debasing to superiority.” Still later came the realization that Christ is ever near, a companion/ friend committed to uphold and sustain anyone who puts his trust in Him. This newly gained assurance opened a field of preaching suited to Henry Ward Beecher’s temperament and gifts. It ended his doubts about his life’s work.

In 1837, at the age of 24, Henry accepted the pastorate of a 20-member church in Lawrenceburg, Indiana. Approved by the New School Presbyters of Cincinnati, he was ordained November 9, 1838. Commenting on his two years in that pastorate, the Arlington Edition of The Life of Henry Ward Beecher reads: “Mr. Beecher made his mark . . . His personal magnetism was great, the flush of vigorous health was in his veins, and he stirred up the dry bones of his neighborhood to such a degree that the attention of a wider circle was attracted, and he was called to take charge of a similar church in Indianapolis, the capital of the State.”

He would pastor the Second Presbyterian Church of Indianapolis until

1847. The influence of that decade of ministry in the West on his future in the East cannot be overestimated. There he began to show the characteristics that would color the rest of his life in and out of the pulpit. There the social and political injustice of his day stirred in his patriotic heart an intense hatred for all public wrongs, foreshadowing his anti-slavery involvement in the Civil War. While state legislators and others “winked” at the evils of intemperance, gambling, and kindred vices, he lectured to the young men of his church and saw revival sweep the city. Already his name was becoming well-known both at home and abroad.

His newspaper writings and sermons reflected his broad and diversified store of knowledge gained from books, nature, and humanity itself. People flocked to hear the one who was later to be called the “Shakespeare of the pulpit.”

He was by no means the “conventional preacher,” in fact he was described as “a law unto himself.” Of medium height and large girth, with broad shoulders, and flowing locks, he wore no clerical garb. Robust and jovial, he was not afraid to push a bully away from a ballot box. On the street or in the pulpit he met every person eye to eye. His marvelous acting power and vivid real-life illustrations sent peals of laughter rippling through the pews, yet his prayers were said to be poems that drew tears from the most hardened sinner. His greatest power in the pulpit came, however, from the honest expression of his own religious struggles, his personal fears, or his need for forgiveness.

For a long time dissatisfied with his preaching, he studied the works of Jonathan Edwards and the method used by the apostles in the Book of Acts. Gradually he determined that success lay in singleness of purpose—that of effecting a moral change in the hearers. A sermon, he believed, was good only if it had power over the heart of the listener. In his Yale lectures he later defined preaching in the following terms. “It isn’t to grind a church. It is not to turn a wheel. It is not to cuff about the controversies of theology. It is a living work—a building work. If you are to be true preachers, you are to be manbuilders; and in the days yet to come there is to be no labor so worthy of a man’s ambition as that of building men worthy, that at last you may present them spotless before the throne of God.”

Had it not been for his wife’s ill health and her desire to draw nearer to her Massachusetts roots, Beecher probably would not have moved East. Having refused two church offers in Boston, he came to Brooklyn, New York, when it was known as the City of Churches. There he accepted the pastorate of Pilgrim Church. During his 40 years of ministry it would become a “national institution.”

The church elders were quick to buy their pastor a new wardrobe. He, however, was more concerned with the welfare of his flock. His church was always overcrowded. When the original building burned to the ground, a semicircular auditorium was built to accommodate the congregation that averaged 2,500. Each week his sermons were printed and circulated in pamphlet form.

He continued to use the pulpit to discuss public issues. At the outbreak of the Civil War he was a personal counselor of President Lincoln (who referred to Beecher as “the most productive mind of ancient and modern times”). He regularly wrote stirring and convincing articles for the Independent, popularly called “Beecher’s paper.” He lectured two or three times weekly, preached two Sunday sermons, and held services Wednesday and Friday evenings. At the same time “extraordinary works of grace were in progress” in the Brooklyn church.

On the 25th anniversary of his Plymouth pulpit, Beecher was at the height of his national and international acclaim. Yet he was not without enemies. Less than a month after an all-out celebration in his honor, a former
parishioner and disappointed assistant on the Independent accused him of adultery with his wife, whom Beecher had counseled. Although both secular and religious courts finally exonerated Beecher, the trial was a long ordeal that might have destroyed a weaker man. His friends stood by him, and the confidence he showed in his own innocence disarmed in some measure even his most harsh adversaries. Through it all Beecher continued to serve the welfare of his fellowman, undertaking at the same time to write his Life of Christ.

On February 27, 1887, with his usual vigor he preached his last sermon. The following Sunday he lay at the point of death, succumbing to the cerebral hemorrhage that took him two days later. Some 40,000 viewers paid him tribute, while the Thirteenth Regiment escorted him to his final resting place.

To Beecher historians attribute a change in American preaching, one that went from a dogmatic basis and a semi-scholastic form to a more popular and practically effective method. In summary, Lewis O. Brastow said, "Taking his career as a whole, it was his conscious vocation to give new ascent to the old truths of the redemptive love of God in Christ, to clothe the old truths in new, fresh, concrete forms, and to quicken and impress his hearers rather than to indoctrinate them."

In that way Henry Ward Beecher has left an indelible mark on the American pulpit.

Blanche Gosselin is a free-lance writer in New City, New York.

The Nature of Christ

Delivered by Henry Ward Beecher on Sunday Morning, December 7, 1873.

The genius of the New Testament is to present, in Jesus, the most attractive and winning view of God, to inspire men with a deep sense of the divine sympathy and helpfulness; and to draw men to Christ as the One who can meet all their wants while living, when dying, and in the great life beyond. Over these three great circuits which the imagination makes—life, death, and eternity—Christ is represented as having dominion; and He is presented to men in such aspects as tend, according to the laws of the human soul, to draw them toward Him in confidence, in love, and in an obedience which works by love.

The force of the representations of the gospels, and of the laws which have sprung from the gospels, is to present Christ as so seeking the highest ends of human life, and so aiming at the noblest developments of character in men, that every man who feels degraded, bound, overcome by evil, shall also feel, "Here is my Saviour; here is my Remedy for that which is wrong; here is my Guide toward that which is right; here is my Help in those great emergencies for which human strength is vain." Living or dying, we are the Lord's—this is the spirit that was meant to be inculcated.

Christ came, He said Himself, not to condemn the world, but that the world through Him might have life.

It was not the purpose of the New Testament to undertake to show us the whole nature of God, and to give us the elements by which we could judge abstractly as to what was and what was not fitting. We are limited in our judgment of the divine nature by the elements of our own being; for that which is not in some sense represented in us we can have no conception of.

"Be this done, and be that done." He took the blind man by the hand, and led him out of the town, and healed him. He drew near to those whom He wished to bless, and touched them.

As a child, Christ grew in stature and in knowledge. And that is as much a revelation as any other. Nor does it detract from a true and proper conception of divinity. For if one would make himself like unto his brethren he should begin where they began, and in everything but sin should rise with them, step by step, all the way up.

Following Christ through His childhood, we find that He was subject to His parents. Unquestionably He participated in their industries, and lived a working man, in a great northern province crowded with a population which included all manner of foreign elements, under the dominion of a foreign scepter. There, in the midst of the distresses of the people—and they were exceedingly great—He grew up a working man; and there is nothing in the history or experience of the great mass of mankind who are working men that He is not fitted to sympathize with.

Has not this already touched a universal chord? Has it not even made skepticism admire it? Men who reject as history the details of the life of the Lord Jesus Christ; men who set aside His miracles and many of His words, will not let die the character which He has lived and impressed upon the world's thought and the world's imagination.

One of the most affecting things that I know of is the way in which men deal with this "fiction," as they call it. They take the life of Christ, and say that it is mythical; or, they say that it is the life of an extraordinary man, of a genius, but not of a divine Being; and yet, it is a life that believer and unbeliever alike will not let die. There are all sorts of men in the various schools, who are saying of the nature and character which are attributed to Christ, "This is so wonderful a nature and character that the world would be impoverished if we were to lose it!" Such impressions have been produced by the circumstances in which Christ lived among men.

The miracles of Christ, looked at from the same point of view, have been very much perverted by discussions, and by not being looked at along the line in which they were meant to play. Christ
All that I want to know is that the heart of God is a heart that yearns for men—that it is a paternal heart by which the universe is to be lifted up and saved.

Away with your barbaric notions! Away with the idea of marshaled forces! Away with the thought of imperial coercions! That which I derive from the fragrance and sweetness of that magnificent sacrifice which was made in Christ's death is sufficient for me. All that I want to know is that the heart of God is a heart that yearns for men—that it is a paternal heart by which the universe is to be lifted up and saved. For the sufferings and death of Christ mean to you and to me that God so loved the world that He gave His only begotten Son to die for it, and that in this sacrifice we have the manifestation, not only of the power, but of the disposition of God to save us from animalism, from degradation, from guilt, and from sin that breeds guilt, and to bring us into a knowledge of the spiritual life, and make us sons of God.

Therefore, there was there ever such a perversion as that by which theology has blunted the sensibilities and frozen the instincts of men, and presented to them a sort of Greek philosophy of the Atonement of Christ Jesus—by which that sort of mechanical balancing of forces which men have called atonement, atonement, ATONEMENT, has been urged upon men—when that which the human heart wanted and Christ and the New Testament gave was not a substantive noun, meaning some arrangement or plan, but the truth of a living, personal Saviour? I can say of these scholastic discussions, "They have taken away my Lord, and I know not where they have laid Him." But yes, I do know where they have laid Him; they have laid Him under the dry bones of philosophy. They have covered Him up with slavish systems which impose upon men the performance of certain duties, the observance of given forms and ceremonies, and obedience to certain rules, as the conditions of their salvation. Acts, acts, ACTS, have been prescribed for men, when all that they wanted to know was that there was a stream flowing out from under the throne of God, and forever carrying to men life-giving influences. This stream, sent forth out of the center of God's throne, is the impulse of the centuries. It is the wisdom of God and the power of God unto salvation to every man that believes.

So accepted, the sufferings of Christ, His death, His Resurrection and glory, are powers; but the moment you turn them into a philosophy they are dead and dry, and they crackle under the pot of discussion until all its contents are evaporated and gone.

If you take a cluster of flowers just as they are, with the dew upon them, how exquisite they are! But you tarnish them by just so much as you meddle with them. Every one who dissects a flower must make up his mind to lose it.

Is it a comfort for you to know that there is a God who thinks of you? To know that there is One who is crying out to me, to everybody who needs help, to try the help of God unto salvation to every man that believes.

O Jesus, crowned, not for Thine own glory, but with power of love for the emancipation of all struggling spirits—Thou art my God—my God!

And is He your God? Ah, yes! I beseech of everyone who has any trouble, everyone who needs help, to try the help of God given through Jesus in faith and trust. You cannot please Him better. Come, lay down your anxiety and your strivings; lift up your heart, and believe that He who has guided His people like a flock will guide you, and perfect you, and bring you home to immortality.

Adapted from Plymouth Pulpit Sermons, Volume III, Fords, Howard, & Hulbert, New York, 1888.
and anguish to both partners. God forbade the Israelites to marry outsiders, “for they will turn away thy son from following me, that they may serve other gods” (Deut. 7:4). Marrying an unbeliever is the same as marrying his unbelief.

Soft words and mellow phrases are often used to make it sound better, but the truth is that people who do not think the same on vital spiritual issues have no business getting married! They cannot be together for long without both becoming very unhappy.

Generally, if a young man or young woman will not receive Christ before the wedding, he or she will not do so after the honeymoon is over.

The time to deal with the question of marrying an unbeliever is before becoming involved with one. If you are single, perhaps you should purpose, as many dedicated Christians have, not to date anyone who is not spiritually compatible with you.

The wife of Matthew Henry, the renowned Bible commentator, was the only daughter of a wealthy merchant. When Matthew Henry sought permission to marry her, her father refused. He said that while Matthew was polite, scholarly, and nice, he was a stranger to the family. "Why, I don't even know where he comes from," insisted the father.

"True," replied the daughter, "but I know where he is going and would like to go with him."

Apparently her father saw the point and granted his permission for the marriage. She had her priorities straight. She understood that spiritual compatibility was far more important than any other requirement for a prospective mate. When two people truly love the Lord with all their hearts and love each other, God's blessing will go with them.

Make sure that the life partner you choose is a believer who sincerely wants the will of God. Make Christ the center of your wedding plans. Determine to do His will, to be obedient to Him, and to build your family around Him.

"But," you may be saying, "the problems you have mentioned describe our home exactly. My mate is not a believer. I have disobeyed God. My spiritual fervor is diminished. I am a defeated Christian because of it, and I would give anything if I could undo the damage I have done. Is there hope for me?"

Yes, thank God, there is always hope. God has promised to forgive our sin if we confess it. We may still have to live with some of the consequences of our sin, but we do not have to be defeated.

Purpose to yield your life more completely to God. Determine to love your mate more than ever and pray regularly for his or her conversion. God will multiply His grace to you if you truly seek His best for you and submit fully to His will.

Buster Soaries

"Rise above the Realities"

'I've never told this story to anyone except my family,' he laughs when asked how he met Jesse Jackson. 'But I was a community organizer for the Urban League in Essex County, New Jersey. I felt that I wanted to be a part of something that would impact more people, and my commitment was to serving poor people and black people. The Urban League felt a little too middle class for me, and from my research on Jesse Jackson I felt he represented the best mix of social action and spiritual concern.

'I was away from the church at that time in 1972; church seemed to be too irrelevant. I was struggling with who I was spiritually and what I would do socially. Jesse Jackson represented for me a link to Martin Luther King, and I wanted to be a part of what he was about.

'In February 1973 I heard that Jackson was going to be at a protest in Washington, where all the civil rights people were supposed to gather. I thought I would go and introduce myself to Jackson, so I drove to Washington, got a cheap motel room, and got up early the next morning and left for the demonstration.

'Once I got there I found out all the leadership was in a press conference inside the Capitol. Coretta King, Ralph Abernathy, Jackson, and others were inside, and there was no way they were going to let me in. But after a few minutes Coretta King came onto the platform and the press left Jackson to swarm around her.'

'Buster Soaries walked over to Jackson, introduced himself, and said, 'A guy like you needs a bright young man like me on your staff.'

'Jackson simply looked at him and asked, 'When can you come to Chicago?'

'Buster Soaries had no money to travel to Chicago. 'When can you send me a ticket?' he countered.

'I tell you what,' said Jackson. 'Write me a letter and we'll discuss it.'

'Soaries left immediately, even before the protest began. He drove home, and the next day he sat down to write the letter. Within six months he was on staff, and within one year he was the national coordinator of Jackson's Operation PUSH. He was hired to form chapters of PUSH around the country, mobilizing forces as advocates for poor people. For three years he worked under Jackson, helping local people develop an organizational structure to help the poor.

'But something happened to Buster Soaries. He made a commitment to accept Jesus Christ as his personal Lord and Saviour. 'I had gone back to church and accepted the notion that I was going to be a Christian, but I had never asked Christ to be Lord of my life. On the day my father died in April 1975, I was preparing to write his obituary and I realized that the most important thing to him was the eternal life he had gained because of his relationship to Christ. I had to look at my own life, and even though I was jet-setting around the country, if someone had been writing my obituary, he could not have said the same thing about me.'

"Was I going to be a civil rights advocate using the Bible to justify my speeches, or was I going to be a bona fide Christian doing what I did as an extension of my relationship with Christ?"

'King and Jesse Jackson speak from chairs only a few feet from where he sat. 'When it was time to go out to the speaker's platform, all the people seated at the head table rose to go out to the platform. I went out, and I still couldn't get to Jackson. His bodyguards and the press surrounded him. But after a few minutes Coretta King came onto the platform and the press left Jackson to swarm around her.'

"Rise above the Realities"

by Angela Elwell Hunt

February 1989 37
That night I had to reckon with who I was. Was I going to be a civil rights advocate using the Bible to justify my speeches, or was I going to be a bona fide Christian doing what I did as an extension of my relationship with Christ? I had been in the movement with Jesse Jackson for two years, but I had a certain discomfort with a social movement with a spiritual ring to it. I didn't see it meeting the most crucial needs our people had. Perhaps we needed a more spiritual movement with real social significance. We were advocating things for people which, if received, would not affect the basic needs of those people.

For instance, Soaries recalls working on housing projects sponsored by churches. To his dismay, after people moved into the new projects, the homes were soon destroyed and run down. Schools would complain of racist administrators, but when Soaries and his workers arrived on the scene, he would find the people he wanted to help using drugs and participating in destructive behavior.

"Logic said to me, 'There is a deeper need that has to be addressed. If we address their social needs and not their spiritual needs, the environment will change, but not their circumstances.' I didn't see the social gospel as being comprehensive enough to address the human situation."

One year later Soaries left Jesse Jackson. He would have left sooner, but he felt a responsibility to the people who had followed him into the organization. "How could I leave after convincing those people that Jackson had the answer? I worked with that tension, but with the feeling of inconsistency and inadequacy I felt, I just had to go."

"Jackson felt uncomfortable with me because I would question things he was not accustomed to having questioned. We had differences of opinion on morality. We are committed to the same goals, but we disagree on how to get there."

After leaving Jackson's organization, Buster Soaries found himself on his own. His idea of a personal crusade, however, centered around young people and their needs. After graduating from his New Jersey high school as president of the senior class, he was invited each year to address the student body.

"I had been either the cause or the cure of a significant level of racial tension in my high school, but I recognized the double challenge of having to inspire kids to rise above the realities they faced while accepting the fact that the realities were there. I had to inspire black kids to deal with racism, and to rise above it."

"When I was in high school we heard speakers on black power, careers, teeth, and everything else, but not one person challenged me to think about what life is all about."

As Buster Soaries grew and developed in his personal life, his message changed from one of racial reconciliation to drug avoidance. Today one of his most requested topics in high schools around the country is "Safe Sex! Don't Buy the Lie!" Beginning in 1975 Buster Soaries has regularly spoken about the gospel of Jesus Christ. "It is the most important thing in my life."

"When I was in high school not one person came to my school to talk about the fact that God had a plan for my life. We heard speakers on black power, careers, teeth, and everything else, but not one person challenged me to think about what life is all about. Had that occurred, I believe I would have made fewer mistakes in my life. I told Christ in 1983 that there would be at least a million high school students who would not be able to say that."

He has been counting, and as of this writing 800,000 students—80 percent of whom are black—have heard that God has a plan for their lives. How is he allowed to present his gospel message in a public high school?

"I went to a junior high school in Harlem, and I told the principal that I respected the separation of church and state. 'Son,' she said to me, 'you can do anything you want in my school. You can have a baptism. If you can change just one of these kids, it will be worth it.'"

"I have no apologies for talking about God, because He's the same One on our money, in our Constitution, and in our Pledge of Allegiance. I will always affirm that we are created beings and that there is a God. What I share in schools, when I feel it is appropriate, is what I used to be, what I am now, and how I made the change. I tell them the change is based on my relationship with Jesus Christ. You can say anything about what has had an effect on you."

Soaries knows that his past relationships have opened many doors. "Because I worked for Jesse Jackson, and because Jackson worked for Dr. King, a social and religious personality in history, I'm connected to a tradition that causes people to perceive me in a different way."

Though he now travels as a youth evangelist to schools, churches, conventions, and camps, he has not forsaken the social concerns he felt in the seventies. "Now I can build on a foundation," he says. "I know if a man has his heart right with God, I can help him get a job and know he is not going to spend all his money in a tavern."

He encourages other evangelists to have a good relationship with a local church. "We're the servants of the church. If we ever begin to feel that we're the headlight and the church is the taillight, we're in trouble."

He travels an average of 22 days a month and finds his greatest pleasure in coming home to his wife, Donna. He also enjoys receiving letters from kids who encourage him to keep doing exactly what he is doing.

Even though he is encouraged by young people, his wife, and the volunteers who help him run his ministry from his basement, he is often discouraged by the need to choose between doing ministry and raising money. If he had a million dollars, Soaries says, "I'd hire a staff. I don't know of five black churches in America that have youth pastors. I would divide up a staff into key cities around the country and make them available to black churches who want to reach youth. I've got a million dollars worth of requests for help from churches around the country."

If you are interested in the ministry of Buster Soaries, write: Buster Soaries Ministries, PO Box 7718, Trenton, New Jersey 08628.
Sam Rutigliano Named New Head Football Coach at Liberty

Sam Rutigliano, head football coach and vice president of the Cleveland Browns from 1978 to 1984, is Liberty University's new head football coach.

Rutigliano, sports commentator for NBC/ESPN television prior to his appointment at Liberty, was NFL Coach of the Year in 1980 and AFC Coach of the Year, UPI, in 1979.

Rutigliano replaces Morgan Hout as head coach at Liberty University. Hout has been invited to become Assistant Athletic Director at Liberty University.

As LU moves toward a totally competitive Division I football program, Dr. Falwell feels Sam Rutigliano will be the person to make that happen.

"Offensively, I like to play an exciting game," says Rutigliano. He feels Southern Conference affiliation is important and can be done at Liberty in the near future. "However, it will be done at our own pace and at a consensus decision."

Sam Rutigliano and Dr. Falwell share the same vision for the university. "This is the first time I really feel the vision for reaching out and helping young people. I've tried to do that in every job I've had but I really feel it can be fulfilled here."

Rutigliano says, "This university represents all of the things that I believe in. I just want to be part of that kind of program."

When asked if any religious considerations were involved in his decision to come to Liberty, Rutigliano said that the most important consideration is that his whole life is based on Jesus Christ. "That is basically the reason I'm here. . . . Sports just happens to be the vehicle for that religion to reach out."

Rutigliano does not see coming to Liberty as anything small. In fact, he says, "I consider it a step up to something bigger and better than anything I've ever been involved in before."

He feels that 98 percent of coaching is recruiting and in recruiting for Liberty he plans to "make sure the young men are accountable and come to LU for a reason, to get an education."

Sam Rutigliano became a Christian after experiencing the traumatic death of his youngest daughter. He has been an outstanding speaker for the Fellowship of Christian Athletes and has played a part in the fight against drugs through the Inner Circle, a drug rehabilitation program created by the Cleveland Browns in 1982.

Flames’ I-AA Debut Is a Success

After one year in Division I-AA the Liberty University football team ended the 1988-89 season with an outstanding record of 8-3. The Flames’ record was the best of Division I schools in Virginia and the second-best independent school record in the entire NCAA-I-AA.

The Flames, ranked 22nd nationally by Football News magazine, played an impressive season, the second toughest in I-AA schools, with seven I-AA opponents on their schedule. Their three losses came by a total of only five points.

Liberty scored 28.7 points a game in the 1988-89 season, the second-highest point total in the history of Flames’ football.

This mark was also 19th best in the I-AA.

LU’s offense ranked 26th nationally in rushing offense, after rushing for 1,971 yards and averaging 179.2 yards a game on the ground. In addition to team records, individual records were set by Paul Johnson, quarterback, and Charles McCray, tailback.

Johnson finished the season ranked 11th in the I-AA statistics, for passing efficiency, and broke the Flames’ record for career touchdown passes (33) in the last game against Towson State when he completed his 34th career touchdown pass.

McCray tied a Liberty record rushing for 15 touchdowns in a season, and is only five touchdowns away from tying LU’s record for the most rushing touchdowns in a career (27). McCray ended the season ranked sixth in scoring in I-AA statistics, averaging 8.73 points a game.
Ministering in Japan

Try to place yourself in this scenario: You have been a pastor for about 30 years, actively involved in a church-planting ministry. In this time of extensive, demanding outreach you have seen the number of believers grow to only 350. This is not the total for one church, but the combined total for 24 churches! If you are even able to imagine a situation like this, you can begin to understand missionary work in Japan, a modern, industrial nation with a population of 122 million, but with only one-half of 1 percent being Christians. (Average church attendance for all of Japan is only 19.)

Ralph Cox, who along with his wife, Stella, has been ministering in Japan with TEAM since 1955, recently spoke during missions emphasis week at Liberty University. LIGHT Ministries ministered with Cox in a summer missions campaign. Now Cox challenged students concerning Japan's harvest field.

Emphasizing that ministries in Japan "gradually see people come to Christ," Cox stated that missionaries need extreme patience in attempting to reach people for Christ. While Japan has total religious freedom, social and family pressures create difficult barriers to gospel presentation. However, Cox is beginning to see a greater interest and increased growth in the churches with which he is associated. From 1983, when there were 24 churches and 350 believers, to 1987, Cox has seen 21 new churches started with 200 believers added. This is greatly encouraging as he looks to the future.

One of his innovative strategies in reaching people is providing classes for teaching conversational English. The desire of the Japanese to learn English provides a point of contact that can later lead to evangelism. Along the same vein, Cox encourages American youth to come to Japan to work with him on a short-term basis. Japanese young people are attracted to American young people, a fact LIGHT Ministries discovered during its campaign. American students are able to witness to English-speaking Japanese students, or, by teaming up with young Japanese believers, share the gospel through an interpreter. These points of contact often lead to further, in-depth discussions of the Christian faith.

Cox states that the New Testament methodology they use "is producing results that are almost unique here in 'impossible' Japan... Young people have been a vital part of all of this... How about you lending a hand?" For more information about this ministry contact Ralph Cox, care of TEAM, Box 969, Wheaton, Illinois 60187.

College for a Weekend

Attention high school juniors and seniors! Liberty University's winter College for a Weekend will be held February 16-19. For only $45 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 charge. This weekend will provide a preview of life at Liberty. For more information call (800) 522-6225 or (804) 522-0394.

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Howard Erickson

CALANDR
February
1—Dr. Falwell speaks at the National Religious Broadcasters' Convention, Washington, DC
8—Zig Ziglar speaks at LU and TRBC
12—Dr. Falwell speaks at Southside Baptist Church, Crestview, Florida
George Sweet speaks at LU (morning service) and TRBC (evening service)
13—Dr Falwell speaks at First Baptist Church, Jacksonville, Florida
15—Dr Falwell speaks at First Baptist Church, Merritt Island, Florida
16-19—College for a Weekend at LU
17—Dr. Falwell speaks at Roswell Street Baptist Church, Marietta, Georgia (Bailey Smith Bible Conference)
21-23—Special Speaker Series featuring Dr. Howard Hendricks
LU Spotlight: Claude L. Dallas, Jr.

Love in action is not just an expression with Claude Dallas, LU’s new director of Urban Outreach. It is a way of life. Dallas is working to expand the areas of Christian service, summer miniatures, and local ministries at Liberty University.

This past summer Urban Outreach took students on an exposure trip to Los Angeles, New York, Norfolk, Philadelphia, and Chicago. These students developed a love for the people in these cities and realized the vast opportunity and need for Christian witness.

Dallas believes there can be no real impact on an individual’s life without contact with that person. His greatest burden is to see students combine their education with a desire to serve the Lord by reaching out and ministering in the urban areas of our nation.

“Serving in the cities of this great country provides a laboratory through which the students can exercise their faith and let God show them firsthand the application of His Word.”

Dallas became interested in missions while serving as minister of Christian education and development at Israel Baptist Church in Hamilton, Ohio. While at Israel, in December of 1986, he made a trip to Gonaive, Haiti. He was overwhelmed with the suffering of the Haitian people and saw their great need to know the Lord.

Before coming to LU with his wife, Sheilah, and their four children, Claude Dallas worked on the executive staff of Destiny Movement, a newly formed missions agency in Atlanta, Georgia. Dallas directed six special conferences on world evangelism sponsored by this movement. Over 2,000 of the world’s leading black Christians attended. God used Destiny ‘87 and Dallas’s work at Israel Baptist Church to give him a burden for the lost.

“Students need role models,” says Dallas, “and we at Liberty are in the best position to provide the type of model God intended the students to have.”

Dallas received his B.S. degree in zoology from Ohio State University, and an M.S. degree in biology from the University of Cincinnati. He did postgraduate work at UCLA and Talbot Theological Seminary of La Mirada, California, and is currently working on a master of arts degree in religion at Liberty Baptist Theological Seminary.

LU Announces New Stadium and Sports Arena

Liberty University recently announced plans to build a 12,000-seat stadium to be constructed on campus in time for the football team's 1989 home opener on September 9 against Edinboro University. The stadium construction should take about six months, depending on the weather and the availability of materials such as seats and the artificial playing surface.

The stadium will be built on what is presently LU's practice field near the Hancock Athletic Center. Made possible by an anonymous gift from a Texas businessman, the stadium will be built to allow future expansion to 35,000 seats.

The donor designated McDevitt & Street of Raleigh, North Carolina, as general contractor. This company has also constructed Atlanta Fulton County Stadium, home of the Falcons and Braves, and The Diamond in Richmond, a minor league baseball field. McDevitt & Street chose HakaniCorley and Associates in Chapel Hill, North Carolina, as the architects.

The same contractor and architects will also begin construction early this year on a 10,000-seat sports and special events arena—home court for the Liberty University basketball team and other indoor sports. The arena, made possible by the same donor, will also be used for chapel and special events.
The Aging Christian Prays

Dear Lord, as I find myself getting older, help me to stay closer and closer to Your house of prayer. I tend to think of my aching bones and worn muscles. At times I truly cannot get out to the church, though I sincerely want to. Yet may I not use minor aches and pains as an excuse to stay home from worship on Sunday nights and Wednesday nights just to watch television.

Lord, as I near heaven's gates, may I be found more and more in prayer. May I never assume that I have prayed enough down through the years, and now that I am older I do not have to spend as much time in that exercise. Instead of praying to You less, may I have many more hours in conversation with You, to become more and more like You. Instead of praying to You less, may I have many more hours in conversation with You, to become more and more like You. Lord, help me also with Bible-reading. Sometimes I am tempted to think that the stories are "old hat" by now. I have gone over them time and again, but I know better. I know that the account of Noah and the ark can speak fresh truth to me this morning. The incident of Jesus feeding the multitudes has some new insight for me this evening. So take me away from daydreaming, Lord. Keep me from frittering away the hours. Take me back to the Book with a new zeal and ardor.

Lord, my hands are not smooth and muscled like they once were. But they can still clasp another hand in Christ's love, make a pie for someone, pick up a phone to call another.

Lord, my hands are not smooth and muscled like they once were. But they can still clasp another hand in Christ's love, make a pie for someone, pick up a phone to call another.

Lord, my mind is not always as alert as it once was. But it still recalls the past answers to prayer, the wonderful revival services I have experienced, the memories of bodily healings and spiritual touches from heaven. So remind me to share with the younger the faith I have in the Saviour, to encourage and lift those just starting out in the Christian life.

Lord, I see the teens and remember when I was young. But don't let me pass the youth by, myself contributing to the generation gap. Instead, help me to put my arm around their shoulders, to whisper in their ears that I am praying for them. Criticizing them is easy. Help me to love them.

Can I dare forget that it is still more blessed to give than to receive? Or that giving can still be a cup of cold water in Your name—a smile, a handshake, a call, a greeting card, a right attitude, an encouraging word, a pat on a child's shoulder, an uplifting word to a teenager, an intercessory prayer? There really is so much of worth that I can still do. Lord. Remind me of that, to get my thoughts off myself for a change.

Lord, it won't be long until I shed this body. Then I will see You face-to-face. Help me not to become sloppy in my soul as I near that most important date. I look around me and see those who were once active in the church, in the work of the kingdom, now taking it easy as they near the gate. This scares me, Lord. And I am glad that it scares me, for then I feel that I will not slip into such a trap.

Help me to keep on serving by being in the Sunday school class, serving by attending the monthly missions service downtown, serving by helping in the convalescent home outreach, serving by writing notes of cheer to others, serving by being at every service of the church, serving by being happy toward visitors at worship, serving by keeping myself joyful rather than mousy and withdrawn, serving by being young at heart.

Lord, the things that would lure me away are a bit different now from what they were when I was younger. I am not tempted to lustful pastimes or to superficial pleasures. Yet I am tempted to boredom, even to monotony in things spiritual. Another prayer, another offering, another revival, another sermon, another burden. I look at the easy chair, and it is so inviting. I look at the television, and it beckons. Help me not to give in to that subtle selfishness of old age, that preoccupation with me.

Can I dare forget that it is still more blessed to give than to receive? Or that giving can still be a cup of cold water in Your name—a smile, a handshake, a call, a greeting card, a right attitude, an encouraging word, a pat on a child's shoulder, an uplifting word to a teenager, an intercessory prayer? There really is so much of worth that I can still do. Lord. Remind me of that, to get my thoughts off myself for a change.

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by J. Grant Swank, Jr.

continued on page 58
An Antidote for the Family's Biggest Problem
by Tim and Beverly LaHaye

The greatest problem human beings have in life is selfishness. So it should not come as a surprise that selfishness is also the greatest problem faced by couples and families. Little children seem to be born with a streak of selfishness, and if it is not trained out of them by loving parents, they will never become ready for marriage or any other close relationship in life.

One of the questions we are asked repeatedly is, “How old does one have to be to get married?” We usually surprise the questioner by replying, “Some people never become old enough to marry.” Our reasoning is, they are just too selfish, and selfishness is a sign of immaturity. Delaying the supply of our needs or wants requires self-denial and that takes time—time to grow up. So the magic age for marriage depends on the individual. We have met some people who were mature (or unselfish) enough to marry before they were physically ready for that big decision. On the other hand, we have met people in their eighties who still were not old enough to share their life with another human being because they were just too selfish. This is why parents should teach their children at an early age to share their toys, their food, or whatever they have with their brothers and sisters. In fact, one of the reasons for the family is to help people learn a spirit of unselfishness in dealing with other people. If they do not learn under the loving hand of mother and father, they will have to learn through the “school of hard knocks,” or in some cases, their life’s partner.

From years of counseling experience, we are inclined to believe that the permissive philosophy of the past generation has led to marital and family conflict. Too many “babies” are getting married just because they are chronologically old enough, but in truth, they were never trained by loving parents to correct their natural selfishness. The Bible has a message on this subject. “Let nothing be done through strife or vainglory; but in lowliness of mind [humility] let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others” (Phil. 2:3-4).

Obviously then, humility is an antidote to selfishness. If you are married and are not humble enough to think of someone else's needs before you demand that yours be met, you should go to God and ask Him to humble you. If you are single and still have not learned humility, you better wait until you grow up spiritually and emotionally before you make someone else's life miserable—not to mention your own.
<table>
<thead>
<tr>
<th>Gentle people try to speak and act assertively, without being aggressive. Sarcasm is not gentle (2 Tim. 2:24).</th>
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<tr>
<td>Manners stem from the awareness that we are created in the image of God. Polite speech and considerate behavior show our respect for one another (Gen. 1:27).</td>
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<td>Nourish yourselves with &quot;words of faith and of good doctrine.&quot; Discover godly patterns of living by studying God's Word (1 Tim 4:6).</td>
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<td>Overcome evil with good. Break the cycle of paying back a wrong with a wrong by choosing to do what is right (1 Peter 3:9).</td>
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<td>Peace comes to those who focus on God. Trusting His strength to control our situation lets us be still, relaxed, content in His care (Isa. 26:3-4).</td>
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<td>Quietness lets others speak while we listen. You may be surprised by what you learn when you really listen (Eccl. 9:17).</td>
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<td>Reconciliation should never wait. Take the initiative to settle the argument quickly. Your relationship is worth more than your pride (Matt. 5:23-24).</td>
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<td>Sincerity means we say what we mean, and do what we say. No one respects a hypocrite (1 Tim. 4:1-2).</td>
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<td>Temperance in a parent shows a child how to live—not self-willed, but self-controlled—led by the Spirit of God (Titus 1:7-8).</td>
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<td>Unity, deciding on common goals and working together, pleases God. A sense of unity gives us the incentive to resist worldly temptations that separate families (Ps. 133).</td>
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<td>Vision is necessary for the family to thrive. What are the goals God wants for your family? Pray for the wisdom to devise a plan God will bless (Prov. 29:18).</td>
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<td>Worship together in the house of the Lord. Growing together in the knowledge of God promotes unity (Ps. 55:14).</td>
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<td>Extra-large helping of hugs and kisses. Everyone needs to give and receive the outward expression of inner affection. A gentle touch or a warm hug can soothe the troubled spirit (Rom. 12:10).</td>
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<td>Yield yourself unto God. Don't let bad habits destroy your health or harm your home. God wants to break the power of sin in your life (Rom. 6:11-13).</td>
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<td>Zeal is a mark of the family determined to be and do what God commands—to love the Lord, to serve Him diligently, to seek His ways, to want to obey, and then to love each other. God delights in blessing such a home (2 Peter 1:4-11).</td>
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<tr>
<td>Satan uses the stresses of life to threaten the stability of Christian homes. He must chuckle with glee when we are content to be thermometers, when discord sends our mercury through the breaking point. How good it is to know that God can make us thermostats, able to live harmonious lives that glorify His name.</td>
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Suzanne Golightly
When God Says, WAIT

‘The Lord answers prayers in three ways—Yes, No, and Wait.” How many times have we heard this truth in our Christian lives? Matthew 7:7 reinforces the fact that the Lord answers all prayers. “For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.”

He that seeketh findeth; and to him that knocketh it shall be opened.

The letter i in “wait” and become impatient. Because we do not know the future as God sees it in our lives, and do not know when the “wait” answer will become a “yes” or “no,” we have a tendency to become impatient while waiting for God to show us the best road.

Other times we take the letter i in “wait” and become impatient. Because we do not know the future as God sees it in our lives, and do not know when the “wait” answer will become a “yes” or “no,” we have a tendency to become impatient while waiting for God to show us the best road.

Lastly, we often use the letter t and feel threatened. I have felt threatened that God may ask me to wait longer for a child than I feel I am able to wait. In Acts 1:4 the apostles were told to wait in Jerusalem for the Holy Spirit. Psalm 37:7 tells us to wait patienty for the Lord. David waited for God and his cry was heard. (Psalm 40:1). And, in Isaiah 40:31 we are told that those who wait on the Lord will be renewed with strength.

To wait is never easy, but it often provides a chance to grow in our faith.

Kathy Lay
A Paraphrase of Love
1 Corinthians 13

No matter how impressively I speak,
If I don’t have love,
I am monotonous and simple.
Even though I have the gift of foretelling
and am able to understand unknown things,
and have all wisdom,
and even if my trust is enough
to move a mountain;
If I don’t have love,
then I am nothing.

Even if I give everything
I have to the poor,
and surrender
my body to the flames,
but do not have love,
It is all worthless.

Love isn’t proud.
It doesn’t try to push people into something;
It doesn’t lose patience;
It isn’t proud.

Love has good manners;
it isn’t rude
and it doesn’t think mean or dirty things;
It looks for things good about other people.
It doesn’t get offended easily
by what others say.
It doesn’t remember what you did
a long time ago.

Love does not delight in bad things
but in good things.

Love does a whole bunch of things:
It carries heavy burdens;
It trusts in others;
It waits patiently for God’s timing;
It endures all hardships;

Love never quits; but predictions,
tongues and knowledge
will soon go away.

We don’t know everything,
nor do we know the whole truth.

But our ignorance will be replaced
with understanding;
As a child, I understood as a child;
As a man, I put away childish things;

Now on earth we don’t understand things perfectly.
We only know things partially;
But in heaven our knowledge will be perfect.

And there remains faith, hope and love.
But love is the greatest of all three.

Paraphrased by the Junior High Youth Group (1986) of First Baptist Church, Elkhart, Indiana.

February 1989
**Family Bookshelf**

Christopher Churchmouse Classics, by Barbara Davoll, illustrated by Dennis Hockerman. *Saved by the Bell* is the first in this precious series that teaches children to grow in the knowledge of God. Christopher Churchmouse lives with his family in the basement of an old stone church. Life is very pleasant until the new church caretaker brings his cat, Tuffy, there to live. Then life becomes a nightmare for the little mice!

Based on Proverbs 21:14, “A gift in secret pacifieth anger,” Christopher’s Sunday-school teacher explains how a “secret gift” can pacify anger and make an enemy into a friend. Christopher decides to try it on Tuffy. He gives Tuffy a silver bell to wear around his neck. The gift allows Tuffy to be a cat and do his job, but the mice can hear him coming. Everyone is happy. And Christopher makes a new friend.


“Discussion Starters” at the back of each book help children make practical application of the biblical truth. Parents and children will love this series!

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**Basic Training: Bible Songs for Growing Strong** covers topics like wisdom and God’s sovereignty in a musical format that will equip “tweenagers” for the battles they face. Herb Owen writes that it’s a study of the doctrines of the Bible and about God. But it’s far from a highbrow lecture.

Owen’s talent as a songwriter brings high-energy music together with a meat-packed message to help train youth for running the Christian race. Cleverly packaged. The tape is a delight for parents who want their children to learn to enjoy Christian music and the song book provides a quality program for this age group to present. (Brentwood Music, 74 pp., $9.98 songbook, $9.98 cassette).

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**Family Matters with John D. Graham**

Young couples without children must beware of “hidden” expectations they have of spouse’s behavior, thoughts, and so on. Discouragement with unmet expectations opens the door to bitterness between couples during early childless years that can spring forth in fullness after children are born. This period gives great opportunity to gain proper appreciation and understanding of spouse before children.

Couples with young children deal with the potential for disaster as affection shifts away from each other and on to the children. Changes in daily disciplines of management of family affairs and responsibilities must be recognized.

Couples with adolescents must take advantage of developing “friendship” with emerging adults in their home. They also face the social responsibility of being the final authority in their teen’s life.

Couples with grown children must help maintain the balance between independent lives and available “assistance” in dealing with life. This is a time of preparing for life without Mom and Dad.

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

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Connie Schofer
GOING ALL THE WAY
by Jerry Johnston

Going All the Way is written to parents, pastors, teachers, and others in the adult community who care about teenagers. It is frank, alarming, and graphic in its approach to the problem of teenage sexuality and is not for the faint of heart or casual reader.

With authentic detail this book informs of the real world of teens and sex. Jerry Johnston describes and reveals the low ebb of teenage sexual morality among both unsaved and Christian teens of the eighties. He explains how to distinguish lust from love, gives eight reasons to avoid the scars of premarital sexual relationships, clearly defines the true world of teenage sexuality, and explains what the AIDS menace means to teens.

Going All the Way is an expose straight from the hearts of thousands of teens who have told their tragic stories to the author as he traveled this land speaking in public high school assemblies. It describes the influences of pornography, homosexuality, drugs, and alcohol on teenagers. It reveals the effects of abortion on teens, through the actual stories of young people who have experienced it. It exposes the widespread, often denied, realities of teen prostitution, rape, and incest, and it warns of the truly deadly dangers of sexual activity outside the bounds of marriage.

Johnston tells us that thousands of teenagers are anxiously awaiting the opportunity to "get rid" of their virginity, but few understand that "losing it" can result in devastating guilt, regret, and even suicide. The peer pressure to be sexually active is incredible. However, once they are involved, improper information, selfish partners, fear of discovery, lack of commitment or emotional intimacy, and frequently, intoxication, combine to take a tremendous toll on the sexually active teenager.

In Going All the Way Johnston shows teenagers that they are not alone and there are others who understand their feelings. It is an invaluable tool for building sexual judgment in teenagers, and must reading for all who love and live with teens.

One warning in closing. This is not a book to be given to a teen for unsupervised reading. Parents should read the book first and then together with their teens read and discuss the contents in the context of a guided study and devotional time. (Word Books, 186 pp., $12.95) Dave Marston

An excerpt from GOING ALL THE WAY

Get ready! What you are about to read reveals the stinging truth of what is going on with sex and teenagers. To paint the panorama, the overall network of moral demise has to be stated. It is nasty... but we cannot turn our heads any longer.

I simply could not remain silent. After almost every school assembly, a teenage guy or gal would come to me like a magnet, pouring out the lurid details. And now, three million students later, with hundreds of thousands of miles behind me, the anxiety and fear chiseled in their faces is like a haunting memory prompting me to speak out.

My detractors will blast me for writing this book. They will say what I have penned are "unmentionables." Like so many in the adult community they are convinced that "that last" will all go away. Yet, ignorance is not bliss and certainly not protection.

My only defense is that I have been where the kids are in over 2,500 public schools. I have listened and audio-recorded their stories because they were so shocking. My orientation is secular youth and my heart bleeds for them and for the peace and purpose they are searching for through such diverse avenues.

Without exception, almost every teenager I talk with declares, "I can't talk to my mom or dad, Jerry." Parental denial, gullibility, and indifference are the archenemies of many kids getting help or being deterred in time from poor sexual choice. We just don't want to believe our little Suzi or Jimmy does those things. To avoid the stress of confrontation and reality, we choose to poke our heads in the sand. But facts are facts and the scenario is getting darker.

Booknotes

BUILDING A RELATIONSHIP THAT LASTS
by Dick Purnell

Focusing on the single adult, Dick Purnell offers significant insight for building positive dating relationships. The reader is admonished to examine such areas as motives, self-concept, and self-centeredness not only in a dating relationship, but in all of life. True fulfillment in life comes from learning to be open and honest, accepting ourselves, and giving of ourselves. "If you wear a mask or put up walls to protect yourself and then someone says, 'I love you,' what do they really love? The extent to which you have hidden yourself from them is the extent to which their love can be questioned. You will always fear that they love only the part of you that you have let them know. We must learn to be open and vulnerable in
SPLITTING UP: WHEN YOUR FRIEND GETS A DIVORCE
by Dandi Daley Knorr

Divorce has successfully infiltrated the Christian community. Divorce among Christians is a fact affirmed by the growing number of divorce books targeting a Christian readership. Unfortunately, the more medicine needed, the worse the disease.

Dandi Knorr, a divorced mother of two, ministers to the fast-growing population of divorced people in our churches. The thoughtful questions in each chapter focus on everyday ways to be a true friend to someone who is healing from a divorce.

This book is sadly needed. The recent proliferation of good books such as Splitting Up is a testimony to the victories Satan is gaining in the church. (Harold Shaw, 147 pp., $7.95) David R. Miller

MOVING AND SHAPING: SINGLES WHO CHANGED THEIR WORLD
by Harold Ivan Smith

From David Brainerd (1718-1747) to Corrie” Ten Boom (1892-1983), these nine vignettes of single Christians who made their mark on history provide a simple overview of what motivated and challenged them.

In chronicling the lives of these men and women, Smith first briefly records highlight events and then describes factors that characterized their unique ministries. A factor common to each of the nine was a determination to continue despite pressures, obstacles, and often, persecution.

While these profiles are interesting and inspiring, the tendency to document positive highlights often overlooks inner feelings of discouragement or despair, making it appear that these individuals never had personal turmoil and conflict. Regardless, the coverage is encouraging for others contemplating active service for God. (Fleming H. Revell, 204 pp., $5.95) Howard Erickson

THE DIVORCE DECISION
by Gary Richmond

Divorce has arrived. Though as unwelcome as any plague, it has neverthe-less invaded our churches through the weakening family and has become a fact of Christian life in these later days. Divorce is here, as Gary Richmond writes so eloquently, and we had better become trained to deal with it.

Both the author’s Evangelical Free church and this reviewer’s Fundamentalist Baptist church have found the need to employ full-time pastors to meet the needs of single parents in the church. And we are not alone. More and more solid, Bible-believing churches are being assaulted by divorce among their people and are looking for answers.

Richmond not only supplies most of the needed answers for dealing with the effects of divorce, but in a very forceful way tells couples contemplating divorce what they don’t want to hear: the impact of divorce on children, finances, on relationships with God and people, and on the future.

The Divorce Decision is now on the bookshelf in my counseling office. But it won’t be there long. The need for this kind of information is too great and growing too fast for this book to gather dust. I highly recommend it to anyone with the potential for dealing with a “divorce decision.” (Word Books, 215 pp., $8.95) DRM

LIVING IN TWO WORLDS
by Wanda Jones

An affirmation of God’s love for all, despite earthly racial barriers, gave Howard and Wanda Jones reason to advance in evangelism for the cause of Christ.

Wanda Jones, with the assistance of Sandra P. Aldrich, presents her life story in a manner to which we all can relate. Have not we, at one time or another, elevated ourselves above another in pride? Must we allow bigotry to enslave us when we are all equal under Christ? Wanda Jones learned that we must unite as one body of believers under Christ, regardless of color.

It is an enchanting story of love, bewilderment, anger, and inner struggles. Howard and Wanda Jones trusted God to provide for their needs and give them peace. He never failed them, and He used them as a source to reach others for His sake. (Zondervan, 164 pp., $7.95) Lorrie M. Arrington
VIDEO REVIEW

FALSE GODS OF OUR TIME
Featuring Dr. Norman L. Geisler

Our day is one of militant pluralism being represented in every sphere of life. The pluralism of our day is ironically dogmatic about the truth that there is no absolute truth. Truth is seen to be subjectively “within me,” to the exclusion of any recognition of the objective truth of God. Within such a cultural mind-set anything goes, and, in fact, any and all things—pointedly in religion—are passing as ways or claims of relative truth. Cults are flourishing, and their perspectives (ways of seeing God, life, salvation, etc.) are not just outside of the body of Christ. Cultic, “New Age” ways of thinking and doing all, find the church much too permeable to the inflow of false notions. Why? Because Christians are neither firm in the truth of God, nor are they aware of the directions and insidious forms of false thoughts constantly bombarding them through the media.

Fortunately, a number of capable Christian scholars have sought to bridge this gap in various ways. Christians, who have fallen and will fall prey to wrong perspectives, have gone wrong while yet quoting Paul, “Beware of vain philosophy.” But, as Norman Geisler has long and rightly pointed out, “We cannot beware unless we are aware.

In this well-produced four-part video series, Geisler incisively and carefully exposes the philosophies and claims of false religions and quasi-religions while also affirming the truth of the one true and living God who has redemptively revealed Himself to us.

This is an important work and a must for viewing. (Jeremiah Films, 4 VHS tapes, $129.95) John D. Morrison

Bookworm’s Bulletin


Regular Baptist Press

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Regular Baptist Press

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Something revolutionary is happening in the world of television. People are turning off TV that's predictable, and they're coming over to something new and creative. FamilyNet will soon be airing new, original programs especially for the millions who are saying, “The family is the most important part of our lives. We want television that reflects our values!”

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The Family Television Network
Religious Traditions — Good or Bad?

A break from traditions and habits was the hallmark of the Reformation. Of necessity, Martin Luther, John Knox, William Tyndale, and other reformers emancipated believers from church traditions. Just as circumstances were at the threshold of the Reformation, so they seem to be among some churches now.

Habits can be good or bad. Much preaching has pointed out evils associated with tobacco, liquor, or cursing. But little sermonizing has spilled over into habits of religious practice. Maybe that is because we get accustomed to and bias toward our habits. We like them and do not want anyone to challenge our routine or tradition. Habits, though, are not all bad—or good.

The habit of Bible-reading and private devotions is good. But some Sunday practices have become so traditional that ritual, order, and worship distinctive seem to have replaced the essence of Calvary.

Could Sunday morning habits have become so locked into worship order that they are considered inspired and inseparable from our faith? Anyone who attempts to change the order printed in the Sunday bulletin will face confrontation from deacons, pastors, and founding members. Their main argument: “But we have always done it this way.”

Habit or inspiration?
To a starving man, bread and water can be the substance of life. He praises the Lord for nourishment, but after passing of time, that same recipe can lead to malnutrition and emaciated health. The circumstances he identified with his saving experience were precious, but his life depends on sustained feeding. The gospel of salvation saves man, but it alone does not sustain.

Christ taught the disciples continuously for three years, then sent the Holy Spirit to continue the process of edification. He increased their faith. They progressed from watching Him, to listening, to helping, to doing—they grew. They expanded their scope from the “simple plan of salvation” to acts of emulation.

Religious practice can become negative. Practitioners can get so wrapped up in habits and traditions that they are lulled into thinking that keeping the law of routine is next to godliness, and that deviation from “the way we...
have always done it” is borderline heresy. The keeping of tradition and order does offer a form of denominational identity and fulfillment each Sunday, but is that why Christ died for man? His desire is that identity be in Him.

Pomp and ceremony can easily become priority for people who rest only in the psychological and emotional satisfaction of their initial contact with Christ. Churches that take pride in perpetuation of habit can easily fail to walk with Christ beyond the salvation experience. Their motive may be good; they so appreciate the change that Calvary initiated that they are afraid to expand their spiritual diet to include fresh nourishment, for fear of losing focus on Christ.

But that very thing happens. Although their Sunday habits give a sense of security and religious satisfaction, God made man to fellowship with Him—to identify with Him and to return His love daily. That requires greater understanding of God. Understanding increases with instruction, praise, and knowledge of the ways of God. These are best accomplished with provocation of the mind to make man think and to analyze personal practices compared with God’s character.

Provision to think on the ways of God may best be exercised when congregations are not bound to such rigid routine that completion of the order of worship is priority. Perhaps the prominent act of the Christian church is to break away from religious traditions and to develop the habit of loving Christ.

George Harris
Pastoring a Happy Church

George Harris calls his church a “happy church” and says the best thing about being pastor of Castle Hills First Baptist Church is the people who worship there. “They are a free people. They give me unlimited range to do as I feel the Lord leads the church. Our staff has a good relationship. I enjoy going to work every morning.”

During the 13 years Harris has pastored Castle Hills, he has seen the church grow to a membership of 8,000. The largest church in San Antonio, Castle Hills has presented a unique situation to Pastor Harris. To effectively reach his community, 79 percent of whom are Hispanic, the church must have a Spanish-speaking ministry. Although Harris is not bilingual, a layman in his congregation is able to over dub the televised sermons for a Spanish TV ministry. “He is so fluent and so good,” commented Harris, “and his words fit the picture so well it looks like I’m speaking Spanish.”

“Right now the greatest challenge we face is our Spanish television ministry,” says Harris. “But we have been able to send the program to California, Dallas, San Antonio, and Guatemala City, Guatemala.” The Spanish program is received in over 6.5 million Hispanic homes; the English version in over 10 million homes.

Castle Hills recently purchased over $1,287,000 worth of editing equipment and has created Church Triumphant Ministries, which publishes a national monthly magazine, Triumphant Life. “We can’t underwrite locally all the television opportunities we have,” Harris explains. “But we have to have some way of asking for support because we don’t want to do it on television.”

Harris has come a long way from the town of Pine Bluff, Arkansas, where he was born. His road was not always easy, and he credits his wife, Lynda, with the support he needed to become a successful pastor. “We’ve been married 31 years, and she has been a constant encouragement, my closest friend. I could not have gone through college without her, because I was dyslexic and she read to me.”

Harris is also appreciative of at least five teachers who “were the difference between success and discouragement” while he was in school. He plans to write a book, The Teacher’s Touch, about the teachers who were the greatest influence on his life.

Future prospects for the ministry of Castle Hills First Baptist Church are bright, and Harris, 53, does not plan to slow his pace.

He and his wife have raised four children to adulthood and now a grandchild has entered their lives. “Her name is Lyndsay Erin,” he boasts. “When she was born I had to apologize to all the members of my congregation. I used to get on everybody about always showing pictures of their grandkids, but I found out there is something as grand as a grandchild.” He motions toward his pocket. “And if you’ve got a minute, I happen to have a picture right here.”

To Love, Honor, and Cherish

The June 19th Sunday evening service at the First Baptist Church of Indian Rocks in Largo, Florida, was a little different last year. It was Father’s Day, and Pastor Charlie Martin had just finished a series of messages on the home. Weeks before, he had wondered—what would be the perfect way to end the series and encourage Christian families?

A wedding. Sixty-six couples from the church signed up for a wedding
renewal ceremony “just like the real thing.”

Why would dignified, respectable married people want to get dressed up, find an attendant, send invitations, and get married all over again?

"I was a war bride, and I never had a church wedding," remarked Marynona Brunkow, who was married in 1948. For this wedding, Mrs. Brunkow wore her mother's wedding dress from 1921.

Couples who had not had the opportunity for a church wedding eagerly signed up. Albert and Helen Haynes eloped in 1930 and had their first church wedding in 1988. Other couples who were unsaved at the time of their marriage were excited to have the opportunity to "do it right this time."

Terry and Linda Freed, the parents of seven children, were thrilled to have their first wedding as Christians.

Darrell and Lisa Herrick had been married in a quiet wedding. "I've never had a wedding dress," Lisa said, "So I went out and rented one. This is just so special." Her husband, attired in a white tuxedo, accompanied his bride down the aisle as two of their sons served as ring bearers.

The brides, about half of whom wore full-length wedding gowns, each carried a single red rose. Their grooms accompanied them down the aisle as Pastor Martin announced their names, their anniversary dates, and introduced their attendants.

The ceremony was simple, but when Pastor Martin began to do the ring vows, he turned to Carl and Vetta Hammons, the longest-married couple participating in the ceremony. Vetta Hammons, he explained to the congregation, had recently donated her wedding rings to the church's building program. Because of arthritis in her fingers she was not able to wear them anymore.

"We think that any couple married for 64 years needs to wear wedding rings," joked Marlin, and from the ring bearer's pillow he lifted a small package for the Hammonses. Mike Keeton, an associate pastor involved with senior saints, had a jeweler re-weld Mrs. Hammons's rings and mount them on a gold chain.

As her attendant placed the necklace around Mrs. Hammons's neck, the pastor joked, "Carl, you'd better keep a wedding ring on her or someone might try to steal her away."

The pastor led the couples in their vows, pronounced them husband and wife "again," and they kissed. To jubilant organ music they filed out of the church and on to the reception.

Church members, the bridal couples, visitors, and guests mingled afterward as photographers snapped pictures and brides and grooms fed each other wedding cake. The wedding had taken great effort from many people, but the result was well worth it. Couples were reminded of their vows to love, honor, and submit to one another; families had been reinforced; invited guests had heard the gospel; and church members were blessed by a most extraordinary demonstration of love.

Bob Perryman, pastor of the Park Crest Baptist Church in Springfield, Missouri, and former first vice president, was elected president of the Baptist Bible Fellowship at the annual BBF meeting in September.

Ben Sanders of Bethlehem Baptist Church in Fairfax, Virginia, is new first vice president and chairman of the missions committee. Kenneth Gillming of Cherry Street Baptist Church in Springfield, will serve again as second vice president and chairman of the education committee.

Other elected officers include Treasurer Don Elmore of the Temple Baptist Church in Springdale, Arkansas, and Secretary K. E. Murray of Millington Street Baptist Church in Winfield, Kansas.

The annual missions offering at the conference exceeded the $700,000 goal. This amount is in addition to the regular monthly support of missionaries, which totaled $18 million last year.

ATTENTION ALL CHRISTIANS: The Coalition for Christian Action has announced that Wednesday, March 8, will be a national day of prayer and fasting for the destruction of organized crime for the preservation of children in America. Mark your calendars and join in the prayer of petition asking God to protect law enforcement officials who arrest and prosecute those who supply illegal drugs and generate pornographic materials; that God would cause the downfall of organized crime from within its own ranks; and that the Holy Spirit will so move upon hearts across this nation and cause the wicked to turn from their ways, that God will heal our land (2 Chron. 7:14).
process involving several stages, since at
the inception of each, it becomes pos-
sible to cut short the process. For the
believer, God has already eliminated
eternal death, the ultimate fruit of sin,
so that our concern has focused on
stages one, two, and three. You can
guard against conceiving sin by using
the Bible, just as Jesus did. And outer
acts of sin can be aborted, even when
you have sinned inwardly and conceived
sin in your heart, by repentance and
radical amputation. (This is the one
abortion that must be urged upon every
child of God.) From all of this we learn
that God holds each one personally
responsible for his thoughts, imagination,
acts, and words, and will allow no
blameshifting.

Have you been indulging in inner
heart sin? Do you realize that un-
checked and unrepented inner asser-
t will, in time, give birth to outer trans-
gression? Don’t you recognize that even
the inner assent is odious to God? No
one else may know what goes on in your
mind, but God does (Ps. 44:21). He is
distinctly called the Heart-Knower(Acts
1:24). And He is concerned.

Christian, resist sin at the start, as
Jesus did. Abort inner sin before it is
born. Augustine encourages us with
these words: “Pray that God may make
you conqueror of yourself... not of
your enemy without, but of your own
soul within... Let no enemy from
without be feared: conquer yourself,
and the whole world is conquered.”

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Amazing Grace continued from page 20
was by the rich mercy of our Lord and
Saviour Jesus Christ preserved, restored,
pardoned, and appointed to preach the
faith he had long labored to destroy.”

My research brought me to St. Mary
Woolnoth. I stood on the very rostrum
where the Rev. John Newton had held
his congregation spellbound with stories
of the sea, his sins and God’s great mer-
cy. As I looked out over the empty pews,
the organist played the melodies of New-
ton’s hymns. One glorious tune swelled
up all around me. The verses were writ-
ten at Olney—a minor autobiographical
lyric that critics say is a poor example of
Newton’s work. But that hymn has
traveled the world, bringing a message
of hope and forgiveness to all people of
faith.

I sang to myself the simple words I
had learned as a child in a black church
in the American south. You know them
too:

Amazing grace—how sweet the sound—
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see.

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October 1986 Reader’s Digest.

Waiting For? continued from page 28
bring glory to God, and now there was
no doubt in my mind what the Lord re-
quired of me. All that remained was for
me to walk through that door He had
opened to me.

With the approval of my pastor, I
started a Bible study for “spiritually sin-
gle” women three years ago. Now we
are a close-knit group of friends. We
share our heartaches and help to bear
each other’s burdens. We see the power
of prayer at work as we diligently up-
hold one another before the throne of
grace. And we grow in the knowledge
of our Lord and Saviour as we study His
Word together.

Our Bible study has three purposes: to
bear one another’s burdens (Gal. 6:2), to
courage each other to remain faithful
to the Lord, and to exhort one another
unto love and good works (Heb. 10:23-25).

In addition to the Bible study we also
have a time of personal sharing. This
affords each of us the opportunity to
offer feedback and helpful suggestions.
Hearing how the Lord has helped some-
one else face a problem sometimes gives
us better insight into handling our own
difficulties. To realize someone else cares
and understands our situation is a real
encouragement to all of us.

I urge the women to call each other
often and to pray for one another faith-
fully. I also make myself available should
anyone need a word of encouragement,
some counseling, or just a shoulder to cry
on.

One woman aptly expressed what the
group means to her. “It helps me see the
answers to prayer taking place in other
lives and gives me hope for my own situ-
ation. It also helps me to love and to for-
give and to be the wife God wants me to
be.”

God comforts us to make us com-
forters. It takes no special talent to
tell someone else what the Lord means
in your life. Nor does it take a unique gift
to reach out and encourage a fellow be-
liever. All it takes is a heart filled
with love for the Saviour and a desire to
be to others what He has been to
you. Our God is the God of all comfort
(2 Cor. 1:3-4), and we are responsible for
sharing His solace with others.

Often when we see a need that is not
being met, we tend to look to someone
else to meet it. But when God burdens
your heart about something, you are
probably the one He wants to use to meet
that need. Sometimes the Lord opens a
door where you least expect it—right be-
fore your eyes. What are you waiting for?

■ Melanie Graeber is a free-lance writer
in Wausau, Wisconsin.

Aging continued from page 42
Lord, in my most serious moments I
wonder what it will really be like to face
You. I will give an account of these lat-
ter years as well as the younger ones.
What good deeds will I have to offer?
What good words will I have to present?
I want to become more saintly. I want
to be gentle, kind, and considerate. I do
not want to shrivel up, becoming ingrown
petty. At times I tend to be brittle in
my dealings with others. Then I feel
guilty, for I know this is not Christlike.
And I do not have much time left to be-
come the Christlike disciple I have always
yearned to be.

Sometimes I am tempted to look at
what is wrong in the church, and so
excuse myself for staying home from ser-
vice. And I am tempted to say that I
have put in my time and someone else
should pick up the slack. God, these
temptations scare me, because my ap-
pointment day is getting closer and closer.
My special audience with You is drawing
near. Give me strength to throw off these
unique temptations of the senior years in
favor of the fully committed life.

Lord, I have need of You, to become
more like You as I am getting older.

■ J. Grant Swank, Jr., is a pastor in
Walpole, Massachusetts.
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A national advisory committee concluded in December that federal government funding for research involving aborted human fetal tissue is “acceptable.”

The committee reached its conclusion despite the objections of abortion critics who attacked the proposal as unethical and immoral, and issued its final report after lengthy debate over the ethical, legal, and scientific questions fetal tissue research raises.

The panel was formed in March 1988, after the Reagan administration rejected a request from the National Institutes of Health for permission to transplant fetal tissue into the brain of an ailing Parkinson’s disease patient.

Rather than granting the NIH permission, Robert Windom, assistant secretary for Health and Human Services, temporarily banned all federal funding for the research. In addition, he instructed the NIH to convene the advisory panel to study the issue and report back later.

In particular, the panel of ethicists, scientists, and lawyers was instructed to consider 10 specific questions, including whether or not the value of fetal tissue research could be considered apart from the morality of the abortions that supply the tissue.

On September 16 the panel voted 19-0 with two abstentions that using tissue from legally aborted fetuses is “acceptable.” The panel’s decision, which was preliminary and unbinding, sidestepped determining the morality of abortion. In a repeat vote taken approximately one month later, however, two panel members insisted that the morality of abortion must be considered.

“We must insist, whether or not this research is scientifically promising and legally permissible is beside the point if the procedure is ethically at fault,” James Bopp, Jr., general counsel for the National Right-to-Life Committee, and James Burtchaell wrote in a 36-page dissenting opinion.

In response, Daniel Robinson, chairman of Georgetown University’s psychology department, countered that the panel was not constituted to solve moral issues posed by abortion. By an 11-4 vote, the panel rejected a proposal to weigh the morality of abortion before reaching a decision.

“To invest a fertilized egg—a single cell—with all the rights of human beings in the world is an absolutism that we must reject,” explained the NIH panel’s scientific chairman, Kenneth Ryan. Rejecting objections raised by right-to-life advocates, the advisory group endorsed fetal tissue research.

The endorsement will eventually be presented to NIH Director James Wyngaarden, who will send a final report to the secretary of Health and Human Services.

Regardless of the group’s final recommendation, however, the President reserves the power to issue an executive order to permanently ban all federal funding of fetal tissue research.

At press time, the new Bush administration had not yet had the opportunity to make a statement regarding such research.

However, George Bush has supported a human rights amendment and opposes abortion and the federal funding of abortion except in the case of rape, incest, and the life of the mother.

Most experts agree, however, that a presidential ban on federal funding would not stop future fetal research.

“You can ban whatever you want at NIH, but that does not affect the private sector,” Arthur Caplan, an ethicist at the University of Minnesota, told the New York Times in April.

In November, doctors at the University of Colorado’s Health Sciences Center proved Caplan right. Neurobiologist Curt Freed and a medical team there implanted brain cells from an...
aborted fetus into the brain of a 52-year-old Parkinson's disease patient. The operation was the first fetal brain cell transplant ever performed in the United States. And, as Freed stressed, it did not violate the temporary NIH ban since it was paid for entirely through private donations.

The nine-hour operation involved drilling into the patient's skull and repeatedly implanting fetal cells into his brain in an effort to correct the man's debilitated condition. Although no improvement is expected for several months, Freed is optimistic.

Parkinson's disease is a degenerative brain disorder that afflicts more than one and a half million Americans, most over the age of 50. The devastating illness causes body tremors, rigid muscles, and occasionally, impaired thought processes. For about two years, scientists have attempted to treat Parkinson's by implanting new cells that produce dopamine into the patient's brain. Dopamine, a hormone found lacking in the diseased brain, helps transmit nerve impulses between brain cells. In the past, however, these new cells were taken from the adrenal gland of the patient's own body.

Since the first adrenal gland transplant in Mexico City approximately two years ago, experts estimate that more than 200 Parkinson's patients have received the implant. Although the results of the procedure are mixed, most scientists agree that using fetal brain tissue rather than tissue from the patient's own body is much more promising.

"When we transplant fetal tissue [in diabetes research], it's almost like planting a seed and watching a tree grow," Kevin Lafferty, a diabetes researcher at the University of Colorado told the Westhing Post in October.

Fetal cells are promising in medical research because unlike adult cells, they grow quickly, adapt well to a new environment, and are easy to freeze and store. Furthermore, the immune system in unborn children is not fully developed so the cells are rarely rejected.

Although researchers are still unsure just how effective fetal tissue transplants can be, Swedish neurobiologist Lars Olson told the NIH group that related animal experiments using fetal tissue are so promising that the United States has reached a point where "it is unethical not to try these procedures in patients."

Prior to the recent transplant in Colorado, similar operations had been performed only in Mexico, China, England, and Cuba. Right-to-life groups fear, however, that if the procedure becomes routine in the United States, abortion rates may skyrocket.

"If transplantation using fetal tissue from induced abortions becomes common, with the aid of NIH grant funds...there is no question that the number of abortions performed in this country will rise." Bopp told the NIH panel.

Bopp specified two reasons why the increase is inevitable. First, women hesitant to obtain an abortion might convince themselves that it is permissible since "some good" would be derived from the operation. Second, he said that if the transplants do, in fact, work, supply will fall far short of demand. As a result, women will inevitably feel subtle pressure that aborting their child is in the best interests of medical science.

Furthermore, critics of the procedure fear that women will ultimately conceive children with the sole intent of aborting—possibly even selling—their babies for use in tissue transplants. Proponents, however, contend that such fears are unfounded, claiming that laws can be passed to prevent such incidents. And, in fact, in November President Reagan did sign a law banning the sale of fetal organs and tissues.

But Emanuel Thorne, coauthor of a U.S. congressional study dealing with the human tissue industry, believes a law prohibiting women from becoming pregnant with prior intent to abort would be difficult to enforce.

"What is illegal in the United States might not be illegal in another country," he told Reuters in November 1987. "A transplant industry based upon fetal tis-

sue technology could dwarf the present organ transplant industry."

Furthermore, some critics of fetal transplants foresee a future in which not just dead babies are exploited for research.

In the book A Passion for Justice, Dave Andrusko and Leslie Bond write, "The logic of the principle being established unquestionably paves the way for a host of other atrocities: exploiting other categories of disabled newborns, such as those with Down's syndrome...[and] deliberately taking the tissue/organisms from undeniably living unborn babies...[also] aborting near-term perfectly healthy babies in order to guarantee undamaged organs."

In effect, they believe the current transplant procedures may usher in an age in which fetal transplant tissue is routinely gathered from living babies.

At first mention, the concept of obtaining brain tissue from living children seems to most people a bit like the plot of a Frankenstein film. But, in fact, the practice is already being considered.

In the February 1987 issue of the Hastings Center Report, ethicist Mary Mahowald and two transplant researchers reported that the most successful fetal tissue experiments to treat Parkinson's disease in primates have involved tissue taken from other living primates. The authors write that the use of non-viable, living aborted infants "is morally defensible if dead fetuses are not available or are not conducive to successful transplants."

Critics contend that this type of reasoning best exposes the ultimate danger of fetal tissue transplants. Transplanting fetal brain tissue, they say, opens a Pandora's box—a box that will one day include gathering transplant tissue from hopelessly ill patients in persistent vegetative states.

"When we play with the legal notions of who is dead and who isn't in order to save the life of somebody else, it makes everybody just a tad uncomfortable," said UCLA medical ethicist Leslie Rothenberg at a 1987 symposium in California.

"The larger question boils down to this. Is the killing of a person justified if motivated by saving the life of another who is not threatened by the person killed? If the answer is 'yes' or 'perhaps,' then we all have something to fear."

Doug Waymire
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“Giant Oaks from little Acorns Grow”
TV Station Fires Christian Anchorwoman

SIOUX FALLS, S.D.—A Sioux Falls television station fired a weekend anchorwoman for allowing her personal religious views to be a factor in her news selection.

Steven Herman, president and general manager of NBC-affiliate KDIT-TV, said he fired Marilee Joyce for "an error in journalistic judgment." That "error" was revealed in an article Joyce wrote for Good News, a magazine published by a Christian cable television station.

"Naturally, I have to lead with the hard news stories that affect our neighborhood and the world . . . but it's such a thrill to also have the power to 'sneak' Jesus into the news as often as possible," she wrote.

In the same article, Joyce explained that she prevented the broadcast of stories of "questionable nature," including a series on the New Age movement and on the Hare Krishna religion.

After her dismissal, the anchorwoman told the Associated Press that she was devastated at being fired.

Justice Department Reverses Position on AIDS Discrimination

WASHINGTON—The Justice Department announced recently that the federal government and groups receiving federal funds cannot discriminate against AIDS victims.

The announcement brings the Justice Department in line with a 1987 Supreme Court ruling prohibiting the government from discriminating against the handicapped—including those with contagious diseases such as AIDS.

Two years ago, the department established a policy that allowed employers to dismiss AIDS victims even though scientists argue that the fear of infection from casual contact is irrational.

That policy drew criticism from gay rights advocates, and they expressed optimism at its reversal.

"This is certainly good. For seven years, Justice has unfortunately been in the forefront of promoting AIDS discrimination instead of fighting it," Benjamin Schatz of National Gay Rights Advocates told USA Today.

The opinion is only binding on federal agencies, school boards, and other organizations that receive federal funds. However, it is likely it will be used as an argument by employees alleging discrimination against privately owned and operated firms.

Under the opinion, a person infected with the HIV virus is protected against discrimination only "if he or she is able to perform the duties of the job and does not constitute a direct threat to the health or safety of others."

Students Suspended for Protesting Ban on Christmas Program

LEES SUMMIT, Mo.—School officials here suspended 93 students for three days after the students refused to end a sit-in held to protest the cancellation of an annual Christmas program.

Local school board members voted 5-1 to discontinue the candle-lighting holiday program—held yearly since 1966—following a lawsuit threat by the American Civil Liberties Union. The ACLU contended that the program depicting the birth of Christ violated traditional separation of church and state.

After learning that the ceremony was being cancelled, the Lees Summit chapter of the National Honor Society organized a protest to persuade the board of education to overturn its decision. As a result, approximately 2,400 of Lees Summit High School's 2,600 students participated in a November 18 school-approved sit-in to protest the cancellation. But when the sit-in was over, less than one hour later, about 250 students refused to return to class.

School officials said that when the students were given the option of returning to class with an unexcused tardy or facing suspension, all but 93 opted to return to class.

Jury Acquits Doctor in Mercy Killing

ST. PETERSBURG, Fla.—A jury here found a doctor not guilty last month of first-degree murder, attempted murder and conspiracy for his part in the 1986 death of his terminally ill wife.

Murder charges were brought against Dr. Peter Rosier after he appeared on the Cable News Network's "Crossfire" program recently and described administering drug overdoses to his cancer-wracked wife.

The prosecution said that after Rosier realized the 20 Seconal pills he had given his wife were not going to kill her, he administered morphine injections and suppositories. To his horror, however, she still did not die.

At the trial the woman's father, Vincent Delman, testified that his daughter clung to life for 12 hours after the injections. Seeing his daughter in a coma-like state, he decided that "enough's enough" and smothered her to death.

Defense attorney Stanley Rosenblatt defended Rosier as a "skilled and conscientious pathologist." He argued that the doctor only wanted to assist his wife.
in committing suicide to avoid a painful death.

Assistant State Attorney Edward Volz told jurors that Rosier had conspired with his wife's father to end her life. The state, however, had previously granted Delman and his two sons immunity because they were the only witnesses.

Parents Who Decline Medical Treatment Can Be Tried for Manslaughter

Sacramento, Calif.—The California Supreme Court recently became the first state high court to rule that parents who rely on prayer alone rather than medical treatment for their ill child can be tried for manslaughter if the child dies.

The case involved 4-year-old Shauntay Walker, who developed flu symptoms and a stiff neck in February 1984. Her mother, Laurie Walker (a member of the Christian Science Church), refused to provide her daughter with medical treatment. Seventeen days later the girl died.

Christian Scientists such as Walker contend that sickness is the result of "errors of the mind." Therefore medicine, they believe, is an inappropriate answer to illness. Traditionally, Christian Scientists have justified their actions by claiming that the First Amendment provides for free exercise of religious beliefs.

Writing for the unanimous court, Justice Stanley Mosk noted that a California statute was in fact amended in 1976 to permit treatment through prayer alone. He pointed out, however, that this amendment did not immunize parents from prosecution when their children died as a result of their beliefs.

"The right to practice religion freely does not include the liberty to expose the community or child to communicable diseases or the later to ill health or death," Mosk said.

The 49-page ruling is expected to be studied by other state courts as there are six other cases pending nationwide involving children who died as a result of their parents' religious convictions.

Husband Denied Power to Prevent Wife's Abortion

Washington—The Supreme Court in November twice refused to grant husbands the legal power to prevent their wives from having abortions.

On November 28, the Court turned down an appeal by a Michigan man who tried to stop his then-estranged wife from ending her pregnancy last summer.

Lower court orders barred the woman from having the abortion for seven weeks until a Michigan appeals court permitted her to receive the operation. "Although the issue of abortion raises important moral questions, such questions are not applicable to the decision here," the appeals court said. Lawyers representing the father said the appeals court ruling "unconstitutionally deprived the father of his unborn child by sanctioning abortion-on-demand."

In a similar case, the Supreme Court declined on November 14 to hear an appeal by an Indiana man who was trying to stop his estranged, six-week pregnant wife from having an abortion.

A state judge blocked the woman's abortion last June. However, a state appeals court reversed the decision two weeks later, and she received the abortion.

Sixteen similar cases have been filed in various courts since March of 1988.

Famed Radio Minister Dies

J. Vernon McGee, teacher on the Thru The Bible Radio program and pastor of the famed downtown Los Angeles Church of The Open Door for twenty-one years died Thursday, December 1, 1988, in Templeton, California.

A native of Hillsboro, Texas, McGee was in the banking industry before his call to the ministry. Ordained in 1933, he earned his A.B. from Southwestern University (now Rhodes College), his B.D. from Columbia Theological Seminary, and his Th.M. and Th.D. from Dallas Theological Seminary.

Although he broadcasted occasionally in the early 1930s, his radio ministry began in earnest in 1941 with a weekly "The Open Bible Hour," expanding to a daily program on a local station in 1949 with the "High Noon Bible Broadcast," and within a few years began a nationwide radio ministry with the "Thru The Bible Radio" broadcast which today is heard daily on over 600 stations in the United States and Canada as well as in 35 different languages throughout the world.

Dr. McGee was a prolific writer and has published over 100 books which continue to be distributed and read all over the world.

He received many honors during his fifty year ministry, including the Distinguished Service Award in 1981 from the National Religious Broadcasters.

He is survived by his wife, one daughter, and two grandsons.

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Pastor—Should You Resign?

Seldom does a week go by in my practice as a professional counselor that I do not meet or hear of a pastor who has resigned because of personal or family problems. The fallout precipitated by such actions is often unfortunate for both the pastor and the church.

Pastors whose energy level is dissipated by illness or demands of the work should not be lost to their ministries. These pastors are often the victims of redirected heroism. Along the way they have believed the idea that it is better to burn out for the Lord than to rust out for the Devil. They discover the folly of these options after it is too late.

God calls us to a careful and well-articulated stewardship of our physical and psychological resources. We are men clothed in bodies of flesh, and the flesh demands that we handle it with care. Leaders in the church should observe their pastor, and when he is caving in under the pressure of the ministry, send him off for a rest. Pastor and congregation alike benefit from such concern.

Pastors with characterological idiosyncrasies need not be lost to the ministry. Most of those men came through college or seminary programs when these interpersonal problems were never addressed. Mature laymen may help a pastor focus the Word and the Spirit on the dissolution of such idiosyncrasies. Counselors trained in dealing with these matters are available. Deacons can send their pastor for such counseling. This is not a cure-all but many could be saved.

Pastors with marital problems need not be lost to the ministry. Staff members and deacons are often aware that things are not going well with the pastor and his wife. Older men in the congregation should lovingly take the pastor aside and pray with him and attempt to moderate problems. Counseling by a respected pastor and wife team or professional counselor might be of great benefit to a pastor and his wife.

Pastors with family problems need not be lost to the ministry. A pastor should be held responsible for dealing biblically with his children, but we must not expect the pastor's children to be any different from everyone else's children. Pastors struggle with the same pressures as others, sometimes in a more extreme fashion. They make similar mistakes. But they are often more carefully scrutinized.

Pastors with staff problems need not resign. Many times such resignation reflects a failure on the pastor's part to recognize his own need for growth. Many pastors do not include their staff in the decision-making process. This style of management is bound to produce problems. Pastoral leadership teams must recognize that they have a responsibility before God to model loving relationships. They must work their problems out for the good of the church and for the sake of their own growth. Sometimes an outside arbitrator may help.

Here are some do's and don'ts for the pastor who is thinking of resigning.

Don't resign until you talk with your board and they agree that resignation is best. Don't resign until you talk with your wife and she agrees with your decision. Don't accept responsibility for those whom you cannot control and make their sinful actions the basis for your resignation. Don't get uncommitted to your people and committed to resignation because somebody in the church has hurt you.

Do accept your failure and the failure of others as a normal part of life. Do admit your limitations. You cannot make everything right or make everybody love each other or you. You do not know everything. Do accept the input of leaders in the church and submit to their love and insight. Do be willing to receive love and support from others in the congregation who want God's best for you and the church. Do get committed to your people and to reconciliation. Focus on the good people God has given you to shepherd, not on those who are negative and opposed to you.

Do be willing to admit when you are wrong. The majority of your people will appreciate the spiritual maturity that makes such an admission possible. Do be willing to admit your hurts. Identify a group of men in the church with whom you can confidentially share the things that have hurt you.

Sometimes resignation is clearly God's will for the pastor or Christian leader. However, the chaos often attending such moves indicates that they are made in the flesh and not in the will of God. The next time you think of resigning, think again.
Bestselling authors Dave Hunt and T. A. McMahon have a passion, a commitment, and a unique ability to communicate the truth of scripture and contrast it with the subtle, deceptive appeal of cults, the occult, and most recently, the New Age Movement.

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In his book PEACE, PROSPERITY AND THE COMING HOLOCAUST, Hunt investigated the growing interest in Eastern mysticism among diverse groups calling themselves “New Agers.” While skeptics persist in labeling it a passing fad, the New Age movement has quietly gained momentum.

In his book AMERICA: THE SORCERER’S NEW APPRENTICE, Hunt and McMahon examine these questions and many more in their compelling new book. Their conclusions, based on solid evidence, are nothing less than staggering.

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