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Shimei's Dust

Ex-lawyer Howard Cosell’s contribution to the world of sports was to take it out of the hands of the jockocracy and give it to the fans. The result is that millions of Americans have learned how to watch—and enjoy—sports.

We need someone like him to do the same at pastors’ conferences. Nothing is more aggravating than having to endure preachers performing for the men in black suits behind them. They throw out their best zingers and then turn around to see how the preachocracy on the platform respond. They wag their heads from side to side, as though watching a ping-pong match, glancing over their shoulders to check their progress. I wish they would just turn the pulpit around, so they could look at the people they are really preaching to. We could give numbered cards to each of the “judges,” and whenever the preacher scores they could hold up the cards to let everyone know how good it was. A good joke might then be followed by a 9-7-9-9-8.

We could adapt this for the local church. A score sheet could be printed on the back of the church bulletin, and the congregation could keep a running tally of the preacher’s progress themselves. The top scores could be printed in the local newspaper—in the religious news section! Then the fans would know where the best sermons were being played each week.

What we really need is someone like Howard Cosell giving a running account of what the preacher is doing—point for point. This way we wouldn’t be so bored. We would be able to appreciate the significance of each little innuendo and verbal slam dunk. The commentator could use the time during offering to give us some of the “color” and fill us in on recent interviews with the players. If we knew some of the personal tragedies and problems on their way to greatness we could appreciate them so much more.

On the other hand, maybe it would be even better if the preachers would just tell us the story of Jesus and let us all be impressed with Him.

Shimei

Powerfully coercive...

I found the February issue of the Journal easy in and out. The opening editorial by Dr. Falwell was sensitive and open, powerfully coercive in its call for open love among all peoples. Truman Dollar’s final words in the issue were a compelling call to all Christians to be aware of the times and not abandon the world to mere human mediation.

There is a spirit about your magazine that causes me not merely to admire your philosophy, but to celebrate in prayer what I believe is strategic—the sovereignty of Christ and the openness of all who love Him to stretch our little hearts until there is room for His greatness. Your influence is vast. Thanks for infusing it with integrity.

Calvin Miller, Pastor Westside Baptist Church Omaha, Nebraska

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Alternative viewpoint...

I want to tell you how much I appreciate the Fundamentalist Journal and the alternative viewpoints it provides.

Gail Colpitts
Chicago, Illinois

Christian rock...

In response to your articles on Christian rock (February), I must disagree. Christian rock or contemporary Christian music is winning souls! We must remember that in the Bible Paul confronts a group of false priests, but after realizing they were winning souls, he left them alone.

"Rock" in itself is an undefinable term. If we are to label Amy Grant as "rock" how do we classify Bill Gaither and Sandi Patti? As for the beat in rock, black spirituals have always had a similar beat.

I am by no means trying to justify secular rock, but I think we are wrong in lumping Christians with groups like KISS.

Rusty Marwitz
Roswell, Georgia

The nations best...

Thanks for the Journal. It is fast becoming the nations best. So informative. So clear.

Mel Johnson
Tips for Teens
Young World Radio
Roseville, Minnesota

First class...

As a former magazine editor, I feel Fundamentalist Journal is a first-class publication. I feel good about showing it to my friends who are not fundamentalists because it is high quality, unlike so many of the independent publications. Please continue.

L. R. Himes
Saginaw, Texas

A wrong attitude...

In reference to Shimeis letter in your March issue, the person who

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The magazine is committed to the historic fundamentalism of the Christian faith, biblical separatism, moral absolutes, the priority of the local church, and world evangelization. Although no magazine can speak for the overall fundamentalist movement, it is our desire to create a forum to encourage Christian leaders and statesmen to defend biblical Christianity. We will examine matters of contemporary interest to all Christians providing an open discussion of divergent opinions on relevant issues.

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finally decided to go to the mission field had a wrong attitude to begin with.

If you can't go with love, concern, compassion, and a great desire to help those who are too hardheaded to listen, then you shouldn't even go. After all, it's not how many you win, but how hard you try.

I truly enjoy your Shimei's Dust column and the entire Journal.

Mrs. P. Swaoe
Louisville, Kentucky

A better way...

Regarding abortion and "Finding a Better Way" (March), I would suggest that the matter of abortion is a matter of the survival of the human race as it has been known heretofore.

Abortion is not a matter of an individual woman's right, but a matter of the extinguishment of society's rights—yes, the right to life and all the rights that go with life.

Unless things change, we who are now living may be the last free and, literally, freely born generation.

David Grover
Dayton, Ohio

The right thing...

I was happy to read the article about adoption, as I had a child who is adopted now. Although I searched my heart for a long time, and people reassured me that I was doing the right thing by placing her for adoption, I suffered a lot with my own natural instincts and desires. Since then the Lord has blessed me with a Scripture line that has reassured me more than any human word. "Leave thy fatherless children, I will preserve them" (Jer. 49:11).

D.B.
Fall River, Massachusetts

Summit: Irrelevant...

While I certainly agree with Truman Dollar ("After All," February) that we should pray for peace and for our world leaders, I would like to offer a suggestion as to why the Summit was ignored by so many Fundamentalists.

The article on the Summit suggests that praying for "the success of a world summit should be normal in a Fundamentalist church service."

However, this ignores the history of summits, and assumes Gorbachev came in good faith to advance the cause of true peace. But nothing could be further from the truth. Soviets use summits to advance the cause of international Communism and to create a false sense of hope for peace.

As Sir Winston Churchill concluded when British Prime Minister Neville Chamberlain returned from his 1938 summit with Adolf Hitler in Munich, "They should know that we have suffered a great defeat without the benefit of war, the consequences which will travel far with us."

Andrew G. Stevenson
Murfreesboro, Tennessee

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Launch into the Enterprise of Being a Christian

Like any endeavor in life, growing as a Christian depends on how much effort you put into it. Nothing can take away your salvation. "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:28-29).

Once you have been born again, what do you need to do to launch into the enterprise of being a Christian? What you do to nurture your faith will serve you well in times of need.

First of all you have to be willing to put your life on God's potter's wheel, getting yourself in a spiritual environment where He can mold you into a unique vessel fit for His service. I am not talking about assembly-line production, where each vase is the same as the last, but handmade works of art, shaped with flaws and special traits into original masterpieces.

Worshiping in a Bible-believing church is a priority for a young Christian. You need to be in a place where the preacher is preaching the gospel, and where the teachers and deacons and others can help you grow spiritually. You have an obligation to your children to get them in classes that are giving them more than a list of do's and don'ts, or worse yet, a flimsy recitation on the brotherhood of man.

How do you know if a church is preaching the Bible? Listen to the pastor's sermons. Does he preach from the Gospel of John or from Kahlil Gibran? Talk to him. Ask what he thinks about the deity of Christ, the Virgin Birth, the inerrancy of Scripture, Christ's substitutionary Atonement on the cross, and the Resurrection. If he believes and teaches these fundamental doctrines, you know you are on the right track. Is the church a soulwinning church and a teaching church? Is it a caring church reaching out to help those in need? If it does all those things, you are probably in the right place.

The most important element of the right environment is a Christian home. Here the family through its love for one another can encourage and strengthen each other in Christ. Whether learning to walk across the room or learning to trust God, young lives are shaped and directed by the examples set before them. If you were raised in a Christian home, thank God for it. And tell your parents how much you appreciate their efforts in teaching you about God and the Bible. If you are a parent, your highest priority is to give your children a Christian home—a loving God-honoring family.

Just as good nutrition is vital to physical growth and good health, Christians need a nutritious diet of the Word of God. The Bible will give you the strong meat necessary for stamina in the rugged journey of life. Sometimes the traveling is easy and the route direct, but sometimes the road traverses hostile terrain. You may face disappointments and failures. A friend may betray you. The doctor may tell you that you have a serious illness. Death may claim a loved one. God does promise that He will be with us, and if we lean on Him, He will guide us through. Times will come when you cannot do anything else but trust God. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5-6). The more you study the Bible and pray, the easier it will be for you to trust God. He does not promise to make the difficult easy or the painful joyous, but He does promise blessings for our faithfulness.

Exercising your faith is critical. Just as exercise keeps your body in good shape, spiritual exercise keeps your faith in shape. Simon Peter exercised his faith when he stepped out on the water. "And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus" (Matt. 14:28-29).

Sure he began to sink—because he lacked enough faith to walk—but at least he had enough faith to step out and stand on the water for one brief moment. Everyone has at least one spiritual gift. It might be music, it might be teaching. Whatever your gift is, do something to exercise and strengthen that gift.

How do we know when we have reached spiritual maturity? We don't—until we see Christ. Growing in faith is a continual process of learning and leaning. The more we learn, the more we lean. As Martin Luther said, "The life therefore is not righteousness but growth in righteousness, not health but healing, not being but becoming, not rest but exercise. We are not yet what we shall be but we are growing toward it, the process is not yet finished but it is going on, this is not the end but it is the road. All does not yet gleam in glory but all is being purified."
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Adultery and the Church

by Edward Dobson

We live in a sexually liberated society. The message of movies, magazines, novels, and television is one of sexual freedom. The tragedy of this amoral culture is that it has infiltrated the church of Jesus Christ. Almost every week we hear of another pastor, missionary, or evangelist who has shipwrecked on the rocks of immorality. Families have been torn apart, lives ruined, and ministries destroyed for a few moments of self-indulgent gratification. If ever there was a time to raise the standard of righteousness and promote and defend marital fidelity, it is now. God has given us a clear commandment: "Thou shalt not commit adultery."

The sin of adultery. Since we are bombarded with the message of the acceptability of sexual freedom from the culture-at-large, there is a tendency to minimize the serious nature of that sin. True, all sin is serious, and God's forgiveness is greater than any sin, but Scripture clearly teaches that adultery is grievous to the heart of God.

Adultery is a sin against God. When Joseph was seduced by Potiphar's wife he responded, "How then can I do this great wickedness, and sin against God?" (Gen. 39:9). Adultery is a violation of God's moral law (Exod. 20:14).

Adultery is a sin against the Holy Spirit. Paul categorizes adultery as a sin different from all others. When one commits adultery he not only sins against God and the Holy Spirit, he sins against the entire body of Christ.

Adultery is a sin against one's partner. Marriage is a solemn covenant between husband and wife. This covenant includes fidelity to one another. When one partner commits adultery, he has sinned against the other partner and broken the covenant he made with God and his spouse. The trust that was violated may never be restored even though God forgives and the marriage is rebuilt.

The consequences of adultery. In the Mosaic Law the penalty for adultery was death. The severity of this judgment indicates that God considered it a matter of the utmost priority. In Proverbs the destructive consequences of adultery are clearly described. "Can one go upon hot coals, and his feet not be burned? So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent" (Prov. 6:28-29).

"But whoso committetth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul. A wound and dishonour shall he get; and his reproach shall not be wiped away" (Prov. 6:32-33).

In the New Testament the church was to discipline adulterous members by excommunicating them from the assembly (1 Cor. 5:1-5). Christians were not even to fellowship with those living in adultery (Eph. 5:3-7). Paul repeatedly warns Christians to avoid this sin because of its terrible consequences.

Can adultery be forgiven? Of course. Adultery is not the unpardonable sin. God promises to cleanse us from "all unrighteousness" (1 John 1:9). The church has a sacred obligation toward those who have fallen into this sin. It has the obligation to bring them to spiritual repentance (Gal. 6:1), to help them rebuild their lives (Gal. 6:2), and to restore them into the fellowship of the church. After the church at Corinth disciplined the immoral brother, he repented. However, the church refused to accept him back. Consequently, Paul wrote further instructions. "Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such an one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him" (2 Cor. 2:6-8). The church must preach God's righteous standard of marital fidelity and at the same time, help, counsel, and restore those who have violated that standard. We must never minimize sin or neglect the process of restoring the sinner.
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Many believers today are confused about Christian unity. They know that the ecumenical movement is wrong, yet the Bible teaches that believers are to have unity with each other through Christ. A close examination of key Scripture passages helps to clarify the issue.

When Jesus prayed His intercessory prayer recorded in John 17, He prayed, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (v. 21). Of course, all Jesus' prayers are answered, because He always prays according to the will of God. I believe that this prayer for unity has been answered as well.

Jesus was not praying to the Father for a universal religion, or a single denomination. He was simply expressing the prayer for the unity of all true believers in Christ, which does in reality exist, despite denominational tags or external differences. It is patently true even today that all genuine believers in Christ are one in Him. First Corinthians 6:17 states that "he that is joined unto the Lord is one spirit." So all who are joined to the Lord are one with each other.

This is positional truth, just like the truth that all believers are sanctified and clothed with the righteousness of Christ. Practically, it may not always seem to be so, but just the same, it is so by God's sovereign decree.

First Corinthians 12:12-13 sums up Scripture's teaching on positional unity of the church. The apostle Paul wrote, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." In other words, Paul said that as a physical body has many parts, so does the body of Christ. He went on, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

Just as a body has one common principle of life pulsing through all of its members, so the church has one common principle of life—the Holy Spirit, who indwells all its members. The Spirit of God puts the life of God into the souls of men and unites them with each other—those in whom that same common, eternal life exists—and draws them together in one body, of which Christ is the head.

**Unity is not optional.** The Book of Ephesians underscores this unity that exists in the body of Christ. In Ephesians 1, Paul discusses the eternal planning of the body. He points out how in eternity past God put this plan together. In chapter 2, he discusses how God made it happen in time. The first 10 verses of chapter 2 present the way a person enters the body of Christ—through salvation.

It points to the past life when we were sinners, and shows how we came into the life of the body through Jesus Christ. It is the story of how God "loved us and raised us from the dead" in Christ, and by grace through faith we were saved, not of works, and we have

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**Uniqueness Amidst Unity**

by John F. MacArthur, Jr.
been made God's masterpiece created unto good works.

In verse 11 and following, Paul shows that the one body brings together Jew and Gentile, and, by giving them eternal life, by uniting them commonly in Christ, they become one with each other. There is undeniable and unbreakable unity.

Unity is not by choice. Galatians 3:26 says, "For ye are all the children of God by faith in Christ Jesus." Sometimes a believer may not wish to be associated with someone else who is a Christian, but he is, just the same. God loves all believers equally. There is no class system. There is no hierarchy. There are no blue-ribbon winners and also-rans. There is only "in Christ." Positionally, there is absolute equality. Romans 10:12-13 says, "There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved."

Unity is not always evident. We often observe something less than complete unity among believers. Paul was deeply upset by the discord in the Corinthian church. He wrote, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, which are of the house of Chloe, that there are contentions among you" (1 Cor. 1:10-11).

The believers there had become followers of personalities. Some were saying that they were of Paul, others were of Apollos, others favored Cephas, and still others piously declared themselves of Christ (see v. 12). In chapter 3 he declared that these believers were carnal because there was division, strife, and envy among them (v. 3).

In Philippians 1:27, Paul calls for the kind of conduct worthy of those who believe the gospel, a conduct that includes standing firm "in one spirit, with one mind striving together for the faith of the gospel."

The instructive benediction of Romans 15:5-7 speaks powerfully to the same point: "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore, receive ye one another, as Christ also received us to the glory of God."

Discord and division were real problems in the church, and they still are. Churches are pitted against churches, Christians against Christians. I do not know that it was ever as intense as in the early New Testament times, with the strife that grew out of discord between Jew and Gentile.

continued on page 64
by Vance Havner

One of the words most often on the lips of children is that never-ending query, "Why?"

Every parent lives under a steady barrage of "Why, why, why?" From childhood on we question the Almighty, "Why did this have to happen to me?"

We see the trouble and tragedy, the misery and the mystery, the iniquities and the inequities of life—so much that does not add up or make sense.

Job cried, "Crh that I knew where I might find him! .. . Behold, I go forward, but he is not there; and backward, but I cannot perceive him: On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him" (Job 23:3,8-9).

David lamented, "O God, why hast thou cast us off for ever? Why doth thine anger smoke against the sheep of thy pasture?" (Ps. 74:1).

Jeremiah moaned, "Why is my pain perpetual, and my wound incurable, which refuseth to be healed? Wilt thou be altogether unto me as a liar, and as waters that fail?" (Jer. 15:18).

We make our way through a maze of unanswered questions, through mysteries with no possible solutions—that is, until we have better light. Everything is mixed: one day may see a precious answer to prayer, the next may witness some strange calamity.

One day brings miracle and the next brings misery and it adds up to mystery. It is like the weather with sunny skies and singing birds followed by hurricane and destruction; there is no discernible pattern because even the weather was fouled up by the Fall of man.

One day of green pastures and still waters is followed by dark valleys and miry swamps and a thousand "whys" lie unanswered, tabled for future reference. If you have walked through a hospital for crippled or retarded children; if you have visited cemeteries where lie countless soldiers who died in vain; if you have looked at the victims of tornado, fire, and flood or the corpses of innocent men and women murdered by demoniacs; if you have observed the haunting faces of alcoholics and drug addicts or have held the hand of a dying loved one; if you have faced ironic enigmas that add up to nothing in your arithmetic; if dreams have been blasted and hope destroyed by a heartless law of cause and effect, your heart must cry out to God with the biggest little word in your vocabulary, "Why?"
It began with David and the 22nd Psalm. Centuries before Jesus died on the cross David put into writing a description of the Crucifixion. When you remember that crucifixion was a Roman and not a Jewish form of execution, only divine inspiration can account for a man writing hundreds of years in advance a word picture of Calvary. He describes the bones out of joint, the agony, the thirst, the pierced hands and feet, the scornful onlookers, the casting of lots—all were precisely fulfilled when the Saviour died. And our Lord climaxed His suffering by uttering the very words with which David began, “My God, my god, why hast thou forsaken me?”

What does it mean? When Luther studied this passage he sat motionless for hours and rose at last to say, “God forsaken of God! Who can understand it?”

That is exactly what happened. For a brief moment a holy God who cannot look on sin turned His back while His son drank the dregs of that cup, when sin was dealt with once for all, that God might be just and the Justifier, that the judgment seat might become the mercy seat, that God might be propitiated and men reconciled. All our heartaches and troubles and unanswered “whys” grow out of the fact that this world was wrecked by sin. But God started a new race of man and undertook its redemption—a redemption that will be climaxed when Christ returns to set up His kingdom.

After my Lord cried, “My God, why?” He said, “It is finished.” And finished it was, but it awaits final fulfillment. We see not yet all things put under Him but we see Jesus. I do not need to ask, “My God, why?” because all my “whys” were taken care of in the only recorded time that Jesus ever asked “Why?” He asked it that I may never need to ask it.

He was forsaken that I may never be forsaken any moment! It assures me of the ultimate destruction of the Devil and a day when my fears will vanish, my tears will be dried, and what I lost temporarily I will gain eternally.

At the very time when I have more unanswered questions than ever, I have never been more certain that all things are working together for good. Although truth may seem forever on the scaffold and wrong forever on the throne, God stands within the shadows keeping watch above His own.

It is ridiculous to arrive at final conclusions before we reach the end of the book. When a new building is going up there is always much rubbish. Broken pieces and leftovers clutter the scene. But when the building is completed, the trash is carted away and the new edifice stands clean and complete. God’s construction job is not finished, and we grow weary with broken fragments that do not fit the blueprint. But we have not seen the end of it, and He who has begun a good work in us is pledged to complete it and dispose of all the rubbish.

As a little boy I enjoyed watching my mother make bread or cake. When she assembled the ingredients, they did not look too appetizing. Who wants to eat flour or baking powder? But when she mixed everything in proper proportions and put them in the oven we awaited the outcome with joy. Sometimes the happenings in our lives are not enjoyable when they come separately one by one. But when God has completed the recipe and put it through the baking, we have “Romans 8:28 cake” and the taste is good, even though some of the ingredients at one time made us weep.

You may be a theologian or wish to understand the “how” of something, but you need never ask “Why?” because Calvary covers it all. When before the throne we stand in Him complete, all the riddles that puzzle us here will fall into place, and we shall know in fulfillment what we now believe in faith—that all things worked together for good in His eternal purpose. No longer will we cry “My God, why?” Instead, “Alas” will become “Alleluia,” all question marks will be straightened into exclamation points, sorrow will change to singing, and pain will be lost in praise.

I think of a year that started out so pleasantly for my beloved and me. We had made plans for delightful months ahead together. Instead, I sat by her bedside and watched her die of an unusual disease. She expected to be healed but she died. Now, all hopes of a happy old age together are dashed to the ground. I plod alone with the other half of my life on the other side of death. My hand reaches for another hand now vanished, and I listen at night for the sound of a voice that is still. And I am tempted a thousand times to ask, “My God, why...?”

God is patient with our complaints. He knows our frame and remembers that we are dust. But we do not need to bombard heaven with our unanswered questions because He has gathered up all our agony and distress and answered all our “whys” in one all-inclusive “Why?” We cannot fathom the depths of that “Why?” but we can rest in the certainty that in it is found the reason for all our sorrow, the key to all our troubles, and the fulfillment of every shattered dream.

Although truth may seem forever on the scaffold and wrong forever on the throne, God stands within the shadows keeping watch above His own.

Adapted from Playing Marbles with Diamonds by Vance Havner, © 1985, Baker Book House. Used by permission.

May 1986 19
INTERVIEW

VANCE HAVNER LEFT THAT DRY STUFF FOR SOMETHING BETTER

by Raymond J. Catogge

Vance Havner, renowned revivalist of the twentieth century, has proclaimed God's Word for over 70 years. His more than 35 books and other writings have brought encouragement, guidance, and blessing to thousands. Born in 1901 and called to preach at age 12, Havner left college after one semester to "blaze his own trail." After several years in the pastorate, his ministry was devoted primarily to nationwide conference speaking. Havner presently resides at the Friends Home in Greensboro, North Carolina. The following interview affords insight to his preparation and God's blessing on his ministry.

How did you know God called you to preach?

I've never known a time when I didn't want to preach. The desire was always there. No one made a preacher out of me, although my daddy should have been one himself. He did regret it, I think, but he didn't make one out of me. He was happy when I started preaching. I believe it was a combination of that feeling and drive I had.

When did you start preaching?

When I was 12 or 13, and I just celebrated my 84th birthday. I've been at it for a long time.

How did you prepare sermons at those young ages?

I read many of them. Those early messages were actually little talks.

What kind of an influence did your father have on you?

He was a plain old countryman who lived a godly life. I always thought he should be a preacher, but he was content when I became one. Any preacher who came to Jugtown to preach in our church would usually stay at our house. A great part of my education took place on Saturday nights when Dad would let me stay up and listen to him and the preacher talk. I learned more from those informal talks than I did in my later schooling.

You mentioned in your autobiography, Threescore and Ten, that something memorable happened after one semester at Wake Forest University. Would you share that with us?

After a semester at the university, I felt I should leave and simply start preaching on my own. I was at the train station ready to leave, when one of my professors approached me and said, "Young man, you'll regret this." Well, I'm 84 and haven't regretted it yet! He thought that was the worst thing I could have done.

Why did you leave?

Two reasons. First, I wanted to preach. Second, an old professor at Boiling Springs High School (now Gardner Webb College), where I trained earlier, told me I should blaze my own trail. He was a good leader and always found time for me. He knew what suited me and what was best for me. What he said was important. I would encourage all the education you can get, but I've never regretted leaving Wake Forest.

Tell us about your early experiences as a pastor.

I pastored in Weeksville, North Carolina, at the Salem Baptist Church—four different times. I then went to First Baptist Church in Charleston, South Carolina, as a possible candidate for pastor. My subject was "Hypocrites." After the service a deacon said, "One thing about him, he's not looking for work!" They called me soon after that!

How do you feel about preachers today taking sides and identifying with various issues?

Well, as far as Liberalism and Fundamentalism are concerned, I think you
have to take sides. A preacher can’t straddle the fence where those issues are concerned. I tried that in my early ministry and it almost ruined me.

What do you think of when you hear the term Fundamentalism?

Adhering to the fundamentals of the faith and leaning hard on them. And that’s what you have to do. During my first pastorate, there was a renowned preacher on the radio named Harry Emerson Fosdick. I became infatuated with his preaching and left those fundamentals. That was a sad point in my life, but the Lord led me out of it. Fundamentalism is good; it is the misuse of the term that’s bad. Today it is assigned to many different things.

How did God bring you out of Fosdick’s Modernism?

I had enough feeling, or whatever you want to call it, to leave that dry stuff. I knew there had to be something better than that. It is all right to have the head knowledge, like Fosdick, but you have to have the right heart, too. J. Gresham Machen’s Christianity and Liberalism added great direction to my life.

What preachers have been influential in your life?

Harry Emerson Fosdick, but he influenced me the wrong way. He sure could preach, but he didn’t have anything to say, from God, that is. D. G. Barnhouse was also influential. I knew Dr. Barnhouse. He had a great influence in pulling me from Modernism. When Barnhouse preached it was like a cup of cold water on a hot day—refreshing. And when he said something, you knew he was right. You didn’t dare differ with him. Someone said that he would like to be as sure of one thing as Barnhouse is of everything. But he sure knew his Bible, and besides his dogmatism, he was a godly preacher. He called down here one day and asked me to preach for him while he was gone. Now that scared the daylight out of me. Me? Preach for Barnhouse? I remember going up there to preach for him and sitting in that great big pulpit chair. You should have seen my feet dangling from that chair and not even touching the floor.

Your main ministry has been a nationwide one. Do you like to be called an evangelist?

I guess you could say I went into evangelism, but I don’t care for that term to be applied to me. I had to preach! Now, because of my age, the doctors forbid it. I didn’t have enough sense after my wife died years ago. I would come out of one meeting and start another meeting immediately—that’s crazy! You can’t do that well. I had to cut out long trips, long sermons, and long weeks of preaching. The doctors said I could not hold meetings longer than Sunday through Wednesday, preferably not that long. A little over a year ago, I had a bout with exhaustion. The doctor said that I shouldn’t leave my

through outward experiences. There may be a whole lot going on in those meetings, like whooping and hollering, but where is God in that? You walk out of those meetings saying, “So what? Where was God?”

How was your late wife, Sara, a help to your ministry?

When I first met Sara in Florida, years ago, I knew that my days of looking for a wife were over. I have always had the ambition to travel and enjoyed it. Sara didn’t enjoy it as much; she endured it many times. But she was faithful and a help to the ministry. She did not criticize without a good reason. She was a good barometer as to how the meeting was going. Often she would sit in the congregation and be able to read the people before the invitation or the final meeting.

You’ve been preaching now for over 76 years and have written almost 40 books. What’s next?

I am working on another book now. I like to write. A cookie company came up with a new brand of cookies and named them “Almost Home.” I thought that “Almost Home” was a strange name for cookies until someone explained to me that the company was trying to let people know that the cookies were almost as good as homemade. I caught the idea and that will be the title of my next book. You see, “Almost Home” applies to me, too. I’m almost home.

What advice would you give to young preachers today?

Attend first to doctrine, then to dynamics, and don’t forget discipline. All three are absolutely imperative! Tell these preacher boys not to lean too heavily on any of those points or they will become unbalanced. All three are good, but have you ever met anyone drier than a dry theologian? Wow! He has it all in the books and three little points, but no power. And too much dynamic will turn you into a “holy roller.” Too much discipline can sidetrack you, too. “Endure hardness,” as a good soldier of Jesus Christ.”

Raymond J. Catooge is director of extension ministries and assistant professor of Christian education at Tennessee Temple University, Chattanooga, Tennessee.
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Joanna, Susanna, Tabitha, Euodia, and Syntyche are not names that come readily to mind and fall easily off the tongue when we think of the leaders of the early church. Instead, we instantly recall Peter, Paul, James, John, and the other familiar men we associate with building the New Testament church—and rightly so. But with the raising of our Christian consciousness regarding women, scriptural references to the activity of women in the early church (from Pentecost to the end of the first century) are becoming more emphasized. Many of the references are somewhat incidental but are nonetheless significant, especially considering how women were viewed in that day and culture. (For example, they did not count as part of the quota required for a synagogue.) Women played an essential part in the founding and growth of the early church.

From the very beginning of the church, women were present. They were among the 120 (Acts 1:15) who were obedient to Jesus' command to wait in Jerusalem for the promise of the Father (Acts 1:4-5). “The women” who are mentioned along with Mary, Jesus’ mother, were probably the same group who watched the Crucifixion: Mary Magdalene; Mary the mother of James and Joseph; and the mother of the sons of Zebedee (Matt. 27:55-56); and Joanna, wife of Herod's steward; and Susanna (cf. Luke 8:24 with Luke 24:10). Undoubtedly, they prayed along with the men concerning the choice of Judas's replacement (Acts 1:24). On the Day of Pentecost, women (as well as men) were filled with the Holy Spirit and spoke in tongues (Acts 2:4, 17-18) as part of the witness to the crowds of Jerusalem, which resulted in the conversion of 3,000 people.

That women were treated as responsible people is shown in a negative way by the example of Sapphira (Acts 5:1-11). With her knowledge, her husband pretended to give all of the proceeds from a land sale to the church. Ananias lied to the apostles; and when confronted, he fell down dead. Sapphira came in later and maintained the lie. She was not excused for following her husband's lead. Instead, she suffered the same death as he. Luke's portrayal of women is neither idealized nor derogatory; it is realistic and historical.
Luke testifies to the importance of women in the church when he notes that both sexes were involved in the growth of the church. In Acts 5:14 he records that “multitudes of both men and women” believed. When the persecution began, Saul imprisoned both men and women (Acts 8:3; 9:2). Under Philip’s ministry, both men and women were baptized (Acts 8:12).

One exceptional female disciple experienced the ultimate miracle: resurrection from the dead (Acts 9:36-43). Tabitha (Dorcas or Gazelle) was well-known for her good and charitable works. After she became sick and died, her fellow disciples sent for Peter, who was nearby. What did they expect? The grieving widows showed Peter the clothes Tabitha made for them. Perhaps moved by her loving service and the Christian community’s loss, Peter prayed and then commanded Tabitha to rise. Tabitha obeyed and came back to life. News of the miracle spread and many believed as a result.

Mary, the mother of John Mark, provided a meeting place for the Christians in Jerusalem (Acts 12:12); Peter headed for her house after the angel released him from prison. A somewhat amusing picture of a woman is depicted in Rhoda, a maid at Mary’s house (Acts 12:13-16). When Peter came to the door, she, in great joy and excitement, ran to tell the others, but neglected to let Peter in. She left him standing at the door.


At Philippi on the Sabbath, Paul and Silas went to the river, presumed to be a place of prayer, and they found a group of women praying there (Acts 16:13). Lydia, a businesswoman and a worshiper of God, was the first European convert (Acts 16:14). She was probably a widow, since she was the head of her household (v. 15), and she was probably wealthy. She sold purple dyes, a precious item. Immediately after her conversion, she shared her material goods by insisting that Paul and Silas come and stay with her. Her prominence is shown by the fact that she is the only person mentioned by name who Paul and Silas visited after being released from jail (v. 40).

Possibly Euodias and Syntyche (Phil. 4:2-3) were among the women at the river in Acts 16. As Paul entreated them to have the same mind (that of Christ, Phil. 2:2), he also commended them as having worked side by side with him in the gospel; and he included them as fellow workers. Neither designation is specific, yet both indicate significant work for the church. Fellow worker includes a wide range of activities: Epaphroditus, who was the Philippians’ messenger to Paul to minister to his needs, is called “fellowsoldier” (Phil. 2:25); Timothy, an evangelist who was in charge of the church at Ephesus, was Paul’s “workfellow” (Rom. 16:21); those who show hospitality to missionaries were “fellow-helpers” (3 John 8). Euodias and Syntyche were prominent enough in the church that their disagreement warranted apostolic entreaty: their reconciliation was important for the well-being of the whole church.

Another Philippian woman referred to in Acts is the slave girl (16:16-24). She was possessed by a spirit that enabled her to tell the future. She followed Paul and his friends and proclaimed that they were servants of the “most high God.” After several days, Paul had had enough and exercised the spirit. Many interpreters assume this girl became a Christian—a possibility—but the text does not say. In any case, the girl is treated compassionately. She is the victim of her exploitive owners. Her story leads into Paul’s miraculous deliverance from jail and the conversion of the Philippian jailer.

Luke notes that in both Thessalonica and Berea, quite a few of the leading women believed as a result of Paul’s preaching (Acts 17:4,12). In Athens a woman is mentioned by name as believing (Damaris, Acts 17:34).

In Acts 18 Aquila and Priscilla are introduced. They were Jews who were forced to leave Rome and then settled in Corinth. Paul linked up with them because they were Jews and shared the same trade, tentmaking. When Paul left Corinth, they went with him to Ephesus, but they stayed there when Paul left. When Apollos, an educated and eloquent Alexandrian Jew, who was “fervent in spirit” and who “spake and taught diligently the things of the Lord” (v. 25), came to Ephesus and preached about Jesus, Priscilla and Aquila took him aside and taught him the way more accurately (v. 26). Priscilla is named first here—an un-
usual ordering for husband and wife; it shows her preeminence. She is an example of a woman who thoroughly knew the Word and was able to communicate it. Nonetheless, Priscilla did not speak or teach publicly; her instruction was private and individual. With the help of Priscilla and Aquila, Apollos continued in a more powerful ministry (Acts 27-28). Priscilla and Aquila also hosted a church in their home (1 Cor. 16:19); Paul called them his “helpers” in Christ (Rom. 16:3), and they risked their lives for Paul (Rom. 16:4).

As Paul ends his letter to the Romans, he mentions several women. The first is Phoebe, whom he commends to the church so that they would receive and help her. In Romans 16:1 Phoebe is called a diakonos of the church at Cenchrea (a seaport near Corinth). Did Phoebe hold the office of deacon? The Greek word can be translated “minister” (in the sense of one who serves, not as we commonly use it today as the pastor of a church) or “servant” as well as “deacon.” When Paul wrote Philippians (about eight years after Romans), there was an order of deacons distinguished from elders (Phil. 1:1); however, diakonos was still used in its unofficial sense (Col. 1:7). The same is true of the time period in which the Pastoral were written (1 Tim. 3:8-10; 4:6). The use of the word diakonos does not decide the question of Phoebe’s being a deacon or not. However, there is evidence that suggests Phoebe was a deacon. If Phoebe were only an outstanding servant, it seems that some other form of expression or word could have been used. When the order of deaconess emerges clearly as distinct from deacons, the word diakonissa is used.

In 1 Timothy 3:11 the reference to women in the middle of the section addressed to deacons, though not decisive, can be better understood as a reference to women deacons. This verse may be understood as instructions to deacons’ wives; but the elders’ wives have no requirements to meet. In addition, the wives of deacons are mentioned in verse 12, where deacons are told to have one wife and manage their households well. The use of “even so” in verse 11 indicates that the qualifications for mature women who ministered to other women were similar to the requirements for deacons in verse 8. In other words, spiritual women were to be identified by the congregation and given official recognition for service in the church. While informal ministry could certainly occur spontaneously, even as it does today, official functions of ministry could only be performed by those who had been identified by the church for such functions.

Women ministering to other women in no way contradicts Paul’s commandment to women not to teach or exercise authority over men (1 Tim. 2:11-12). Their function was to do works of service, activity compatible with women’s subordinate role in the church (1 Cor. 14:34). Because of the separation of the sexes in the apostolic church, women were apparently appointed for specific ministry to other women.

Phoebe is also called a prostatis (patron or helper) of many and of Paul as well (Rom. 16:2). This active and gifted woman probably carried Paul’s letter to the Romans.

In Romans 16 Paul greets these women: Priscilla (v. 3); Mary (v. 6), who has worked hard in the Lord; Junia (v. 7) who, like Paul, was imprisoned for her faith; Tryphena and Tryphosa (v. 12), who labored in the Lord; the beloved Persis (v. 12), who worked hard in the Lord; the mother of Rufus (v. 13); and Julia and the sister of Nereus (v. 15). Paul appreciated both women and men as valuable servants of the Lord.

Paul also greets Nymphas (Col. 4:15) and the church in her house, and he writes to Apphia whom he calls sister (Philam. 2).

One other noteworthy woman appears in the New Testament: Jezebel (Rev. 2:20). For the church at Thyatira, Christ has one criticism: that they tolerate Jezebel, who calls herself a prophetess (implying that she is not). She not only practices immorality, but teaches and deceives others into doing the same thing. This woman should not be used to prove prophetesses legitimately taught in the official sense because Jezebel obviously was doing wrong.) Christ had given her time to repent, but she refused; the time of punishment had come for her and her followers.

From the apostolic period, we see brief, realistic pictures of women active in the church. There are two negative examples (Sapphira and Jezebel). The majority of women were committed to the work of the Lord. They housed churches, endured persecution, prayed and prophesied, knew the Scriptures, taught their children and others individually (as opposed to public, official teaching), ministered to the physical needs of others, and practiced hospitality.

As Christian women seek opportunities of service in today’s church, they can look to the example of the women in the early church and the integral role they played in its growth.

Susan T. Foh is a free-lance writer in Fort Leonard Wood, Missouri. She is author of Women and the Word of God, and holds an M.A. from Westminster Theological Seminary, Philadelphia, Pennsylvania.

May 1986 25
Whispers flew rapidly from ear to ear as Bethlehem's local gossips spread the news of the town's newest arrivals. Destitute and exiled, dusty and fatigued after the long journey from Moab, two women—one returning home, the other entering a strange new land—were looking for a second chance to build a home and family.

We do not know much of Ruth's beginnings, nor are we told how she had come to marry the son of Elimelech and Naomi, a Jewish family exiled in Moab, where they had fled to escape the famines in Israel. Even though their two sons married Moabite women, Elimelech and Naomi were probably never popular with their Moabite neighbors. Despite the blood relationship between the children of Israel and the Moabites, through Abraham's nephew Lot, the history of their relationship is marked by animosity and frequent wars. Not surprisingly, then, when Naomi's husband and two sons died in Moab, and when she heard the news that God had finally broken the famine in Israel, she was eager to return home to Bethlehem.

In spite of Naomi's depressed and backslidden condition, she had developed a loving relationship with her two daughters-in-law and had convinced them that the God of Israel was worthy of total allegiance. Both Ruth and Orpah intended to accompany Naomi back to Israel, but three times Naomi gave argument in favor of their remaining in Moab. Orpah finally turned back, but Ruth firmly pronounced her pledge of commitment to Naomi and to Naomi's God: "Entreat me not to leave thee. . . . Thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me" (Ruth 1:16-17).

Ruth knew when to make decisions and when to submit to the decisions of others. She met every obstacle and opportunity with competence and accepted with gratitude every small provision of her daily needs. With an unusual combination of feminine loyalty and great self-reliance Ruth pledged herself to her mother-in-law and faced the prospect of an unpromising future with courage.

The people of Bethlehem must certainly have been amazed at the loyalty and love that drew Ruth away from her own country and her own people. As fearful as she must surely have been in a strange land, she did not sit around the house waiting to "get adjusted" to the new culture. She quickly assessed what she must do to meet her own and Naomi's needs and set out to fulfill them.

First, she said to Naomi, "Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace" (Ruth 2:2). By chance, she went to work in the fields of Boaz, her husband's near kinsman, to collect bits of grain left behind by the reapers. When she met Boaz in the field she requested courteously, "Let me glean and gather after the reapers among the sheaves," even
Ruth knew when to make decisions and when to submit to others. She met every obstacle and opportunity with competence.

When God blessed Ruth and Boaz with a child, Naomi's life moved full circle. Puzzling though it may seem that Naomi apparently took over the baby from the moment of birth, there is a sense in which the child was, after all, both legally and emotionally her own. She evidently felt perfect freedom in determining his name and in showing him off to the world.

And what of Ruth? The last word we have of her in the Old Testament story is the commendation of her neighbors in their congratulations to Naomi, “For thy daughter in law, which lovest thee...is better to thee than seven sons” (Ruth 4:15).

Ruth then disappears entirely from the pages of history until we see her name appear in the New Testament in the genealogy of Christ through Joseph (Matt. 1:13). She is listed along with three other women whose lives were equally marked by heartache and disappointment—Tamar, Rahab, and Bathsheba, all women “with a past” and seemingly without a future. How great is the grace of God!

Ruth could not have known how wonderfully God would fulfill Boaz’s words of blessing, “The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust” (Ruth 2:12).

Ruth is a picture of the nation of Israel—destitute, exiled, and yet lovingly restored by the great Kinsman-Redeemer, God Himself. “Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine” (Ezek. 16:8).

Ruth is a beautiful example of courage and commitment to every woman, ancient or modern, who feels the limitations of her past and the hopelessness of her circumstances. When this Gentile woman of no reputation was chosen to join the ranks of royalty, she never flinched, doubted, or turned back. And as she faithfully and unquestioningly moved forward, she found that the regal garments were a perfect fit.

Jessie Rice Sandberg is an author and columnist who spent 18 years working in Christian higher education. She holds an M.Ed. from National College of Education, Evanston, Illinois.

May 1986 27
As young Amy Carmichael chatted with her mother in a tea shop in Belfast, Ireland, she caught a glimpse of a ragged little girl peering in at the delicious pastries and sweets. Her longing expression pained Amy's heart. Upon returning home, Amy sat down by the nursery fire and wrote on a scrap of paper:

When I grow up and money have,
I know what I will do.
I'll build a great big lovely place
For little girls like you.

Amy Carmichael kept her promise, although she admitted later that for a time she forgot all about it. She wrote, "But there is One who remembers even a child's promises. And though the little girls who were to come to the 'great big lovely place' were not to be the least like that little girl, yet they were in need, far greater need than she was. And the wonderful thought of our Father was far, far greater than mine. He had sons as well as daughters in His heart that day."

Amy Carmichael built a home of refuge for children in Dohnavur, India, and was instrumental in leading thousands from that country to the Lord. At the time of her death in 1951, nearly 1,000 children were living in the Dohnavur family, including 120 older boys and girls in training as teachers or nurses or studying in Christian schools.

Amy Carmichael was born in 1867 in the seacoast village of Millisle, County Down, Northern Ireland. She was the eldest of seven children, and her most passionate prayer as a child was, "God, please give me blue eyes." At 3 years of age, after this prayer of simple faith, Amy awoke, looked in the mirror, and realized, "No is an answer, too."

She later realized why God had given her brown eyes. In India she would often wear Indian dress and stain her arms and hands with coffee to visit places where foreign women were not allowed. Blue eyes would have immediately aroused suspicion.

When Amy was about 16 she finally learned what it meant to accept the Saviour. "My mother had often talked to me about the Lord Jesus, and often, as I sat on her knee with her arms about me while she sang, I had felt the love of the Lord Jesus and, as it were, nestled in His love just as I nestled in her arms. But I had not understood that there was something more to do, something that may be called coming to Him, or opening the door to Him, or giving oneself to Him."

Later, Amy did understand. "I don't remember what the speaker, Mr. Edwin Arrowsmith, spoke about, but after his address he told us to sing 'Jesus loves me, this I know,' and then to be quiet. During those quiet few minutes, in His great mercy the Good Shepherd answered the prayers of my mother and father and many other loved ones, and drew me, even me, into His fold."

When Amy was only 17, her father died unexpectedly and she found that she was her mother's only support for helping to raise the six young children.

Amy began to feel a burden for a group of girls who worked at the mills in Belfast. The girls were too poor to buy hats and wore shawls on their heads. Respectable people who could afford hats called these unfortunate girls "shawlies." Amy's heart went out to the shawlies, and she began venturing alone into dangerous parts of the city to recruit girls for "The Welcome." In a donated hall, Amy conducted Bible classes, sewing clubs, singing practice, girls' meetings, and mothers' meetings. Foremost in Amy's mind was the presentation of the gospel, and hundreds of girls were saved through the ministry of "The Welcome."

Amy's family soon learned that all of the money left by her father had been lost. Amy and her mother devised a plan to keep the family together while each member could become self-supporting and contribute to the care of the remaining family members until they could provide for themselves. Amy was sent to live with Robert Wilson, a widower who had recently lost his wife and daughter. From him she learned many valuable lessons.

Once when Wilson and Amy were riding in the carriage, he said, "You must never let yourself think, 'I have won that soul for Christ.' " Wilson told her the story of a man who stopped his carriage by the side of the road to ask a question of a stonebreaker.

The stonebreaker continued his work as the man called, "Friend, which blow broke the stone?"
The stonebreaker replied, "The first one and the last one, and every one between."

Amy never forgot that valuable lesson on perseverance. She enjoyed her time with Wilson, but she knew God was calling her to full-time missionary work. She wrote to her mother: "Darling Mother, For a long time the thought of those dying in the dark—50,000 of them every day, while we at home live in the midst of blazing light—has been very present with me, and the longing to go to them, and tell them of Jesus, has been strong upon me... Before my eyes, clearer than any lovely view, has been the constant picture of those millions who have no chance, and never had one, of hearing of the love which makes our lives so bright."

Amy did not know where to go, but she knew she could not stay. She prepared first for China and arranged to travel with another missionary couple when they returned to China from a furlough. A change in the couple's travel plans found Amy still waiting at home. Soon afterward Amy learned that the missionary couple and several other missionaries traveling with them had been murdered. God spared her.

An opportunity for service opened in Japan. Amy served there for only a few months, but she learned many valuable lessons. Once she visited a dying Japanese woman and presented the gospel through an interpreter. When Amy reached the point where a decision could be made, the old woman looked around and was distracted by Amy's English gloves. Amy returned home, took off her English clothes, donned a kimono, and vowed never to risk so much for so little.

Amy's health became a problem, and no doctor would allow her to serve in China, Japan, or any tropical land. Hearing of an opportunity in South India, she arrived there on November 9, 1895, and never left until she died 55 years later.

Evangelism was difficult in India. The caste system was strict; no one, with two exceptions 50 or 60 years before, had dared to break caste and accept Christ as Saviour. But one little girl received a Bible and became a secret Christian. She allowed the sacred ashes of the Hindus to be smeared on her forehead, but quickly rubbed them off when she was out of sight. She soon realized that she could not be an open believer if she remained at home. The little girl, later renamed Jewel of Victory, left her family one night and ran to the mission bungalow. She woke the sleeping missionaries with her cries of "Refuge! Refuge!"

The girl's relatives fought to get her back. They tried everything in their power but the girl remained firm. The Christian school was burned by the girl's family and the missionaries found every door in the village closed to them.

Amy and her coworkers began to witness in another village. Again children were the first to believe, but they paid a price for their belief. One small child was cruelly beaten. Another was tied to a pillar in a loft and threatened with pepper in his eyes if he did not renounce Christ. Amy often walked at night, her eyes and ears straining for the sound of a child who might need help to escape from relatives who were determined that none of their caste should accept Christ.

A practice common among the people horrified Amy. Small children and infants were "married" to the temple gods—sold to women at the temple and groomed to satisfy the lusts of men who worshipped there. Amy found that children, especially those who were thought to be handsome or intelligent, were never "unwanted." Scores of people watched for valuable infants and made tempting offers for their purchase.

Amy actively sought children destined for temple service. She was often able to convince their mothers to place the children in her care. Other times she found it necessary to purchase the children from greedy parents who would sell them to the highest bidder. Thomas a Kempis's *Imitation of Christ* introduced Amy to Gerhard Groot, who in 1380 founded a religious community called Brothers of the Common Life. These men devoted themselves to God, but took no vows and were free to leave when they chose. They lived and worked in the everyday world. Amy was so inspired by this example that she met with seven Indian girls and suggested that they form a Sisterhood of the Common Life. All seven of these girls, one of whom was the first child rescued from a temple, had already considered the question of marriage and decided to remain single, and as one of them said, "attend upon the Lord without distraction."

The children's homes at Dohnavur were founded "to save children in moral danger; to train them to serve others; to succour the desolate and the suffering; to do anything that may be shown to be the will of our Heavenly Father, in order to make His love known, especially to the people of India."

In 1931 Amy prayed, "Do anything, Lord, that will fit me to serve Thee and help my beloveds." That afternoon she slipped into a pit and fell. For the next 20 years she served in a different capacity, one she described as "the keeping of the charge."

During this time of illness, Amy wrote:

*Two glad services are ours,*  
*Both the Master loves to bless,*  
*First we serve with all our powers—*  
*Then with all our feebleness.*

*Nothing else the soul uplifts*  
*Save to serve Him night and day,*  
*Serve Him when He gives His gifts—*  
*Serve Him when He takes away.*

During her confinement, she wrote 13 books, revised many books she had previously published, and wrote thousands of letters to family, friends, and her "children." A steady stream of people came to and from her room. Over the door outside her room hung a sign, "The Room of Peace." Even in her weakness, Amy was the center of Dohnavur and her room was shelter in the time of storm.

In 1948 she again fell in her room and her suffering increased. She died two years and eight months later.

Amy Carmichael, called Amma by those who loved her, left a lasting impression on the people of India. Her work continues to flourish in the hearts and minds of the children she led to salvation, children who are now the leaders in India and servants of Him who called her.
"IF"
A Collection of Thoughts on Calvary Love
by Amy Carmichael

One evening a fellow worker brought me a trouble about a younger one who was missing the way of Love. This led to a wakeful night, for the word at such time is always, "Lord, is it I? Have I failed her anywhere? What do I know of Calvary Love?" And then sentence by sentence the "ifs" came, almost as if spoken aloud to the inward ear.

Next morning they were shared with another (for they had been written down in pencil in the night), and then a few others shared. After this some copies were printed on our little handpress for the Dohnavur Fellowship only; and that led to this booklet.

At first when it was asked for, we felt, "No, it is far too private for that." But if it can help any to understand what the life of love means, and to live that life, it is not ours to refuse.

Some of the "ifs" appear to be related to pride, selfishness, or cowardice, but digging deeper we come upon an unsuspected lovelessness at the root of them all.

And in case any true follower be troubled by the "then I know nothing," I would say the thought came in this form, and I fear to weaken it. But here, as everywhere, the letter killeth. Paul counted the loss of all things as nothing, that he might know Him whom he already knew; and the soul, suddenly illuminated by some fresh outshining of the knowledge of the love of God shown forth on Calvary, does not stop to measure how much or how little it knew of that love before. Penetrated, melted, broken before that vision of love, it feels that indeed all it ever knew was nothing, less than nothing.

IF I ask to be delivered from trial rather than for deliverance out of it, to the praise of His glory; if I forget that the way of the Cross leads to the Cross and not to a bank of flowers; if I regulate my life on these lines, or even unconsciously my thinking, so that I am surprised when the way is rough and think it strange, though the word is, Think it not strange, Count it all joy, then I know nothing of Calvary Love.

IF in the fellowship of service I seek to attach a friend to myself, so that others are caused to feel unwanted; if my friendships do not draw others deeper in, but are ungenerous (to myself, for myself), then I know nothing of Calvary Love.

IF I do not forget about such a trifle as personal success, so that it never crosses my mind, or if it does, is never given a moment's room there; if the cup of spiritual flattery tastes sweet to me, then I know nothing of Calvary Love.

IF the praise of man elates me and his blame depresses me; if I cannot rest under misunderstandings without defending myself; if I love to be loved more than to love, to be served more than to serve, then I know nothing of Calvary Love.

IF I crave hungrily to be used to show the way of liberty to a soul in bondage, instead of caring only that it be delivered; if I nurse my disappointment when I fail, instead of asking that to another the word of release may be given, then I know nothing of Calvary Love.

IF my interest in the work of others is cool; if I think in terms of my own...
special work; if the burdens of others are not my burdens too, and their joys mine, then I know nothing of Calvary Love.

IF, when an answer I did not expect comes to a prayer which I believed I truly meant, I shrink back from it; if the burden my Lord asks me to bear be not the burden of my heart's choice, and I fret inwardly and do not welcome His will, then I know nothing of Calvary Love.

IF I am inconsiderate about the comfort of others, or their feelings, or even of their little weaknesses; if I am careless about their little hurts and miss opportunities to smooth their way; if I make the sweet running of household wheels more difficult to accomplish, then I know nothing of Calvary Love.

IF I become entangled in any “inordinate affections”; if things or places or people hold me back from obedience to my Lord, then I know nothing of Calvary Love.

IF souls can suffer alongside, and I hardly know it, because the spirit of discernment is not in me, then I know nothing of Calvary Love.

IF monotony tries me, and I cannot stand drudgery; if stupid people fret and little ruffles set me on edge; if I make much of the trifles of life, then I know nothing of Calvary Love.

IF I say, “Yes, I forgive, but I cannot forget;” as though the God, who twice a day washes all the sands on all the shores of all the world, could not wash such memories from my mind, then I know nothing of Calvary Love.

IF I feel injured when another lays to my charge things that I know not, forgetting that my sinless Saviour trod this path to the end, then I know nothing of Calvary Love.

IF I do not give a friend “the benefit of the doubt,” but put the worst construction instead of the best on what is said or done, then I know nothing of Calvary Love.

IF I cannot in honest happiness take the second place (or the 20th); if I cannot take the first without making a fuss about my unworthiness, then I know nothing of Calvary Love.

IF I put my own happiness before the well-being of the work entrusted to me; if, though I have this ministry and have received much mercy, I faint, then I know nothing of Calvary Love.

IF I hold on to choices of any kind, just because they are my choices; if I give any room to my private likes and dislikes, then I know nothing of Calvary Love.

IF I can enjoy a joke at the expense of another; if I can in any way slight another in conversation, or even in thought, then I know nothing of Calvary Love.

IF I can easily discuss the shortcomings and sins of any; if I can speak in a casual way even of a child’s misdoings, then I know nothing of Calvary Love.

IF I have not compassion on my fellow servant, even as my Lord had pity on me, then I know nothing of Calvary Love.

Adapted from If by Amy Carmichael. Used by permission of SPCK.

Ron Bishop is the Founder and President of SCORE International. He is the former head basketball coach at Tennessee Temple University. For ten years he coached the Crusaders and amassed an impressive 265-78 won-lost record. Twice he was named small college “National Coach of the Year”.

At Tennessee Temple University, Coach Bishop coached 11 All-Americans. His teams won more NCAA National Championships than any other team in America.

Known for his outstanding recruiting ability, Coach Bishop felt a need to help Christian high school athletes find colleges where they could play. He also felt a desire to take some of these athletes on international trips to expose them to foreign competition. The idea developed into a project and SCORE was born.

In addition to college exposure and foreign trips for athletes, Bishop designed SCORE International as a vehicle to host camps. It will also conduct Coaches Clinics for Christian Coaches. In essence, SCORE will be a consulting agency to help coaches in Christian Schools develop strong spiritual leadership through sports.

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"Ron Bishop is one of my favorite people. He has been a consistent Christian and leader of young people for many years. God has given him the unique ability to minister to the hearts of young and old alike. I highly recommend SCORE International to pastors everywhere.

Ron Bishop and SCORE International certainly deserve our support."

— Jerry Falwell

"I am happy to recommend Ron and his ministry. God has greatly used him all over this country in speaking to athletes, banquets, conferences and revival meetings. He has had a great ministry to young people across our country."

— J. Don Jennings

"Brother Bishop is a fluent preacher of the Gospel. He knows his Bible. He has a passion for souls. His preaching has appeal for young and old.

— Lee Roberson

"Ron's experience in sports and his heart for the Lord form a dynamic combination that make SCORE International a vital tool for sports evangelism."

— Kyle Rote, Jr.
"Jesus Won't Love You If..."

Abusing Children Emotionally

by Clyde Narramore

I recently had the privilege of serving on the Attorney General's Task Force on Family Violence. In this capacity I traveled with other leaders to major cities of the United States, where we conducted hearings about problems in the family. We heard testimonies from victims, from research specialists, and from organizations who were serving those who had been abused. This study lasted over a year and was an unusual and enlightening experience. During each hearing my mind would turn to Evangelical Christian churches and to Christian families throughout the United States.

“What about violence and abuse in the Christian home? Are born-again Christians sometimes abusive? If so, what is the most prevalent kind of abuse?”

Finally, I decided to send a questionnaire to Christian families across America. Nearly 12,000 people filled it out and returned it to me. They not only answered the questions, but many of them wrote about the abuse they had experienced in their childhood.

I am convinced that although many Christian families are not marked by physical violence, many do experience emotional abuse. In fact, many Christians may not realize that they are abusing their own sons and daughters. Following are 22 ways in which children experience emotional abuse—even in "good Christian" homes.

Yelling, screaming at a child. How easy it is for parents to be verbally impatient with their child. Father shouts, mother screams, louder and louder, believing that the very force of their voice is going to mold the child into improvement. Of course, this is not true, and most parents do not realize the emotional beating their child feels when all he hears is constant hollering. He feels worthless and abused.

Comparing a child unfavorably with others. Your child may not be perfect, but praising other children is not going to make him better. A child who makes a mistake only feels more inferior when his mother tells him that his brother or sister or someone else never does such things. Not only will this tear down a child’s self-image, but it will also hurt his relationship with his friends, whom he is told are better than he is. He is likely to carry these scars for a lifetime.

Throwing Bible verses at a child. Some parents feel that constantly correcting their child with Bible verses is going to make him more conscious of his poor behavior. Actually the bombardment of verses may only make him feel frustrated and guilty. This may create in him a dislike for the Bible—that book that does nothing but tell him how bad he is. Scriptural "spankings" can cause a child to dislike church, Sunday school, and ultimately God. Children desperately need God's Word in their hearts and minds, but they should not be getting it when the parent is feeling hostile and angry.

Ridiculing, minimizing, and criticizing a child. Some parents may ridicule without even realizing it. Criticism comes so easily. Although a certain amount of constructive criticism is helpful, a steady diet of negative words can only make a child feel inadequate, discouraged, and despondent. This is real emotional abuse.

Witholding compliments. While criticizing is easy, it is difficult for many parents to encourage. Parents who have never been complimented by their own fathers and mothers may find it strange, and even impossible, to compliment their own children. Consequently, such children are abused passively. On the other hand, the complimented child will gain more confidence, feel more secure about himself, be more outgoing, and be eager to tackle challenges. Children who do not hear compliments, even if they do not hear criticism, lack the motivation and desire to achieve. This often manifests itself in substandard schoolwork. A child may be intelligent enough, but not have the interest or drive to do well in class or on the playground.

Lying to a child. Parents do not always realize what harm they are doing to a child when they lie. Children,
especially young ones, believe that Mommy and Daddy can do almost anything. If everyone else in the world fails, Dad and Mom will always come through. How devastated that child is when he discovers that his parents have lied. Now whom can he trust? A child raised in an environment of untruthfulness has two strikes against him. He usually goes through life doubting others and himself. Such abuse is insidious and debilitating.

Continually accusing and blaming a child. Parents who are unhappy or who have a shaky marriage, may unconsciously use the children as scapegoats. If the kids cannot be blamed, the parents can at least vent their frustrations on them. The children, of course, do not understand this. They just know that they are being blamed for things they cannot control. They usually grow up feeling guilty and insecure. These abused children tend to go through life as second-class citizens.

Using the silent treatment, not speaking to him. A parent who is angry or disappointed in his son or daughter may decide not to speak to him for a while, or until the child has done what he is told to do. Perhaps this silent treatment is better than flying off the handle, but since not talking usually includes not listening, the child is left bewildered, unable to find out what is wrong or to defend himself. The silent treatment is degrading and abusive to a child because it pits him in the class with animals, who cannot understand well, or talk.

Represerving emotions. "Don't cry." "Shut your mouth." "Keep still." "I don't want any crying." "I don't want to hear it." These are all abusive ways of keeping a child from expressing emotions. How frustrating it is for a child who often does not know any other way of handling his feelings, not to be able to cry when he is hurt, or shout when he is angry, or sing when he is happy. By letting a child show his emotions, a parent learns how he feels. A child is healthiest when he can talk freely with his parents.

Questioning a child's salvation when he misbehaves. "How can you say you love Jesus when you act like this? You say you are saved, but you sure don't act like it. I doubt if you are." What a burden of guilt to place on a child. He may think he is no longer in God's family, or that his sins are too great for Jesus to forgive. A parent who threatens a child with such abusive and false statements is not only filling him with false ideas about his salvation but is also misrepresenting God. Such an abused child begins to feel shaky and uncertain about his relationship with the Lord.

Not listening to a child. Teenagers often say to me, "My dad tells me what to do, but he never listens to anything I have to say." Perhaps parents are too busy to listen or simply not interested. The parent may think he has the important answers. More likely, the parent himself was never listened to when he was a child. So today, "listening" does not enter his mind. But children need to be heard. Not only does listening tell them they are worthwhile, it also tells them that what they have to say is important. This creates a communication line for the future and an ability, when they are grown and married, to talk and listen to their own children's conversations.

Placing undue emphasis on overachievement. Most parents do not realize that undue emphasis on overachievement is abuse. Often parents want or expect "the most" of their children. But what is "the most"? Often the goals we set for our children are our goals, not theirs. We praise overachievement, but ignore simple accomplishment. There is nothing wrong with excellence. In fact it is desirable, but parents must remember that a child is a child, and he takes three steps to one. Rejection comes in many forms, and undue emphasis on overachievement is one of them.

Not encouraging a child to talk. Perhaps as a child, you grew up in a home where children were seen and not heard—and not heard from. If so, you may not see the value or feel comfortable having conversations with your child. However, not talking to your child will keep you at a distance. What better way is there to find out what your child thinks, believes, and feels than talking with him? When a child talks, he relieves himself of his strong feelings. He also thinks as he talks. He refines his ideas, and he comes to think of himself in a healthier, happier way. Failure to encourage talking is a form of abuse.

Continually threatening a child. Some parents feel the best way to handle their child is to threaten him with physical punishment—whether it be a spanking, grounding, no dessert, or whatever. These parents do not realize that undue emphasis on overachievement may be creating for their parent-child relationship. First, they may be developing a feeling of dislike in the child—a dislike for the parent. How would you feel about someone who was constantly threatening to take all the good things away from you, or threatening you with pain? Secondly, the parent may be creating a constant feeling of fear in the child; or, if the parent does not carry out those threats, an attitude of "nothing will happen to me." Both can cause greater problems as the child grows older.

Showing favoritism to one child. There are obvious cases of favoritism, like Jacob and Esau in the Bible. And
the problems this can create are clear. (Poor relations with his brothers was Joseph's.) But sometimes parents can show favoritism without knowing it. For example, praising one child for his "A" in school and ignoring the other's "B." Or a child may see the favoritism and not understand why it exists. Children, like adults, are offended when things are unfair. Yet many parents show partiality to a particular child because the youngster responds better to the parent. Sometimes a child unconsciously reminds the parent of someone whom the parent dislikes. Favoritism pits one child against another and prevents brothers and sisters from having close relationships—even in adulthood.

Calling a child names. Fewer things can do more damage to a child's self-esteem than name-calling. A child who constantly hears mother calling him "stupid," "dummy," "peewee," or "clumsy" will eventually believe her and lose confidence, or he will start to resent her and begin using the same words on others. What an abusive burden—having others ridicule or challenge his child's faith. This is not the way to tackled challenges.

Failing to keep promises. Just as lying can destroy a child's trust in his parents, so can the parents' failure to keep a promise. Parents may make promises without thinking, or they may forget what they have promised, but a child seldom forgets such things. A parent who continually breaks promises will soon find his child uncooperative and hard to control. Why should a son be faithful to his father, when his father is not faithful in return?

Allowing no court of appeal. "I don't want to hear any more about it. The matter is settled. I have made up my mind and that is that." There are times when a final "no" is important and necessary. However, some parents slam the door on any debate that may question their authority. Children should not run the home, but allowing no "court of appeal" may lead to continued resentment and hostility.

Threatening a child through guilt or "love." "After all I have done for you, now you do this." "God does not love you when you do what I want you (or Jesus) to love you..." Parents can sometimes make a child do certain things by making him feel guilty, but what effect will that have on him? He may become callous and indifferent, seeing how such feelings are so easily tossed around. Or he may be so afraid of hurting another's feelings that he will not get involved with others. What an abusive burden—going through life feeling you cannot measure up—feeling you are guilty and to blame.

Demanding perfection. Many parents are perfectionists. They may have grown up with perfectionist parents. Or they may not feel really good about themselves, so they continually do little things to make themselves feel better. Whatever the cause, it is harmful to the child. A youngster who lives with a perfectionist parent usually feels rejected—many times a day. Constantly scolding a child for his shortcomings shows him his faults, but it offers no solution.

Manipulating a child. Some parents "use" their child to accomplish their own desires. They set the stage so the child will do what the parents want him to do. This is rather simple when the child is young, but as he gets older, the parents may find the child overly dependent, or resentful. Such abuse is damaging to a child because it minimizes him.

A child who is continually manipulated comes to dislike the parent who does the manipulating, and often becomes a manipulator himself when he grows up.

Questioning and ridiculing a child's commitment to Christ. The Bible tells us that God called Samuel at an early age. David, too, was still a youth when he killed Goliath. Even Jesus was about His Father's business at an early age. Youngsters can have a sincere desire to serve God. But some parents may ridicule or challenge their child's faith. The toughest opposition to our faith can come from our families. "If you were really committed to Christ," a parent may say to a child, "you wouldn't act that way." Such questioning is damaging to a young person.

One of the most serious mistakes a parent can make is to question a child's commitment to Christ, if indeed he is saved or seeking to serve the Lord. Many men and women have been "turned off" in their Christian walk because as children they were discouraged uncivilly by unhappy or unthinking parents.

These are some common ways parents abuse their children emotionally. The bruises may not be so apparent as in beatings, but the invisible scars left on their personalities are usually more ugly and long-lasting. Childhood emotional abuse can affect a person as long as he lives.

Clyde Narramore is founder and director of the Narramore Christian Foundation and holds a doctorate from Columbia University, New York. His latest book, Parents At Their Best, discusses this topic in detail.
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Having been born in 1951, World War II is something I learned about, but cannot know in a personal way. To many it is a war that will not and cannot end because of scars and memories.

Recently, in our area of Brazil there was a lot of talk about Joseph Mengele. To me he was only a name, or a person I might have chanced to meet on a downtown street in Sao Paulo. To millions of others he is second only to Hitler as one of history's worst criminals.

Certainly, the Nazis would have a tough time today convincing a large group of people to fight for their cause. Yet, millions fought for Nazism, thinking it was good.

A recent issue of *National Geographic* carried a story of the Vietnam War Memorial in Washington, D.C. I did not serve in Vietnam, but I wept as I read the article. It was my war because I know at least four names I would look for on that dark granite wall.

Each generation, each nation, seems to have its own war. In reality, there is only one war, and the frontline action keeps changing times and locations. Since men cannot decide between good and evil, the fight will go on and on. The sad thing is that both sides always fight in the name of good, and both sides find out that they too are involved in evil.

The hidden enemy seemingly never grows weary as our world fights on and on. In the flesh we tire and question our strength to keep on fighting. Is it any wonder that we long for the Prince of Peace? Can you imagine what it will be like to finally see the world at peace?

God led us to Brazil. The battle here is not one of bombs and bullets, but the casualties of the real, never-ending war are incredible. From time to time we see men "rise from the dead" as the words of the Prince of Peace bring the New Birth to them. There will probably never be a dark granite wall to hold their names but they will be written in the Book of Life. I can hardly wait to read their names along with mine.

**Bud McCord** is a missionary in Brazil. He is associated with Baptist Bible Fellowship Missions in Springfield, Missouri.
THE STRENGTHS AND WEAKNESSES OF THE A.C.E. PROGRAM

WEAKNESSES IN A.C.E. Over the years, real weaknesses have surfaced. A.C.E. has always practiced a policy of listening to its critics. This policy provides insights for refining and improving the program. The unusual thing about A.C.E. is that the real weaknesses are not easily identifiable and are rarely found on critics' lists. Most critics do not understand enough about A.C.E. to give it a fair evaluation, but rather they are coming at it from a conventional point of view. Their presupposition is, "It is not the right way; therefore, it cannot work." This keeps them from making a fair evaluation and results in a host of perceived weaknesses, most of which are strengths in disguise. The irony of it is that while criticizing our perceived weaknesses, they make it possible for us to see what are our real weaknesses.

A.C.E. RESULTS. Academics is not a weakness. Academic achievement is among the greatest strengths of A.C.E., and comes as a surprise to the educational fraternity which espouses much less efficient or less productive "status quo" conventional methodology.

Conventional curriculum takes the child's mind through a spiral of material while introducing him to new skills in sequence. Since the children are grouped chronologically, they are lock-stepped together to pass through the same amount of material at the same time. However, children of the same age do not have the same level of ability or maturity, and their actual learning rate is not lock-stepped to the class. Therefore, as the group passes from skill to skill in the spiral, the children's actual learning is relative and their achievement is varied. The result is that the above-average child may master the skill the first time he is exposed. The average child may pick up some of it, and the below-average child will often grasp only a minimum or fail to understand the material. Thus, the spiral continues with some out in front and others lost for a season or for good.

The A.C.E. curriculum in its first two editions was designed similar to this pattern: exposure and the spiral. During use of the second edition, A.C.E. determined that the MASTERY principle should supersede the spiral and that mastery would reduce or eliminate the problem slow learners have with failure.

The third edition adopted a new format: that of building skill upon skill adaptable to all children. The scope and sequence ignores the grade level and moves continuous progress from the first skill to be mastered on through the next skill in sequence. Children may move on ahead as rapidly as they can progress or take as long as is necessary, as long as each child masters the material. They are not locked into any group rate of learning, but only progress through the skills as they MASTER the BASICS.

The conventional system is directed toward the average to above-average student. The slow learner is not accepted in many private schools where a cutoff point is maintained somewhere between the average and slow learner.

A.C.E. is perceived as being weak in its curriculum for the critical years between levels three and five. In order to prevent any child from being lost during these years, the curriculum must depart from the conventional spiral scope and sequence and concentrate on MASTERY—building skill upon skill.

Notice a few principles between the conventional system and A.C.E. Comparing the two systems is like comparing apples and oranges. However, there are some related principles.
indicate that the children's learning is below average and inferior. The fact is, the use of the mastery principle shifted multiplication from the third level into the fourth level where it was found in older math textbooks and where all students were ready for it. On the achievement tests, students are tested on multiplication which they have not yet had. In the third level of A.C.E., they are receiving a strong foundation in MASTERY which does not show up on the test at point "A." It shows up at point "B."

A.C.E. is sometimes asked, "Is the child really as low as the test indicates?" The truth is, the test did not measure all that the child did master, and it tested some things that he has not yet encountered. A parent asks, "What if we take our child out of A.C.E., would he be behind a grade level?" If he were transferred to a conventional school upon entering the fourth level, he might be behind the scope and sequence in math. However, A.C.E. did not develop the program for a third grader to transfer. If the child is gifted and permitted to advance in his PACE's, he could complete his third year in fourth level curriculum and would then be on grade level in comparison to the conventional curriculum.

If, however, the A.C.E. theory is right and children really do gain a MASTERY between the third and fifth level, then long-ranged results are forthcoming. Now look back at the preceding chart at point "B." It demonstrates that A.C.E. students in math at the end of their ninth year in school actually average out a 12.5 in achievement. That is the top achievable grade on the 1977 CAT. It demonstrates that finishing third level with a 3.2 score is only a perceived weakness. Get the whole picture! It is only a preparation for a far greater strength than other curriculum publishers have to show.

On the following chart, notice the combined reading and language scores. Students begin with a MASTERY principle and average slightly below the line at the end of the first year. From then on, achievement leaps across the average line and remains comfortably above the chronological grade until it hits the maximum of 121.9 at the end of ninth level. In math, language, and reading skills, the average child on A.C.E. has already surpassed three levels of high school achievement before he enters his last three years of school.

This is an A.C.E. dream come true. For years A.C.E. was confident that the job was being done, but A.C.E. had no idea that in only fifteen years the program would have astonishing academic results which are second to none. This demonstrates that, by building a strong base of MASTERY of LEARNING in BASIC SKILLS, children are far more ready to move on up into higher education with the kind of results that Christian education should demonstrate in this age of reform.

Graduates from the A.C.E. program are attending 475 colleges and universities all over America with outstanding performances. Miss Joan Alexander in Los Angeles graduated from an A.C.E. school at age 14, attended Cal State Dominguez Hills University for four years, and at age eighteen was the youngest graduate in the history of the university. She earned a computer science degree and was honored Magna Cum Laude. She is not the rule, but she is hardly an exception. A.C.E. students are the national exception. Each summer many reports come in of students with outstanding performance in almost every walk of life. Businesses in several states have said, "We'll take all the graduates you'll send us."

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Tim Lee  
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“I want my children and your children to have the privilege to live under the same flag we live under. Someone paid the price for our freedom, and we should do the same for the generation to come.”

by Angela Elwell Hunt

Although I have interviewed many preachers, I knew this one would be different. He was not only a preacher, he was a Marine, proudly wearing a spotless uniform. He was not only a Marine, he was a Vietnam vet, and I had been hearing much about the traumas and trials of veterans. And this man had not only given a year of his life in the Vietnam War, he had also given his legs.

Tim Lee sat across from me in his wheelchair and matter-of-factly explained his ministry and his history. He had grown up as a preacher’s son, but had rebelled and wandered away from God. Tired of the restrictions at home, Lee joined the Marine Corps and soon found himself fighting for his country in South Vietnam. Nine months into his tour of duty Lee was leading a group of men in a mine-sweeping expedition and stepped on a land mine. He was blown into the air and found himself in the arms of his buddy Lee Gore. Gore was praying for his friend, and Lee breathed the most sincere prayer of his life, “God, if You’ll just let me live, I promise I’ll serve you.”

Though the odds were slim, Lee did survive. After a long hospitalization he returned home and felt God calling him to be a preacher. He met a lovely girl, Connie Hamson, and they were soon married.

Tim Lee became the pastor of a church in McLeansboro, Illinois. For five years he pastored and preached in revival meetings, Bible conferences, and youth conferences. Through the suggestion of Jim Vineyard, Lee became Staff Evangelist at Windsor Hills Baptist Church of Oklahoma City.

In 1984 the busy evangelist spoke 300 times in 43 states. Now he travels Sunday through Wednesday three weeks of the month. The rest of the time is for his family. Lee knows the importance of spending time with his wife and their three children—Brian, Jana Beth, and Amber Michelle.

Tim Lee has received numerous honors and awards for his military service and his lifestyle, but he believes his greatest opportunity was “to answer the call to preach. God is the God of second chances. He gave that opportunity to me and I answered His call. I count it a great opportunity to serve my country. That's high on the list. But the greatest honor of my life is the call to preach.”

Lee preaches about America and revival. “I’m concerned about the condition of America, and I want to see a genuine revival in our country. I think the greatest single need in our country is for preachers to get a burden for our nation, and to preach the truth unashamedly and unapologetically with firmness, conviction, and genuine love.”

Is having no legs a handicap? “No. When I think of what my life was like when I had my legs as compared to the present, I wouldn't trade places. Being in God’s will is the most important thing in life. As far as lifestyle is concerned, I'm more active now in many ways than before the loss of my legs.”

Lee’s ability is astounding. He recently landed a 55-pound king salmon from an Alaska river and during the same week brought down a six-foot black bear, now mounted in his office at home. His philosophy is, “If you can climb a tree, I can climb a tree.” Nothing seems impossible for Tim Lee.

“When I’m preaching, people forget that I don’t have legs. It takes two or three minutes to adjust visually, but they soon get wrapped up in the message. That’s the way it should be.”

“God will use anyone who is surrendered to His will. I saw a lot of Vietnam veterans who came back from the war with injuries similar to mine and gave up on life. I didn't want to die and I've never been a quitter. God gave me a desire to live and do His will. Because of my family, my ministry, and the opportunity to be used of God, I have something well worth living for.”
Lee believes that America is worth fighting for. He volunteered for service at a time when national patriotism was low. Today he is glad to see that patriotism is flourishing again. "I think one reason is the present administration. President Reagan is 100 percent American and makes no apologies for it. Mr. Reagan is not perfect—he's made mistakes and he'll make more—but he loves America and is dedicated to preserving our heritage and freedoms.

"Secondly, I've said all over the country that Jerry Falwell has done more than any one individual to bring a sense of morality back to this nation. If people are patriotic minded, they're going to want what's morally right for America.

"I've preached all over this country and on several occasions have had Vietnam veterans say to me, 'I'm glad you said that.' No one has ever said anything negative to me about my military involvement or how I served my country. People tend to think that all Vietnam veterans are sour malcontents. You never hear from the vets who are hard workers and loyal American citizens. They came back from the war expecting no pat on the back and no red carpet. They considered themselves soldiers who simply did their duty. They're the ones who secure a job, provide for their families, and uphold patriotic values, but you never hear about them on the six o'clock news."

Lee is more afraid for America today than he was 15 years ago. "We are our own worst enemy. America is not going to be destroyed from without, America is going to be destroyed from within. Liberalism and Modernism in the pulpit, homosexuality, abortion, pornography, and the flaunting of sin are taking their toll on our nation. God cannot, God will not, bless a nation that is bent on turning her back on righteousness."

Why does Tim Lee sacrifice hours away from home and family to travel throughout America? "Because I want my children and your children to have the privilege to live under the same flag we live under. Someone paid the price for our freedom, and we should do the same for the generation to come. In Vietnam I fought 10,000 miles away from home. Anyone with common sense would realize that if I would do that in an alien country, I will do that much and more here in America. There is a price to be paid, but we cannot give up on America. There is hope, I am only one person. Madalyn Murray O'Hare was one person, and she was successful in having the Bible and prayer removed from our public school system. That demonstrated the influence one individual can generate.

"I have a burden for revival. I want to see a moving of God in my lifetime. That's why I travel every week. That's why I take the stand that I do. It would be much easier not to do some of the things that I do, but it's worth it. When it involves our freedom, our nation, and our religious convictions, I know it's worth it."

To have Tim Lee visit your church, contact Tim Lee Ministries, 5517 NW 23rd Street, Oklahoma City, Oklahoma 73127 or phone 405-787-0830.

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A Little Personal Care, Please

by Cecil Hodges

“The Lord is my shepherd,” wrote David in defining the God of his life. While God looks after all His creation, David felt God's personal attention in directing his “walk through the valley.” The great psalmist easily followed such personalized care through trial and triumph.

A lack of personalized leadership in our churches leaves people feeling empty and insignificant. People want and need a special direction from the pastor. Some church leaders solve the problem by declaring that congregations should be small—not over 300. This theory is repudiated by the example of the Jerusalem church, which added 3,000 members in one day. Since size is not the answer, what is?

In Building a Standard Sunday School, Arthur Flake gave us a formula in 1922 for personalized leadership that is still producing phenomenal growth in churches throughout our nation. Flake proposed that church members be placed in units of five, with one person designated as leader of the group. The group leader ministers personally and lovingly to his small flock. Likewise, for every five group leaders there is an outreach leader who loves, nurtures, and gives individual attention to each group leader.

The organization can be adjusted to meet the needs of any size congregation. The group of leaders, ministered to by the pastor, imparts love and care through the group structures until every member of the church senses the loving care of their pastor.

Jesus Christ used an organizational ratio of 1 to 12. He ministered to the 12 and they ministered to the people. The early church followed the example of their Lord and grew phenomenally. The organization had to expand to give personalized care to the people. Acts 6 gives the details.

Moses, one of God's greatest men, realized the need to individually care for his people. Although he lengthened his workday to extend from sunup to sundown, the lines grew longer, and the people more impatient, as he tried to meet their needs. Moses' father-in-law, Jethro, advised him to divide the people into groups of 100 and appoint a leader over them who would love, nurture, and meet the individual needs of each group. When the group leader found himself inadequate to solve a particular problem, he worked the matter through the organization until it reached Moses. At this point Moses gave special attention to the problem and either passed back a solution through the ranks or granted a personal hearing to the inquiry.

As pastors, we must learn to make our church organization warm and personal, so each member of our congregation feels like a valuable part of God's work. We must take care that a member's special needs not be overlooked or get "bogged down" in this organized structure. If we choose, train, and guide the right leaders, who can communicate the heart of the pastor, this should never happen. Only when we have accomplished this will we be privileged to minister to thousands.

God help us to grasp the dynamics of the words of the psalmist, "He leadeth me."

Sermon Outline

From Suffering to Glory—
2 Corinthians 4:17-5:10

I. Introduction (4:17-18)
II. Looking at the House (5:1-5)
III. Looking at the Home (5:6-8)
IV. Looking at the Harvest (5:9-10)

Word Study

Endemeo, "to be at home," literally signifies "being among one's own people" (en-"in," demos-"people"). It is used to speak of life on earth with believers, or of life in heaven with the Lord (2 Cor. 5:6-8). It is contrasted with oikos and oikia, which denote simply a "house" or "dwelling place." The use of endemeo in 2 Corinthians 5:8 speaks of a conscious and personal existence with the Lord after death.

May 1986 43
Reclaiming the Counseling Ministry

by Charles R. Solomon

Counseling has come to be known as a specialty, and the field has been all but turned over to those with graduate training in the behavioral sciences. Until mid-century, a self-respecting fundamental pastor would not touch a psychologist with a 10-foot pole, but today we often see the psychologist and/or psychiatrist teaching the church.

Because of this trend, the typical minister with a master of divinity degree often feels inadequate to counsel when he has had only a few courses in counseling. Realizing that God's Word is the only sound basis for offering counseling, Bible colleges need to require more courses in biblical counseling, so their graduates are more astute in this vital aspect of ministry.

We need to realize the true meaning of counseling—leading a person into a spiritual life of appropriating his resources in Christ for his living needs. Any minister would agree that those who apply his messages to their lives and allow the Spirit of God to direct them will find the way to Jesus and to victory in Him. If the truth of the Word is effective with a group, why would it not be with an individual?

I do not believe that a pastor should do a great volume of counseling. He should be able to train a number of men and women to carry out this ministry in the local church. Obviously, if the pastor has not learned to see the Spirit of God transform the lives of believers through his own counseling, he will not envision God's use of his church members in this work. Some people will see no one but the pastor and these will be sufficient to involve him in all the counseling he needs to do.

A credible job of counseling requires that a believer understand and love people. Beyond that, he must be able to share his spiritual experience in such a Word-based way that the Spirit of God will honor it by transforming lives.

The church should have never relinquished this responsibility to the world system. "For the Word of God is quick, and powerful" (Heb. 4:12). Why not use it on a one-to-one basis with those in trouble? To find freedom, believers need to know who they are in Christ—our position in Him as found in Romans 6-8. Knowing it intellectually may come through education, but knowing it experientially must come by illumination of the Holy Spirit.

There are many causes of defeat and bondage, but aside from physiological complications, the flesh is the real issue and the experienced Cross is the only complete answer: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

Funerals—A Way to Glorify God

A cynic might well define a funeral as an event that enriches the undertaker, tires the preacher, snarls the traffic, entertains the onlookers, and only adds to the grief of the mourners who have to pay the bill both financially and emotionally. But Christians are not cynics; we must look at the funeral from a biblical and pastoral perspective.

For the Christian, the first purpose of a funeral is to glorify God. Unless the funeral service is seen the real issue and the experienced Cross is the only complete answer: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).
as an act of Christian worship, and is planned with that in mind, it will lack the depth of meaning and ministry that sets it apart from a mere humanistic service. The funeral must focus on the living God and not on a dead body.

A second purpose for the funeral is to dignify man. Man is made in the image of God, and the body of the believer is the temple of God, sealed by the Holy Spirit “unto the day of redemption” (Eph. 4:30; cf. 1:13-14). The body will one day be raised in glory, so there is no excuse for disposing of it in ignominy.

While the old-fashioned eulogy is, for the most part, no longer a part of our funeral services, there is certainly nothing wrong with giving honor where honor is due. God is glorified when the life of a man or woman has been invested in things eternal, in service to others, and in the pursuit of godliness.

The third purpose of the funeral is to testify to our faith. The service ought to present the Christian view of life and death. Christ should be magnified and the message of the gospel made crystal clear. The power of the blessed hope ought to grip every heart. The ideal funeral service sends people away saying, “Surely the Lord is in this place; and I knew it not!” (Gen. 28:16).

Finally, the funeral service should fortify those who mourn. The ministry is for the living. Bereaved persons can find encouragement from friends and loved ones gathered around them.

The fact that God knows and understands how we feel is at the foundation of all grief therapy and the healing of broken hearts. God’s love is expressed most tangibly by God’s people, and the funeral service gives opportunity for the expression of this love.

Adapted from *Comforting the Bereaved* by Warren W. and David W. Wiersbe, copyright 1985, Moody Press, Moody Bible Institute of Chicago. Used by permission.

**Eurofokus ’86 Meets in Norway**

Missionary to Norway Phil Brown says the conference in Stavanger, Norway, this August may well be “a most important meeting for Independent Baptists in this century.” Eurofokus ’86 is a gathering of Independent Baptist missionaries and preachers from all over Europe and the United States for the purpose of deciding what can be done to improve the effect of Fundamentalist Baptist outreach to Europe.

Brown has a burden for faster world outreach and believes that getting the “sendees” together with the “senders” will be a very effective way to initiate progress. “Europe has the greatest resources and is the center of world peace,” explains Brown. “Very few people know the potential that exists there. Europeans don’t have any trouble getting into other countries as missionaries, but Americans are being closed out of many countries, including increasing numbers of European countries. Unfortunately, most European missionaries are not Fundamentalists or even Conservative Evangelicals. Norway sends out more missionaries per capita than any other nation, but they are not Fundamentalists.”

Brown has planned a week of activities August 5-10. Speakers include E. G. Robertson, Jerry Falwell, James O. Combs, Leland Kennedy, and many others. On August 10 Jerry Falwell will speak to 6,000 people in King’s Park. It will be the largest crowd in Europe to hear an Independent Baptist preacher.

But not all the time will be spent in conference sessions. Brown has planned an intriguing schedule allowing time for viewing the magnificent beauty of Norway. A boat cruise up one of Norway’s fjords to Pulpit Rock, an international banquet, shopping trips, a grill party, and a “missionary kids’” talent tournament are just a few features.

Brown believes that change requires new involvement and new emphasis. A big surprise is planned for the last day of the conference. For more information or registration forms, write: Eurofokus ’86, Postboks 81, 4051, SOLA, Norway, or phone 011-47-4-651408 or 011-47-4-651435.
Church News

This month marks the 20th anniversary of the founding of Melmark Home, a nonprofit residential facility in Berwyn, Pennsylvania, licensed to care for and train the mentally retarded. Melmark's educational facilities serve 188 residents from preschool age through adulthood.

The Joybells, a group of 12 boys and girls who reside at Melmark, capture the hearts of audiences with their handbell ringing, singing, and hand-signing presentations. Despite their inability to read music, they play handbell arrangements with amazing dexterity on their four-octave set of Schulmerich handbells. For more information call 215-353-1726.

After 13 years Bob Jones University has ceased publication of its magazine Faith for the Family with the April 1986 issue. Rising costs and lack of advertising revenue, because of an inability to formulate an advertising policy, were attributed as the cause.

L. Ronald Hubbard, founder of the Church of Scientology, died of a stroke January 24, 1986, at his ranch near San Luis Obispo, California, at the age of 74. Hubbard was a science fiction writer with over 500 published works. He once said, "If a man really wants to make a million dollars, the best way would be to start his own religion." In 1954 he founded the Church of Scientology promoting religious mental health by the eliminations of "engrams," which he believed the human race had been accumulating for 70 million years. Membership in the Church of Scientology peaked at 2 million 10 years ago.

NEW YORK (RNS)—Despite the attention Liberal Protestant churches have given in the past decade to "ethnic inclusiveness," some Conservative Evangelical bodies actually have larger percentages of ethnic-minority members, according to a survey conducted by the weekly United Methodist Reporter.

The Assemblies of God's ethnic membership increased 48 percent and the Southern Baptists 70 percent, said the Reporter, with the growth resulting mainly "from aggressive evangelism and church-starting efforts."

The American Baptists, who are considered part of the mainline Protestant community, had a 43 percent ethnic growth figure, primarily from black congregations that are dually affiliated with both the ABC and a black Baptist denomination.

If your church or Christian organization has news of interest to pastors, please send a release to the Special Sections Editor, Fundamentalist Journal, Lynchburg, Virginia 24514 or call 804-528-4112, Extension 2400.

We Asked Ron Adrian...

Which three pastors had the greatest influence on your life? J. J. Adrian, Ken Adrian, and Jack Hyles.

Complete this statement: Growing churches in the eighties must continue to do those things that made them grow to begin with. Reaching people takes time, effort, and dedication. A growing church will be an exciting place. Enthusiasm will spread. The best technique ever designed to reach people is the biblical plan of soulwinning. We must emphasize over and over again the absolute necessity of visitation and soulwinning. There must be a balance of quality Bible messages to feed people the Word of God so they may grow thereby.

How old were you when you first began pastoring, and if you knew then what you know now, what would you have done differently? I pastored my first church at age 27 in Lincoln, Nebraska. I would recommend that young ministers gain more practical experience from a seasoned, older pastor before entering their own pastorate. You need all the preparation possible.

Looking to the nineties, how do you see the pastorate changing? The pastor must be willing to adopt new methods to keep his ministry moving forward. However, the principles of God's Word never change. He must not compromise his preaching. He must feed the people. He must give adequate time to administration and church finances, developing a sound spiritual and financial program in his church to meet the needs of a changing world and a more demanding economy.

In reviewing your job description, what do you enjoy doing most? Ministering to our people, preparing messages and preaching God's Word, being a part of the great work of the gospel ministry are all satisfying, rewarding experiences.

What do you enjoy the least? Dealing with the problems of the Christian school operated by the church.

What are the toughest problems you face in the ministry? A balance of being the chief executive officer and the administrator of a growing ministry and being a pastor to the people and a preacher of the Word of God. The demands on a pastor's time can keep him from fulfilling his main calling and main objective in the ministry. This can be frustrating.

Ron Adrian is pastor of First Baptist Church in New Castle, Delaware.
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Bill Rice Ranch
More than a Simple Camping Ministry

Bill and Cathy Rice had been married for two years when their darling daughter, Betty, was born. While Bill was attending Moody Bible Institute in Chicago, Betty became ill. Her parents feared the worst when the doctor diagnosed the child's illness as meningitis.

Betty recovered, but she lost her hearing. Soon she was enrolled in special schools, and Cathy Rice watched as her 3-year-old daughter began to learn the alphabet. But Cathy was concerned about another dimension of her daughter's training—who was going to teach her daughter about God?

Although the child attended church each week and looked at the brightly colored pictures in her Sunday school classroom, no one was able to share the gospel in a language the deaf girl could understand. Finally Cathy Rice decided, "If Betty was to learn, I would have to be the one to teach her. Though I knew nothing about deafness and did not know how to teach her, I asked the Lord for wisdom and He gave it to me."

Soon other mothers of deaf children were begging Cathy for help. The Rices learned that there were an estimated 19 million deaf in the country at that time. Their hearts were burdened with the need to minister to those who could not hear the gospel.

In July 1950 Bill Rice, Jr., and Cathy founded the Bill Rice Ranch for the purpose of winning the lost to Christ and helping believers grow in grace through Bible preaching. One of the ranch's brochures states: "The ranch is built on the philosophy that it pleases God to reach men through 'the foolishness of preaching.' Every activity, every skit, every trail ride, every counselor, every program detail, and every staff member exists on the ranch for the purpose of preparing hearts for the preaching of God's Word."

The Bill Rice Ranch, the South's largest independent Christian campground, is nestled on 1,500 acres in the beautiful foothills of the Cumberland Mountains of middle Tennessee, nine miles west of Murfreesboro.

A unique ministry to deaf youth and adults is offered in this beautiful setting. Any deaf child 10 years of age or older is invited for a free week-long vacation at the ranch. Two weeks of camp are set aside specifically for deaf youth and adults.

Twelve deaf people attended camp in 1953; last summer 1,015 deaf people enjoyed a week at the ranch. During the first evangelistic service for the deaf last summer, 100 people accepted the Lord as Saviour. It is not unusual for between 70 and 100 people to accept Christ each week at the camp.

Dave Eoute first attended the Bill Rice Ranch as a teenager. Although he
Deaf teenagers respond to the first invitation of the special week for them. Dr. Bill Rice III gives them directions from the platform using Sign Language.

came from a Christian home, he was confused about his faith. At the ranch, he finally found the answers he had been seeking. He accepted the Lord under the preaching of Paul Levin, who has been preaching for "youth week" at the camp for 30 years.

Other summer weeks are designated as "junior weeks," "deaf weeks," and "family weeks." Special spring retreats have been planned for men, Christian school workers, graduating high school seniors, ladies, couples, and students of sign language. Special fall retreats for Christian school workers, couples, preachers, deaf workers, ladies, and men have been designated.

Young people who visit the camp are able to participate in athletic activities, trail rides, an old-fashioned rodeo, and swimming. An air rifle range, horsemanship training, and hiking are offered along with crafts and Bible quizzing.

Aside from a regular camping ministry, the Bill Rice Ranch is also involved in film, revival, and literature ministries. Dave Eoute, who grew up in the ministries of the Bill Rice Ranch, now directs the film department, producing films both deaf and hearing audiences enjoy. But Dave never forgets, "The heart of this ministry is producing visuals for the deaf."

In July 1977 the Bill Rice Ranch Mission Board was chartered for the purpose of carrying the gospel "into all the world." The goals of the mission board are to establish deaf ministries in strong, fundamental churches locally and on the foreign field; to conduct camps for the deaf other than in Tennessee; to win people to Christ; to help build established ministries; and to strengthen deaf people into mature Christians with a follow-up program.

The mission board is not underwritten or funded by an organization. Mission board staff members and missionaries are responsible for raising their own financial support.

After Bill, Jr., died in 1978, Bill Rice III picked up his father's mantle and continues to lead this dynamic outreach to the deaf.

The ministries of the Bill Rice Ranch seek to bring revival to people across America. In 1986 there will be over 25 revival camp weeks at the ranch and over 60 revival ministry crusades in the United States conducted by the evangelists from the ranch. Staff evangelists include Bill Rice III, Jack Mount, Pat Hand, Jim Stoutenborough, Billy Renstrom, and Doyle Robertson.

What have others said about the Bill Rice Ranch? Lee Roberson: "I was present at the Bill Rice Ranch their first year and now serve on the board. The ranch's ministry has been so blessed of God because it is founded on the Bible principle of soulwinning."

Bob Gray has sent his young people to the ranch regularly. "It has been the privilege of the Trinity Baptist Church [Jacksonville, Florida] to have a regular part in the support of the Bill Rice Ranch since its beginning. For many years we have sent deaf teenagers to the ranch as part of our worldwide missionary outreach."

Each summer more than 1,000 young people per week gather to learn about the Lord at the Bill Rice Ranch. Cathy Rice's need led to a dream that has been fulfilled for thousands of men, women, and children.

For more information about this ministry write the Bill Rice Ranch, Route 2, Franklin Road, Murfreesboro, Tennessee 37130.
Asahel Nettleton—The Voice of Revival

by Robert Swanson

"Very few men have ever lived who have been the honored instruments of turning so many souls from darkness to light and from the power of Satan unto God," wrote Bennet Tyler. John Thornbury was convinced, "He may very well have been, next to George Whitefield, the most effective evangelist in the history of the United States." These admiring biographers speak of Asahel Nettleton, a man whose legacy receives little attention in our modern appraisal of American church history. He never pastored a church, wrote a book, or led an organization. Nettleton was an itinerant evangelist who visited churches upon invitation. His preaching and counseling directly led to the conversions of at least 25,000 individuals, at a time when our country's population was only 9 million. His esteemed reputation was based upon the permanence of these converts and the testimony of friends and coworkers with whom he shared mutual affection.

Born in 1783 on a farm in North Killingworth, Connecticut, Asahel was one of six children. His upbringing was typical for that day. He was baptized as an infant, and his parents followed through with their responsibility to teach him morality, the Westminster catechism, and farming skills. He attended the village school and participated in the community parties, outings, and dances.

As a youth he had an unusual but short-lived experience of weeping before the setting sun, overcome with the reality of death. Not until the fall of 1800 did he begin to come under the Holy Spirit's conviction. After an evening of merrymaking at the annual Thanksgiving celebration, thoughts of death and judgment returned to haunt his conscience, displacing the amusement and ambitions that had occupied him before. This prompted him to turn from his vain pursuits to religion. Instead of relieving his troubled heart, his prayers, Bible reading, and good works produced doubts and increased dissatisfaction.

Little did he know that this was God's way of convincing him of sin and depravity. He had neither hope in God nor confidence in his own righteousness. The changed heart he sought eluded him. If the Bible was true, it condemned Him. If it was not true, still he was without hope. The writings of Jonathan Edwards and David Brainerd deepened his despondency and conviction of his lost estate. He was aware of his sinfulness, but he was not sorry until one sleepless night when, as he later recalled, "A surprising tremor seized all my limbs, and death appeared to have taken hold on me. Eternity, the word eternity, sounded louder than any human voice I ever heard and every moment of time appeared infinitely more valuable than all the wealth of the world."

After 10 anguishing months Asahel finally accepted his own inability to repent apart from an act of God's sovereign grace, which he now was prepared to receive. Shortly thereafter he was overcome with a calmness and sense of peace, an experience so uncommon he wondered if perhaps he had lost his convictions. He had not. Instead, the character of God had..."
become more lovely, the people of God more endearing, the work of Jesus Christ more precious, the doctrine of grace more delightful, which is what he also thought of his new religious duties. Nettleton's conversion was thorough. He had experienced the full gamut of human emotion and religious objections. Because of his intense awareness of human deceitfulness, wickedness, and accountability, his appreciation of the gospel and experience of the Holy Spirit's fruit were both deep and sweet.

Nettleton's conversion happened as a revival was unfolding in Killingworth. Religious meetings were enthusiastically attended as Josiah Andrews from the Missionary Society of Connecticut presided in the absence of a permanent pastor. By March 1802, 91 new converts were received into the church. Having seen the hand of God at work, and having become a new person, Asahel had new aspirations of Christian service. He often thought while working in the fields, "If I might be the means of saving one soul, I should prefer it to all the riches and honors of this world."

An epidemic (thought to be yellow fever) claimed 600 lives in Killingworth during the spring and summer of 1802. Among the victims were Asahel's father and youngest brother. As the eldest son, the responsibility for the farm and the family were on his shoulders. For the next three years he cared for the farm, taught in the village school, and studied under the tutelage of Pastor Andrews who, by this time, had settled in the area. He asked himself, "What will I wish I had done thousands and millions of years hence?"

The answer was "be a foreign missionary," a dream he would never realize. He enrolled at Yale College in 1805 to prepare for this vocation. The religious climate on campus was not as it was in 1802 when one-third of the student body repented and trusted Christ. Nettleton was "the only professor of religion" in his freshman class. Because of his quiet and shy demeanor and average grades, he did not stand out among his peers. Another wonderful revival broke out on campus during his junior year, but at the same time Asahel went through a period of hypochondria and depression. For a time he was confined to his bed and in doubt of his salvation. Nonetheless, Yale President Timothy Dwight said of him, "He will make one of the most useful men this country has ever seen." Asahel eventually returned to school and graduated in 1809. He remained at Yale to work and repay some debts, hoping to soon join Samuel Mills in Andover, Massachusetts, for missionary study before sailing overseas. He continued his study under Rev. Bezaleel Pinneo in Milford, Connecticut, and received a license to preach in 1811. While awaiting the "Macedonian call" from one of the new missionary societies he ministered in the so-called "waste places" of eastern Connecticut. These were villages with small and often troubled churches, void of a pastor.

Nettleton's success as an evangelist prevented him from leaving the country to preach elsewhere. He consented to the strong advice of his fellow ministers to remain, as God was granting him such extraordinary success. For the next 10 years he served as an evangelist. Only when his health failed in 1822 did he finally give up the hope of foreign missions. Asahel remained single throughout his life, first because of his desire to travel overseas and later because of his chronic illness.

Typically, he would stay in any given area anywhere from a few weeks to a few months. He was a catalyst in either beginning or continuing revival in virtually every area he visited. The regularity and success of these revivals earned Asahel a growing reputation. Of the 84 converts who professed faith in the 1818 revival in Rocky Hill, Connecticut, all 84 had remained faithful, according to their pastor's report 26 years later. A similar report from Ashford, Connecticut, indicated just 3 spurious conversions from a harvest of 82 souls.

Asahel's preaching was simple, crisp, and engaging. He was a brilliant apologist. He had the unique gift of speaking to the individual human heart. Dr. Heman Humphrey of Amherst College said of him, "Few ministers, I believe, have ever studied the workings of the natural heart with more diligence and success than he did.... Hence, those masterly analyses, which he used so often to startle his hearers as if all their thoughts had been suddenly laid open to the public gaze." Rev. E. Beecher spoke of Nettleton as a man with "an uncommonly constant and firm belief in the realities of the invisible world... of the absolute necessity of regeneration and sanctification in order to save the soul... He had comparatively no interest but in this one thing—the salvation of the soul."

During the average week, Asahel would preach three times on Sunday and twice during the week. His sermons were extemporaneous, allowing for the piercing eye contact with his audience for which he was well-known. Reportedly, when he spoke of heaven it was as though he had been there, and when he spoke of hell it was almost as though he had uncovered the bottomless pit for all to hear the groans of the damned. He once considered writing out his sermons, but the task was too laborious for him and was not the ministry to which he was called. As a result, only a few outlines and excerpts have survived. He...
prepared sermons with just the aid of his Greek New Testament and concordance. After preaching, an "inquiry meeting" would often be announced. Those under conviction would come and receive a short solemn address, individual counsel, prayer, and a charge to go home to their closets to settle their soul's interest with God. No attempt was made to extract a commitment but thousands came to terms with God nonetheless.

Nettleton always maintained interest in the individual. House-to-house visitation was a regular activity. His follow-up advice to new believers in Taunton, Massachusetts, was: be humble, be thankful for what God has done, keep the unity of the Spirit in the bond of peace, pray much and fervently for the continuing outpouring of the Holy Spirit, do not be satisfied with what has already been done, and pray for us and your pastor—that the Word of God may continue to have free course and be glorified.

Nettleton was sensitive to the work of the flesh and strongly emphasized the conviction of sin and the need for a new heart. Prayer, love, joy, humility, and meekness was the spirit of the gospel.

A rapid rise to leadership was discouraged. Protracted meetings were not allowed. When Asahel sensed people were "looking to him" for revival, he would leave. He was once a no-show for a speaking engagement in Bridgewater, Connecticut. His absence had its desired effect as revival went on without him.

Those who opposed revival had little success in thwarting Asahel's ministry. In Salisbury, someone tried to stop the revival by removing all the seats from the schoolhouse where they were meeting. The crowd simply moved elsewhere. He was berated by disruptions of his services, false rumors about his integrity, and allegations about his theology. But none of these deterred him in his faithful proclamation of the gospel.

Nettleton was disturbed by the theological transition underway at Yale College in the 1820s. Nathaniel Taylor, Yale's professor of theology, had dissented from the doctrine of total depravity and inability, carrying with him a steady stream of under-studies. This was the "New Haven Theology," which held that sin was a function of man's sinful choices and not an innate characteristic. Apart from any special work of the Holy Spirit, man could refrain from sinning by choosing to do so. This was within the power of the human will. According to Taylor, free will could not be influenced by any external power—such as original sin or the sovereignty of God. Asahel was in total disagreement with this theology, as it would undercut conviction of sin and radical conversion. The rift resulted in the founding of the Theological Institute of Connecticut, later to become the Hartford Theological Seminary.

Asahel became an ad hoc faculty member of the Theological Institute of Connecticut in East Windsor Hill in 1834. His lectures and conversations on revival, evangelism, and theology were extremely popular. Revivals during the 1830s, however, became a rare occurrence in Connecticut.

Hampden-Sydney College, Virginia, and Jefferson College, Pennsylvania; awarded Asahel honorary doctorate degrees in 1839. He reluctantly received these honors after considering all the attention he would draw if he refused.

The final three years of Nettleton's life were filled with illness and pain, but with much peace. He wrote: "The great truths of the Gospel are more precious than ever and they are the truths that now sustain my soul." Two operations to remove gallstones provided little relief. Twenty years earlier he had written:

Soon I shall pass the gloomy vale
Soon all my mortal powers must fail
O may my last expiring breath
His loving kindness sing in death.

These words had now become most fitting. Asahel Nettleton finally entered the presence of his redeemer on May 16, 1844. Gone was the man whom Lyman Beecher had chosen "Coach of the Year" in District 19 in 1865 and "Mason-Dixon Conference Coach of the Year" in 1885.

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Robert A. Swanson is pastor of Long Hill Baptist Church, Trumbull, Connecticut.
Be Reconciled to God

by Asahel Nettleton

We pray you in Christ's stead, be ye reconciled to God (2 Cor. 5:20).

Are you pleased with the terms of salvation? If you are, you have doubtless complied with them. Have you repented and believed in Christ? If not, why? No reason can be assigned but the opposition of your hearts. If you were pleased with the terms of salvation, you would not remain in impenitence and unbelief another moment.

Many, I am aware, express strong desires for salvation, and sometimes say they would give all the world, if they had it, for an interest in the divine favor, while they have never felt in their hearts the least desire of contrition for their sins, or the least degree of love and gratitude to the God who made them, and the Saviour who died for them. Whatever value such individuals may place on a heaven of eternal happiness, they do actually prefer sin to all things else; and in spite of the offers of eternal life, the calls of a bleeding Saviour, the invitations, commands, and threatenings of almighty God, they are now forcing their way down to eternal perdition. What, now, is the cause of this enmity between you and God? Has God ever injured you? Has He ever dealt unkindly with you? What have you to allege against His character, against His law, or against this treaty of peace?

Do you ask what God requires of you? The answer is plain, "Be ye reconciled to God." God claims the heart. Is it hard that you should be required to love God? To feel sorrow for sin? To confess and forsake it? Is this hard? And from this we cannot depart without entering on forbidden ground, without disloyalty to God. Individuals and nations may negotiate a treaty of peace, though the heart be not engaged. An outward reconciliation may be effected, while the heart remains the same. But not so with God. He looketh on the heart. If that be withheld, "To what purpose is the multitude of your sacrifices unto me, saith the Lord" (Isa. 1:11)? If the heart be not engaged, however sinners may negotiate about a reconciliation, their insolence is met with this repulsive demand: "Who hath required this at your hand" (Isa. 1:12)? Without this, not a step can be taken toward settling your peace with God.

And now all things are ready. God is inviting and beseeching you to accept His message. What is the reply of your heart? Do you not like the terms of this treaty? You are required only to be reconciled to God. What can be more reasonable than this? Is it hard that you should be required to love God? To feel sorrow for sin? To confess and forsake it? Is this hard? Or is sin so lovely and so desirable that it appears hard and unreasonable that you should be required to hate and oppose it with all your heart? Why then, will you not renounce it? Is sin so noble a thing in itself, and so desirable in its consequences, that you cannot part with it—that you will lay down your life—your eternal life—for its sake? Your love of sin is all the excuse you have, or can
have. Or will you plead your inability? What? Cannot be reconciled to God! Cannot feel sorry for sin? Cannot cease to rebel against the King of heaven? What an acknowledgment is this! Out of thine own mouth, wilt thou be condemned. If indeed, you are so opposed to God, that you cannot feel sorrow for sin, this is the very reason you ought to be condemned. The harder it is for you to repent and love God, the more wicked you are, and the greater will be your condemnation.—God Himself is beseeching you to be reconciled. And why do you not obey? Has your pride and stubbornness arisen to such a pitch that you will not do the most reasonable things, though God beseech you?

In His name I plead. You may now disregard the voice of a dying fellow mortal. Let him be forgotten. But will you not hear the voice of God? "Hear, O heavens, and give ear, O earth: for the Lord hath spoken" (Isa. 1:2). His commanding voice to every sinner present is, "Be ye reconciled to God." Have you not continued long enough in your rebellion? Have you not long enough resisted His call? And will you now again turn away from Him that speaketh from heaven? Will you not hearken to the voice of the Heavenly Charm-er—your bleeding Saviour? Have you no repentance—not a tear to shed for the sins which nailed Him to the cross?

Is sin so noble and so desirable that you cannot part with it—that you will lay down your eternal life for its sake?

Sinners, must I leave you where I found you, unreconciled to God? Your business is not with a fellow mortal. The whole remains to be settled between God and your own souls. However hard you may think this message, it is not mine. God beseeches—God commands your compliance now. And will you raise your feeble arm to oppose? God is on the throne; and have you an arm like God? However opposed you may be, yet God is on the throne, and what can you do? God is on the throne, and will dash His enemies in pieces like a potter's vessel.

Before I close, I must remind you that with some of you, this may be the last call—the last offer of peace which God will ever send you. But a different message will soon arrive. You will shortly hear again from your offended Sovereign. Before the setting of the sun, the messenger of death may be dispatched with a commission to drag some guilty soul to his dread tribunal. He may now be even at the door.

By the mercies of God, and by the terrors of His wrath—by the joys of heaven, and by the pains of hell—by the merits of a Saviour's blood, and by the worth of your immortal souls, I beseech you, lay down the arms of your rebellion; bow, and submit to your rightful Sovereign. Oppose, and still He will reign. For God hath set His king upon His holy hill of Zion, and hath sworn by Himself that unto Him every knee shall bow.
What Christian leaders are saying...

John MacArthur
Author, Pastor
“Thomas Watson, the great Puritan writer, once wrote that ‘The devil and his agents have been blowing at Scripture light...’ It is startling to realize that today the puffs are coming from among those who claim to be evangelical, but pragmatically deny the sufficiency of Scripture for the sum of all spiritual life and duty.”

David Wilkerson
Evangelist, Author
“...one of the most important books of the past few decades. It drove me to my knees and I wept for hours... absolutely must reading for ministers and laypeople whose hearts are aflame with the jealousy of a jealous God.”

Leonard Ravenhill
Author, Scholar
“I consider this book a part of the alarm to be sounded in His holy temple as mentioned in Joel 1. I would like it to be mandatory reading for every student of the Bible... in the world.”

Jimmy Swaggart
Television Evangelist
“With some minor reservations, I think it is one of the most needful books that has been written in the last few years. It is painful to read, and I am certain it was painful to write. But I feel the things that have been said in this book are the truth and needed to be said - desperately so.”

Rev. Raul Ries
Senior Pastor, Calvary Chapel, West Covina, CA
“...a book that is stirring the foundation of the church in the '80s... explores many of the false doctrines that are seducing Christianity.”

Jay Adams
Author
“In their expose of the infiltration of Christian circles by beliefs, foreign and antithetical to biblical teaching, Hunt and McMahon have done the whole church a service. I commend them for the courage to publish such a needed, yet controversial, volume.”

David Hunt & T.A. McMahon
Authors of "The Seduction of Christianity: Spiritual Discernment in the Last Days"

Available at Christian Bookstores Everywhere
Parents have a hard enough time being complacent and satisfied with their children's education without reading this book. But they had better read *Yes, Virginia, There Is Right and Wrong* anyway.

Kathleen Gow has written a "once-in-a-long-while" book that is as disconcerting as any in recent memory. *Yes, Virginia* is important because it chronicles the hypocrisy of moral values education in public and private schools. Values clarification and values education seem so innocent at first glance. Surely nothing harmful can happen to our children from a discussion of right and wrong, life and death, and situational ethics. Well, guess again! The myth of moral neutrality on the part of teachers is the great lie of an educational process that seeks to tell students they are not bound by the "moral and religious indoctrination" of their parents. Imagine a curriculum that provides a step-by-step guide for deceiving school administrators and parents while doing values work on children. Imagine!

Gow has done a masterful job of documenting the case against moral values education and has written in an understandable fashion devoid of the impression of "ax-grinding." I believe the reader will become infuriated at the chronicling of these abuses and the blatant disregard for the wishes and rights of parents.

Sidney Simon, a professor of education in the classroom. Imagine the boldness of parents questioning classroom activities. One would think the parents actually thought they had a right to direct the education of their children. Gow's book deserves a reading. It is interesting, factual, and useful. *Yes, Virginia, There Is Right and Wrong* is a make-a-difference book worthy of attention. (Tyndale House, 1985, 248 pp., $6.95)

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**RENEWING YOUR MIND IN A SECULAR WORLD**

Woodbridge has put together a unique collection of essays on various aspects of the general problem of controlling, purifying, and training your mind in a distorted society. Walt Kaiser's article on meditation is of tremendous value, as is Grant Osborne's on devotions. A much needed book. (Moody Press, 1985, 180 pp., $6.95) —D.B.

**ABRAHAM AND DAVID**

An excellent Bible study help. Bruce has compiled a beautiful selection of charts, drawings, maps, and so forth, of the important locations in the lives of these two figures. With a text full of information, this provides a very useful tool for families, Sunday schools, and other serious Bible students. (Thomas Nelson, 1984, 128 pp., $12.95) —D.B.

**THE BOOKS YOU READ**

In this giant collection of book reviews, Charles "T" Jones hopes to "stimulate a greater interest in reading on the part of Christians." Christian leaders and other well-known figures recommend their favorite books with observations about the author and work. An informative book from the man who
says, "You are the same today as you'll be in five years except for two things, the people you meet and the books you read." (Executive Books, 1986, 279 pp., $14.95)

-D.H.

EVIDENCE THAT DEMANDS A VERDICT by Josh McDowell

This is a revised edition of the classic. McDowell has updated and expanded the original, which is the most extensive and helpful encyclopedia of evidence of the historical truth of Christianity available. Every Christian ought to own this—in fact, every unbeliever ought to be given one. (Here's Life Publishers, 1985, 387 pp., $7.95)

-D.B.

FILM REVIEW

RAISING POSITIVE KIDS IN A NEGATIVE WORLD? by Zig Ziglar

Zig Ziglar has taken motivational speaking into the realm of home videos. His four-part series on Raising Positive Kids in a Negative World is a natural and is sure to be as widely used as James Dobson's Focus on the Family film series. Zig Ziglar is tremendous. He does not hide his Christianity in any way and is as biblically based as one could hope for.

But a word of caution. This material is for new or prospective parents and those without problem children. Zig's message is preventive, not curative. He is telling parents, "You have all the qualities you need to be successful." This is ideal for a young married Sunday school class or parents as yet without children. But a parent with a hyperactive child, a compulsive child, a learning disabled child, or a slow-learning child will walk away from the presentations only more frustrated and confused.

Hot Issue

Moral Values Education—a controversial subject among educators for years while the public has remained uninformed. What can be done? In this timely and much-needed book, Yes, Virginia, Dr. Gow, a leading educator, sociologist, and international researcher, examines the three most widely used approaches to MVE and offers an action plan for change. For concerned citizens, parents, and educators, this thought-provoking document is a must! Trade paper, $6.95. Available: NOW.

"Coolly, judiciously, Dr. Gow picks her way through the enormously complicated and important subject of moral education in the schools."

William F. Buckley, Jr.

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May 1986
WOMEN’S INTERESTS

BECOMING COMPLETE
by Marion Duckworth

This book addresses women who can affirm, “I believe intellectually that [God] loves me because the Bible says so. I do not believe it experientially.” Marion Duckworth has come to know this love experientially. Her guide and teacher has been the Holy Spirit; her textbook, God’s Word. As a result, her insights ring true and come to life. She now encourages other women to know that they are always and much loved by God, and that out of that love can come confidence, peace, and genuine service.

Although Duckworth draws upon her own pilgrimage toward wholeness, at the same time she has drawn her readers onto the path and toward the goal. With the skill of a good teacher, the sensitivity of a fellow traveler, and a generous sampling of creative and useful “journal exercises,” Duckworth has given us a fine tool for personal growth and group study. (Multnomah Press, 1985, 142 pp., $5.95) —L.F.

THE CINDERELLA SYNDROME
by Lee Ezell

This book is designed to help today’s Christian woman “burst the bubble of a fairy-tale thinking” and come to a place of satisfaction in the midst of present realities. “The Cinderella Syndrome” convinces us that “happiness was yesterday and will be someday but definitely is not now.” Lee Ezell is a woman who has experienced this idealism and writes to women with a hope of sparing needless disillusionment and pain. The book is written practically and is warm and personal. (Harvest House, 1985, 167 pp., $4.95) —M.K.

THE ELECTRIC WOMAN
by Marabel Morgan

If you are female and have ever broken a nail, dropped a plate, changed a diaper, or gained five pounds, Marabel Morgan says The Electric Woman is for you.

The Electric Woman contains tips on how to look your best, keep your cool, manage teenage children, and keep romance in your marriage. In the book’s introduction Morgan states that she wants to discuss “how to cope with downers, and how to hope for uppers, and if we make it that far, how to share it with others.”

Throughout the book Morgan relates humorous household calamities, reminiscent of Erma Bombeck, and gently reminds her reader that a few calamities do not a family wreck. The book is light reading, a simple Band-Aid for the simple hurts of life. Much of the material is from her earlier best-seller, The Total Woman.

Lifechanging it is not, but a few gentle reminders about faith and family make this book worth reading if you have an extra hour or two. (Word Books, 1985, 237 pp., $11.95) —A.H.

BRIGHT LEGACY
PORTRAITS OF TEN OUTSTANDING CHRISTIAN WOMEN
by 10 authors

This collection of portraits of 10 outstanding Christian women is a most fascinating book. Each one is written by a different author, giving the reader the insight and personal touch from lives of women who have experienced God’s mercy in difficult times. From Amy Carmichael of India, to Catherine Marshall, to others whose names are not familiar, each one is a blessing and a delight to read. The portrait of Adrienne de Lafayette, wife of the famous hero of the American Revolution, is a tender story of overcoming obstacles in turbulent times and of steadfast love and devotion. (Servant Books, 1983, 196 pp., $10.95 hardback, $6.95 softcover) —R.B.
Talk to Your Teen About... Shh... Sex

by Tim and Beverly LaHaye

Surveys indicate that four out of five teenagers rarely talk to their parents about sex. Yet most indicate they would like to talk to them about sex more than ever. As a child grows into his teen years, he thinks about sex more than ever and talks about it with his friends, who are as uninformed as he. Because of the enormous sexual pressures placed on teens by our culture, parents must talk to their children about sex at this age.

I have discovered a great amount of hostility toward parents from teenagers who are in trouble over sex (pregnancy, premarital sex, venereal disease, etc.). Many get into trouble because they rebel against their parents, but they may also feel resentful toward parents who never talked to them about sex, concluding that such discussions might have forestalled their mistakes. A survey that supports this indicated that while most young people prefer to learn about sex from their parents, four out of five who were in trouble did not want to talk to their parents about it.

The evidence is convincing that as difficult as it may be to introduce the subject, it is a parent's right and duty to do so. Even when our teens show embarrassment and temporary reluctance we must make sure to leave the door open. Sometimes a teen will reflect on the fact that he responded to an initial conversation badly and will be more receptive the next time. Leave your son or daughter with the impression that "anytime you want to talk, I am ready to do so. No subject is too small or too personal for you to discuss with me."

A rule of thumb for parentally guided sex education: Start early, be accurate, answer all questions honestly to the best of your ability, maintain an open relationship, and offer a good example of real love between partners.

Prayer Begins at Home... or Does It?

Jan Gambiani, 38-year-old mother of three, says she would be the first to recognize the importance of doing "something religious" in her home—whether it is reading Bible stories aloud, praying together, or just talking about their faith. But the subject of religion has rarely come up in her house. "I have been working in the evenings. The kids are getting into activities like gymnastics and Campfire Girls. It's hard enough just to know where everyone is going and when," she explained in an interview.

The situation is not unusual, even for active church members. A major study has found that a large majority of parents want to develop their children's faith, but even so, discussion of religion seems taboo in most American homes.

The study is part of renewed interest in the religious life of the family. The attention is evident in a proliferation of books, articles, regular features on "parenting" in church publications, and newsletters offering guidance on a matter considered widely neglected in the recent past.

The family is "the most powerful force shaping the faith of a kid," said Merton P. Straumen, a psychologist, Lutheran minister, and founder of a Minneapolis institute that has conducted over 30 major studies examining religious faith.

"Religion draws family members together, and helps teach love and forgiveness," he said.

The study on adolescents and parents found that healthy religious experiences lead to high self-esteem and a concern for others.

Furthermore, the Gallup organization has reported that 45 percent of parents say religion in the homes has strengthened family relationships a great deal, and only 10 percent say religion has not helped the family at all. Parents who say it was important while they were growing up are reportedly far more likely to say it is important in their own families now.

In particular, reports Gallup, prayer within the family is considered a key factor in improving family life. A recent Minnesota University study of families that lost members in the Vietnam war also concluded that families with a strong religious life were much more resilient in the face of tragedy.

"I would say that there is an increasing secularization taking place in the family," Straumen said in a telephone interview.

"Fewer and fewer families discuss religious things in the home."

Adapted from Sex Education Is for the Family by Tim LaHaye. Copyright © 1985 by the Zondervan Corporation. Used by permission. See page 62 for more information on this subject.
A Healthy Perspective
by Gregg Albers, M.D.

One of the major pursuits in our society is that of good health. Billions of dollars are spent on products, clothing, diet materials, and nutritional supplements that “will improve your health and give you energy,” so the advertisements suggest. But the quest for good health has led us down the wrong path. People buy these products, but are not getting healthy value for their money.

What produces good health? We can reduce it to one simple equation: Lifestyle = Health.

The things you do on a daily basis—not the things you buy—lead to good health. These include getting proper rest; exercising sensibly; maintaining a proper diet and weight; keeping a positive, motivated, constructive outlook; and most importantly, growing spiritually.

Here are some methods to avoid:

Periodic dieting makes you fatter. The lost weight includes muscle, fat, and water, but if you gain it back without exercise, it will all be fat.

Exercise alone does not counteract other bad habits. Poor nutrition, obesity, and improper rest cannot be corrected by just exercising.

External motivation.
Motivate yourself. Most people experience—at best—periodic motivation when relying on external sources. Do not rely on memberships, books, diet pills, or rowing machines to motivate you.

Here are some ways to stay healthy:

Exercise. Everyone can walk. Most can jog, bicycle, swim, do aerobics, or other cardiovascular conditioning (longevity exercise).

Positive attitudes actually generate good health. Carefully monitoring our attitudes and reactions to situations, and making sure we are positive, caring, and helpful, can make a huge difference in self-esteem and general good health.

Control your daily schedule. Make sure you have enough time to rest, exercise, spend time with your family, and grow spiritually. If you do not have time, you are too busy. Having control over your schedule, and learning how to plan and set goals, are emotional-good-health producers. Above all, allow Christ to be Lord of your health. Do not substitute things for Him.

A Snob... WOW!
by Mel Johnson

“I like my church!” That is a refreshing statement from a young teen in a Midwestern town.

But what do others think about your church, and you?

I asked a couple of sharp teens to join us for special meetings in a church known for being “on the ball.” Their stern reply threw me for a loss: “Not me! Those kids are a big disgusting clique.”

Cliques keep others away, promote suspicion, and give a bad name to the pastor and other church leaders. Young people are too often the most guilty of gathering in a corner with a “King-of-the-Hill” attitude. This is a symbol of pride and fear that if others were to get inside the circle, they might have to surrender some of their popularity and influence.

A Snob! Wow! That puts pinpricks up my spine. Christian young people should remember that our only proper glory is “in the Cross of our lovely Lord.”

Friendliness is an important part of teen living. The ability to have many friends is gained by recognizing that there is something important about everyone. Look at the truly popular kids. You find them among various groups and interests.

Congeniality is even more important in the church. Folks in the church need encouragement. Those outside the church need a friend who can show them the “way of life” and display it in their vibrant walk and talk. We are bound to like certain people more than others. But why not have a lot of friends, in addition to the “specials”?

Do not be part of a clique. It damages your influence and your church’s influence as well. A teenager shows increased maturity as he shows interest in others. Stay clear of the trap of self-centeredness by practicing the presence of Christ in your life at all times.

He was among many concerned for their soul and their happiness.

Get in the game! We need you. The clique in the corner of the bleachers may help us lose. And we want VICTORY.
Family Bookshelf

Critter County Series, by Christine Wyrtzen. "Rascal, Mommy, Rascal," has been the constant plea of my 2-year-old since the furry little creatures from the Critter County series came to our home. Christine Wyrtzen has teamed with Paula J. Bussard to produce a wonderful series of lessons on biblical truths that excite the imagination of any child.

Besides Rascal's Close Call, other books in the series include The Glad I Gotcha Day, Sydney to the Rescue, Words Can Hurt, and Guess Who's Afraid.

The books are available with a 15-minute cassette and make a perfect gift for any child under 8.

Perhaps I am a bit squirrely after listening to Rascal's Close Call 10 times in two and a half hours, but I hope the furry creatures come out in a stuffed or puppet version soon. (Standard Publishing, 1985, book and cassette, $4.95; book only, $1.29) -D.H.

Perfect "10": The Ten Commandments for Graduates by Brent D. Earles.

Unique, informed, and up-to-date would describe the way Brent Earles has captured the essence of Moses' Ten Commandments. Aimed at high school graduates, these 30 brief chapters are filled with practical wisdom on topics such as loyalty, commitment, intimacy, respect, jealousy, transparency, materialism, and security. One's standards of conduct will be placed in the searchlight and strengthened by reading this outstanding little volume. (Baker Book House, 1985, 136 pp., $5.95) -J.A.B.

An excerpt from

Perfect "10": The Ten Commandments for Graduates by Brent D. Earles.

Some Christians are about as much fun as a wasp sting. If something is even remotely exciting, they're automatically against it. Anybody who does wrong (has a good time) is branded a rebel. These stoics give Christianity a bad name, and they leave a sour taste in the Lord's mouth.

God laughs, you know. He does! Anybody who would recruit a bunch of guys like the twelve disciples would need a sense of humor to keep from going crazy! What's more, if I get tickled with my children, why shouldn't God be any different? He gets tickled with our antics, too. And I have to believe that God does not want us to miss out on having an occasional blast.

Scripture People

by Faye Field

As I read again the story of Mary and Martha entertaining the Lord in their home in Bethany, I thought how wonderful it would have been to know these two sisters, friends of Jesus.

I also wished that I could have walked along with those crowding about Jesus—the widow at Nain, the man born blind who was healed, the woman with the issue of blood, and many other Scripture people.

But suddenly a brightening thought came to me! There are Scripture people all around me this very day. People with the same faith, the same adoration for the Lord, the same belief in God as those true-hearted believers of long ago. All I need to do is look about me for inspiration.

I know a pastor whose enthusiasm for God's service is a contagious sparkle that causes everyone who meets him to want to rise and do something for the Lord. Certainly he lives out 1 Thessalonians 1:7: "So that ye were examples to all."

I have a young friend who is always full of praise to the Lord for blessings that we sometimes take for granted. She is the epitome of Matthew 21:42: "This is the Lord's doing, and it is marvellous in our eyes." She helps me to be grateful for God's majestic handiwork.

Another friend who has very little money spends many hours each day baking and carrying goodies and inspirational writings to shut-ins. This friend is surely pictured in Acts 3:6: "Silver and gold have I none; but such as I have give I thee."

I know a woman who gives willingly to others, down to her very last dollar. Her philosophy is 2 Corinthians 9:7: "For God loveth a cheerful giver."

An elderly lady never complains though baffling situations often surround her. She lives by Philippians 2:14: "Do all things without murmurings and disputings."

Meditating on these modern disciples, I realized I have not missed fellowship with those who walked with the Master. I am just living in a different setting.
Parents Make the Best Sex Educators
by Tim LaHaye

Emotions often dominate the decision-making process between the ages of 15 and 19, but we underestimate our children if we do not realize that logic and reason also enter into their decisions. Since they are bombarded on every side emotionally to have sex before marriage, only their parents, the church, and some responsible adult friends will provide adequate reasons why they should wait. The following list, designed for Christian parents of teenagers is not exhaustive, but should be representative.

**Your body belongs to God, not to you.** ”Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid?” (1 Cor. 6:15, also vv. 16-20).

Every teenager needs to understand that intercourse except between married partners is a sin against his body, which (if he is a Christian) is the temple of God. He defiles not only himself, but God’s temple.

Adultery is a sin, expressly forbidden by God seven times in Scripture. ”Thou shalt not commit adultery” (Exod. 20:14, also Deut. 5:18; Matt. 5:27; 19:18; Luke 8:20; Rom. 13:9; James 2:11).

Your personal spiritual life depends on holiness of thought and practice. To be the person God wants you to become, you must give some time in your life to spiritual maturity through Bible study, witnessing, and prayer.

Premarital sex clouds your judgment at what could be the most important time in your life. Where will you go after high school? What will be your vocation? Whom will you marry? Where will you go to church? This is the time for cleared head, Spirit-filled thinking. It is not the time to fall prey to an obsession with sex.

You must learn self-control and self-discipline. Everyone knows that sex is exciting and pleasurable, but denying yourself the opportunity of sex before marriage will never hurt you. It will build character into your life and teach you that passions and desires can be controlled.

**Directly for Sons**

You are to be the spiritual leader in any close relationship you may have. You cannot lead a girl spiritually if you have illicit sex with her. You have a responsibility toward God, your parents, her parents, the girl herself, and even her future husband to help her spiritually while you are going together.

Premarital sex could cause you to be faced with the responsibility of fathering an illegitimate child. God has given you the gift of procreative life. Do you want a child whom you have fathered raised by someone else? Or do you wish to marry a girl before you can adequately support her and your child?

Do you want the responsibility for ruining a girl’s life? Nothing can damage a young woman’s life like an unplanned, unwanted pregnancy. This is a heavy weight to carry on your conscience. No amount of immediate excitement and pleasure can compensate for years of grief that such an act would cause.

So many people. You should never do on a date what you would not want another young man to do with your future wife. You bear responsibility for another man’s most treasured possession. Grant her the respect and decency that accompanies such trust.

You need to save your sexual expression for your one true love. Girls sooner or later almost always ask, ”Have you ever had sex with another woman?” Will you be able to look her straight in the eye and reply with a clear conscience? ”No?”

**Especially for Daughters**

Virtue helps to maintain self-respect. One of the greatest problems among modern teens is a poor self-image. What we think about ourselves profoundly influences our view of God, man, the future, and everything else in our lives. Once you violate your virtue, you will lose self-respect, making it difficult to come to grips with who you are and thus retaining self-acceptance.

When it’s gone, it’s gone. No girl ever became promiscuous until she lost her virtue. Once virginity is gone, however, a powerfully logical reason for refusing to engage in premarital sex has also vanished. Premarital sex usually leads to unwed pregnancy.

No single event can affect your life and family more critically than this. Your life will never again be the same.

You will be confined at a time when you crave activity. Adult responsibilities are thrust upon you prematurely. Education will become difficult at best, impossible at worst. You may miss “Mr. Right,” and sentence yourself to a lifetime of mediocrity because you had not adequately developed self-discipline.

This is an exorbitant price to pay for a few rapturous moments.

Informed parents are the best sex educators in their children’s lives. It is no longer optional; it is a matter of moral survival. We must arm our sons or daughters with all the information they need to make the important decisions in life. Next to the spiritual dimension, nothing affects them on such a personal level more than sexuality.

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Paul spoke of this in Ephesians 2:14. He talked about a “wall.” Paul recognized that there was a tremendous wall between the “far-off” Gentile—far off from God’s temple and God’s covenant—and the “near” Jew who had been exposed to all of God’s truth in the Old Testament. And this wall had grown. In Christ, Paul wanted to have shattered that wall, to destroy it, and to bring these two elements together in Christ as one.

Originally, from God’s direction, the Jews were selected to be His people. In Amos 3:2 God declares His unique identification with the children of Israel, “You only have I known of all the families of the earth.” Israel is a special nation, chosen by God to be a channel through which His truth would come to all the people of the world. They were to reflect Him to the world. God made Israel distinct because He wanted the world to look at them. And He wanted to keep them separate from the world.

Traditionally, they were so distinct that the rest of the world had to take note of them. And that’s the way God wanted it, in order that the world would take note and ask, What is this uniqueness? And the world did say that from time to time. They looked and said, “Who has a God like the Israelites?” That was the point of their uniqueness. God meant it as a tool for witness. They were to be a channel.

But instead of doing that, Israel became proud, loved the difference, celebrated the difference, became proud about the difference, and elevated themselves as though they were better than anybody else.

It is even possible that that is happening in Christianity. Certain self-appointed prophets of orthodoxy see themselves as elite, and think that they are better or more spiritual than everybody else. And instead of being a channel to reach the world, this “spiritual elite” becomes an isolated group of people with their own little lingo, their own little newsletters, their own little code, their own little bumper stickers, their own little radio stations, and television stations, and their own books, and their own everything. And they exclude everyone who is not part of their little group.

We had better reread chapters 9 through 11 of Romans. God may change the way He set things up. That’s what happened to Israel. What was given as a channel for witness turned into a point of pride, and finally God just blocked that channel altogether and cut a fresh one called the church. Israel failed, and they were set aside. It was tragic. They kept the ceremonies and the reality of their faith, they neglected morality, they forgot the spirituality, and they had but a shell.

Even in the early church, after believing Jews and Gentiles were one and there was neither Jew nor Gentile, bond or free, male or female, and all became one in Christ—even though that was true positionally—the practical outworking of that did not come easily. There was real bitterness between Jew and Gentile in the early church.

Believers still fight similar battles today. To see Jesus’ prayer answered practically, that His church would really be one, believers must extend their hands and hearts to all those who truly belong to Jesus Christ. There is no room for elitism in the body of Christ. We are all unique, but we must all be united in love. That is the unity of the body that Jesus wants.

Biblical unity never asks for a sacrifice of the truth or a compromise of the faith or a departure from righteousness, but simply a manifestation of the humble spirit that seeks what the Spirit seeks. Too often, discord is strictly the result of the divisiveness of an egotistical spirit. It is the spirit of Diotrephes, who sought only to be first, and refused to receive the brethren in spite of the truth, as opposed to the spirit of Demetrius, who received a good testimony from everyone (2 John 9-12).

This calls for the examination of the heart. If there is a biblical reason to be separate, let’s celebrate our separation. If there is any lesser motive than that, let’s condemn it for what it is.

John F. MacArthur, Jr., is pastor of Grace Community Church, Panorama City, California, teacher on “Grace to You” radio program, and president of The Master’s College, Newhall, California.

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Newsmen Give Insiders' View of Media

Communications Emphasis Week at Liberty University brought four nationally known communicators to campus. Anchorman for ABC's 'Good Morning America,' Steve Bell; Washington Times syndicated columnist John Lofton; Cable News Network correspondent Jeremy Levin; and Dallas reporter Peggy Wehmeyer shared information about career possibilities and the inner workings of the media.

Steve Bell, addressing the role of journalism, said there was a "healthy adversarial relationship" between the media and those it covers. "As a watchdog the press is able to cover both sides." While admitting that the selection of stories for news coverage is subjective, Bell noted that for the most part the actual investigation and coverage is objective.

Bell sees himself as a political agnostic, having trouble with both the Right and the Left. When asked about the New Right, Bell said, "At first when it was shouting for attention it frightened a lot of people. Now they have become less threatening and a part of the broad political base in our country."

Jeremy Levin shared his experience as one of eight Americans held hostage by the Islamic Jihad extremists in Lebanon. Weeks of isolation and growing fear led Levin on an inward spiritual journey where he reasoned through the existence of God and Jesus Christ. He said that he had "a complete and profound awakening. My captivity had little to do with politics, but everything to do with my soul and salvation. My captivity was God's 'two-by-four' to get my attention."

After 11 months of being chained to a radiator he managed an escape. One other hostage has been released and another is believed to have been brutally killed. Openly critical of President Reagan's policy of not negotiating with terrorists, the Levins are asking people to write their congressmen and other officials to encourage talk toward the release of the remaining five hostages.

According to Sis Levin, "The last word we had from them said they were meeting twice a day for devotions. We don't know if they are still together. But we can pray for their safety and soon release." Sis wears a yellow ribbon on her lapel as a constant reminder of the remaining five.

John Lofton encouraged students to stand firm on their convictions. He said that he is often accused of wearing his Christianity on his shirt sleeve and noted that that is where it should be.

Liberty Now Virginia's Largest Private College

by Janet Buffington

Enrollment figures for the 1985-86 school year indicate Liberty University is now Virginia's largest private college. The fall enrollment figures reveal Liberty had a student body of 5,930 students, displacing for the first time the University of Richmond with 4,600 students.

At a time when most Virginia private colleges are struggling to maintain steady enrollment, Liberty's student body increased by 1,364 students, accounting for nearly 90 percent of the statewide enrollment increases in the 25 private colleges and universities that enroll primarily undergraduates.

In addition, the enrollment figure does not include 1,200 students in the university's newly established School of LifeLong Learning. It does include 4,873 undergraduates, 179 seminary students, 82 graduate students, 70 students in the university's Institute of Biblical Studies, and 726 part-time students in the Institute of Management Studies.

Liberty's combined tuition, fees, and room and board are also among the lowest in the state for private colleges at $5,600.

Calendar

May
5—Liberty University Commencement
12—LU Summer Modules begin
18—Dr. Falwell speaks at High Street Baptist Church, Springfield, Missouri
19-21—Dr. Falwell speaks at BBF, Springfield, Missouri
Ranks Fifth in Nation

1972—On the 16th anniversary of Thomas Road Baptist Church, 19,020 people gathered in the Lynchburg Municipal Stadium to take part in the “largest Sunday school since Pentecost.” This celebration marked the beginning of the first Pastors’ and Workers’ Conference which brought 5,000 people to Lynchburg to study methods of saturation evangelism.

Liberty Baptist College grew from 110 to 484 its second year, and 4,000 acres of land were purchased on Liberty Mountain. OTGH expanded to over 200 television stations and over 100 radio stations. The Family Service ministry was begun, offering a special program of counseling and pastoring to families.

1973—Liberty growth necessitated the purchase of the Stewart Arms Hotel and the Kennedy House for housing. Ruffner Elementary and Brookville Middle Schools were rented for classrooms. The State Council on Higher Education gave approval for the college to grant degrees.

1974—The Counseling Center opened in the fall. SMITE was formed as a missionary extension of Liberty University.

1975—LBC enrollment reached 1,244. The former Brookville High School buildings were leased and became the Timberlake campus. The church began to hold double morning services at 8:15 and 11:00, with Sunday school at 9:45, to accommodate the crowds.

1976—On the 20th anniversary, 25,000 gathered on Liberty Mountain. Liberty Home Bible Institute was formed with 1,100 enrolling. “I Love America” rallies were held in 112 major cities.

1977—Faculty and 2,000 LBC students prayed in the January snow on Liberty Mountain for the desperately needed facilities and construction began in March. The Southern Association of Colleges and Schools granted candidate status for accreditation to Liberty. Classes were held on the mountain for the first time.

Liberty Wrestling Ranks Fifth in Nation

Bob Bonheim, head wrestling coach of the Liberty University wrestling team since the program’s inception, recently announced his team’s victory at a Division II National Tournament at Southern Illinois University at Edwardsville. The Flames team is now placed fifth in the nation, the highest ranking of any Liberty University athletic team.

Two wrestlers, Perry Ainscough (118 lbs.) and Mike Hatch (heavyweight) are national runners up. Pat Bussey (177 lbs.) is ranked sixth in the nation. All three wrestlers are NCAA All-Americans.

The LU wrestling team has been ranked in the NCAA Division II top 10 all year.

“We’ve never had a losing season except for our first year when our record was 5-6,” reports Bonheim. “I think our total record is probably around 125-37.”

In the 12 years he has coached at Liberty, Bonheim has produced 34 All-Americans. From 1977-1981 the Liberty team was the national NCCAA champion; for the last three years the team has moved steadily up in the Division II NCAA rankings.

After 29 years of coaching, Bob Bonheim is retiring. For the 1986-87 season Liberty University has hired Don Shuler to be head wrestling coach. Shuler was a silver medalist in the Russian Spartacade Games and a 1984 Olympic alternate to gold medalist Mark Schultz. For the past three years Shuler has been head coach for Athletes in Action, affiliated with Campus Crusade for Christ.

Jesse Castro, an NCCAA national champion four times and an NAIA All-American for the Flames, is now assistant wrestling coach for the Flames.

TRBC Senior Saints Weekend Slated

October 3-5 the Senior Saints Ministry of Thomas Road Baptist Church will conduct their 10th annual Senior Saints Weekend. The theme of this year’s conference is “Attaining Spiritual Excellence.”

Guest speakers include Jerry Falwell, Jim Moon, A. Pierre Guillemin, Sumner Wemp, and Harold Willmington. Special music will be furnished by Don Norman, Robbie Hiner, David Musselman, and a conference choir made up of Senior Saints Weekend participants.

A variety of specialized workshops will be offered. Norman Hedding, senior adult pastor, will present “Starting a Senior Adult Ministry”; Clinton Browne, counselor at Liberty University, will show how to have spiritual victory over everyday problems; and Jerry Pugh, financial advisor at Old-Time Gospel Hour, will introduce the world of financial planning.

A tour of Liberty University is also planned. For more information call 804-847-2000.
**Banners Are Taboo**

Gospel message T-shirt wearer Rollen Stewart has had his signs banned from Washington Redskins home games.

Rutherford Institute attorneys of Manassas, Virginia, are challenging the prohibition of religious signs at Washington's RFK Stadium. Evangelist Stewart and his associate, Stephen Francis, were threatened with arrest when they repeatedly tried to display their two 15-foot "John 3:16" banners at the home games of the Washington Redskins.

John Whitehead, president of the institute, called the stadium officials' actions "clearcut unconstitutional censorship of religious expression." Since officials did not ask other fans to remove their banners, Rutherford attorneys claim that Stewart and Francis cannot be discriminated against because of their religion.

**Family Planning Agencies Offer Free Contraceptives to Teens**

NEW YORK—A growing number of family planning agencies are trying to make it easier for teenagers to use their services to combat the increasing number of teenage pregnancies.

The 4,000 publicly supported clinics nationwide are offering free contraceptives, gynecological examinations, and other services to teenagers from low income families in order to reduce unintended pregnancies. The National Center for Health Statistics is anticipating 1.1 million such cases in 1986.

**Marriage Hits All-time High**

WASHINGTON—While Americans are waiting longer to get married, marriages hit an all-time high last year with 2,487,000 couples saying "I do."

Ironically, divorce is contributing to the record-breaking numbers. According to the National Center for Health Statistics, about one-third of today's marriages are remarriages.

The upturn is also linked to the aging "baby-boom" generation, those born after World War II who represent about one-third of the total U.S. population—America's largest generation ever. They're now 21 to 39 years old and more are getting married for the first time.

The median age for first marriage climbed to 25.5 years for men and 23.3 years for women by early last year, the Census Bureau says.

After several years of steady declines, the number of marriages began rising again in 1978 and broke the 2.4 million mark in 1980. The number has risen in three of the four years since then.

**Cities Given Power to Control Adult Theaters**

WASHINGTON—The Supreme Court recently gave cities broad powers to control adult movie theaters by either confining them to one area or dispersing them to "preserve the quality of urban life."

The 7-2 decision said the city ordinance of Renton, Washington, did not violate constitutional free speech protection when it restricted adult theaters to a small, relatively isolated industrial area. The measure was passed by the city council in 1980 before any adult theaters were located there.

A federal appeals court overturned the ordinance saying that it may have been motivated by a desire to suppress speech and that the city needed to show that such a restriction of adult theaters was necessary to meet actual problems in Renton, not in other places.

However, Justice William H. Rehnquist wrote that Renton's ordinance was not intended "to suppress the expression of unpopular news" but to "prevent crime, protect the city's retail trade, and maintain property values."

Rehnquist further said that cities could not suppress or "greatly restrict access" to lawful speech, but "we have never suggested that the First Amendment compels the government to ensure that adult theaters...will be able to obtain sites at bargain prices."

**United Dairy Buys 7-Eleven; Drops Pornographic Magazines**

United Dairy Farmers, a chain of Cincinnati-based convenience stores, purchased 63 7-Eleven Ohio stores and dropped sales of Playboy, Penthouse, and Forum. United Dairy, founded by brothers Carl and Robert Lindner, operates stores that feature milk, ice cream, cheeses, and soda fountains.

Why did United Dairy drop the sales of adult magazines? According to Joe Pedoto, executive vice president of the company, "Adult magazines are not part of our merchandising scene—they don't fit in with our other items. We're more a family-oriented convenience store than most. There's no doubt that convenience stores are the largest distributor of adult magazines in the country and probably three to four percent of a convenience store's sales are adult magazines. But we feel our overall program will offset our initial loss."

Customers have reacted favorably, noted Pedoto. "Initially there was a lot of positive response through mail and phone calls. We haven't heard much either for or against lately, but we believe people like our merchandising concepts and like what we do."

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History Texts and Patriotism

Just what are public school students being taught in their social studies classes? According to Under Secretary of Education Gary L. Bauer it is not always patriotism, pride, or a proper historical perspective.

In a speech to the Association of American Publishers in January, Bauer revealed the outcome of his study of six world history texts, their development of twentieth-century history, and their portrayal of the United States of America. He found them wanting in all three areas.

Bauer cited an encounter between American and Soviet students that showed American students were unaware of American principles and history, especially as America contrasts with the Soviet Union. “So why is there this confusion among some of them [American students] about the nature of the societies with which we share the globe?” he asked. “Unfortunately, a case can be made that part of the problem resides in our textbooks — textbooks that are quick to be hypercritical of American institutions, while glossing over the intrinsic character of totalitarian governments.”

Citing the reason for this trend, he added what others are saying as well: “Many textbooks reflect the views of prominent historians and social scientists who refuse to see a difference between the United States and the Soviet Union, who refer to both nations commonly with the neutral term ‘super power,’ but are unable or unwilling to make crucial distinctions about both systems of government.”

Bauer is not alone in his concern for the image of America taught to students. Texas textbook analysts Mel and Norma Gabler have just completed a study of a 1986 United States history text and its presentation of America, its capitalistic system, and its goals and ideals. Their study reveals a number of negative factors.

On their battlefront the Gablers continue their more than 20-year textbook vigil, evaluating all manner of texts and urging citizens across the country to do the same in their own school districts.

In their review of one American history text published this year, they found that the textbook accomplishes the following.

- Blames Reagan for the entire increase in the national debt since 1981
- Blames the United States for the Cold War, the Korean War, and the Vietnam War
- Stereotypes Conservatives as hypocritical and antilibertarian and Liberals as compassionate and progressive

Phyllis Schlafly, president of Eagle Forum

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• Blames the rise of South American dictatorships on United States' capitalism
• Claims that the “formation of business corporations” harmed “ordinary working people”
• And “censors so many inconvenient facts”

In addition, the Department of Education hearings on the Hatch Amendment, which reaped thousands of words on sex education and behavior modification efforts in the public schools, also revealed how the controversial values clarification program has affected teaching in social studies classes.

Parents, teachers, and other interested citizens voiced similar concerns in the public hearings sponsored by the Department of Education in 1984. Their testimonies related to violation of the Hatch Amendment (also called the Pupil Rights Bill), which forbids the psychological testing of students without the permission of parents.

Of concern here is testimony about classes dealing with subjects like disarmament and student preparation for a one-world government. Both topics are included in the public school curriculum through various behavior modification (values clarification) classes.

Concern over the growing trend to train students to accept a one-world government was covered in several testimonies, many of which are recorded in Child Abuse in the Classroom, published by Eagle Forum. For example, one teacher commented on the “Global Studies Program” in which teachers are trained:

“It is designed to prepare our children by the year 2000 to be good citizens in a global society. The ‘Global Program,’ according to our local draft, is to ‘prepare young people to be humane, rational, participating citizens in a world that is becoming increasingly interdependent.’ ”

Public school classrooms are being rapidly politicized, particularly over the issue of peace and disarmament.

Are these questions Americans should be asking? Mel Gabler thinks so. “It’s time for Conservatives to make a difference. It’s time to stand alone if that is what is required. It’s time to remember that many times in the history of this country, it has been one voice or one vote that has made the difference.”

Ann Wharton

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Changes in the Philippines and Haiti
Missions Hopeful in Uncertainty

The modern city of Manila was the center of the rebellion against the Marcos regime.

This was no ordinary Sunday morning for veteran missionary pastor Boyd Lyons and his Bible Baptist Church in Manila, the Philippines. The church was in the middle of a rebellion, just a few blocks from Camp Crame, the military base taken over by President Marcos's rebellious defense minister, Juan Enrile, and Lieutenant General Ramos, the Armed Forces deputy chief of staff. Troops loyal to Marcos outnumbered the rebels by at least 10 to 1, and Marcos was threatening to send in tanks to bring the rebellion to an end.

However, events quickly turned against Marcos as civilian supporters of Corazon Aquino heard of the rebellion on the Catholic radio station and swarmed into the streets to surround the camp, making a human shield to prevent tanks from advancing. "One report stated that the crowd reached 3 million before Marcos was forced to withdraw the tanks," said evangelist Bob Wilson, who just returned to the United States after holding meetings at the Bible Baptist Church during that crisis.

"At the peak of this crisis tanks and civilians surrounded not only Camp Crame, but also the Bible Baptist Church," said Wilson. "Few were able to attend the morning service, which became a time of concentrated prayer for the situation developing around them. The peaceful resolution of the crisis came as a great relief and time of rejoicing for the church members and the people in the streets."

Previous demonstrations also affected the missionaries and national believers. One typical church, the Faith Fellowship, an OMS international church, was located on the main street where many demonstrations occurred. Thousands of people milled about in front of the church. Members who could reach the area set up water and refreshment booths for those participating in the rallies. Other members circulated throughout the crowds, distributing tracts and testifying.

No missionaries reported feeling danger regarding their personal safety, though the situation did demand caution when venturing into Manila. Areas outside of the city experienced much less tension. Lloyd Baker, a 26-year veteran missionary to the Philippines, noted, "Of course no election in the islands has ever been free from some violence. This was one of the freest, at least in my memory." Some missionaries reported no trouble whatsoever.

Leonard Trggy, the Asia Secretary for the Conservative Baptist Foreign Mission Society, reported that on Mindanao, where the Communist influence is most strongly felt, their missionaries and national believers have been facing opposition and persecution for some time.

As the weeks before the election saw developments become increasingly tense, believers who could make their way to church gathered together for prolonged seasons of prayer. Throughout Manila, dozens of simultaneous prayer meetings were taking place as Christians called on God to intervene in the steadily worsening situation. One missionary living in Manila stated that events transpired so rapidly that the rebellion did not have time to expand beyond the city. He said that there was uncertainty as to how people living in the provinces will respond to the change of government. Jim O'Neil, missionary in a central province, said, "The people in my area experienced a surge of great hope when they realized Aquino would win the election."

At this time most people are cautiously optimistic about the future. Leonard Trggy stated that reports coming in from some of their 200 churches in the Philippines reflect a very positive attitude. Rene Atienza, a national pastor serving with Conservative Baptists, said that there is a long road ahead, and the economy has been badly shattered, but that this is a new beginning.

However, in the three weeks immediately following the change of government, the New People's Army—the Communist-backed rebels—are reported to have continued their ambushes and killed 86 people.

Trggy also expressed hope that the Communist threat will diminish. This will aid the churches on Mindanao, where many missionaries and national believers have been intimidated by members of the NPA, and where homes and churches have been vandalized.

Glenn Kurka, a missionary in Bohol, said, "With Cory Aquino as president, Doy Laurel as vice president, General Ramos in charge of the military, and Juan Enrile serving as minister of defense, the country is standing proud to be Filipino. Prayer rallies have been held daily to thank God for a non-violent takeover. The future will be written with each new day."

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to Marcos’s leaving the country, missionaries had to be careful concerning their comments from the pulpit. They wanted to make no statements that could be interpreted as support for either candidate, as many congregations were divided in their opinions.

Some missionaries feel it is difficult to predict what will occur next in the Philippines. Delbert Hooge, a missionary born and raised there, sees four forces actively striving to mold the country: loyalist Marcos supporters, Aquino supporters, the military establishment, and the Catholic church. He voiced concern about an easy solution.

While circumstances were unfolding in the Philippines, similar events were transpiring in Haiti, halfway around the world. For 28 years the Duvalier family and their supporters had complete control of this small country just 500 miles off the coast of Florida. Without question their rule had been one of oppression and suppression. Francois “Papa Doc” Duvalier, and then his son Jean-Claude “Baby Doc” Duvalier, had dictatorship enforced by a secret police or militia, the tonton macoutes, which often brutally kept critics of the government in control, gunning down the most vocal opponents. This suppression of open criticism resulted in most of the intellectuals leaving the country.

The majority of the population of Haiti are peasants, living in primitive conditions with an average yearly income of only $270. But this total is deceptive, as the ruling 10 percent of the population is wealthy. Most families in Haiti live on income under $100 per year. The majority of the people do enough farming to grow the food they need to live. Many children receive only one meal a day, provided for them at government schools. A simple mud-covered hut costs $10 to $50 to build. Only one in five Haitians is literate. Farmland is poor due to forests being stripped to obtain mahogany for export.

The government intentionally kept the peasant population in fear, poverty, and ignorance, feeling that the position of the governing body would be threatened if the quality of life for the peasant was improved. Voodoo witch doctors were used to convince the people that they could not affect their own destiny. They were told that their futures were entirely in the hands of evil spirits. Despite international pressure, no serious attempts were made to educate the people with the intention of improving their living conditions.

The fatalistic attitude instilled in the peasants kept them from open rebellion for years. They knew their quality of life was bad, but were convinced they could do nothing about it. According to missionary Wally Turnbull, who was born in Haiti, “The gospel has been a major key in turning this attitude around. For years missionaries told the Haitian peasants that their lives can make a difference. Missionaries also showed them how to improve their quality of life. Gradually, not just Christians, but the whole nation began to believe that they could change things.”

The Catholic church, the dominant religious body in Haiti, is believed to be a motivating force behind the recent revolution.

As in the Philippines, missionaries in Haiti felt no real threat of danger. Several missions agencies reported that they had churches and Christian schools looted, not because they were Christian, but because there was food or money on the premises. Some missions agencies decided to pull their short-term workers out until the situation settled down, but most full-time missionaries felt secure.

Because of the repression of the Duvalier regime, missionaries had to be extremely careful in their statements. They too had to fear reprisals by the secret police. Wallace Turnbull, Wally’s father and a missionary for more than 40 years, stated after the revolution, “All Haiti rejoiced when the abdication of the Duvaliers signaled the end of 28 years of fear. For these 28 years we had been unable to write in newsletters, or to speak in public, even in the United States, of the things that were tolerated because of the Duvalier regime. Even now, the people of Haiti, most of whom were born under the Duvaliers, do not know how to react without fear.”

No easy solution is seen for the situation in Haiti, even with the Duvaliers gone. Wally Turnbull predicts a continued unrest and struggle for power among various factions until one clear leader finally emerges. His hope is that the next president of Haiti be God’s man for the position, responsive to the people. With 57 candidates currently striving for the position, it may take some time before a winner is chosen.

In the meantime control is in the hands of an interim president, although the population is told that the Catholic church, the dominant religious body in Haiti, is believed to be a motivating force behind the recent revolution. The doors are wide open. The people are more receptive than ever before.

“We are grateful for the restraint shown all over Haiti by the military, despite great abuse at times. Pray for them, that along with other segments of the population, many will come to the Lord. Troubles help people to remember Him,” said Wallace.

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Priscilla Presley in her book Elvis and Me, said that the rock singer could not bear being in a silent room. The television was always on whether he was watching it or not.

Our whole American population has a great deal of this psychological thirst for background noise and entertainment. Recently Chuck Colson noted that newly released statistics from the Television Bureau of Advertising show that television is viewed seven hours and 10 minutes each day in our homes. Colson observed that television does more than influence our values and our thinking. Television has so programmed us to be entertained that we have difficulty exercising the necessary discipline to make the thoughtful exchange of ideas possible.

Neil Postman shares Colson's concern in his new book, Amusing Ourselves to Death. Postman contends that our shift from the written word to audiovisual media discourages rationality and analysis. On the other hand, television encourages passivity, impotence, and irrelevance.

The American hunger for entertainment has invaded even the news. Storm patterns and forecasts are punctuated by funny stories and announcements of 100th birthdays. Funny hats and one-liners keep our attention so we can get through the weather forecast. Folksy anchorpeople talk to each other and make a serious effort to entertain while giving the news. Irrelevant personal anecdotes provide transitions between the news from Lebanon and the day's business report.

Automobiles have fancy electronic equipment, so the finest stereo music surrounds us while we drive. Some of the most expensive advertising on radio is aired during "drive time." Studies suggest that almost no one drives a car in silence. We must be entertained even while we dart in and out of traffic.

The entire Saturday morning television schedule is devoted to children's cartoons. Filmmakers design them so there is incredible movement and variety. Children all over America are glued to them and moms and dads seem relieved. Recent studies indicate that excessive cartoon watching intensifies hyperactivity in children and adversely affects both I.Q.'s and concentration levels in school.

The Christian community has been quick to pick up on this entertainment trend. We now have "Christian television." Slick production sets and talk-show hosts endlessly entertain us with "Christian talk" and music that has a religious flavor. Polls indicate that its audience is enormous, and people willingly give to support their addiction.

While I thank God for the opportunity of preaching the gospel through the medium of television, I realize that we must be careful not to degenerate into the "entertainment mentality" of the world. Professing Christianity in recent years has lagged behind the world only a short time in its decline in values and behavior. What we see in the world, we often see in church the next year. The atmosphere reflects an audience that says, "Entertain me."

Church music often suggests that the service is a production—bigger, brighter, and flashier. Music programs too often look and sound like they were designed for secular television. They must have a visual quality. Whatever happened to great congregations worshiping God by singing psalms and hymns? Perhaps we have been unable to resist entertaining our crowds because we sense that is what they want.

The entertainment mode is reflected in our preaching. Humor and illustrations are studied as carefully as the Bible text. The new religious buzz word is "communication." The audience's attention span rarely exceeds 20 minutes. Sermons are frequently more entertaining than helpful. There is more concern for brevity and humor than Bible content. People believe they must enjoy the preaching if they are going to endure it.

As for serious reading, we talk more of Watchman Nee's The Normal Christian Life and J. I. Packer's Knowing God than we read them. Most congregations have not read Foxe's Book of Martyrs.

We live in a complex world of serious spiritual problems. Religious entertainment simply is not enough. Let us practice some discipline. It is not as much fun, but it is more helpful!
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