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Spirit of morality

Thank you for the spirit of morality that pervades your magazine.

David Grover
Dayton, Ohio

Amazed and appalled

I was amazed and appalled to see a biographical article commending Henry Ward Beecher as a gospel preacher (Feb.). Upon what possible grounds might he even be considered a Christian? His own words cancel such a possibility.

Paxton Hibben, in his biography of Beecher (An American Portrait) wrote: "One by one he threw overboard the baggage of [his father] Lyman Beecher's theology—election, total depravity, eternal punishment, the divine inspiration of the Bible."

Or to express it in Beecher's own self-incriminating words: "But I am an evolutionist and that strikes at the roots of all medieval and orthodox modern theology," he wrote Dr. Kennard in 1883. "Men have not fallen as a race. Men have come up. No great disaster met the race at the start," he went on. "Any theory of atonement must be one which shall meet the fact that man was created at the lowest point, and as I believe, is as to his physical being, evolved from the animal race below him, but as to his moral and spiritual nature is a son of God."

On biblical inspiration Beecher states: "The doctrine of inspiration that teaches us that God wrote it, men do not believe. Ministers may assert it officially in the pulpit, but they do not personally believe it."

There we have it. He was an evolutionist. He denied the Fall of man (original sin), the existence of hell, the divine inspiration of the Bible, and election. The denial of these basic doctrines would disqualify him from being a Funda-mentalist, gospel pastor. How then could you approve this article for publication? Beecher was as much opposed to the gospel as was Thomas Paine the atheist or Colonel Robert G. Ingersoll the agnostic. Sad but true, Beecher had no salvation message.

Emery D. Weymouth
Bell, California

Strange turn

In regard to Henry Ward Beecher (Feb.), he was indeed "the most popular and widely known preacher in America." Requested to introduce him once, D. L. Moody refused, adding, "Ask me to black his boots and I'll gladly do it." But his sister, Harriet Beecher Stowe, called his "phenomenal popularity... (a) misfortune."

The full truth about his enormously complex affair can never be known, but it is a fact that scandalous stories about his character existed clandestinely for years (long before radio and TV). Elizabeth Tilton first accused him of adultery, then recanted. The civil suit ended in a hung jury; presumably Theodore Tilton never pressed for another trial, feeling it impossible to win against such an enormously, popular, powerful personality. However, even the New York Times found Beecher's "management of his private friendships and affairs... unworthy of his name, position, and sacred calling."

For the rest of his life, Beecher manifested a strange turn doctrinal...
ly and theologically. He became so liberal that he withdrew from the association of Congregational ministers, rejected belief in a literal hell, and even accepted evolution and higher criticism!

My sources include *Dictionary of American Biography* and *Who Was Who in Church History* (Moody Press).

Bernard R. DeRemer
West Liberty, Ohio

**Editor’s note:** This was an unfortunate oversight. Although Henry Ward Beecher began as a thorough-going Evangelical, the article failed to mention his subsequent deviation from Fundamentalist doctrine. We apologize to our readers for not presenting the whole story. We did not intend to mislead anyone. And we appreciate our readers who pointed out the less-than-admirable traits of Henry Ward Beecher.

### Responding to a response

Larry Carrier (Feb., You Said It) wants to know why Gregg Albers (Nov. 1988, “Sexual Addiction and Believers”) said Billy Graham’s rebuke of porn-watching preachers was “extremely dangerous.” Actually, Albers wrote that Graham’s statement was “extremely damaging information.” Talk about damaging—look what Paul said about Iymenetus and Alexander in I Timothy 1:20!

Better “damage” a few gross sinners rather than allow corruption to remain in the church. Check 1 Timothy 5:20, rebuke.

About running—look what happened to the Greeks following their obsession with sports. Again, check for yourself what Paul said about physical and spiritual exercise in I Timothy 4:7-8.

William B. Simmons
Lexington, Massachusetts
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Why do many Christians not get their prayers answered? How can you get your prayers answered? Of course you must be born again, but that is just the beginning. There are other requirements as well.

First, to have an effective prayer life, you must have family unity. In 1 Peter 3:1-7 Simon Peter says that when family unity is violated and there is not an earnest effort to alleviate that disunity, the prayer lives of the people involved, and particularly the people responsible, are negatively impacted.

He instructed wives to be loyal and submissive to their husbands. This is not some wild kind of domineering possessiveness where the husband sets himself up as potentate and everybody in the family must work and labor to please him. It simply means that the husband is the spiritual leader in the home, that the wife and children are to look to that husband for spiritual leadership, for direction. He is not a dictator.

Then Peter says to husbands, “Dwell with them according to knowledge, giving honour unto the wife.” Get to know what the Scripture teaches. Know her needs, not by emotion, but by knowledge. Become appraised of all the facts necessary to be a successful husband. The husband is to honor the wife. That means he lifts her up above everybody else in the world, besides his Lord. He talks about her as the most important person in his life, outside of Christ. In every dispute, including with the children, he takes the side of his wife.

When the wife has a husband who honors her, who never yells at her, who is never unkind to her, who respects her under all circumstances, and the husband has a wife who loves him and is submissive to him, and who sets him above every other person in her life, you both have done much to enhance your prayer lives.

Second, all your personal relationships must be healthy—not just in the family, but outside the family. Keeping good wholesome relationships going with everybody is not easy in this fast-moving world. There are a lot of difficult people out there—like you, like me. But God is pleased when brethren dwell together in unity. You cannot make people love you, but you can love everybody. You can turn every stone over. You can do so much to heal relationships that God says, “As long as there is one thing you haven’t done to patch up and heal a bad relationship, don’t come to Me expecting to have power in prayer.”

Stop and think that over. Is any member of the family of God angry with you? If you want an effective prayer life you must make an all-out attempt to heal the breach.

Third, if you want to have an effective prayer life you have got to learn the life of forgiveness. This old flesh of ours is by nature retaliatory. Somebody does something to you and you want to pay him back. But your first response ought to be forgiveness. Your prayer life will not have the maximum effectiveness available to you until you have truly forgiven, not just in word but in reality.

Fourth, when you fail to be liberal in your attitude toward God, in your giving life, you affect your prayer life. When covetousness and materialism dominate your life, so that you are not liberal with God in tithes and offerings, your prayer life is hindered. Until a believer begins tithing he hasn’t begun giving at all. Giving to God begins with tithing.

Finally, when you sin against the Word of God, when you fail to read the Scriptures in a systematic way, you hinder your prayer life. I cannot imagine starting a day without God. How could I come to God in prayer later that day, when I need help from Him, if that morning I did not have time to listen to Him?

We all have our ups and downs. Sometimes the bad days stack up one after the other. Just keep on doing all the practical things that are right. Keep your family unity established. Keep your relationships in the family of God healthy and wholesome. Learn to forgive always, under whatever circumstances. Avoid materialism. Be liberal in giving to God and to others. Faithfully study the Scriptures. These are simple things, but I believe herein lie most of the problems that are wrecking the prayer lives of God’s people.

These are things you can begin today. Then you can expect God to begin answering your prayers. If there is anything this pastor needs it is to be on praying grounds with God. I think that’s true with you, too. We need to be able to call on Him at all times—many times a day—and to get what we need from Him.
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the board meeting was brief and solemn. Although efforts had been made to keep the matter confidential, within a few hours the news spread through the church like an August brushfire. The pastor was leaving.

Those who listened for some morsel of scandal to explain his abrupt decision were puzzled by what they heard. No mention was made of inappropriate behavior. He had simply stated that the congregation was not meeting his needs.

"Not meeting his needs?" some wondered. "I thought he was here to meet our needs!"

Churches looking for new staff often find themselves deluged by resumes from eager candidates who are already serving a congregation. Why are so many looking for a change? Undoubtedly, a few are motivated by the desire for promotion. Others may be responding to the call of God. Many, however, pull up stakes because they echo the complaint of the pastor described above. In their wake they leave behind a mystified and disappointed congregation. One that would have been eager to meet the pastor's needs, if only they had been aware of them.

One of the most basic is the pastor's need to feel accepted. This was true even of the apostle Paul (2 Cor. 6:11-13). Being a spiritual leader and an apostle to the Corinthians was not enough for him. He longed for acceptance.

When I steered the huge van into the gravel drive and saw the parsonage sitting on a windy hill and surrounded by acres of farmland, I could not help noticing how lonely it looked. I was thankful that as a pastor I would have a ready-made set of friends waiting for me in our new community. The first busy weeks seemed to confirm my expectation. But soon the flurry of activity died down and my wife and I were left to ourselves. If it were not for people like Joe and Dolly, a couple who saw it as their primary ministry to make us feel at home, that first year would have been unbearably lonely.

The most tangible way a congregation can meet the needs of their pastor is by providing him with an adequate package of salary and benefits. Unfortunately, many Christians share the attitude of my friend Jerry, who complained bitterly about this new pastor, saying, "The only reason he accepted a call to this church is that they offered him more money." Jerry's attitude would probably have been markedly different if the pastor had been a Christian professional in some other field.

Paul points out in 1 Timothy 5:17 that the faithful pastor is worthy of "double honour" and employs a term that is used in other contemporary Greek writings to mean "price" or "payment." The Bible's perspective is that the pastor is worth twice the price.

The pastor also needs a sense of fulfillment. One of the major sources of pastoral frustration is the gnawing sense that he is not accomplishing as much as he should.

Mike's flock would probably be surprised to find that their shepherd has been struggling with this issue. In a relatively short time he has been able to plant a vital new church and see the completion of a beautiful building. Despite these successes, Mike sometimes wonders whether he should even be in the ministry.

He explains, "When I hear only about the things that need to be improved, I begin to wonder whether I am really supposed to be here."

Don't forget to affirm your pastor for what God has accomplished through him, but choose your compliments carefully. The next time you are about to praise him for his latest sermon, check yourself and try encouraging him in another way. Express your appreciation for his faithfulness to God in some area of the Christian life that you have noticed. Not only will he find this a refreshing change, but it will also help him to keep the proper focus.

The number of dissatisfied pastors is distressing, but the problem has a simple solution. If you help your pastor to feel accepted, supply him with a generous package of salary and benefits, and affirm him for his faithfulness, you will meet his needs. More importantly, you will lay a foundation in your church for a long-term ministry by helping him to stay.

by John M. Koessler

by John M. Koessler is pastor of Valley Chapel Bible Church in Green Valley, Illinois.
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When we explore religion in depth, sooner or later the subject of riches comes up. The undercurrent notion that religion and riches do not mix tends to make those who have money get nervous and those who don’t to look for a personal advantage program.

Look at the rich young ruler. His conversation with Jesus promised hope for eternal life, until Jesus instructed him to sell everything and give the proceeds to the poor. Because preservation of capital meant more to the young man than eternal life, he sadly left the presence of Jesus, apparently aware that he had sustained an intangible loss (Mark 10:17-22).

At what point on the financial ladder is a person considered rich in the eyes of God?

By Esther M. Bailey
But God had confidence in Job. “And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand” (v. 12). Permission granted, Satan sent poverty and such affliction that Job wanted to die, but he did not curse God. In the end, God rewarded Job’s faithfulness by doubling his original assets.

Abraham and Job were Old Testament characters. Did God’s attitude toward riches change with the coming of Christ?

The biblical introduction to the wealthy Joseph of Arimathea came at the low point in Christendom. As a member of the council, he had opposed the Crucifixion of Jesus. After the Cross had worked its cruelty, Joseph summoned courage to go to Pilate and obtain the body of Jesus for burial in the tomb he had prepared for himself.

These five stories of wealthy protagonists have no common denominator: the spiritual failure of a good man who was told to sever monetary ties altogether; the triumph of a dishonest man who volunteered to restructure finances; the success of one whose wealth accumulated throughout life; the wealth-to-poverty-to-wealth scenario; and finally, the saga of a secret follower turned bold when presented with the opportunity to do financial good.

God’s Affinity for Riches. God has no apparent feud going with the tangible effects of the material world. On the contrary, He seems to have an affinity for precious metals. As the chief Architect for the tabernacle, God went heavy on first-rate construction. Specifications outlined in Exodus 25 through 28 listed gold 39 times, along with other expensive materials. If God had despised wealth, as He does sin, surely He would have refrained from using so much of it in the place where He would meet with His people. He did not, for example, suggest that harlots be provided for entertainment of the priests.

Prosperity for Saints. God does not prohibit the accumulation of personal riches in the same absolute manner as He does, say, covetousness. In fact, there is biblical basis for the idea that God is actually a party to the bank-account-building of the saint.

“If in the house of the righteous is much treasure: but in the revenues of the wicked is trouble” (Prov. 15:6). Those words, usually attributed to Solomon, closely parallel the viewpoint expressed by his father, David, in his portrait of a righteous man. “Wealth and riches shall be in his house” (Ps. 112:3).

The Link between Righteousness and Riches. There is one good reason for the link between righteousness and riches. The formula for getting ahead in business resembles Bible doctrine in nearly every detail. Honesty is just as important in building up customer confidence that invites repeat business as it is essential for character development. The hard work required to make anything go corresponds with biblical words like diligence and perseverance. The-customer-is-always-right motto is a spin-off from the preferential treatment of others taught in the Bible. This is not to suggest that all failing businesses or careers are structured on non-Christian principles. Many other factors besides moral values are involved in the success-failure dichotomy. Still, Christian values are a plus instead of a minus in building prosperity.

Trust in Riches. If, indeed, harmony exists between religion and riches, why then was the rich young ruler told to sell all? It has more to do with the attitude toward riches than with actual possession. The folly of trusting in riches is taught in Job, Psalms, Proverbs, and Ecclesiastes. “He that trusteth in his riches shall fall” (Prov. 11:28). “If riches increase, set not your heart upon them” (Ps. 62:10).

The concept might be summed up like this. It is all right to be rich, but it is wrong to be controlled by riches. When a possession takes all of a person’s time and energy; crowding out prayer and devotions, that possession becomes the offending member of the spiritual body and should be cut off.

The very nature of riches fosters a false sense of security. While knowing where the next meal is coming from is nice, the feeling that wealth will supply every need is deceiving as well as blasphemous. Trusting in riches eliminates dependence on God. If not carefully checked, the normal desire for monetary gain may get out of hand. Want may beget want until it becomes greed. “He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase” (Eccl. 5:10).

Actually, the love-of-money sin, the trusting-in-riches trespass, can be committed by anyone, regardless of his bank account balance. Like any other sin, the lust for riches can be committed vicariously, whether the intent of the heart is brought to fruition or not. Consequently, reference to the rich must include frustrated would-be millionaires.

The Obstacle Course. When Jesus spoke of the barrier between a rich person and heaven, He went on to illustrate His point through a simile that would, in the absolute sense, render heaven unattainable for the rich. A camel could never go through the eye of a needle. Some Bible scholars have tried to explain this simile by assuming the needle to be a small gate through which a camel must kneel to enter. This sounds plausible, but the original Greek word specifically referred to a sewing needle. The answer lies in to whom impossibility is attributed. True, it is impossible for a camel to go through the eye of a needle, and just as
impossible for a rich person (or anyone else) to enter heaven through personal endeavor, but God has no such limitations. 'For with God all things are possible.'

Sometimes the obstacle between a rich person and salvation is the 'I can make-it-on-my-own' feeling. Until the Holy Spirit can make known the impoverished condition of the soul, there is no hope for redemption. When the sense of power attached to wealth is broken, when possessions are viewed as chattel on loan from God, when the cry of the heart begs forgiveness, then God can and does perform His perfect work of salvation regardless of net worth.

If salvation for the rich depends on a shifting of motives and values rather than complete cut-off of actual wealth, why didn't Jesus counsel the rich young ruler accordingly? Apparently in dealing on a one-to-one basis, Jesus pinpointed a trouble spot. Perhaps avarice governed the man's heart to the extent that drastic action was needed to turn his life around. In any event, God accepts individuals into His kingdom as they are—including their assets and liabilities.

**Financial Responsibility.** The Christian's first obligation is to follow the example of Zacchaeus in making restitution. Any wrong that can be made right with money should be taken care of. Christians should not take advantage of errors made in their favor. Looking for excuses to shirk financial responsibility violates Christian principles.

Jesus suggested the poor as recipients for the rich young ruler's wealth, and Zacchaeus pledged half his fortune to feed the poor. Responsibility toward the poor is confirmed by 1 John 3:17: 'But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?'

Although Paul prescribed charity, his policy would have been tough on freeloaders. 'If any would not work, neither should he eat' (2 Thess. 3:10). In setting up the welfare program for widows, Paul suggested considerable selectivity. They were to consider need and exclude troublemakers (1 Tim. 5:3-16).

These days, determining where financial support should go is hard. A promoter out for personal gain may write a most persuasive letter. Handling a need directly is probably the best way to practice 1 John 3:19. Above all, we must seek Holy Spirit guidance to maximize value from donation dollars.

**Accountability to God.** Financial support of God's program is one way of carrying out the call to spread the gospel. Referring to church offerings, Paul wrote, 'Upon the first day of the week let every one of you lay by him in store, as God hath prospered him' (1 Cor. 16:2). We must also give in the proper spirit, which Paul described as 'cheerful' (2 Cor. 9:7).

Sometimes the doctrine of giving becomes a source of embarrassment to ministers who are sensitive to the possibility that parishioners may attach a selfish motive to the appeal. Paul, too, had a sensitive spot about the money issue—to the point that he chose to be self-supporting. The fact that he did so adds weight to his case for giving. Paul had nothing to gain personally, so we must take his admonition as coming from God.

Giving is part of God's cash-flow system. It is a channel through which He can forward a return blessing. The accounting firm of heaven, however, is not bound by Ernst & Ernst regulations. God never balances. He always gives more than He gets. Christian giving is a sure investment—and the dividends are eternal.

There is no need for spiritual hang-ups regarding money. God wants the best for His children and would have them learn how to handle possessions. In writing to Timothy, Paul said, 'Charge them that believe in rich glory that they should shun covetousness; content themselves with such things as they have; that there be among you men renounced of a bas' (2 Tim. 3:17). The proper placement of trust is all-important, knowing that if God requires something that seems like sacrifice, it is only because He wants to replace it with something better.

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Is Your Church Ready For The Mid-Life Boomers?

Like a great human tide, 60 million Baby Boomers, children born between 1946 and 1964, have begun to surge into the fragile years of mid-life. This passage into mid-life, called by some "the second adolescence," is often an emotionally stressful time. And if the Boomers' second adolescence is anything like their first adolescence in the sixties and seventies, we had better get ready!

The Turmoil of Mid-Life. The conflicts of mid-life have received a great deal of attention in recent years. We have come to realize, for example, that somewhere between the ages of 40 and 55, we hear our biological clock chiming the lateness of the hour, and we are struck with an awareness of our mortality in a new and different way. We look in the mirror, and it tells the truth: we are getting old. We take stock of our relationships and our jobs. We ask ourselves if we feel fulfilled. Have we been successful in love and in work? The answer all too often is no. Our expectations usually exceed what we actually have achieved by mid-life, and that jolting realization spurs us to grab for the golden ring one more time before the carousel stops.

Many of us react to this awareness of our mortality by trying to recapture our youth. We go on diets and begin to exercise with the hope of firming up a soft body. Often the mid-lifer becomes preoccupied with dress and grooming designed to flatter and create the illusion of youthfulness. Some resort to cosmetic surgery. Those in unhappy marriages often feel the urge to divorce and try again for something better. Even those in comfortable marriages sometimes find that the thrill of revived youth stimulates hunger for a more exciting relationship. Comfortable is not good enough. This sense of mortality sometimes drives the unmarried into marriage, with the hope of finding fulfillment never experienced as a single person.

And what about job fulfillment? Would a vocational change offer greater emotional reward? The clock is ticking. The hour chimes, "This is your last chance!"

Saying No to Yup. Recent studies reveal that the Boomer generation is having a more difficult time with mid-life than their parents or grandparents had. Depression has increased tenfold over the past two generations.

A major reason is that the Boomers' expectations of themselves simply is too great. According to Psychology Today (Oct. 1988), they "blindly accept soaring expectations for the self—as if some idiot raised the ante on what it takes to be a normal human being." These soaring expectations are most obviously demonstrated by young urban professionals, who have come to be known as "Yuppies." Known by their drive for material success and their ostentatious display of it, they are the embodiment of selfishness.

Though Yuppies represent only a small percentage of the Boomer population—numbering between one and eight million—their outlook on life is supported by a large number of Would-Bes. These are Boomers who are not affluent enough to be called Yuppies, but would dearly love to be well-fixed and able to flaunt it (U.S. News and World Report, Sept. 16, 1986).

In their quest for money and power the Boomers are not only paying a high price in terms of depression, they are failing to develop qualities essential to making it through mid-life.

Character. The lack of character is a major liability. The Boomer generation has been more...
pampered and protected than any other generation in recent history. It has grown up expecting life to be rewarding and trouble-free. This does not mean that Boomers are not willing to work hard. It does mean that they become quickly discouraged when they must work hard in the face of adversity.

As a consequence Boomers are not prepared for the trials that come with life and the character development that comes with the endurance of trial. This is a major reason why the suicide rate increased 300 percent over the past 30 years. Boomers, faced with adversity, quickly feel hapless, helpless, and hopeless.

This lack of character has not gone unnoticed. The May 25, 1987, issue of TIME magazine ran a cover story titled “What Ever Happened to Ethics?” It said, “Ethics, often dismissed as a prissy Sunday school word, is now at the center of a new national debate. Put bluntly, has the mindless materialism of the eighties left in its wake a values vacuum?” Indeed, it has. And given the televangelism scandals, it is evident that being born again does not inoculate us against avarice.

The Boomer mid-lifer takes stock of what he has achieved materially in life and comes up keenly disappointed. Not understanding that character is more valuable than things and that trial is the royal road to character development, he sees adversity as robbing him of happiness rather than offering an opportunity for the greater gift of character.

My biggest fear is that the Boomers who in their first adolescence escaped the worst epidemic of suicide this nation’s youth has ever known, may turn to suicide in ever-increasing numbers as they face the disappointments of their second adolescence.

Contentment. Boomers also have difficulty finding contentment. How much is enough? For the malcontent the answer is, More! Lack of contentment is one of the major reasons why Boomers today are more prone to depression than the last two generations, even though those generations went through an economic depression and a world war.

Studies of the Old Order Amish of Pennsylvania reveal an interesting connection between depression and materialism. This mid-nineteenth-century farming culture uses no electricity, no automobiles, and no alcohol or drugs. From the materialistic point of view, they are extremely backward people. Yet their lifetime rates of unipolar depression (depression without mania) are about one-fifth to one-tenth of that found among the nearby residents of Baltimore (Psychology Today, Oct. 1988).

There comes a point where every one of us must find contentment with what he has. For the Amish it is not the absence of modern conveniences that brings peace of mind, but rather the fact that they learned contentment.

Commitment. The Boomer also lacks commitment. Boomer consumerism does not stop with things. People are treated like commodities—to be used and discarded. The idea of committing oneself to a relationship for the purpose of sharing values and intimacy, a relationship that is thought of in terms of what you give rather than what you get, is not common to the Boomer.

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The Spell of the Yukon

I wanted the gold, and I sought it; I scrabbled and mucked like a slave. Was it famine or scurvy—I fought it; I hurled my youth into a grave.

I wanted the gold, and I got it—Came out with a fortune last fall, Yet somehow life's not what I thought it, And somehow the gold isn't all.

— Robert Service
avid Leene bent over the books once again. “I can't believe it,” he murmured. “Our profits are up 300 percent in less than a year.” He had already checked them through twice. When his accountant first rushed in to inform him, he was skeptical. But now he was convinced. “There's no question what I'll do now,” he said to himself. “It'll be four more franchises in P-A, and one each in N-J, M-D, and D-C.” He reflected on his unique way of referring to the states of his homeland, one of the little trademarks he was known for in the business.

He had a multitude of such idiosyncrasies. The cigar trick was his best. After concluding a big deal, he'd take the corporate brass out to a restaurant, throw a rich repast, and finally pass out thick Cuban stogies wrapped in twenty-dollar bills. Then he'd stand and say, “You can keep the twenty if you want, gentlemen, but my preference is that you use it to light this delicate little instrument of pleasure. The reason is that once you install my equipment in your factories, you'll soon be lighting up hundred-dollar bills.”

The resultant effect became the byword of the business. “If Leene's machines don't get you in the black, nothing will.”

David Leene laid back in his chair and laughed. “I ought to retire,” he mused. “That would be the greatest heist of all. I can see the headlines. ‘Leene retires after a 300-percent year.’ I'd keep my hand in it by holding the stock. But no more running. I have to take my ease sometime. I've had my nose to the stone for so long it doesn't even itch anymore.”

As Leene mused, he became drowsy. His eyelids sagged. In moments he was snoring in the burgundy-dyed leather chair, as unassuming and relaxed as a sparrow on a guy line.

Suddenly a sharp sound penetrated his sleep and he jolted awake. A strange shadow appeared from behind the curtains and Leene's heart jumped. “Who's there?” he shouted. “I haven't invited anyone in here!”

by Mark Littleton
mind, I'll continue. Six. . ."

The number rang out like a shot. Instantly Leene leapt back to full alert. "This isn't right," he seethed. "You have no right. I'm not ready to die. My company just tripled its profits. I've got things to do. You'll have to change your schedule!"

Death snorted. "What makes you think these things can be changed? It's not as though you were in charge here."

Leene was angry. "This is my office," he said, and I haven't asked you here. I think you'd better go."

"Five. . ."

Leene lunged at the shadow trying to grab it. But it seemed to surround him. "Who do you think you are?" he shouted. "If you really want to take me, then at least give me several days to think about it."

"It's not done that way," Death said patiently. "I come when I'm needed. And you don't do the telling."

"Then who does? I'd like to speak to him."

Death sighed again. "You'll be appearing before Him soon enough," he said. "Four. . ."

"And who is He-God, I suppose?" Leene said sarcastically. "Well, I don't believe in Him."

"That doesn't matter," said Death. "Personal preferences and ideas about God don't change the fact of who or what He is."

For a moment, Leene was stunned. Somehow he had always thought that one's belief or lack of it was the determining factor. He replied, "Well, then, He should have informed me about Himself."

Death's voice continued to intone with patience. "Do you have a Bible? Yes, I see it over there on the shelf. Aren't there churches in this neighborhood? Yes, I passed three on this very street. Hasn't your wife repeatedly expressed to you a desire that you repent and believe in Jesus? Of course. My records show that over 800,000 times-803,674 to be exact—you were reminded about wrong actions of every sort. In each case, it was recorded that according to principle your conscience told you that what you were doing was wrong before, during, and after the acts of sin. It is also written that you changed your actions only under threat of punishment, and that was only in a few cases."

Leene clenched and unclenched his fist repeatedly on the handle of his pistol. "I suppose you know all about me. Then tell me this, know-it-all, what about when I went forward for baptism in my church when I was 12?"

Death wheezed a lengthy sigh. "The records show that this particular act was motivated by a desire to gain a certain medal in your Boy Scout troop."

"A lie!" shouted Leene. "You have no proof of that."

"Look," said Death. "I have a long night ahead of me. My responsibility is not to prove anything. Really, if you had considered that I would come someday you might have been better prepared."

Leene's mouth dropped. "Better prepared? How did I know you were coming? You never sent me a note. You never called me on the phone."

Death replied, "Every time you went to a funeral, every time you passed a graveyard, every time you had a brush with disaster I reminded you. But as usual you listened a moment and said, 'It's a long way off.' Well, I'm sorry, but today is the day. I've done my best. I run an honest service here. Now, I've got to get back to the count. Three, two. . ."

"But what about the millions who haven't heard? I suppose they get the same treatment."

"First," said Death, "my Master always deals with everyone with perfect justice. So you can leave the matter of those who haven't heard to Him. Second, you have heard. You're responsible for you, not for them. Anyway, this is taking a bit longer than I planned. I really have to move on."

Leene pointed the gun at the shadow. But he realized such a tactic was useless. Suddenly, an idea hit him. "Look, Death, I've heard of people being saved at the last minute, on their deathbeds. Is that really possible?"

Death was quiet a moment. Then he said, "Yes, it's possible. I'm not usually one to say such things, but all things are possible with Him. I've seen many 'deathbed conversions' as they're called."

"Then I could do it right now?"

"Of course. Anytime, as long as you're still alive. I would be very glad to see it."

Death waited.

Leene fell to his knees. "Please, Death, I will repent. Just give me one more hour."

The shadow moved quickly and enveloped Leene. Leene fired the gun. "Zero."

As Leene slumped to the floor, Death glanced at his watch and smiled. Once again he had performed his service on the dot.

The next day the story took up a minute in the nightly news. It was mentioned that Leene had had a 300-percent year and also about the strange gunshot. But the investigators had come up with no clues as to whether an intruder had come into Leene's office. Turning to the weatherman, the anchorman remarked, "I guess when your number's up, it's up. Isn't it, Bill?"

"Righto," said the weatherman, turning to the camera. "Your number may be up this weekend, folks, 'cause we've got a doozy for you."

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A century ago a young Buckeye preacher confided to his diary, with apparently some misgivings, "I seem doomed to raise money. And I hope I am not grieving the Lord when I do it."

Doomed, indeed! C.C. McCabe, Civil War chaplain, U.S. Christian Commission delegate, and Methodist bishop, had perhaps no more effective and lasting ministry in all his dedicated lifetime than raising millions of dollars for new churches, as well as for home and foreign missions. In an era of circuit riders who forged westward with the late nineteenth-century migration, he spent 30 years as the most successful fund-raiser in his denomination.

One biographer declared that "perhaps no man since George Whitefield's days has possessed such money-raising genius and eloquence as Chaplain McCabe."

Once, on a train during a fund-raising tour, McCabe read the famous infidel Robert G. Ingersoll's declaration, "The churches are dying out all over the land! They are struck with death!"

At the next stop McCabe fired off a telegram: "Dear Robert: All hail the power of Jesus' name! We are building more than one Methodist church for every day in the year and propose to make it two a day!"

"We're Building Two a Day" became a powerful rallying cry and the title of a hymn that McCabe sang from coast to coast.

Charles Cardwell McCabe was born October 11, 1836, at Athens, Ohio. There he recalled his earliest spiritual impressions during quarterly revival meetings. He began ministerial preparation at Ohio Wesleyan University, where his prayers, testimony, and singing won him the love and admiration of Christians and the title of most popular student.

For days or even weeks at a time, he would leave school—simply dropping out of sight—to hold revivals in various places. He was more interested in prayer meetings and preaching than in studies and classes. He finally had to quit school to nurse his uncle through a siege of typhoid fever, which he then contracted. He did not graduate from Wesleyan, but was later credited with having completed the course and named an alumnus of 1860.

That year, recovering slowly, he began to teach at a county school. Later he became principal at Ironon, where he met and married Rebecca Peters, daughter of an iron manufacturer.

McCabe never escaped his calling to the ministry. He joined the Ohio Conference of the Methodist Episcopal Church, with his first charge near Zanesville.

By nature and training an abolitionist, McCabe addressed meetings and inspired thousands to volunteer
for the Union. Largely through his influence the 122d Regiment Ohio Volunteer Infantry was raised and he was appointed chaplain in 1862.

On the battlefield he ministered zealously to wounded and dying men. As Lee pressed toward Pennsylvania during the awful summer of 1863, building to the tremendous climax of Gettysburg, McCabe was captured and sent to Libby Prison.

On July 1, 1863, he wrote his wife: "I am now in Richmond; don't know how long I shall be kept here; hope to see you soon. I am in fine health and the best of spirits. Be cheerful, Beccie; all will be well."

A fellow prisoner at Libby described the time when "the gloom of night was settling upon our gloomy spirits." Then he heard McCabe and others singing the doxology, and the heavy oppression "all seemed as by magic to be lifted."

After another serious bout with typhoid, McCabe recovered and was released. He resigned his chaplaincy to become a delegate of the U.S. Christian Commission, the remarkable YMCA affiliate which was a sort of Salvation Army-USO-Red Cross during the Civil War. Reports of conversion and blessing attended his ministry, and Bible classes sprang up for new converts. But perhaps because of the typhoid experience, periods of work were followed by exhaustion and recuperation.

Assigned to the district including Iowa, Illinois, and Wisconsin, McCabe set out to raise $250,000 for the U.S. Christian Commission. During those travels he met D.L. Moody, John V. Farwell, and other famous leaders of the day.

McCabe's rich baritone voice was powerfully effective. He particularly helped popularize the "Battle Hymn of the Republic," which so mightily stirred the nation. After he sang it in Washington, President Lincoln declared, "Take it all in all, the song and the singing, that was the best I ever heard."

Following the war McCabe returned to evangelistic work among the churches, and served as pastor of Spencer Chapel, Portsmouth, Ohio. But he was destined for much larger fields.

Ohio Wesleyan called him to raise a great educational fund for better equipment for schools, in connection with the Methodist centennial. He became financial agent of the Church Extension Society in 1868 and later corresponding secretary of the M.E. Missionary Society.

Raising the battle cry "A Million for Missions!" McCabe wrote letters and articles, preached and lectured, traveling widely. Once he preached every day for 21 days. Denominational giving soared, and the third year went over the goal, reaching $1,044,795, then continued to rise.

Eliphalet Remington, who had been giving only $10 a year to the work, donated $500 after hearing McCabe preach. The following year McCabe reported to the congregation on the use of their gifts. Remington dug a little deeper and came up with $1,000.

Back the next year for another service, McCabe was surprised—and disappointed—to receive nothing from Remington. On his way to the train, the preacher stopped at the businessman's office. Remington said, "Oh, I have something for you. I didn't realize you were leaving this soon." He took out his checkbook and started to write.

Probably with bated breath, McCabe waited while the pen stroked a figure one, then a zero, another zero, still another zero. Remington paused, undecided. McCabe prayed, "Lord, help him." And down went another zero—$10,000! The next year he doubled that amount.

Elected a bishop in 1896, McCabe traveled for a time and supervised work in Latin America. Later he became chancellor of American University in Washington, DC.

McCabe preached his last sermon on December 9, 1906, helping the burdened M.E. Church of Torrington, Connecticut, pay off a $10,000 mortgage. His text: "And he built there an altar unto the Lord" (Gen. 13:18).

Ten days later, the warrior for the faith went to be with the Lord, his prophetic vision bright and unspoiled. Of all the multitude of eulogies flowing from minds and hearts, perhaps the most eloquent was that of a colleague, Bishop Earl Cranston: "Few men have done more to make the world better."

Adapted from Sunday Digest. Copyright 1968, David C. Cook Publishing Company.

Work among the Soldiers

Chaplain McCabe was never happier than when at the front, holding revivals and leading the soldiers to Christ. When the request came to him at Washington, in February 1869, that he prepare to take the home field for a while in the financial interests of the Christian Commission, he wrote in his journal: "I will do so rather under protest from my own conscience. I feel a yearning to be at the front, and to share the dangers and privations of my old comrades. Yet I suppose I can go to the front in a few weeks at the farthest."

The extent and success of his labors, and the great joy he experienced in preaching and discharging the other duties of a delegate of the commission to the soldiers, he recorded with great satisfaction, as the following extract from his journal testify.

"Instead of rest, I have had exceptional labours today (Sunday). Have held four or five meetings in the different hospitals and camps around the city. Started this morning upon my preaching tour. I preached at Kendal Green and in the afternoon at Camp Barry. Mrs. Beck, daughter of Judge Greer, one of the judges upon the supreme bench, accompanied me to Camp Barry. There we had a most delightful meeting. Many tears were shed. It is a solemn sight to gaze upon a large body of soldiers waiting for the Gospel. Mrs. Beck is a most
delightful singer: she has been with the Army of the Potomac a great while. In the evening I preached at Asbury Chapel to the coloured people. The congregation was immense. The well-trained choir gave us some music, the equal of which I never heard from any choir. They sang one anthem, ' Behold what manner of love,' that thrilled the depths of my soul. I had a good time preaching.

This reference to the singing of the "coloured people" and his preaching to them with much liberty and satisfaction will justify the insertion here of other extracts from the Chaplain's journal, in which he refers with pride and pleasure to the people for whose liberty he was fighting, and in whose possibilities he had the greatest faith, and of whose mental, spiritual, and political future he never ceased to prophesy with abounding hope and confidence.

"I have passed a delightful day," he writes at Camp Stoneman.

"Brother Adams and I went about to visit the soldiers, carrying with us reading matter and distributing it to them. We found some in whom we were greatly interested. We also visited the coloured hospital. I asked one coloured man, who was very sick, whether he knew how to pray. I do," said he. "What do you say when you pray?" I asked. "Our Father which art in heaven," then looking me steadily in the face with a feeble voice and many tears he repeated the whole prayer through. I sang him a song and prayed for and with him. This evening we had a meeting in the chapel tent. My chains fell off and God made my great commission known. Three chains fell off and God made my great promptness. There are none of those long, chilling pauses which are so common in many meetings. 'Love makes labour light.' Our Bible class is getting very large. I shall divide it tomorrow. It is too large for me to manage; I think of dividing it into four classes. Our meeting tonight was a success. Eight new souls started in the way of life. We have now in all fifty-three. Blessed be God! One week ago tonight, I met with the brethren here for the first time. To God be all the glory!"

"A most delightful day (Sunday)! I have been very happy in the Saviour's love all day long. My meeting at the chapel this morning for the benefit of seekers of religion was of great interest. It does seem that this blessed work had but just commenced. At ten-thirty I preached to the 6th Maryland assembled in front of regimental headquarters. At half-past two attended a communion service at the chapel of the 126th Ohio. It was a precious service. How it nerves my heart to see those brave men weeping around the Cross! Many commended; several were baptised. Took tea with Chaplain Foote of the 151st New York. I preached for him this evening. Now worn out with manifold labours I seek my bed. I am happy in God. I rejoice in the privilege of labouring for Christ. I am glad I was called to preach the Gospel. I put the seventieth name upon my seekers' list tonight."

In the midst of these strenuous labors, in which he found so much joy and satisfaction, his strength gave out and he was obliged to leave the front and return to his home, then in Chicago, to regain his health. During these spells of exhaustion he suffered much pain, but bore it heroically, complaining only of the time lost in lying idle when his eager spirit longed to be in the thick of the toil and battle.

With all the power and success of his later secretarial activities with which we are most familiar there is no part of this good and great man's life more worthy of his church's and his country's gratitude, and of every preacher's, every Christian's, every army chaplain's study, praise, and emulation, than the part of his life so fully consecrated to evangelistic work among the soldiers of those Civil War days.

Adapted from The Life of Chaplain McCabe, by Frank Milton Bristol. Copyright 1908, Fleming H. Revell Company.
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By 1988 standards, my Grandma would have been a perfect candidate for a nursing home—or worse. She had had several small strokes; was hard of hearing (rarely wearing an aid because she thought it was “bulky”), exhibited periods of forgetfulness, and had a frightening habit of wandering. The police brought her home on more than one occasion. She once turned up in Milwaukee and someone had to drive from Minneapolis to get her.

In my early years I remember Grandma for the hours of poetry and fun stories she could recite from memory, for her wonderful dandelion greens salad (which we picked and prepared together), for her medicinal “home remedies” that healed and soothed, and most of all for those marvelous bus excursions, taking us through town to experience sights and sounds I had never known before. When I was with Grandma, I knew I was in for adventure!

As she grew older she changed and could no longer live alone. She needed to be “watched,” a humbling judgment for this once strong and still proud German mother of eight. God bless my folks and aunts and uncles who took turns hosting Grandma in their homes, believing it was important that she be with family.

I was fortunate—though I didn’t always realize it then—to share my bed and room with Grandma, God’s gift to keep this “only daughter” from becoming selfish, snobbish, and self-indulgent. While I almost got used to her loud snoring, her insistence on using a chamber pot under our shared double bed more than tried my teenage tolerance. Poor Grandma. She was merely trying to avoid the long flight of stairs down to the only bathroom in the house.

She became more senile with age, yet we children still saw her as fun to be with, even enjoying her eccentricities. We delighted in the way she would hide her dentures (she hated to wear them) in drawers, cupboards, drinking glasses, or potted plants—and then “forget” where she put them when Mom asked her to put them on for church or a shopping trip.

Grandma carried at least two shopping bags with her at all times, and I loved to see what was packed inside. Once in a while there would be some candy or a trinket, but mostly there were old newspapers, twine, magazines, a hairbrush (used on her long gray hair), and bits of clothing. Thinking back, those bags were loaded with worthless and crazy items, but I didn’t think so then because I knew they were important to Grandma. Today she would be described as a “bag lady,” but to us, she was Grandma.

She also had a way of collecting—taking—things that didn’t belong to her and then giving them to someone else. I’ll never forget my adolescent outrage the morning I woke to find her gone (on the early bus), along with my new hairbrush, new school blouse, and matching skirt. Later, the items turned up as “gifts” for my cousin Beverly. Grandma merely explained that Beverly, coming from a large family, needed the clothes much more than I. She was right.

One time Grandma failed to turn off the gas burner after frying pork chops in the middle of the night. We had extensive smoke damage throughout the house—not to mention a frightful scare. I remember Mom and Dad being terribly upset, but there was never talk of getting rid of Grandma. We just watched her more closely.

In spite of her senility Grandma still had an uncanny way of making me believe I was actually
becoming "quite a lovely young lady," instead of the awkward, pimple-faced girl with the lanky legs and the AAA figure reflected in the bedroom mirror.

I'll remember her most not for her erratic or insane antics, but for the tenderness, affection, and love that were constant, no matter what other changes were visible in her aging frame. What stands out most happened when I was 16, working nights at a local drive-in restaurant. In the winter I would get home late and pour my half-frozen body in bed next to Grandma. Feeling my presence, yet not able to converse because of her hearing disability, she would get up and take hold of first my hands and, then, my icy feet, gently rubbing them with her feeble fingers until they were warm to her touch. In essence, she became cold to provide me warmth. Even as a saucy teen, I felt undeserving and humbled to have this gray-haired and weary old woman stooping over to care for me, when I knew it should have been I who stooped to care for her.

Grandma's last months of life were spent in a hospital, following a stroke that left her paralyzed and comatose. Her children came from faraway states to visit, but she gave no visible sign that she was aware of their presence. No one talked, however, of "pulling the plug" of her respirator, or discontinuing her feeding, or suggested that she was no longer "meaningful." She was still Grandma.

Grandma died before my 17th birthday. No other death has caused such an emptiness in me.

Last year the American Medical Association declared it was ethical for doctors to withhold all means of life-prolonging medical treatment, including food and water, from irreversibly comatose patients, even if death is not imminent. Several recent court cases have resulted in the legal starvation deaths of patients who were severely brain-damaged—patients who could see, hear, respond to touch and pain, some of them young, none of them dying. Have advocates of death-by-someone's choice not seen the painful and horrifying sight of a person left to die by starvation and dehydration? Have they not heard the teaching of Jesus, "As much as ye have done it unto one of the least of these my brethren, ye have done it unto me"?

Increasingly, we are hearing reports about organizations working to legalize "aid in dying"—death by lethal injection for "qualified patients." These pro-euthanasia groups suggest Holland as a role-model, where an estimated 6,000 to 18,000 patients die each year at the hands of doctors. They curiously ignore documented abuses: hospitals admitting they kill patients without consent, children with cancer provided with poisons, euthanasia "referral services," senior citizens terrorized by the prospect of being "done in" as a cost-containment measure, old folks refusing to drink their orange juice for fear it might be poisoned.

I thought again of Grandma and how such "progress" could have ended her life. More than that, I thought of how much I had learned about caring and unconditional love during those years, through the Christlike example of my parents, relatives, and the medical staff who looked after her. Compared to the AMA's death decree and Holland's promise of easy death, I think Grandma and all of us had it so much better.

Article courtesy of the International Anti-Euthanasia Task Force, Steubenville, Ohio.
The beauty of “sacrificing” the tissues of aborted children is that consciences can be assuaged, decisions for death ennobled, and regrets at taking lives redefined into a kind of selfless act.
To this day, imprinted on the engrams of every veteran pro-lifer's brain is the memory of how abortion advocates eventually won abortion-on-demand by initially riding a wave of sympathy for the handful of genuinely "hard cases" and later promising that "easier" access to abortion would wipe out many of society's most pressing ills. The genius of the two-pronged strategy was in persuading the American public that liberalized abortion laws would both attend to such difficult individual cases as unborn babies severely disabled by the drug thalidomide, and painlessly remedy deep-rooted, society-wide problems such as child abuse and poverty. If this were not enough to remove the unborn child from our line of moral vision, advocates also frequently implied that, were he able, the aborted child would thank us for saving him from living a life with a handicap or in poverty.

Of course, none of these megabenefits ever materialized. Child abuse rates have gone through the roof. A quasi-permanent under-class resides in our urban inner cities, in spite of the fact that black women abort at double the rate of white women. And not only have the "hard cases" remained no more than 1 to 3 percent of the 1.6 million annual abortions, "the more difficult the circumstances prompting abortion, the more likely it is that the woman will suffer severe post-abortion sequelae," says David Reardon in his brilliant new book, Aborted Women: Silent No More.

This legacy of shameless exaggeration, of false promises and hype, is important to remember today as we confront an even more insidious attempt to place an ethical sheen on the decision to brutally end the lives of tens of millions of unborn children. I refer to the much ballyhooed idea that body parts cannibalized from aborted babies possess an almost magical capacity to remedy everything from slight hearing loss and chicken pox to Parkinson's disease and AIDS.

When National Right to Life News interviewed one proponent in 1987, his enthusiasm knew no bounds. Researcher John R. Saldek, Jr., of the University of Rochester School of Medicine, said that 20 percent of the American population—that's 40 to 50 million people—has some form of "neural deficiency" that fetal tissue may be able to ameliorate and perhaps remedy. The track record since then has been dismal by any standards, but before reviewing it, a little background may help explain why the medical community so uncritically accepted assertions which in any other circumstances would have been the subject of ridicule.

Fetal tissue has long fascinated researchers as a source of transplantable material, in part because fetal cells are easier to work with than tissues taken from adult cadavers. Fetal tissue appears to have superior regenerative powers, and since the immune system in unborn children is not fully developed, fetal tissue is less likely to reject the "foreign" tissues in a recipient's body.

Initially, there was much talk of using tissue from miscarriages. This has faded for any number of reasons: often the baby is miscarried because he/she has a severe neurological condition; there

BERG

by Dave Andrusko

Photo by Cathy D. Watson
is no way to "time" the miscarriage so that a recipient is on hand. Besides, huge numbers of unborn babies' bodies are going to be needed even if only a handful of the promised uses comes to pass.

One other technique offered a here-and-now alternative to using tissues and organs from deliberately aborted babies. Known as autotransplants, it initially appeared to hold considerable promise, especially in the treatment of Parkinson's. The surgery involved taking tissue from the patient's own adrenal gland. These cells produce dopamine, the absence of which in the patient's brain is responsible for causing Parkinson's. As one medical writer put it, the theory was that a small graft "was thought to be a potential biological minipump for dopamine."

And, indeed, in early 1987 Mexican researchers and clinics announced dramatic improvements in a number of Parkinson's patients. Fueled by enormous worldwide press coverage, by the end of the year nearly 200 Parkinson's patients around the world had undergone this new brain graft technique.

The problem was that by early 1988 no one else had been able to replicate the Mexican team's alleged successes. Now, for the moment at least, most research initiatives are in fetal tissue, particularly fetal neural tissue.

Using tissue from miscarriages or from a patient's own body avoids the most volatile issue in American society: abortion. With their use in eclipse, however, the issue is now squarely joined. If researchers are going to use fetal tissue, they are going to secure it from induced abortions—babies killed for induced abortions. Without one, the other cannot go forward.

Second, try as he might to avoid involvement, the transplant surgeon or researcher is caught in a web of complicity with the abortionist. The "my-hands-are-clean" defense just won't wash.

In the words of University of Notre Dame Theology Professor James Burtchaell, "Researchers, clinicians, and advocates have insisted that induced abortion was a 'tragedy,' that they regretted or even deplored, but that they had no involvement in it and simply drew some benefit for medical science from what might otherwise have been an unrelieved tragedy. Death was not their work; in fact, it was they who turned one human's sorrow into another's rejoicing." Burtchaell cuts through such transmutations in a single sentence. "It is in my judgment that whatever sentiment or sincerity motivates these pleas, they are an echo of Nuremberg."

There is a third reason it is impossible to divorce the source of the fetal tissue—abortion—from its application. Its commonplace use helps legitimize abortion. Abortion proponents traditionally deny that women undergo abortions "casually," yet they insist that a woman need not have a good reason—or any reason—to abort. To concede the latter point, they worry, would be to imply that the woman's right to abort is conditional, and therefore subject to some restrictions.

But the beauty of "sacrificing" the tissues of aborted children is that consciences can be assuaged, decisions for death ennobled, and regrets at taking the lives of these children redefined into a kind of selfless act. When asked why women abort, the pro-abortionist need no longer either argue the merits of abortion or invoke Roe. He can piously say, "for the good of humanity."

The final inextricable linkage between the "gathering" of tissue (abortion) from its "distribution" (to researchers for transplant) is that the number of abortions will multiply if fetal tissue transplants go forward. Anyone who is involved with crisis pregnancy counseling knows that women with untimely pregnancies face unbelievable pressures to abort. If the more direct approach does not work—threats of violence or severing relationships—then think of the more subtle power of an appeal that says that by "terminating her pregnancy" a woman can "help others."

Not only must proponents insist that abortion and fetal tissue transplants are separate issues, they are also keenly aware that there are "abuses" that few people currently will accept. So it is that advocates assure opponents and the public that: no financial incentive may be offered to induce a woman to abort; it will not be permissible to designate who will get the tissues and organs, nor should lives be started with the express intention of aborting them; and there should be no
change in the timing of the abortion in order to secure tissue more "suitable" to treating a particular disease.

But such assurances are not worth the paper they are written on. Abortion is legal in this country, and it is legal throughout the nine months of pregnancy. The minute anyone tried to enforce these "safeguards," the ACLU would drag him into court. The ACLU would make two logically incompatible but compelling arguments. The dead baby—aka "product of conception"—is the woman's and no one else's. Second, even if she did abort her child, that does not mean the woman does not care what happens to the child's remains.

Besides, prestigious bioethical journals have already run articles saying it is all right to alter the timing. Why? Abortion is an act of autonomy guaranteed by the Constitution. It is up to the woman to decide if she wants to hold off until the second trimester. (The pancreatic tissues desired to treat juvenile diabetes are most suitable if harvested from pre-born babies from 12 to 16 weeks, or more, old.)

And individuals such as the American Bar Foundation's Lori Andrews ask, Why shouldn't women be able to profit from the sale of their child's tissues? And why not abortions to gain tissues for oneself?

One final dimension of fetal tissue grafting has particularly ominous overtones, especially in light of the recent advances made by the organized euthanasia movement and the attempts of Loma Linda University Medical Center to take organs from severely brain-damaged newborns. And that is the whole issue of whether or not the baby need be dead before tissues are harvested.

This is not a farfetched suggestion that springs from the brows of perpetually worried pro-lifers. Ethicist Mary Mahowald and researchers Jerry Sliver and Richard Ratcheson, all of Case Western Reserve University School of Medicine, wrote in an article for the February 1987 issue of the Hastings Center Report that the use of nonviable living aborted infants "is morally defensible if dead fetuses are not available or are not conducive to successful transplants."

The core premise is not "Dead tissue is dead tissue," but "If they're going to die anyway, why not get some good out of it?"

Finally, there is a dynamic at work in the contemporary anti-life philosophy, a slippery slope, if you will, which we ignore at our peril. Just as the killing expanded outward from pre-born children to disabled newborns to the medically dependent elderly, so, also, the mentality behind fetal tissue transplants inevitably will burst out of its immediate confines. Why? Because the core premise is not "Dead tissue is dead tissue," but "If they're going to die anyway, why not get some good out of it?"

Which means there are any number of other potential "donors" at risk. For instance, in virtually all recent cases brought to court involving patients said to be permanently unconscious, judges authorized their deaths by dehydration and starvation. If we ignore, just as in abortion, the fact that they should not be killed in the first place, then the argument becomes, "Rather than watch them die such a horrible death, why not 'redeem' this tragic situation by transplanting his/her organs?"

In Southern California, Loma Linda has unsuccessfully tried 12 times to obtain organs from babies born with anencephaly—children with functioning brain stems but no higher brain functions. Doctors there insist no attempts to take organs are made until the child meets brain death. However, they have learned that for a variety of reasons, by the time these children are brain-dead, their solid organs are unusable.

But some bioethicists have insisted from the beginning that these kids are "as good as dead" because, lacking higher brain function, they are "socially" or "psychologically" dead. They propose to just flatly define anencephalics as "dead" for purposes of organ transplant. If we ever do define these babies as dead because they lack higher brain function, this will ultimately apply to aborted babies. We could abort them in a manner in which they are expelled alive but label them dead because they lack a cerebral cortex.

To pretend that abortion and the use of those dead babies' tissues are not inextricably intertwined is the equivalent, ethically, of keeping two sets of books. As a society, we would be tacitly agreeing to keep one set out of sight—the one that documents the morally bankrupt way we obtained the tissues and organs. The other set we would be presenting to the public, and it reads like the prospectus for unlimited future returns that financial planners always pull out of their briefcases.

The return of legal protection to unborn children, once seemingly a near-impossibility, now may be one new appointment to the Supreme Court away. Until that blessed day arrives, it is the moral obligation of every pro-lifer never to allow the horror of abortion to be minimized, much less transmuted into a positive good.

Dave Andrusko is editor for National Right to Life News in Washington, DC.
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Seventeen-year-old Pattie Moore had much to think about as she rode the city bus through downtown Rochester, away from home for the first time and a promising student at the Rochester Institute of Technology. She tried to balance homesickness with her strong drive and ambition.

As the bus stopped for a traffic light at a busy intersection, her thoughts were momentarily diverted by an old man who walked on the sidewalk. “He was disheveled, but clean,” she recalls, “and he carried two loaded shopping bags, one under each arm. I could see the deliberateness of each step and the strain of his load. I just sat there in tears, watching. Seeing him was like ice water in the face for me.”

Seeing the man on the street awakened a specific awareness that older people need special attention and emphasis. “It was about that time I began using the word altruism with my classmates. Everyone looked at me as if I had two heads, but I made a poster with that word and its definition on it, and after graduation I walked into New York City with that as a motivator.”

Altruism, the unselfish regard for the welfare of others, was an integral part of Pat Moore when she accepted a job in New York with the prestigious industrial design firm of Raymond Loewy. With Pat’s skill and talent she could have designed for flair and fashion, but her insights led her to design each product with older people in mind. With each assignment she would wonder, “Could my grandfather manage this?”

During her numerous forays into the world as an “elder,” Pat learned what it is like to be ignored, shoved, mugged, cheated, and ostracized. Once she was badly beaten. Often she was treated rudely. “When I was in character, if I got a smile or a hello from a passerby, I felt like I’d received a hug from God Himself,” she recalls.

But she also learned valuable lessons that help her today in her own industrial design firm, Moore and Associates, which she founded in 1981. The firm specializes in age-related projects. Pat’s designs may be found almost anywhere. Soon, for instance, consumers will find “Medi-caps” available in pharmacies. This cap for prescription medicines features a digital readout of the last time the bottle was opened. “We found that older people often couldn’t remember if they had taken their pills—either they retake a dose and poison themselves, or they skip a dose they need.” The large Medi-cap, designed for hands that may be arthritic, will help elders take their medication properly.

Moore and Associates also helped Proctor and Gamble design a new spout for laundry detergent boxes. “Most elders prefer to use laundry powders, but how can you break the perforation and close it securely if your hands are arthritic?” The newly designed box of Tide features a plastic insert that opens and closes easily.

“When you analyze your day, think ‘what if?’ Think about getting out of bed, brushing your teeth, eating your meals—what if you couldn’t see, or had severe arthritis? We live in a world designed for the
most healthy, the strongest, and the most wealthy," says Pat. "We need to reach beyond and meet the needs of real people."

Pat has received great pleasure from "finally seeing so much of what I've been talking about involved in the business sector. People are beginning to be mindful of elders in our society. This is taking fruition in the form of products and services for elders, and their caregivers. Companies in the private sector are being more aware and translating that into a response. I hope we start to see something happen in government as well."

Pat enjoys her work because every day is different and every challenge is exciting. "You can't put a price tag on someone who looks up and says, 'That's so easy!' Or, 'I can do that!' I take it as a personal gift that I've been placed where I can help people achieve when they've given up on themselves."

Although Pat sees progress in the way companies perceive older adults, she still is frustrated by society's attitude. "I've seen things that made me weep. I see things, and I can't believe they don't hit other people the way they hit me. Witnessing the exchange of a store clerk with an elder when the clerk is condescending, cruel, patronizing; seeing someone 'put one over' on an older person; the overttness of speaking rudely to an older person; people who honk at older people who are slowly crossing the street—these things are still there. It saddens me to think there are bullies and brutes who are still racist, sexist, and ultimately ageist."

How can we help the elders around us? "If each of us takes an individual step, we will have a global response. Look in your own neighborhood. There is always somebody you've noticed but not taken note of. Invite that person to go to church with you Sunday. Ask if he needs something at the grocery or ask if he wants to come along. Shopping is a great social treat, and so many elders don't drive, so they are robbed of even that simple opportunity for a change in routine.

"Neighborliness is the key. Isn't that what we used to do? Make a casserole when someone is ill? Give a smile when passing on the street? We still have neighborliness in some places, but because of the economic pressures of today a visit to grandma would be a luxury. So grandma is left on her own. It need not be that way if we adopt these people and make the most of the opportunities that present themselves."

"We live in a world designed for the most healthy, the strongest, and the most wealthy. We need to reach beyond and meet the needs of real people."

Pat is 35 today, and happy to live each moment as it comes. "I used to follow my mother's philosophy of saving for a rainy day, but I've been cautioned by my elders that living fully for today is more important. You shouldn't be haphazard, but if there's a regret I hear from my elders it's that they didn't do enough living when they were younger. Don't save up for that ultimate dream, they tell younger people, but live each moment as it comes."

"So few of us are taught to live today. I'm going to be excited with whatever time I have, and if I am given the gift of being an elder, I suspect it will be at a point in history full of confusion and challenge. We are going to see the aging of the baby boomers. There will be more elders than we have ever seen, and there will be a smaller youthful population trying to meet the needs of the elders. It might not be a happy time because of our lack of preparedness today.

"The yuppie mentality centers around instant gratification and materialism, nothing that has anything to do with what quality of life is all about. I'd like to be able to wiggle my nose and make everything all right, but I have a sense it will not be a happy time, or easy for families. But I hope I reach those years."

Pat deeply believes that we need to meet the needs of older people in our society, but she realizes that companies and government are not going to act on altruistic motivations alone. "If someone gave me a million dollars to invest in causes to benefit the elders, I would spend the money with the 10 largest industries in the United States involved in housing, clothing, transportation, telecommunications, and so on. I would sit down with the presidents of these companies and say, 'Here's $100,000. Let's ask for matching funds and dedicate a budget to mainstreaming and organizing the existence of elders as consumers.' I believe the fiber and focus of those industries would trickle down and lead the way for future development in other companies. It horrifies me to hear, 'We don't make things for those kinds of people.' It's a very prolific attitude in industry, because products are projected toward groups with vitality, youth, and wealth. Everyone else is thrown to the fringe."

Through her experiment and her work, Pat Moore has learned that aging is not a cause for fear. "I tell people to relax. There is nothing to be frightened about. We have made aging fearful because of our cultural press, advertising, and the media. We have made a mockery of our elders, but we can undo that. If you are going to be blessed with a long life, rejoice! It saddens me that people will do anything to stave it off. We are the 'nip, tuck, liposuck' generation. If we buy into the philosophy that says in order to feel better we must look younger, it's teaching all of us that we're allowed to fuss with what we were given and what God created. It's curious to me to think that a whole society could forget Hitler's madness when he tried to create a perfect society. But we're doing it by our own hand when we reshape what we've been given. We should be happy for what and who we are and celebrate aging with grace."

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Happily Ever After
by Tim and Beverly LaHaye

Something has happened on the way from the marriage altar to "they lived happily ever after!"

According to a national survey, married couples experience less happiness today than they did 14 years ago. When asked to rate their marriages, only 26 percent of the men said "very happy" compared to 32 percent 14 years ago. Thirty-five percent of the women said they were "very happy," a drop of nine points during that same period.

The researchers offered two reasons for this dangerous drop in happiness in such a short time. First, there has been an increase in the number of married women in the workforce. "These women are unhappy because they are trying to do too much," one researcher concluded.

The work load of the working wife and mother does indeed put enormous strain on her marriage, particularly if the husband does not help out around the house. We have detected an increase in resentment on the part of women who work all day outside the home and then come home where they are expected to do another day's work.

If this survey is accurate, 65 percent of women today are not very happy in their marriages and 74 percent of men would say the same. An unhappy spouse is tough to live with.

The second cause of marital unhappiness, the surveyors suggested, is sexual infidelity, particularly "during the first eight years of marriage."

First Corinthians 7:1-7 makes it clear that sexual fulfillment is one of the primary purposes for getting married. And basic to that fulfillment is the contract to sexual exclusivity, which is what a marriage license really is. Anytime one member breaks that sexual commitment by being intimate with someone else, he causes great stress on his marriage.

Admittedly, with true repentance and honest confession even that sin can be forgiven. But it takes a long time to heal the betrayal and pain such sin produces. We have found in the counseling room that next to death itself, infidelity is the most hurting, scarring pain one married partner can inflict upon another. Even after forgiveness is offered, it takes a long time for the pain and fear to go away.

By contrast, Christian marriages should be much happier because we are commanded by God to love one another and to be faithful to each other, "so long as you both shall live!" Even though Christians are not perfect, the percentage who keep their wedding vows and treat each other unselfishly is much higher than with those in the world about us. Consequently, the percentage of those living "happily ever after" is much higher in the church than out of it.

But if we "conform" to this world as we live in it, and become guilty of the same selfish ways that produce misery in non-Christian marriages, or if we indulge in immorality, we not only earn for ourselves the wrath of God, but we also tarnish our relationship with the most important person on earth to us.

Reassure your partner of your love daily by expressing it in meaningful terms and keeping yourself "unspotted from the world" (James 1:27).

Effective Planting

Patricia's eyes stared straight ahead as she drove her Honda down the highway. She smiled as she listened to me. "What was it?" I asked her. "What made you change?"

She glanced at me. I knew by looking at her that she was more content than I had ever seen her.

"There was something about you," she said. "Something about your life that I wanted. Something I desperately needed!"

After a moment she said, "You were always more happy than I was."

At that instant I realized the important role I had played in her conversion to Christianity. More importantly, I realized the crucial role all Christians play in the process of planting seeds in the souls of non-Christians.

In recent years there has been a heavy emphasis on personal evangelism. Everyone must bring someone to Christ. After all, Jesus said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15-16). But somewhere along the way we seem to have forgotten that Paul said, "I planted, Apollos watered; but God gave the increase" (1 Cor. 3:6). Planting the seed remains as important as watering it. Here are a few ideas on how to be an effective planter for the Lord.

One of the most attractive things to
other people is a friendly person. People are naturally attracted to those who exhibit a genuine interest in them. This does not mean a person has to be outgoing, but that a person needs to get to know people in order to learn about their interests and needs.

Recently, I moved into a new apartment complex and met a young boy who lives near me. Soon my friendly attitude led to some unexpected surprises. For example, one morning as I left for church he gave me two fresh dandelions. It was a gift for being a friend to him. It was also an example of how being friendly can plant positive impressions of Christians into the minds of people.

Conversation including questions can help you find out what the person believes and how strong of a conviction he holds to those beliefs. This offers you an opportunity to discuss your beliefs and to plant your feelings about the inner joy and peace of being a Christian.

In order to ask questions, you must listen intently to what someone is telling you. Some people may not be open to your ideas. If they are not, all you can do is tell them what you believe, then live a life that fits your beliefs. On the other hand, someone may be interested but afraid or anxious. Each case must be treated in a special way. Just listen to the person and plant the seed.

One of my former roommates was a master at arguing. She discussed everything from whether she argued to whether Nixon was a good guy. No one ever defeated her. She would not let them win, even if they were right. She was very defensive. I thought I never planted a seed in her, because I never argued with her. I thought discussing my beliefs with her would be a fruitless task. Then one day she called me to say she was involved in a Bible study with some of my friends. The best part was that she was not arguing. She was listening. I learned that you can plant a seed without saying anything. In fact, the seed was planted because I refused to argue with her, making me different from everyone else.

Another way to be a planter is to read your Bible. I always thought reading the Bible was a private thing, until an experience I had at the bus stop. I was sitting under the baking sun, working on an assignment and waiting for the bus, when a young man sat next to me. He watched intently as I flipped through my pocket-size Bible for a verse. When I finished, the man asked questions about my religion. He told me he was a Muslim and was interested in visiting a church. I quickly invited him to my church on Sunday morning. He accepted the invitation. I will never forget that experience because it happened in a normal setting of my life. I did not have to go out and do anything special. I planted a seed by doing something regular for me.

The apostle Paul refers to us as God's fellow workers. God is in control. We only carry out His will. We must remember that point when trying to plant seeds and evangelize people. As Paul says, "So then neither is he that planteth anything, nor he that watereth; but God giveth the increase" (1 Cor. 3:7).

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**When Other People Do You Wrong**

Anne was elated when, at 21, she landed a supervisory position. Resentful of her youth, however, one worker, Madge, made her life miserable. "God, how can I win her support?" Anne cried.

No doubt, you too have agonized over an irritating relationship. God allows these situations to come into our lives so we can bless the offender and grow through the process—but how?

**Love them.** Marion said, "I used to dislike my mother-in-law. She would drop by unexpectedly and want me to do something—right now. She was strong-willed and a compulsive spender. "Then I started praying for love for her and reaching out through loving actions. As I did that, God's love grew within me."

Marion gave her mother-in-law a birthday party and began inviting her over more often. Pleased, the mother-in-law reciprocated, and they were on the way toward a new relationship.

**Accept them as they are.** Jane said, "When I married my husband, I knew he was not just what I wanted. But there was enough of the raw materials there that I thought I could remake him into someone suitable."

Jane's marriage did improve—after she stopped her campaign to change her husband.

We are not responsible for the actions of others, but we are responsible for our own actions.
for remaking those around us. We must leave that between them and God. We should accept their flaws, remembering our own. "Charity [love] suffereth long, and is kind" (1 Cor. 13:4).

Forget. Kay and Dick had experienced a pain-ful summer with Lisa, their college-age daughter. She refused to tell them where she was going and when or if she would be home. When she came home the next year, they feared another strife-ridden summer. Their memories were activated by every hint of past problems. There we go again; they would think, remembering painful conflicts.

Past experiences were hampering them from building a better relationship with their daughter. They asked God to heal those old memories, and their relationship improved as they began thinking about her positive attributes. Though we cannot eradicate past experiences from our minds, we must let go of them.

Communicate your feelings. Tom, a postal employee, felt harassed by Joe, a fellow worker. Tom ignored the sarcastic comments for a while. One day he admitted to Joe that the put-downs hurt. Taken aback, Joe apologized.

Some people really do not know their words and actions are causing others pain. So be open. Admitting that you are hurt is difficult, but that is part of "speaking the truth in love" (Eph. 4:15).

Release others from your expectations. Beth became depressed and her relationship with her parents went downhill when she failed to make the dean's list at college. Her mother, Jenny, sensed that Beth was laboring under a false sense of her parents' expectations. "I just want to release you from any impossible academic standards you think we have for you," she wrote.

Beth relaxed and became more open. Jenny chose to release Beth into God's hands. "And now, Lord, what wait I for? My hope is in thee" (Ps. 39:7).

Face your own mistakes. Jan, a Sunday school superintendent, felt a lack of support from her pastor. When she looked at the situation honestly, however, she realized she had probably failed him too. "I'm sorry for the ways I've disappointed you," she told him one Sunday.

"Forgive me too," he replied. That simple exchange cleared the air.

Ask God to help you see your difficult relationship realistically. Confess your wrong to Him, and ask help in correcting it. Be humble enough to make apologies when appropriate and your spirit will be freed.

Be persistent. Mary's relationship with her husband had deteriorated. She confided the problem with a few close friends in a Bible study. "Those ladies prayed for me every day for a year," she says. "By that time the Lord had restored my love for my husband."

Find someone who will pray with you for restoration and do not give up. Relationships can almost always be healed through prayer-fully applying God's principles.

Even if a good relationship never materializes, you will have grown through obedience to God's commands.

Reap the rewards. By consistently responding in love, Anne won Madge's loyalty and led her to salvation. In fact, Madge was the key in Joanne's beginning a noontime Bible study.

Following Jesus' path to improved relationships takes courage. The results, however, include personal growth and blessing—often to both the offended and the offender.

Is Your Child Hyperactive?

Children may be either chemically or emotionally hyperactive. Chemical hyperactivity is the result of a chemical imbalance in the child's system. It can exist there naturally or be introduced into the system by various "junk foods." This form of hyperactive behavior is uncontrollable by diet and medication.

However, most children are emotionally hyperactive. Emotional hyperactivity occurs when a child's physical energy reaches a certain level. When stress, anxiety, or guilt is built up within a child, it very often manifests itself in excessive behavior.

Such children are not born hyperactive, but become that way through a lack of proper parental training. Parents who follow child-centered or permissive parenting philosophies are the prime candidates for emotionally hyperactive children. During the early years of their children's lives, such parents often allow their children to demand their attention. As a result, the child gets his way all the time. If he is put to bed, but cries, the parents get him up. If he whines about something...
he is not receiving, the parents give him what he wants.

Emotional hyperactivity often occurs in children whose parents have given their right of influence to others. Some parents allow specialized schools or day-care centers to raise their children. Inconsistent home activities also foster excessive energy, especially when one parent spanks the child while the other only yells at him. Halfhearted spankings, and substituting a punishment other than spanking when the latter should be used, all contribute to a child's nervous energy level.

Parents who diagnose their children as hyperactive or strong-willed tend to excuse the behavior as beyond their control. That only complicates the problem—because it is not beyond their control. A child becomes strong-willed when the parents continually feed his self-will.

**How can you eliminate strong-willed behavior in your child?**

Parents must deal with rebellion and avoid feeding their child's self-will to eliminate strong-willed behavior. Many times when rebellion is treated by some form of punishment other than spanking, the child will tend to become more rebellious. In their desire not to cause their child pain, parents can cause more frustration and anger. However, when parents deal properly with rebellion, strong-willed tendencies begin to disappear. As always, the consistent application of correction truly effects change.

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Gary Ezzo

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April 1989
Back in His Place

Man with his ego
All polished and bright
Believes he’s a prize
And a whiz,
But all that he needs
is a wild thunderstorm
to discover how little
he is.

Viola Jacobsen Berg

Family Bookshelf

The Bible Is for Me!
by Christine Harder Tangvald. Children learn by doing. This small book gives the young child the opportunity to learn about the Bible as he reads short rebus stories, colors pictures that reinforce important ideas in the book, and puts colorful stickers in place.

The child will discover in a warm, personal way that God’s Word is for him. He will make friends with vivid Bible characters like Noah, Moses, and Peter; learn why Jesus came to earth; and hear some of God’s special promises to him. The illustrations are fun and the words are simple, but full of color! The Bible Is for Me is sure to delight the beginning reader in your home. (Chariot Books, 22 pp., $2.49)

Jean Beck

Gossamer, by Stephen Cosgrove, takes you to the enchanted Land of Barely There for a lesson on vanity’s shallowness. The reader rolls across assorted alliterations and sentences structured to animate the clever creatures of Barely There.

Based on a favorite old cliche, “Beauty, as beauty must, glows from deep within,” this book, like the others in the series, is beautifully illustrated by Wendy Edelson. (Multnomah Press, 28 pp., $8.95 hardbound, $10.95 deluxe)

Derby Downs, by Stephen Cosgrove, features a hot-shot rabbit who reminds us to listen to the wisdom of our elders. After rejecting the advice of the grey hares, Derby narrowly escapes tragedy to learn from the past and prosper in the meadows of the Land of Barely There. The illustrations are as lovely as others in the series. (Multnomah Press, 28 pp., $8.95 hardbound, $10.95 deluxe)

Deborah W. Huff
When the 16th of August broke hot under a cloudless 1940 sky, young George Sweeting had no idea it would be a momentous Friday for him. It was the summer before his junior year in high school, and he was six weeks from his 16th birthday.

His church sponsored a summer program of well-known Christian speakers at the Pavilion in Hawthorne, New Jersey. The speaker that night was David Otis Fuller, a Grand Rapids, Michigan, pastor. George looked forward to the meeting, as usual, unaware that he would never forget that night.

To an outsider, George Sweeting appeared to already have his spiritual act together. He was a Christian from a solid family. And his church, Hawthorne Gospel, was a great work where Herrmann Braunlin would amazingly pastor for 63 years.

That church was a model for involving youth in ministry. Pastor Braunlin and key laymen led teams of young people through the Bible, verse by verse. Over a period of years they covered every doctrine.

These teams were not to simply drink in this teaching. Their task was to master the material each week, so they could teach it to the rest of the young people. George was involved with a group called the Inspiration Messengers, whose members taught and preached and sang and played at hospitals, nursing homes, rescue missions, and small rural churches.

During a revival in Paterson, New Jersey, George worked as a counselor and led his first convert to Christ. He was drawn to a deeper walk with God through the experience and did not miss one night of the 41-day crusade. He threw himself into the public ministries of the youth.

"If God calls you to preach, don't shrink and become a king or a president! What an honor to tell others the way of salvation."

For Now and Forever
by Jerry B. Jenkins

Illustrated by J. P. Reynolds
group with new vigor. Though he meant business with God and wanted to serve Him, something inside told him his spiritual life was not all it should be. There was yet another step along his spiritual path before he found his niche, and it came upon him unawares that night at the Pavilion.

There was not even a hint of a breeze when the meeting started. David Otis Fuller was a direct man, zinging challenges at the audience, willing them to listen, to decide. What would it be? In or out? Saved or not? Consecrated or not? Real or not? A dynamic faith or a false faith?

George's eyes were riveted to the platform. Not only was Fuller speaking to him, but so also was God. The crux of the message was James 1:22, about being not only hearers of the Word but doers also.

Deep in his heart and mind he realized he had failed to obey the truths he claimed to believe. He sensed that God wanted all of him, everything, no holding back. He could not say he meant business and then still try to determine for himself what his future held.

Fuller went long. The sun died, and the cloudless black sky sparkled with stars. Women pulled sweaters around their shoulders and men slipped on jackets. George just sat staring, listening to Fuller, open to God. He felt emotion welling up within.

That was not like him. He had been humorous but not emotional, like his parents. Scots. Stoics. Yet the tears pushed to the brims of his eyes. His fists were clenched. God was speaking to him. He wanted to hear it all, get it straight, commit himself once and for all, for now and forever, no matter what it meant, no matter what the cost.

No one responded as the crowd stood to sing. George could not sing. He had all he could do to stand. The invitation given to Christians who wanted to rededicate their lives somehow did not fit him. He sensed God calling him not to repentance or to rededication or to any public statement or witness. He felt an urging of the Lord to a private decision, a stepping over the line, a definite call to full-time service.

The meeting ended and people began milling about. His friends made their plans for a burger and a Coke at the diner as usual. Who would ride with Braulnin said, "George, that's good. That's exactly what you should do." He reread that night's Scripture passage to George, James 1:5-22.

The place was nearly empty when Pastor Braulnin looked up from his Bible. George could see his own glow mirrored on the man's face. Without a word he and the pastor knelt. The man who would, in essence, be George Sweeting's pastor his whole life, prayed a simple prayer, committing him to the will of God.

It was late. To get home, George normally took a 10-mile bus ride into Paterson and then a nearly 3-mile bus ride to his home in Haledon. George did not mind the ride that night. He could not keep from smiling. He had held nothing back. Finally, at long last, he belonged completely and irrevocably to God for whatever He wanted. When the bus stopped in Paterson he got off and walked the rest of the way home.

George found his mother sitting on the front porch with the newspaper draped over her for warmth against what had become a chilly breeze. As soon as she saw him, she knew. "Son, God did something special for you tonight, didn't He?"

George eagerly told her all the details. His mother was deeply moved. "Your father and I dedicated you to the Lord before you were born," she said. "If God calls you to preach, don't shrink and become a king or a president! What an honor to be able to preach the Word of God and to tell others the way of salvation." Then, for the second time that night, George was invited to kneel and join in prayer. His mother committed him to Christ and prayed that he would never waver from his resolve.

By the time he reached his attic bedroom he was ready to pray again. He did not want the night to end or the feeling to leave him. Every step on the way home had given him the opportunity to vow before God that he had soberly thought it through.

George Sweeting's life stands as a beacon to young people willing to totally commit themselves to Christ.

whom? Are you going? Can you take me home? George, are you coming? He shook his head. "Not tonight, thanks." Often the life of the party, he was grateful no one insisted to know why not. He made his way down to Pastor Braulnin as the place slowly emptied. Finally, the tears flowed.

The pastor could see that George had been moved. He sat with him in the front row and waited for George to speak. "Pastor," he began, "the Lord spoke powerfully to me tonight. I'm yielding my life to Christ. I know the verses, but I want to put them into practice. I've been a halfhearted Christian, but I feel a call to His service. From now on I'm going to be all-out. I will serve Christ anywhere, anytime."

Just above a whisper, Pastor continued on page 62
WHO CAN I CALL FOR HELP?
WHO WILL LISTEN TO ME?

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(1-800-543-3243)

LIBERTY LIFE AID MISSION • LANGHORNE PLAZA • LYNCHBURG, VA 24514
Though the high rate of singleness in America can be explained in part by economics and the growing tendency of children to leave the nest later in life, a larger part of the problem is explained by a change of sexual mores in society. To put it bluntly, why should a person marry if all needs are fulfilled outside of marriage? And it is not just unbelievers who have this attitude. Though statistics are not available, my experience in working with Christian singles over the past 25 years reveals an extraordinarily high level of sexual activity outside of marriage. I have been surprised at the number of Christians who subscribe to the idea that if you love someone and are faithful to that one partner, sex outside of marriage is OK!

A lack of commitment is causing relationships to come unraveled at an alarming rate. Many Boomers are arriving at midlife feeling used. Battered by uncommitted relationships, they have become hopeless about finding something better.

What the Church Can Do to Help. The most obvious place the church can help is in the proclamation of the gospel. Life makes sense only when we see it in terms of paradise lost and paradise regained. God wants to reconcile lost man. And this reconciliation through faith in Jesus Christ offers not only peace with God now but also the promise of resurrection and eternity on a new earth where, in the words of the psalmist, is fullness of joy and pleasure (Ps. 16:11).

Teaching and Preaching. The pulpit and Christian education program of the church need to teach the Boomer generation the truth of Romans 8:28-39—that God intends not only to reconcile us to Himself but also to conform us to the image of Christ. And His methodology is to prune us (John 15:1-8) and subject us to trial with a view to developing Christlike character (Rom. 5:1-5; James 1:1-7).

An understanding of 1 Timothy 6:1-10 is foundational to a uniquely Christian attitude toward money and material possessions. Indeed, the Boomer generation desperately needs a whole series of sermons or Sunday school lessons on the subject of the Bible and money.

They need to hear what the Bible says about the Christian and sex (1 Cor. 6:18-20), and the place of marriage (1 Cor. 7:1-40; 1 Thess. 4:1-8). Men, especially, need to hear about commitment, particularly how they are to love their wives (Eph. 5:22-33). We have heard enough about the submissive Christian wife. We need to hear more about the responsibility of the Christian husband. The thing that distinguishes Christian marriages is not a submissive wife. The Bible does teach submission, but it is not distinctive of Christian marriage. Heathen cultures have forced submission on their women for centuries. The thing that distinguishes Christian marriages is a husband who knows how to love his wife as Christ loves—sacrificially.

Growth Groups. The church, as the body of Christ, must provide the members of the body with an opportunity to be in touch with each other not only at the intellectual level through teaching and preaching, but also at the emotional and volitional level.

Education in group process is available through many colleges and graduate schools. Counseling centers often offer workshops in group process. I encourage pastors and Christian workers to avail themselves of this effective tool.

The Boomer generation, raised to understand the importance of feelings, is very receptive to this methodology. The local church that understands their needs, preaches and teaches to their needs, and offers them an opportunity to experience the church's body-life through group process, is the church that will most likely meet the needs of the mid-life Boomers.

Andre Bustanoby is a marriage and family therapist in suburban Washington, DC, and has authored 14 books.
As a pastor, I want the Lord to bless not only the preaching, but every phase of the ministry. To accomplish this we must pattern our local churches after the church in the Book of Acts—the New Testament church. This church made a great impact on its world because it pleased the Lord. Acts 2:1-8, 41-47 shows us how to be a church that pleases the Lord.

First, a church must be *alive.* In verse 6 we see that the church in the Book of Acts was active. “This was noise abroad.” Excitement about the worship of God filled the air. Its members practiced faithful attendance. Verse 1 says, “They were all with one accord in one place.” Theirs was not a “hit-and-miss” situation. In verses 4 and 44-46 we see an administering church. They were controlled by the Holy Spirit; therefore, they “had all things common, and sold their possessions and goods, and parted them to all men, as every man had need.” They were able to administer to the needs of others. A church that is not sensitive to the Spirit of God will not administer this kind of care.

A church must be *authoritative.* Warning the lost is important, as seen in verse 14. Peter stood up and boldly proclaimed the Word of God. He uncompromisingly declared the way of salvation. It was a soulwinning church, as evidenced in verse 41. “There were added unto them about three thousand souls.” Converts followed the Lord in baptism. Witnessing His power is taught in verse 43. “Many wonders and signs were done by the apostles.” Of course the greatest sign and wonder ever performed by the Lord is that of changing sinners into saints.

A church must have a *holy atmosphere.* When people enter the church building, they can feel the spirit of the congregation. A sense of warmth and “gladness and singleness of heart” prevails (v. 46). This can be detected by the harmony of the believers as mentioned in verse 44. “All that believed were together.” They were together in the same place and for the same purpose. Harmony is a key factor in the presence of the Holy Spirit. Being happy in the Lord was certainly evident in verse 45. “And sold their possessions and goods, and parted them to all men, as every man had need.” Those who are happy in the Lord desire to see others enjoy the good things of God, and they will share their blessings.

The New Testament church was also a healthy church. Verse 46, “They, continuing daily with one accord in the temple,” shows they were an ongoing church with singleness of mind and heart.

God was pleased with this New Testament church and continued to pour His blessings upon it. Are the blessings of the Lord upon your church? If not, maybe you should examine again the church that pleases the Lord in Acts 2.

— Alan Mason
How to Dig into the Word of God
Part 2

Last month we talked about the tools needed for digging deep into God's Word. We also gave the first of seven rules to follow in accepting this challenge. This month we offer three more rules to help you and your church members study effectively.

Note any significant geographical items in the passage of Scripture. Go through 2 Kings 5:1-4 once more. Take note of any significant places mentioned in the text. What did you find?

Without a doubt, you observed two specially mentioned places, Aram (or Syria) and Samaria. At this point, go to a map or Bible atlas and observe the location of these two places. The first is the land directly northeast of Israel and the second, the capital of Israel, some 40 miles southwest of the Sea of Galilee.

When we read that "the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid," we conclude that this captive maiden must have lived in the territory of one of the northern tribes of Israel, not too far from Aram or Syria. Damascus, the main city in Aram where Naaman probably lived, was no less than 85 miles from Samaria, if we could travel between the two cities in a straight line.

Consider the historical background of the passage. What events preceding the account related in our passage would we need to know about in order to have an adequate appreciation of the text? We would certainly have to be aware of Israel's history and its relationship to Aram or Syria at the time described in the narrative. To gain a proper perspective of this situation, begin with a Bible dictionary or Bible encyclopedia. Other parts of the Bible may also throw a great deal of light on the portion you are studying. First Kings and the first four chapters of 2 Kings show that after the days of Solomon the nation was divided into two kingdoms.

From its inception the northern kingdom turned its back on God and sank deeper and deeper into sin. In His mercy the Lord sent messenger after messenger to call His people to repentance. Among those messengers was Elijah, who performed eight miracles, and Elisha, the prophet to whom the young girl referred when she spoke to Naaman's wife.

We also learn from previous chapters in 1 and 2 Kings that Aram or Syria was a heathen nation and that the Aramians had been repeatedly at war with Israel. The observation of the historical setting of 2 Kings 5:1-4 indicates a fascinating study.

Wherever possible, learn the significance of any peculiar customs or cultural patterns referred to in the passage. We find reference in many parts of the Bible to customs or cultural patterns that were prevalent in the Scriptures which are very different from our own culture today. For example, when the father addressed his servants in Luke 15:22 to put sandals on the prodigal son after his return and confession, the son knew that in spite of all his past he was now being fully reinstated as a son in his father's home because, according to the custom of the day, only a son had the right to wear sandals or shoes in the house.

To learn the significance of some of these customs, consult a Bible dictionary or encyclopedia.

Now reread 2 Kings 5:1-4 and see if you can find any cultural patterns or peculiar customs worthy of note. Did you observe that although Naaman was a leper he mingled freely with others besides those in his own household? The Aramians evidently did not have stringent laws like the Hebrews to restrict an individual with an infectious skin disease from society (see Lev. 13 and 14).

Harold DeVilbiss
Ministering to Mexico, with No Regrets

Harold DeVilbiss was saved at the age of 11, began preaching when he was 15, was ordained at 17, and arrived in Mexico as a missionary at 19, in 1946. His going to Mexico had been the answer to the prayers of Wendell Zimmerman, then pastor of the three-year-old Kansas City Baptist Temple. He had been praying for someone to send out as the young church's first missionary. Harold began...
to work in the church while attending Kansas City 
Baptist College. Pastor Zimmerman told him that 
when he was ready to go to Mexico, the church 
would send him and provide total support. That was 
43 years ago. Harold now looks back at a rewarding, 
fulfilling, unregrettable life of service.

His early years in Mexico laid a solid foundation 
that is being steadily built upon. He began in 
Tampico with 33 people at his first service. Five 
years later Harold left his church of over 500 in the 
capable hands of a Mexican pastor, to go 
to Mexico City, where he still pastors.
He realized early 
in his ministry that 
the key to effec-
tively reaching the 
millions of people 
living in Mexico was 
training Mexican 
Christians to be 
active witnesses to 
those around them. 
Accordingly, he 
founded and directed 
a Bible institute to 
prepare leaders for 
the Mexican church. 
Graduates are now 
牧or in 24 of Mexico's 32 states. The institute 
has grown and become Latin American Baptist 
College in Mexico City, the nation's capital.

One of Harold's greatest rewards has been his family. 
He came to Mexico as a single young man, met his 
wife while pastoring in Tampico. Their four children 
were born in Mexico. The children attended bilingual 
schools and the National Conservatory of Music in 
Mexico City. Harold's wife, Connie, and children 
John, Tommy, Anita, and Danny, served together in 
a ministry of music.

The DeVilbiss's greatest joy has been to see their 
entire family remain in Christian service. Harold 
and Connie are justly proud of their children, three of 
whom attended Liberty University. Tommy was 
chosen as Senior of the Year; Anita was voted Miss 
Liberty in her senior year; and Danny was selected as 
an All-Star Soccer player. Anita and her husband, Ed 
Hoagland, returned to Mexico with Tommy to work 
with their father. The oldest son, John, is active in a 
ministry of presenting creationism to the scientific 
world. Their youngest, Danny, is athletic director for a 
Christian school in Maryland.

Looking back on 43 rich years of service in Mexico, 
Harold stated that he has no regrets. He would will-
ingly do it all again. A life of service for Jesus Christ 
is worth it all.

-- Howard Erickson
story about the philosopher George Santayana touches on the matter of balancing work and leisure. One radiant spring morning he stopped in the middle of a sentence during a lecture. "I am afraid," he said, "that sentence will never be finished. I have an appointment with April." He gathered his papers together, then, and left the lecture theater to go off into the country.

Will You Keep Your Appointment with April?

Now, Santayana was eccentric in many ways. Following his example to the letter might not be advisable. But the point he made is well-taken.

A lot of us are slaves to what we do. We don’t know how it happened, and it’s not something we can cure easily. When the breaks don’t come we are pretty sure they will if we work even harder. If the breaks are happening, wild horses would not stop us. It is obviously paying off—but there’s a price.

Maybe we are aware of the price, and we are willing to pay it. If we have made a conscious choice, at least we had that satisfaction. However, some of us work-freaks who don’t know when to quit may be running on someone else’s timetable that was set for us when we were still children. Somebody knew the right words to send us off and running. We started, and nothing ever really shut us down.

Russell Baker, author of Growing Up, is talking about what I mean. "If you think I’m going to raise a good-for-nothing," his mother told him, repetitively, "you’ve got another think coming." The threat was intended to drive Russell into earning extra money and excelling in school.

I know exactly what Russell was talking about. His mother was more recklessly verbal than my parents, but the threat was there. His mother defined more ambitions and goals for Russell than my parents did for me, but the prodding was the same. The world’s ultimate measurement of you, by their standards and by the example they set, is based on how hard you work.

Whatever the stimulation, the only good enough reason for robbing our leisure by overspending time in hours worked is to realize an ambition or reach a goal. Unfortunately, many of the people abusing their resources are pushed by a strong force that has never even been defined. Mechanically, they press on through every wakeful hour of every day. There is no time for rummaging around after simple satisfactions. They feel like coffee beans—in a regular grind!

Can anything be salvaged out of such a crunch? A lady I knew talked about the bits of time she set
aside for just "being." At the time I didn't understand what she was talking about but, clearly, it left an impression on my mind. When events in my life shifted a little, so I could find some flexibility in the jam-packed moments, I explored the possibility of just being. I was trying to find a way to keep my appointment with April.

Even supposing we have a clear idea of where we're aimed, and are willing to pay the price in the interest of getting there, what then? There is some freedom in that our commitment to the ambition or goal is actually renewed every day. With the turning of every calendar date, we have a clear-cut opportunity to decide if this is another day on which we grimly toe up to the mark and get ready for a 24-hour marathon, ready to pay the consequences, or if we have given ourselves permission for some leniency. The very fact of making a choice, instead of blindly setting out on a course that's never been examined, makes its pursuit more desirable.

Scripture deals specifically with work and rest. In Genesis 2:2-3 we are told, "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Clearly, God took our human tendencies into account. In His mercy and goodness, He set an example for us to follow. No mention is made of exemptions.

Basically, working hard is a fine idea. It can give you a marvelous sense of accomplishment and advancement. It keeps you from being bored, and you don't have time for mischief. It also keeps you too occupied to realize you are living a life of drudgery.

Your appointment with April, unlike Santayana's, may not be in the country amidst trees, grass, and flowers. Who knows where yours is? But you have one, and chances are you'll miss it. One day, you may find it is too late. Take Uncle William—

Aunt Liz and Uncle William lived among the foothills of a mountain range. Below them an azure-colored, Africa-shaped lake jewelled the valley. Uncle William died one evening in his accounting office, where he worked far past quitting time, as was his custom. Aunt Liz held up well through the funeral and even through most of the sale of their household possessions later. Her composure broke completely when the auctioneer called for bids on a pair of porch rockers. "One of them is like new, just like new!" chanted the auctioneer enthusiastically. Uncle William had bought the rockers for himself and Aunt Liz the summer he added the deck with its vista of the valley. He never used his.

Uncle William missed his appointment with April.

Vivian M. Loken is a free-lance writer in Minneapolis, Minnesota.
Liberty Pioneers Pave the Way in Kenya

Since November 1987 Liberty University has been involved in a long-term missions project in the Turkana region of northern Kenya. During the spring of 1989 the fourth team of Liberty students, under the direction of Rick and Irene Lange, will continue work begun by previous teams and introduce new facets of outreach.

The Turkana tribespeople live in a desolate area, accessible only by rugged roads or small airplanes capable of landing on desert runways. The remoteness of the Turkana opens the door for a unique pioneering ministry. Liberty students have been, and will continue to be, involved in a four-fold outreach program.

To establish a firm rapport and identification with the Turkana people, the Liberty Pioneers are involved in medical, educational, and developmental outreaches that pave the way for extensive church ministries.

The Liberty Pioneers are students from various academic disciplines who desire to spend one semester of their university experience working among the Turkana tribespeople. The commitment of the project is for a team to work in Turkana each semester for a long-range goal of 10 years.

Members of the third team, which ministered in Turkana during the fall of 1988, were active in the Kolokal Cottage Hospital and, through the use of Land Rovers, in mobile clinics throughout the region. In the area of education, team members helped rebuild and repair the Kolokal Primary School and provided Christian education to students on a weekly basis, including tutoring in music and establishing a reading clinic. Developmentally, they built a house for a Liberty Baptist Mission missionary, attempted to increase the local fresh water supply, and helped repair the hospital. All this set the stage for church ministries, including preaching on Sundays, mid-week evangelistic services, choir instruction, and active youth discipleship.

Team four, and future rotating teams, will continue this work, and will develop further means of communicating the gospel. Plans for 1989 include increasing the evangelistic thrust of the mobile clinics, building a learning center for the primary school, and beginning an agricultural extension project, a more extensive child evangelism program, and an evangelistic filmstrip ministry for local Turkana evangelists.

Larry Haag, LU’s director of missions, is working with the students to prepare them for their ministry in Kenya. He feels this project is an extremely unique opportunity to become personally involved in missions activities, while earning academic credit. “The ministries carried out in Turkana are important, but equally important if not more so, are what these students are learning by living among this primitive tribe in the southside of the Sahara Desert.” Haag continues by saying, “this involvement will affect, in a very positive way, their outlook on the world and their ministry for the rest of their lives.”

LACT Hosts Teacher Recruitment

The Liberty Association of Christian Teachers hosted Teacher Recruitment February 9-10.

Ninety-five exhibitors representing 70 schools from 20 states attended the event. “Recruiters met and talked with education majors interested in teaching and administration. Since many seniors already had been placed in positions by this time, recruiters expressed a lot of interest in underclassmen, especially juniors,” said Karen Parker, faculty sponsor.

Liberty University is accredited by the Southern Association of Colleges and Schools. Graduates can be certified in all 50 states, and the U.S. overseas dependent schools.

Howard Erickson
March 24 was the fifth annual Listener Appreciation Day for WRVL radio station. WRVL invited listeners from a 100-mile radius to join “Club 88”—named after the dial location of WRVL—to a free concert featuring the Bellleys and the Don Norman family. This was their way of saying thank-you to all of the listeners they depend on during the year.

WRVL is a non-commercial radio station that relies totally on listener donations for support. The free concert was given in preparation for April when “Club 88” holds its yearly fundraiser to encourage listeners to offer their support and become involved in the club. “Club 88” now has approximately 1,200 members.

Youth Ranch Provides Alternative

Youth Ranch, a Christian ministry geared to middle- and high-school-age youth, is crushing the concept that Christianity and fun do not mix. The nondenominational Bible Study program was founded almost 40 years ago by A. Ray Stanford.

Youth Ranch was very popular in the 1970s—one meeting in 1975 had 5,000 in attendance. This concept resurfaced three years ago in North Georgia when Lawrenceville Police Corporal Chris Carrier, now president of the ministry, began operating a Youth Ranch out of his home.

“I’m a cop,” he says. “I see every day that [kids] have nothing to do. This is a positive atmosphere where kids won’t get into trouble.” Carrier was saved at the Hollywood Florida Christian Youth Ranch in 1971.

Mike Schmidt, who is enrolled in Liberty University’s School of Lifelong Learning, started a branch in Centerville, Georgia. He says Youth Ranch “takes positive peer pressure and uses that to encourage kids to do good. Our vehicle to reach young people with the gospel is a proven product and it’s called Christian Youth Ranch.”

Steve Thomas directs another ranch in Lilburn, Georgia. Over 250 young people have come to know the Lord as their Saviour through the work of these men, their wives, and staff workers in the past three years.

A typical Youth Ranch meeting includes “ice-breaking” games and a Bible study. Other Youth Ranch activities include a Youth Festival with such competitive games as the “Snibbler’s Olympics,” the “Ducky Dash,” and the “Amoeba Race.”

In the “Ooey Gooey Gelatin Jump” contestants jump into three feet of green JELL-O and retrieve coins from the bottom. The coins are redeemed for prizes donated by area businesses, including Bibles and Christian records and tapes. Once, the grand prize was a Mercury Cougar.

The gospel is clearly presented at Youth Ranch meetings, so unsaved individuals have an opportunity to accept Christ as their personal Saviour. Bibles and other literature are free, and the Youth Ranch staff is always available to counsel new Christians. Bible study groups meet on Tuesday nights for middle school students, and on Thursday nights for high school students.

A new ranch on recently acquired land in Lawrenceville will become headquarters for the ministry and provide a retreat for young people “free from the pressure of drugs and alcohol under adult, Christian supervision,” says Carrier. The new site has a 40-foot swimming pool, a home and barn, and will offer volleyball, basketball, Ping-Pong pool, air hockey, and video games.

For more information on Christian Youth Ranch contact Mike Schmidt, 120 Wayside Drive, Lawrenceville, Georgia 30245, (404) 822-1806.
Godparent Ministry Expands Locally and Nationally

Dr. Falwell’s dream became a reality in December 1988 when the Liberty Godparent Home moved from its Eldon Street location to the former Villa Maria Academy property. The new home accommodates as many as 66 girls. In addition to expanding the home itself, the ministry has increased its national outreach. The hot line now has 15 phones, and computerization is greatly improved.

Several ministries have joined the Godparent network in an agreement to work together in providing services for unwed mothers. Network applications are available to those interested in helping the Godparent Federation in its continued fight for human life.

For more information on network applications, call the Godparent Ministry hot line (800) 368-3336.

David’s Place Offers Students a Break from Studies

Grand opening for “David’s Place,” Liberty University’s new Student Center, was held January 22. Paid for by the Arthur S. DeMoss Foundation, the building is the first of its kind for the campus.

Students gathered first for a service held by Mrs. DeMoss to officially dedicate the building to her son David, who was killed in a car accident on June 6, 1986, at the age of 22. Students spent the remainder of the evening watching the Super Bowl in one of the center’s TV rooms.

Mike Stewart directs the student center and the 30 students employed to help maintain it. The center is open daily for students to come and socialize or take a break from their studies. David’s Place also offers aerobics classes, mini-concerts, weekly movies, and a full-service restaurant.

Plans for expansion include a patio, two outdoor basketball courts, and two sand-pit volleyball courts.

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Photo by Robert DeVaul
CARRY ME
by Christine Wyrtzen
as told to Jerry B. Jenkins

Have you ever gone through times when you needed God to carry you because you were "too weak and fragile to walk on your own"? Have you ever felt "alienated from God and His family"? Have you ever had your faith so shaken that your "beliefs crumbled, being reduced to nothing but questions"?

In 1982 Christine Wyrtzen recorded an album entitled "For Those Who Hurt." "One morning in late November," she writes, "I received a call from Paula, my partner in the ministry. She told me that the album was to be shipped to bookstores that day. We discussed the opposition we had seen as we had tried to get the album from the creative stage to the point of completing. Half-seriously she said, 'Well, I wonder what's going to happen to us today?' suggesting that Satan might launch one of his greatest attacks on the actual day of the album's release.

"The rest of the afternoon was uneventful. Just before midnight, however, the phone woke Ron and me. Paula, her husband, Larry, and their two children had been in a serious car accident...."

A few days later Christine received news about her mother that shattered her own life. "And so there I was. Alone. In a phone booth. Between flights. When she asked me if I were sure I wanted to know, the very last vestige of optimism vanished.... They found a tumor. They can't operate...."

"From that moment, I didn't think I could handle life, I couldn't imagine being happy or carefree again."

"Maybe you are in the dark tunnels of change. Your life has taken drastic turns, and things will never be the same. Scripture cannot seem to reach you. Friends just don't understand. You don't know how to pray." If so, I recommend Christine's book, Carry Me. She went through the overwhelming floods of sorrow, grief, repression, and depression and found "God's arms are strong enough to carry us through the deepest waters."

Carry Me offers understanding to the hurting and practical advice and insight to friends and fellow church members of those who hurt. (Moody Press, 122 pp., $12.95) Kay Raysor

An excerpt from CARRY ME

If you have been drawn to these pages because you are in a valley, let me encourage you to avoid the temptation to sit and wait for the right person to say or do something to genuinely help you. If we measure others with a scorecard, we can become bitter people. At best, there may be only one hour in your day when someone reaches you and temporarily helps to alleviate your pain and loneliness. That may make you feel better for a few minutes, but for the other twenty-three hours you might be alone again. Only one Person can consistently reach down, put His arms around us, and give us the empathy our souls crave. How ironic that so many times we run from the very Person who can give us everything for which we long. We run elsewhere, desperately trying to fill the void with poor substitutes. Often Christians look for relief from other Christians, forgetting that even God's chosen are inherently sinful and are not capable of consistently exhibiting God's empathy.

Only He can love us without reserve. Only He can alleviate the intense loneliness that plagues all His creation. Only He has the arms to carry us over the long haul, for not only is He strong enough, but He sees the end of the road.

Booknotes

DISGUISED
by Pat Moore with Charles Paul Conn

"How would it feel to be eighty or eighty-five, I wondered? And how can I ever know, since part of being old is the way other people respond to you, and I would have to wait many years to experience that. The idea at first was little more than an intellectual frustration; it was a kind of Catch-22: to understand aging, I must grow older and experience it, by which time it would be too late to do much about it, since my working days as a designer would be past. But a glimmer of the thought was there, and in a few days something happened that boosted the glimmer into a full-fledged idea."

And so began the journey of 26-year-old Pat Moore into the land of older Americans, or "my elders," as Moore now affectionately calls them. Disguised tells an incredible story of what aging is like in the land of plenty, and how often the older people among us are misused, abused, forgotten, and forlorn.
Disguised effectively with theatrical makeup, splints, a gray wig, and padding, Moore journeyed throughout America as an "old" woman: sometimes as a bag lady, often as a middle-income lady, and often as a wealthy widow. Her journey was not without its nightmares—once Moore was beaten mercilessly by muggers and left to die on the streets of New York. If not for the padding and splints she wore under her clothes, she might have been another grim statistic.

Another afternoon, however, was blissfully spent in the company of a 6-year-old boy on Clearwater Beach. She spent many afternoons in the company of elders, and from them Moore learned about aging from a perspective most of us cannot gain until we are too old to make a difference.

But we can make a difference. In her book Moore gives several practical ways families can combat the negative attitudes toward older people. These suggestions alone are worth the price of the book. But much more, Disguised is the story of a brave and selfless woman who gave freely of her time and energy to honor God and the people He created. This is a book to be read and treasured. (Word Books, 174 pp., $11.95) Angela E. Hunt

FINANCIAL FREEDOM
by Jack B. Straus, Jr.

Who has not desired financial freedom? Jack B. Straus, Jr., points out that freedom results from a life of contentment. First Timothy 6:6 states, "But godliness with contentment is great gain." Such a life begins by realizing that we labor in obedience to the Lord's will, trusting Him and putting Him first.

Straus suggests that most Christians are possessed by possessions, not recognizing God's ownership. Many are harnessed by debt and believe in the gospel of self-interest. The author identifies a major source of pressure in the Christian's life as the failure to discern God's calling. In addition to discussing how the Christian life relates to finances, Straus gives sound money-management advice. He uses Scripture throughout to document his points. Financial Freedom is very readable and refreshingly different from other Christian financial books. The reader will receive more than the principles of financial freedom. He will receive the key to peace and contentment. (Wolgemuth & Hyatt, 208 pp., $9.95) Kenneth C. Bost

SUNRISE TOMORROW
by Elizabeth B. Brown

I didn't want to review this book. It sat on my desk for many days, untouched and unread, my mind recognizing its importance but my heart wanting to stay away.

Sunrise Tomorrow is subtitled
“Coping with a Child’s Death,” but as the reader soon discovers, one doesn’t cope with such an experience, one simply survives. Brown relates the personal story of her family living through the death of a young daughter, the questions asked of God, the grief and loneliness, the guilt, and eventually, thank God, sunrise and recovery.

This book is magnetic to parents, whether having experienced a child’s death or not. Emotional and sad, but ultimately optimistic, my copy of *Sunrise Tomorrow* has already been mailed to a young couple who recently lost a newborn baby. Highly recommended. (Fleming H. Revell Company, 160 pp., $8.95) David R. Miller

**UNHOLY SACRIFICES OF THE NEW AGE**
by Paul de Parrie and Mary Pride

“Those who cannot be enlightened will not be permitted to dwell in this world. They will be sent to some equally appropriate place to work their way to understanding.” With this quote, the authors underline the oncoming peril to be faced by Christians at the hands of the New Agers.

The New Age movement is, according to the authors, developing an agenda of death. They offer evidence to substantiate this claim from the treatment of the elderly in nursing homes, from the Living Will programs available in all 50 states, from guardian surrogates—a role often revolving upon the medical personnel, and from the hospice programs so widely acclaimed elsewhere. Values clarification in public schools has encouraged children to consider suicide as a choice for others’ greater good. The net result of New Age input into the questions

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TURN YOUR HURTS INTO HEALING
by V. Albert Beers

V. Albert Beers and his wife, Arli, lost their 26-year-old son in an automobile accident. Through their grief and pain, they have reached out to others who have had similar experiences or who would like to minister to those who have. *Turn Your Hurts into Healing* is not a fun book. I wept at times and I'm sure you will too. But the Beers family shows us how to see God in tragedy without knowing God's purpose in that tragedy.

This book tells of strong Christian parents dealing with a tragic situation that only God's strength and love can turn into something beautiful. It is not for cowards or those seeking entertainment. But for a Christian who would help, it is invaluable (Fleming H. Revell Company, 156 pp., $9.95) DRM

BOOKWORM'S BULLETIN


The issue is abortion—arguably the most volatile Supreme Court case in more than a decade. At stake, potentially, is the High Court's entire 1973 decision legalizing abortion.

The case, Webster v. Reproductive Health Services, involves a 1986 Missouri law declaring that human life begins at conception. Among other things, the law includes these four key restrictions:

- A provision banning the use of public facilities for any abortion not necessary to save the mother's life.
- A provision prohibiting public employees from assisting with or performing abortions.
- A provision requiring doctors to determine whether a fetus more than 19 weeks old can survive outside the womb.
- A provision outlawing the use of taxpayer money for encouraging or counseling women to have an abortion.

Last July, the 8th U.S. Circuit Court of Appeals in Saint Louis struck down the law as unconstitutional, saying the notion that human life begins at conception is "an impermissible theory of life." However, Missouri Attorney General William Webster immediately asked the Supreme Court to overturn the lower court ruling. He was joined by the Reagan Justice Department, which carried the request a step further, urging the Court to use the Webster case to nullify its entire 1973 decision.

"If the Court is prepared to reconsider Roe v. Wade, this case presents an appropriate opportunity for doing so," then Solicitor General Charles Fried said in a brief to the Court. The nine justices agreed in mid-January to review the case, and they are expected to hear oral arguments sometime this month.

Although a reversal of Roe v. Wade is one possible outcome of the review, forces on both sides of the divisive issue agree it is not the most likely one. "A total reversal of Roe v. Wade is not a big possibility," says Anne Carmichael, executive director of Missouri Citizens for Life. "We would be pleased, but we aren't looking for it to happen." A more plausible scenario, she says, is that the Supreme Court will uphold Missouri's restrictions without directly addressing Roe v. Wade. "We will be pleased if the Court just upholds our Missouri law, because anything it does will set precedent for other states to legislate restrictions on abortion."

These restrictions will likely include limiting when, how, and where women can receive abortions. In addition, parental consent and informed consent laws may become common—as well as laws preventing school-based health clinics from referring students to abortionists.

This potential tampering with "reproductive freedom" frightens pro-choice advocates, who perceive it as another indication of the Court's eroding support for abortion-on-demand.

When the Supreme Court ruled more than 16 years ago that, based on a constitutional right to privacy, women have a right to abortion, the only dissenting votes came from Byron White and William Rehnquist, who accused the Court of exercising "raw judicial power."

In a similar 1983 case the Court affirmed the alleged right to privacy, but support slipped as the Court upheld a woman's right to abortion by a 5-3 margin.

Most recently, the justices voted 5-4 in 1986 to strike down Pennsyl-
vania laws requiring doctors to inform women considering abortion about the potential health risks. Since that ruling, however, the Court's composition has grown even more conservative, leading Justice Harry Blackmun, author of the 1973 decision, to predict the eventual demise of *Roe v. Wade*.

"You can count the votes," he said.

The present Court is composed of four hard-line abortion advocates—Justices William Brennan, Thurgood Marshall, John Paul Stevens, and Blackmun.

Antiabortion forces, however, believe the remaining five members may unite, creating a 5-4 pro-life majority. Justices Rehnquist and White, dissenters in the 1973 decision, are staunch *Roe v. Wade* foes. Antonin Scalia and Anthony Kennedy, both Reagan appointees, have never voted on an abortion case, although they are believed to oppose the High Court's decision.

The remaining justice, Sandra Day O'Connor, who once wrote that the 1973 decision is "on a collision course with itself," has openly criticized *Roe v. Wade* but never indicated whether she would vote to overturn it.

"Without question, the Missouri decision rests with O'Connor and Kennedy," says Carmichael. "The other three (Rehnquist, White, and Scalia) definitely do favor overturning *Roe v. Wade*, not so much because they are pro-life, but because they believe the issue should be left up to the states."

But even if the Supreme Court votes this summer to uphold the appeals court decision and declare Missouri's law unconstitutional, pro-lifers remain confident that *Roe v. Wade* will soon fall.

"With Bush in the White House to appoint pro-life justices, and with some of the justices just hanging on [the Court's three oldest members are its strongest abortion advocates], I can see *Roe v. Wade* dying within the next four years," says Carmichael.

In preparation for such an event, abortion rights organizations are already mobilizing to preserve their right to "reproductive free choice."

The pro-abortion Religious Coalition for Abortion Rights recently initiated a petition drive to enlist the support of those who oppose the High Court's narrowing or reversing its landmark decision. The petition declares America's "plurality of belief leads us to the conviction that the abortion decision must be made by the individual."

Likewise, Kate Michelman, executive director of the National Abortion Rights Action League, promised on national television recently to mobilize the pro-abortion movement. "This country—men and women alike—will never accept going back to the day when women have to risk their lives, their health, their families' lives in order to seek an abortion," she said.
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For Now and Forever continued from page 44

and was firm and unflinching. Now he felt led to put his lifetime goals on paper, in the flyleaf of his Scofield Bible.

He knelt by his bed and wrote: I want to seek, above everything else, to bring glory to God (1 Cor. 10:31); I will strive to cultivate the inner life (2 Peter 3:18); I will disciple as many people as humanly possible (Matt. 28:19-20); By God's grace I'll win as many to Christ as humanly possible (Prov. 11:30).

George was never the same. He felt imbued with a power that could come only from the Holy Spirit. All he wanted was to tell other people about Jesus Christ. He accepted every assignment to teach, to give a testimony, to lead singing, to preach, to draw. As a teenager he preached somewhere just about every week. He says he felt he would rather preach than eat, and he often did.

George became a bold, overt, but not offensive, testimony at Central High School. Over the course of his last two years he would see dozens come to know Christ as a result of his witness, 41 during his senior year alone.

From there George went on to graduate from the Moody Bible Institute and Gordon College, marry his childhood sweetheart and raise four sons, become an internationally known chalk artist and evangelist, and pastor three large churches (two in New Jersey before shepherding the Moody Memorial Church in Chicago).

In 1971 he became the sixth president of the Moody Bible Institute, where he served for 16 years. He became chancellor in August 1987.

His lifetime of ministry has afforded him incredible opportunities and countless memories, but none are as clearly etched in his mind as that night at the Pavilion in 1940 when he surrendered all.

Jerry B. Jenkins is vice president for publishing at Moody Bible Institute and author of nearly 70 books. A Generous Impulse, The Story of George Sweeting, was released in 1987.
Take this revealing test.
(If you agree on 7 out of 10 statements, send us the coupon)

1. The Bible holds the answers to our search for spiritual, emotional, and physical happiness and well-being.

   Agree  Disagree  Don't know

2. The best way for parents to protect their children against the evil influences in our society is to ground them in the Word of God.

   Agree  Disagree  Don't know

3. Parents—more than the church or school—have the responsibility for the spiritual training of their children.

   Agree  Disagree  Don't know

4. Even though family devotions is a good thing, it is difficult to keep the children's attention while reading the Bible.

   Agree  Disagree  Don't know

5. One of the most effective and satisfying personal ministries a person could have would be to show families how to study and grow in the Word together.

   Agree  Disagree  Don't know

6. If there was a relatively easy, God-honoring and worthwhile way to increase your monthly income by hundreds of dollars—even $1,000 or more—working part-time, you might consider learning more about it.

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   Agree  Disagree  Don't know

8. If you heard about a career opportunity that allowed you to build your own business with other people working (and earning) for you, you might be interested.

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Religious Broadcasters Host 46th Annual Convention

WASHINGTON—More than 4,500 media members gathered in Washington in February for the 46th annual National Religious Broadcasters Convention.

In light of recent scandals involving several well-known television ministries, convention speakers stressed accountability, integrity, spirituality, and the importance of healing relationships.

"We have come through our Waterloo, put that behind us, and caught a fresh glimpse of who we are," Jerry Falwell proclaimed at a conference-closing banquet. Vice President Dan Quayle also addressed the broadcasters, assuring them that they "maintain a vital role in preserving our democracy."

President George Bush, a speaker at the past three NRB conventions, was unable to attend the event due to illness. However, in his remarks—read by evangelist Billy Graham—the President said Christian broadcasters "influence more people on earth for Christ than anyone else."

As a highlight of the convention, former Republican presidential candidate Pat Robertson received the group's "Christian Broadcaster of the Year" award.

The NRB's 1,450 member groups broadcast to approximately 40 million adults per month. NRB Executive Director Ben Armstrong said that during 1988, Christian broadcasting grew to include 125 new radio stations and 50 new television stations.

Marshall, Minn. (RNS)—A Wisconsin Synod Lutheran congregation has won its battle with the state and now knows, in the words of its lawyer, "What David felt like when he had slain Goliath."

District Judge George Harrelson rejected motions by Minnesota Attorney General Hubert Humphrey III to shut down, without a trial, the Samuel Lutheran preschool program of Christ Lutheran Church until it obtained a license for day care. Judge Harrelson ruled that the state's effort to license religious preschool programs as day-care centers was vague, overbroad, and unconstitutional.

Church-run Preschool Wins Battle with State over Licensing

Equal Access Act Suffers Defeat in Federal Court

San Francisco—Students attending a West Coast high school cannot use the school's facilities to hold religious meetings, a federal appeals court ruled in January.

The 9th U.S. Circuit Court of Appeals ruled that the school district was not required to permit religious organizations to meet on campus, since it barred all other "non-curricular" clubs from meeting.

That decision, however, renders the Equal Access Act virtually meaningless, says Steven McFarland, a lawyer representing the Lindbergh High School students in Seattle, Washington.

The act, passed by Congress in 1984, guarantees religious clubs the same right to meet on school grounds as other extracurricular groups enjoy.

Critics of the recent ruling contend that any school district could claim to have no "extracurricular" clubs, thereby exempting itself from the act.

"There are many student clubs in most high schools," says Rutherford Institute attorney James Braden. "What if the school decided to claim all these clubs were part of the curriculum? That would mean the school had no extracurricular groups. Therefore, the Christian club would have no other club to be equal to and could be excluded."

Nevertheless, in its 3-0 decision, the appeals court said, "The district must exclude organized religious speech because use of public school facilities for religious purposes violates the Establishment Clause [of the Constitution]."

Since the meetings would occur just prior to the school day, the court also said the gathering would create an appearance of school sponsorship.

McFarland plans to appeal the decision to the U.S. Supreme Court.
Supreme Court Agrees to Determine Validity of Dial-a-Porn Ban

The Supreme Court is expected to hear arguments this month in its effort to determine the validity of a 1988 federal ban on all "dial-a-porn" telephone messages.

The measure, passed by both houses of Congress, prohibits "any obscene or indecent communication for commercial purposes" over interstate telephone lines. It also provides stiff penalties for violators—up to two years in prison and a $500,000 fine for obscene messages, and up to six months in prison and a $50,000 fine for indecent messages.

Although the controversial law does not define "indecent" or "obscene," the Supreme Court previously defined obscenity as a work that appeals to a "morbid interest in sex with patently offensive depictions or descriptions of sexual conduct."

In July, however, a California federal judge narrowed the law, ruling it could be applied to obscene messages but not all sexually explicit or indecent material. Indecent messages, as U.S. District Judge A. Wallace Tashima ruled, are a constitutionally protected form of free speech. The Reagan administration appealed Wallace's decision directly to the Supreme Court, saying Congress has a "compelling interest" to take steps preventing children from hearing the sexual language.

Proposal Would Require Hotel Owners to Stock Rooms with "Safe Sex" Kits

BERKELEY, Calif.—Officials here are considering a proposal to require hotel owners to put a "safe sex" kit beside the Bible in each hotel room. The proposal, an attempt to halt the spread of AIDS, originated last year when the city's health commission tried to convince hot-tub owners to provide customers with AIDS information.

Leland Trainman, a clinical AIDS researcher, told the Associated Press that the managers of one sauna said they "wouldn't cooperate until there are safe sex kits in all hotel and motel rooms in Berkeley." Each kit would provide condoms, safe sex information, and warnings about how AIDS is transmitted. "Certainly if hotels can have a Gideon Bible in every room, they can include a safe sex kit," Trainman said. "There could be a sign with each kit saying, 'The Bible may save your soul, but this will save your life.'"

Many area hotel owners, however, were not as candid about the proposal. One voiced fears that defective condoms could result in lawsuits against the hotels.

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