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From infancy we know the feeling of hunger. Like a pacing lion it growls to remind us of our need for nourishment. Here in North America, most of us satisfy these natural cravings several times a day. But elsewhere around the globe the story is much different.

Just hours away, impoverished Latin American children awake every morning to the harshness of an ever-hungry existence. Across the oceans, the stomachs of other youngsters are bloated from malnutrition. The world over, at least 500 million people are chronically hungry, desperately in need of help. More have died from hunger and its related causes in the past five years than have died in all the wars and revolutions of the past 100 years.

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Of course, there is no lack of people in need. But there is a scarcity of people who care enough to help, enough to give, enough to love. Perhaps you're one of those special persons. If so, you have the perfect qualifications to be part of the Food for the Hungry team. For the sake of the starving, please give me a call today.

Ted Yamamori
President, Food for the Hungry

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In reading Norman Geisler’s article (July/August) I was initially elated concerning his response to "Whose morals should we legislate?" The thought of either a totally Secular Humanistic government or a religious legalistic one (a reconstructionist government) is terrifying. However, I’m curious as to exactly what Mr. Geisler meant by the statement that the function of government is not to establish favored beliefs, but to encourage favorable behavior. And the kind of laws that should be used to accomplish this ‘should simply be just laws.” Mr. Geisler referred to the Declaration of Independence; and according to the Declaration of Independence the purpose of our government is to secure the three unalienable rights of life, liberty, and the pursuit of happiness, but not to encourage (or discourage) favorable behavior. Who is to say what constitutes favorable behavior? Does Mr. Geisler mean that a just law is one that seeks to secure the three ‘unalienable’ rights listed in our Declaration of Independence only, or something more than those?

It appears to me that a purpose of the church, not the government, is to encourage favorable behavior (by winning people to Christ and educating them in the Scriptures). For example, should murder and prostitution be illegal? Is murder a violation of someone’s right to life, liberty, or pursuit of happiness? Obviously yes! Is prostitution a violation of those rights? Obviously no! While Scripture clearly condemns both murder and prostitution, is it just for our government to condemn both by making them illegal? Is it just for our government to pass a law requiring parents to place their children under a certain age in an approved car safety seat? While the government may be sincere in its efforts to protect our children from harm, who is responsible for my child’s protection, me or the government? Has my right to liberty (the liberty to raise my children as I see fit) been violated by such a law? I hope Mr. Geisler will respond to that train of thought in a future article and cover similar types of questions.

Robert A. Morse
Lynchburg, Virginia

While it is impossible to ever be in perfect agreement with any periodical, I must take special exception to one article in the July/August issue.

I refer to the article on legalism, by David Miller. Surely Mr. Miller is an educated, mature believer; however, his obvious antagonism toward what many of us "legalists" term "separation" is so transparent as to come across as downright juvenile.

In New Testament parlance, legalism refers to those people trusting in law-keeping for salvation. I know of no independent, fundamental Baptist who teaches that! Mr. Miller’s article proves that in a free society any term can mean whatever the speaker wants it to mean!

According to Mr. Miller, I am a "legalist." My wife and I reared four children. Two are happily married to "legalist" mates; one is enrolled in a "legalistic" college (of his own choosing); and the youngest is blissfully residing with her "legalistic" parents. May I also say that all the "legalistic" parents I have known have always "loved their children no matter what."

If Mr. Miller has chosen to "change horses in the middle of the stream" that is his business. I am sorry he had what he considers bad experiences during his "legalistic" days, but there is a vast army of Bible-believers (parents and children) around this country who take the exact opposite position and are "just as happy as if they had good sense." Thank you.

Kirby L. Hathaway, Pastor
Bible Baptist Church
Silver City, New Mexico
Ernie was a CPA in Los Angeles with all the trappings of success. His career was on a roll. He had a family and a fine home in the valley. And a low breaking point. One morning, Ernie left his car on the freeway and walked away from it all.

Now Ernie sleeps under a bridge in Austin, Texas. He is one of nearly 2,000 homeless men, women and children in this capital city. Each has a different reason for being on the streets. All share the common bond of hunger.

**A personal mission**

Austin's homeless and hungry are Reverend Frank Deutsch's spare-time personal mission. And with his off-hours he accomplishes more than many do in a lifetime.

Frank Deutsch is a full-time home missionary and a consultant for the 97 churches of the Austin Baptist Association. Also under his wing is a community center in Hispanic East Austin which offers day care, a free food pantry and emergency funds for housing and medicine.

In his free time, Frank runs the Austin Baptist Chapel, a soup kitchen—and personal ministry—which he opened in an abandoned East Austin taco house.

**15,000 meals in the first year**

In the first year Frank served more than 15,000 nutritious noon meals to Austin's hungry. All on weekends and holidays, when other social services were closed.

**Gleaning surplus from this land of plenty**

America throws away 20% of the food it produces. This statistic may seem disgraceful, but Frank turns surplus into blessings, and redeems food before it is wasted.

He is a spunky bargainer, haggling with supermarkets, distributors, and a network of service organizations. He shops food banks for canned goods at a nickel per pound. And from what he gleans, he prepares a stew rich with meat and vegetables, and serves it with fresh-baked biscuits, tortillas, bread, brownies, iced-tea and fruit juice.

**Making an individual difference**

At 6:00 A.M., on weekends and holidays, Frank fires up an old commercial.
cookstove and sends the temperature in the soup kitchen soaring well over 100 degrees. Volunteers set tables, pour tea and offer up steaming bowls of stew.

They serve without passing judgment, with no strings attached, no mandatory premeal preaching. There are hungry people to be fed. Period.

Frank's mission is proof that an individual can make a difference. His message is that the only way we can conquer world hunger is by starting now, in our own backyards.

Sharing the commitment

Reverend Deutsch's reward is an enriching self-fulfillment found only by serving God. But Frank has a family, a mortgage and a future to consider. And like nearly all ministers, his pay is lower than that of those with comparable education and professional training.

That's why a group of dedicated Christians started Presbyterian Ministers' Fund back in 1717. So clergy, and their families, could turn to a colleague for sound financial counsel.

Today, PMF offers affordable insurance and financial security to religious professionals of all faiths who continue to make a daily difference. From the missions of the West Indies to the soup kitchens of East Austin, we share the passion and commitment of all ministers and religious professionals.

Rev. Frank Deutsch spends his spare time feeding 15,000 hungry people a year in a soup kitchen he opened in Austin, Texas. His inspiring story is just one of an ongoing series from Presbyterian Ministers' Fund about the commitment of ministers.
Church mice and monsters

I would like to thank God for David R. Miller's most timely article on "Legalism, The Tie That Binds and Gags." Of course he was right in assuming that some may not understand his motives. But as a father of three and youth pastor of 12 years at the same church, I understand his motives and heartily concur with his conclusions!

From both a personal and ministerial standpoint, I have fought more than my share of battles with legalism. I am well-acquainted with the "church mice" and "monsters" it does indeed produce.

Mr. Miller is absolutely right in his statement that "legalism tends to overemphasize the externals of Christianity as evidences of spirituality." Unfortunately, until much of Christianity ceases to erroneously equate legalism with godliness, misery in the home will prevail, and the old legalistic policy of "withdraw and divide" will continue to disrupt and split our churches!

Joe Farlow, Youth Pastor
Faith Temple Baptist Church
Franklinville, North Carolina

Devastating results

David Miller is to be commended for a much needed, courageous, and well-written article, "Legalism, The Tie That Binds and Gags." *Fundamentalist Journal* is to be commended for allowing expression of such controversial ideas.

Some will be shocked; some will criticize, but Dr. Miller says what needs to be said. As a parent of five, grandparent of four, and a pastor of 24 years working with troubled youth for the last 18, I have seen the devastating results and frustrations of propagating legalistic systems rather than a living, vital, personal relationship with Jesus Christ.

Some rules are necessary of course, but if a relationship with Christ is emphasized and established first, the Holy Spirit and the Word of God will help keep people in line without a lot of unnecessary regulations. "The letter killeth, but the spirit giveth life" (2 Cor. 3:6).

We need genuine Christianity among our youth, not just a performance that may impress the flesh for a time but then collapse in the pressures and tensions of real life.

Bill Cowell
Victory Village
Hutchinson, Kansas
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In Joshua 1:6 God commanded Joshua, "Be strong and of a good courage." This was not a suggestion. Do you know that God has commanded you to be strong? You have no right to burn out, give up, and quit. You have no right to an annual nervous breakdown. There is nothing wrong with doctors or counselors, but at some point in your life, perhaps with their ministry and help, God expects you to come to the place where you are obedient to His command, "Be strong and of a good courage."

Many of God's children—in sight of victory in their Christian lives—quit, throw in the towel, and become one more unnecessary casualty. Everything we can learn by doing wrong, we can learn far better by obeying Scripture. Why do people burn out and quit?

Identity crisis. I hesitate to use that phrase, because some misuse it. But many Christians do not know what 2 Corinthians 5:17 means. Paul said, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." If you have come to Christ, if you have been washed in the blood of the Lamb, you are a child of the King. You can come boldly before the throne of grace with every need. Everything that belongs to Christ belongs to you. All the resources of heaven are yours for the asking. You don't need to burn out and quit.

Lack of commitment. Second Corinthians 5:20 says you are an ambassador for Christ. An ambassador represents the best interest of his head of state. As a child of God you are to create goodwill for the Master. You are to represent His interests. Everywhere you go people ought to think better of God because you came through.

Unconfessed sin. God did not make your shoulders big enough to carry your own load of sin. That is why Jesus died on the Cross. You may have just a little unconfessed sin in your heart. But if you don't get it out and under the blood, it will discourage and debilitate you. Eventually it will destroy you. You must deal with sin quickly. The moment you are aware of sin in your life you are ordered by the Lord to confess it and bring it to God. That one little bad attitude, that one little root of bitterness in your heart becomes a cancer that will tear you apart.

Don't blame somebody else because you are failing. You can choose to be successful or you can choose to be a loser. The decision is yours.

Don't ever make the mistake of saying, "People are not friendly to me." What you are really saying is, "I am not friendly to people." When you reach out and love people, it always comes back to you manifolds. You don't need to burn out because of loneliness.

Bitterness. If you are serving the Lord, some people will look down their noses at you. If you are a Christian, somebody somewhere along the way has mistreated you and disappointed you. But you have no right to quit because somebody has done something to you. Bitterness, malice, and jealousy are cancers that will corrupt and ruin you. The Scripture says to put off these works of the Devil. As a child of God you are responsible for your own conduct. Don't blame somebody else because you are collapsing and failing. Success and joy and happiness are choices. You can choose to be successful and happy and joyful, or you can choose to be a loser. The decision is yours.

No vision. Proverbs 29:18 says, "Where there is no vision, the people perish: but he that keepeth the law, happy is he." There was a time in your first love experience with Christ when you had a vision of accomplishing great things for God. Some of you were Sunday-school teachers, bus captains, bus drivers, soulwinners, prayer warriors. You had a vision of building a great family. You had a vision of finding your place in the church and being a capable and productive servant of God. But somewhere along the way you lost your vision.

Don't quit on your family. Don't quit on your work commitments. Don't quit on your ministry for Christ. Don't quit on your money for Christ. Don't quit on your work commitments. Don't quit on your vision. Don't quit in your development of a powerful relationship with the Lord through the Word. Don't quit.

Get your eyes fixed on God and determine that you are going to go on because He commanded you to "be strong and of a good courage." You have no option.
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1511, Italy.

Martin Luther just finished climbing the 28 steps of the chapel Sancta Sanctorum in Rome—on his knees. He was told the steps had been taken from the judgment hall of Pilate in Jerusalem, and religious people of his time believed they were assured nine years of forgiveness for every step they climbed on their knees. Hundreds of thousands had done it before him. But as Martin Luther was slowly dragging up those famous steps, something kept ringing in his ears. “The just shall live by faith” (Rom. 1:17). Common sense told him that merely climbing stair steps would not take away his sins. The plumb line of Scripture brought him back to the truth. He devoted the remaining 35 years of his life to reading, understanding, and teaching the Bible.

1546, Germany.

Katie Luther was widowed. Martin’s remains had been brought back to Wittenberg after his death and carried through the door of the church where he had nailed his Ninety-Five Theses 30 years before. But now Katie was faced with feeding and educating their four children while having no guaranteed income. There was also the threat of war with a ruler who had vowed to exhume Luther’s remains and burn them in the square. And Katie had the flu. In the midst of all these troubles, the maid came to her with shattering news. The plague had returned to Wittenberg.

How could she protect her family from all these enemies? She picked up her German Bible, translated for her and the German people by her husband, and read, “Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee” (Ps. 91:5-7).

With these words of comfort bringing healing to her troubled mind, she

by Donna MacLean

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fell soundly to sleep. The plague eventually left the city without touching Katie or her children.

**Early 1650s, England.**

The most profane person in Bedford was undisputedly John Bunyan. His wife’s witness had awakened in him a desire to become a Christian, but he feared his blasphemous younger years would prevent Christ from receiving him. One day he read John 6:37: “Him that cometh to me I will in no wise cast out.” That verse convinced him that God’s forgiveness was available even to him. Bunyan soon became a preacher, only to be jailed because of his faith for most of his remaining life (28 years). But prison could not silence his writings (most notably *Pilgrim’s Progress*) and ministry in Bedford as he made known the Book that had changed his life—the Bible.

**Early 1750s, England.**

John Newton had been an angry young man. As a teenager he wrote a mocking song entitled “John, the Thankful Curse” in response to fellow sailors who said his very presence on a ship brought a curse on them. At the age of 24 this cruel slave-ship captain became a Christian, but he intended to continue his life as a sailor. One day he read Galatians 1:23-24 and that changed his life. “He which persecuted us in times past now preacheth the faith once he destroyed.”

John knew the verse was talking about the apostle Paul, but the description fit himself. From that day, he desired to preach the Word of God. Fifteen years later a church called him to be their pastor. He followed that calling for the remainder of his long life. The talent for songwriting he displayed as a teenager was now channeled in a new direction. Instead of mockery, he wrote hymns—the most well-known being “Amazing Grace.”

When John was 80 some friends suggested he quit preaching. “What?” he shouted. “Should this old slave-ship captain who hated God for so long stop preaching while he can still speak? Never!” The Bible set this sailor’s life on a steady course.

**1777, Massachusetts.**

A cannon blast confirmed that the War of Independence was underway, and Abigail’s husband, John Adams, was scheduled to sail to France. She knew if the English troops captured him, he would be tried for treason and executed. And one more thing—he wanted to take their 10-year-old son with him. What could possibly give her peace as she watched the ship carry her, but a familiar Book is there to help. The young woman picks up her Bible and turns to John 6:37. “Him that cometh to me I will in no wise cast out.” She looked around to see everyone going about their business as if nothing had occurred, but for her “something had happened that had changed life’s values. Nothing could ever matter again but the things that were eternal.”

That confrontation with Scripture was one of the spiritual milestones of her life. She went on to build a Christian home for children at Dohnavur, South India—all the result of an encounter with the Bible.

**Circa 1780, Boston.**

In the frosty quietness of the morning, I sit down with a steaming mug of tea and my Bible. This has been a difficult week. A Bible verse has encouraged me at other times like this, and I need to be reminded of its truth today. “Casting all your care upon him; for he careth for you” (1 Peter 5:7).

I know this is an exceptional Book. It has touched lives through the generations, and it touches my life today. I will always depend on God’s Word.

**1820, Maryland.**

Francis Scott Key had grown up in a godly home. His poem “The Star Spangled Banner” became our national anthem. He and his wife, Polly, were blessed with 11 children, but he grieved over the 3 who had not lived. Francis was a devoted husband and father; and the loss of his children brought him the greatest sorrow of his life. The Bible sustained him as he read Matthew 19:13: “Then were brought unto him little children, that he should put his hands on them, and pray.” He thought of his children seated at the foot of his beloved Saviour, and he was comforted.

**1915, Ireland.**

As 18-year-old Amy Carmichael walked home through the rainy streets of Belfast, a phrase from the Bible “flashed through the gray dizzle.” It was 1 Corinthians 3:13-14. “The fire shall try every man’s work of what sort it is. If any man’s work abide... he shall receive a reward.” She looked around to see everyone hurrying about their business as if nothing had occurred, but for her “something had happened that had changed life’s values. Nothing could ever matter again but the things that were eternal.”

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**Circa 1948, Illinois.**

Jim Elliot scrawled a Bible reference in a Wheaton College yearbook belonging to his girlfriend, Betty. After graduation they both became missionaries to Ecuador and were married there. Jim’s goal was to take the gospel to the primitive Auca Indians. Less than 10 years after writing that inscription in the yearbook, he and four companions were killed by the Auca’s.

The verse he had inscribed in Betty’s yearbook was 2 Timothy 2:4. “No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.” Soon after Jim’s death the Auca’s became Christians. Jim Elliot had enlisted in God’s army and completed his assignment—because he based his life on the Bible.

**1988, Seattle.**

In the frosty quietness of the morning, I sit down with a steaming mug of tea and my Bible. This has been a difficult week. A Bible verse has encouraged me at other times like this, and I need to be reminded of its truth today. “Casting all your care upon him; for he careth for you” (1 Peter 5:7).

I know this is an exceptional Book. It has touched lives through the generations, and it touches my life today. I will always depend on God’s Word.

**2050, USA.**

My great-granddaughter sits at her dining table. The slump of her shoulders reflects the concern she feels for her rebellious teenage son. These are modern times, but there are the same old-fashioned problems. I will not be there to encourage her, but a familiar Book is there to help. The young woman picks up a Bible from the table and begins to read. “Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ” (1 Peter 1:6-7).

She may be unaware of the generations before her who have found comfort and courage in their times of sickness, fear, questioning, or loss. But she will find comfort and courage for herself today in the Bible—the enduring Word of God.

■ Donna MacLean is a free-lance writer in Federal Way, Washington.
Bruce Wilkinson

Makes the Bible Come Alive

 PROFILE

“Pastor, I’d love to read my Bible more, but I just don’t understand it! All that Old Testament stuff just leaves me cold!”

Have you ever felt like your King James Bible is written in Greek? Are you totally lost when reading about Old Testament customs, practices, and the lists of “begats”?

You are not alone. But fortunately there is a man who can literally walk you through the Bible, so you will understand more than you ever dreamed possible.

He is 41-year-old Bruce Wilkinson, president and founder of Walk Thru the Bible Ministries.

Wilkinson says he never intended to be a Bible teacher. “I wanted to be an engineer like my dad, my grandfather, and my uncle, but the last year of high school my parents came into my bedroom and asked if I’d go to Bible college for a year.”

He didn’t want to go to Bible college, but as a favor to his parents he went not just one year, but four. God gained the upper hand in his life and, after marrying, he enrolled in Dallas Theological Seminary.

While Bruce was working on his master’s thesis, God began to show him the possibilities for Walk Thru the Bible. As he worked in his bedroom, surrounded by a sea of 3 x 5 cards, his wife, Darlene, suggested that he not only survey the teaching methods of others, but use the best of them to design a new program for teaching the Bible.

Her suggestion seemed to be the perfect solution to the depressing aspect of earning a grade and then shelving an entire semester’s work. When he was finished he would have an instructional program that could be taught to churches on weekends, a personal part-time hobby.

After graduating from seminary, Wilkinson taught Bible at Multnomah School of the Bible in Oregon, and shared his weekend hobby with several friends who also began to teach the Walk Thru the Bible seminars. In 1976, as he and his coworkers met to review the material and make improvements, someone posed the hypothetical question, “Where do we want Walk Thru the Bible to be in 10 years?”

No one had thought that far ahead, and the prospects of a 10-year hobby were inconceivable. But as the group thought, talked, and prayed, they became determined to take the “Walk” to others. At the end of the week-long meeting, all seven quit their jobs. There was no money in the bank, no completely booked schedule, no grand organizational plan. But Walk Thru the Bible Ministries was incorporated the next year.

In 1978 the group moved to Atlanta to start a Bible college and seminary. “I didn’t want to go to the South,” says Wilkinson, smiling, “I kept thinking about grits and okra and people who couldn’t talk straight. But I gave a seminar at Charles Stanley’s church in Atlanta, and I asked the people of First Baptist to pray for us because we had to make a decision about where we would relocate. The people started applauding, and applauding, and applauding. It really knocked me over, because my request really wasn’t given in that vein. Dr. Stanley took me out for dinner and said, ‘Bruce, move here. Atlanta needs you.’ ”

In April, Wilkinson’s group made their decision to move to Atlanta; their houses sold in May. After settling in their new location, they decided not to open a college or seminary. God had called them to a broader, different perspective—taking their ministry to laypeople and pastors around the world. Although their teaching is available to college students (many colleges require it for incoming students), it is also available to any church, no matter what its size, and any church member who wants to know more about the Bible.

by Angela Elwell Hunt and Laurie McCauley

November 1988 17
Walk Thru the Bible seminars are unique. There are no notes to take, no dead-weight manuals to intimidate. There is instead a simple rapport between students and a teacher. As the teacher dramatically depicts the key people, places, and events of the Bible, the audience laughs and learns.

Wilkinson says four things make the seminars different. “First, they are synthetic. Instead of taking all the little pieces of the Old and New Testaments, we take the big picture. We get on the ‘airplane’ and say, ‘Let’s take the bird’s-eye view of all the pieces of the puzzle.’ A puzzle can be put together three times faster if the box top with the picture of the completed puzzle is used.

“Second, the teacher accepts the responsibility for the students’ learning. Most teachers define teaching as speaking. If you get it, that’s great, and if you don’t, well, that’s your problem. We feel we haven’t taught unless you’ve learned.

“Third, it’s memorable. We take all the content there is about a given subject and boil it down to an irreducible minimum. We take that irreducible minimum and make it memorable, and then we teach it so that 95 percent of the people master it all. Once a layman gets a handle on certain information, less of his Bible study falls through the cracks, because he has something to stick it on.

“When we first started we taught three times more content, no application, and no salvation message. Now our seminars are life-changing rather than simply fact-learning.”

“Fourth, learning is a ball. It’s flat-out fun. In a given day the people at a seminar will laugh hundreds of times. Not at canned jokes, but just in the process of enjoyable learning.”

It took Wilkinson and his co-teachers years to perfect their program. “When we first started we taught three times more content, no application, and no salvation message. That’s part of the seminar indoctrination. It’s taken us a decade to get over seminary!”

Now the seminars offer practical life applications, a clear gospel presentation. Last year the one-day seminars averaged 10 people per day coming to know Christ as Saviour. Another 42 percent of the people made a spiritual recommitment. “Now our seminars are life-changing rather than simply fact-learning,” says Wilkinson.

In 1988 over 1,000 Walk Thru the Bible seminars were presented in 13 countries including the United States, Canada, Mexico, Nigeria, Kenya, Great Britain, Singapore, Japan, and the Philippines. The seminars are taught by 145 trained instructors who teach on weekends or during breaks from their full-time jobs.

Walk Thru the Bible began with Old and New Testament seminars, but additional tools have been developed to help people continue in daily Bible study. In 1978 the devotional guide Daily Walk was published to take readers through the Bible in one year. Closer Walk, which takes a reader through the New Testament in a year, is designed to develop a heart for God. In 1983 the organization started Family Walk for family devotions. Youth Walk, for high school students, was begun in 1988.

“We try to offer tools that are fun, motivational, instructional, and application-oriented,” says Wilkinson. “Our goal is to try to develop new devotional magazines for different groups of people—single parents, senior citizens, junior high kids, and college students—and we’re working in that direction.”

The ministry is expanding in sheer size as well. “We have instructors in 13 different countries, and we have plans to expand. We investigate a country, give some live seminars in it, and select key people to train. Then we launch the ministry in a city. Eventually it becomes indigenous—each country has its own people in charge.”

Walk Thru teachers are training others in record numbers. Applied Principles of Learning Seminars were recently held in Los Angeles, Chicago, Philadelphia, and other cities. WTB has also produced a seven-part video series on “The 7 Laws of the Teacher” taught by Howard G. Hendricks, professor at Dallas Theological Seminary. “Most people have never been taught how to teach,” Wilkinson says. “That may be the reason so many Sunday school classes are inadequate. We don’t teach typical things like how to set up a flannel-graph, instead we just offer seven biblical principles that will change a person’s teaching forever.”

Walk Thru the Bible teachers strive for excellence, defined by Wilkinson as “a moving target. When we go back and look at what was excellent 10 years ago, it’s embarrassing. We’re committed to the relentless pursuit of excellence, and I hope everything we do reflects that.”

Inflaming a desire to study the Bible is the first challenge the Walk Thru teachers face. Wilkinson meets this challenge with the “parsley effect,” as he calls it.

“If you go to an inexpensive restaurant and order a steak, you may pay $6.95 for it. If you go to a nice restaurant you may pay $16.95 for the same steak. The difference is the parsley effect. With bone china in front of you, with two glasses, three forks, and a fresh floral arrangement, the setting has changed. I want a person to sit down and say, ‘I can’t wait to eat that,’ just because of how it is served.”

Bruce Wilkinson and his co-teachers are available to teach Walk Thru the Bible seminars in your area. If you would like more information, or if you would like a free copy of the Daily Walk or any other Walk Thru the Bible publication, write to Walk Thru the Bible Ministries, PO Box 80587, Atlanta, Georgia 30366, or call (404) 458-9300.
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Charles R. Swindoll
Pastor
First Evangelical Free Church
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"I don't know of any ministry that helps people to get an overall grasp of the Bible as well as Walk Thru the Bible! This provides a helpful frame for the picture which we preachers detail each week."
D. James Kennedy
Pastor
Coral Ridge Presbyterian Church
Fort Lauderdale, Florida

"My staff and congregation tell me they have never experienced a more enjoyable and fruitful day in the history of our church. We trust we can make Walk Thru the Bible Seminars annual events at Thomas Road Baptist Church."
Dr. Jerry Falwell
Pastor
Thomas Road Baptist Church
Lynchburg, Virginia

"Thank you for the tremendous blessing your seminars have been. There were numerous reports of how helpful it was in giving a handle on the various portions of Scripture."
John MacArthur
Pastor
Grace Community Church
Sun Valley, California

These four pastors and thousands of others in churches of all sizes and denominations, have described how Walk Thru the Bible Old and New Testament Seminars help the Bible come to life as never before. There's no better way to get the big picture. To see the miraculous way God has moved through history. To understand and remember forever the great themes and lessons of Scripture.

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By Bruce Wilkinson
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In Matthew 11:2-5 John the Baptist is in prison. Hearing of the works of Jesus, John sends two disciples to ask Him if He is in fact the Christ. The message of proof that the Lord sends back to John is a list of miracles. “Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.”

How significant that Christ listed among these great miracles a concern for the spiritual welfare of the poor. The rising number of needy people in our world offers a challenge we cannot deny. At some

by Angela Elwell Hunt

People are hungry in America, and something is wrong if they cannot find food in the land of plenty.
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time during this month, 20 million Americans will go hungry. One out of five children in America is malnourished. One out of two nonwhite children is malnourished. What can be done?

In 1976 a group of 37 men and women in Sacramento, California, banded together to help the hungry and give older American citizens the joy that helping brings. These Senior Gleaners salvage fruits and vegetables left in California fields after the harvest to feed the needy. The nonprofit enterprise is now the size of a small industry.

The problem is serious and Christians need to be concerned. Larry Beard, public relations director for Senior Gleaners, says his requests for food are running 20 percent higher this year. People are hungry in America, and something is wrong if they cannot find food in the land of plenty, he believes.

The Senior Gleaners collected over 13 million pounds of food last year and distributed it to hungry people in the Sacramento area. They feed over 300,000 people monthly and utilize two large warehouses, 13 trucks, and five forklifts. The procedures of gleaning, transportation, and distribution to 127 charitable agencies are now so complicated that a computer coordinates the group's activities.

These 2,000 gleaners are not mere volunteers. They pay monthly dues of three dollars to help defray organizational expenses. "For their dues they get nothing but work and enjoyment," jokes 68-year-old Beard, a past president of the group. Members must be at least 50 years old and they set their own work schedules.

In 1983 Judy Williams, a self-employed successful businesswoman, turned in disgust from the greed she saw in business and prayed for an avenue to serve others. When she picked up her paper and read about a gleaning corporation in Seattle, Washington, she knew the idea would work in affluent Orange County, California. She organized the Sunshine Gleaners, and within five months her first crew of gleaners arrived in the fields of California.

Sunshine Gleaners assigns people who need food to a gleaning crew. In a couple of hours a crew of 10 can harvest over 5,000 pounds of food. The gleaners can exchange an overabundance of potatoes, for example, at the food bank and receive a balanced assortment of groceries for the week. "Not only do our people earn enough to feed themselves," says Judy, "but they are able to provide for others also. That's a good feeling."

They reap not only from fields where millions of pounds of food were being tilled under each year, but also from supermarkets. Grocers need a quick place to get rid of day-old bread, dented cans, damaged produce, out-of-date meats, milk, and cheese. The Sunshine Gleaners put it all to good use. Last year the group distributed over 250,000 pounds of food.

Larry Jones, a television preacher in Oklahoma City, began Feed the Children in 1973, taking food to children in Third World countries. But in 1986 his phone began ringing incessantly with requests for food for America's hungry children. "I'm not calling you because I'm into food distribution," pastors would tell him. "I'm calling you because hungry people are knocking at my door, and I'm going to have to do something."

Jones feels most Christians either believe in feeding people or saving souls. But he says, "It's not an either/or. It's both/and. Christ preached to people, then He sat them down and fed them. Christ's ministry was meeting people at the point of their need, and if they are hungry, that means food."

On Labor Day weekend last year, Jones delivered more than a million pounds of beans, flour, cornmeal, and canned goods from the midwestern heartland to church-run food pantries and soup kitchens in Washington, DC. His organization takes food to feeding centers connected to churches to help them feed the hungry. It is a simple idea, but not a simple undertaking. On a recent trip to West Chicago, Jones and his workers took 225,000 pounds of food to 50 churches.

"We keep emphasizing that Jesus said man shall not live by bread alone, but by every word that proceeds from the mouth of God," says Jones. "Men don't just have physical needs. They have spiritual needs as well. If a man is down-and-out and without a job, he's probably down spiritually. We have a spiritual..." continued on page 62
Thanksgiving Joy

A Reminiscence of Old New England

More than two and a half centuries have rolled away since the beloved forefathers christened Thanksgiving at Plymouth in the golden autumn of 1621, but though it is thus the ancient of days, it is as young now as then.

There are those now living who have heard their (grand) fathers tell of the New England Thanksgiving Day a hundred years ago. In the great red farmhouse on the hill, preparations were begun long before the day. The turkey that stalked about the dooryard had been watched with hungry eyes, and fattened with urgent care. Pumpkins had been brought from the cornfield to sun themselves on the woodpile. Ah! it was a sure sign of the day's approach; and they might have defended their right to be there without being laughed at by the ancient chronicler's words: "Let no man make a jest at pumpkins, for with this fruit the Lord was pleased to feed His people to their good content till corn and cattle were increased." A goodly supply of all garden vegetables was at hand. Apples and pears, the best in the orchard, had been gathered and hidden away in the dark to mellow. Alas for the feast, if there was not molasses enough to be had; there could be none without it. Stores of raisins and citron had been laid in, so there was something for the girls to do, while the boys looked after the popcorn, which had been seasoning in the woodshed chamber, or picked up walnuts under the old shagbark-tree in the pasture. Then there was a deal of work necessary within the house—the wedding china to be brought out, the brasses all around to be polished, especially the ancestral andirons, and the spare chambers to be set in order, with extemporized beds in every available corner—all ready for the homecoming.

Grandpa and grandma were the reigning sovereigns, and their family was a royal one. A thorough-going New Englander in those days had sons enough to use up in the christening all the favorite names of the apostles, and then he had to draw on the prophets. Peter, the eldest, and his family live on the old homestead. James is up from the city with his city-bred wife and children—but what is a palace compared to the old home for a Thanksgiving! Jeremiah has made a pilgrimage thither from the far West, which might then have been in “York State.” Matthew, the customs officer, and Ezra, the college professor, are there, but “riches and learning” give no prior titles at that court. The night before Thanksgiving they are all there, and the daughters-in-law have stowed the little ones away in big feather-beds, a dozen, more or less, in each, like sardines, and the youngsters have gone to their pillow fight in the attic chambers. Around the huge open fireplace, by the light of its burning logs, those boys of the olden time spin their pranks of childhood's days and crack their jokes, till the laughter changes to tears and they are ready for the evening prayer and the tender good-night.

And then, that Thanksgiving morning! It is clear and cold, perhaps the first snow upon the ground. All the family are at church—it was expected, and the proper thing, for family reunion was on hand—and the gray-haired person, regardless of the passing time, rises to the occasion in fervent words of gratitude to God for His abundant mercies. Then comes the dinner, skillfully managed by the maiden aunt, God bless her!—an indispensable condensation of virtue on such occasions—a dinner not so elaborate as bountiful, not so elegant as healthful. How the children's eyes dance, even those of the babe in the big board cradle, who has no part nor lot in it. The turkey, of course, is there, crisp and brown, as only one can be which has been slowly roasted before the fire, and basted from the dripping-pan beneath. Vegetables of all sorts load the table, delicacies, too, that have been waiting long for that hour, and

by W. DeLoss Love, Jr.
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The feast is over at last, and while the womenfolks clear the table, the grandkids, his sons, and grandsons make the round of barns and sheds and pens, to renew old acquaintance with their favorites. Happiness reigns among the youth. They romp over the hay, play hide-and-seek around the buildings, or take a sleigh ride in the straw-filled sled. Then, as the evening shadows fall, there is a grand assembly about the fireplace. How merrily the corn sputters in the popper! How familiar the sound of nuts cracked on the hearthstone! What apples, and competitions in paring them without a break in the golden shaving! The cider flows from the great earthenware pitcher—it never became old in those days. There are genealogies to be explained as Ezra writes up the record in the family Bible, and sombre portraits to be honored which look down approvingly upon the scene. It is grandpa’s patriotic duty to rehearse again the thrilling story of Bunker Hill, in full view of the sacred flintlock, hanging from the deer horns over the mantelpiece. By and by the young heads begin to nod, and the tallow-dips burn low, warning them that they must separate soon—too soon.

It may not come again the same Thanksgiving joy, not to all; and the sad suspicion solemnizes the family circle, as they all bow there, and, like sons of Jacob, receive the sire’s blessing. Ah! those were “good old days” indeed. May generations yet unborn cherish the pious flavor of that household festival! He who for some light pleasure forsakes it has dishonored the Lares of his ancestors. The descendant of New England, be he there still, on the Western prairies, or across the sea, will evermore turn once a year, with tender feelings, toward the scene, and in so doing he pays his tribute to one of the grandest conceptions of family life known in history.

Adapted from The Fast and Thanksgiving Days of New England, by W. DeLoss Love, Jr., © 1895. Published by The Riverside Press, Cambridge, Massachusetts.
Old Time Gospel Hour Counseling Ministry can provide Christ-centered, over-the-phone counseling to anyone suffering from emotional distress or substance abuse. In addition, we can, through our nationwide network of Christ-centered in-hospital or intensive outpatient counseling care, provide assistance to individuals requiring hospital treatment for more severe disorders requiring professional intervention.

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When I was converted I was told by pastors, deacons, and fellow church members that daily prayer was indispensable to growth in the Christian life. But none of them ever took the time to explain the nature of prayer to me. Neither was I taught how to handle personal devotions or how to pray at a public prayer meeting.

In every other manifestation of life and nature the rule is this: instruction comes before practice. Prayer should not be an exception to this rule. We need instruction in prayer because many of us live as though we do not understand that, according to the New Testament, we are supposed to pray unceasingly; pray unhurriedly, seriously, vigilantly, attentively; and pray as a matter of life and death.

Some say the need for prayer instruction goes beyond church members and is evident even among those who teach and preach in the house of God. E.M. Bounds said, ‘A school to teach preachers how to pray, as God counts praying, would be more beneficial to true piety, true worship, and true preaching than all theological schools.”

Christians neglect to pray for several reasons. Some see prayer as an exercise strange and mysterious. Some are embarrassed to approach God because of their sin. Some would rather worry than pray. Some do not see prayer as essential to conversion. Some do not feel they can pray intelligently. Some doubt that God will hear or answer their prayers. And some do not know what prayer really is. We can learn to pray “as God counts praying,” if we will earnestly seek the answers to three questions.

Do I use counterfeit prayers? We use counterfeit prayers when our hearts are wrongly motivated. A wrong motivation usually has to do with pleasing oneself by showing off, by putting others down, or by pretending to be pious. Using the premise that the hour of prayer is no time for self-exaltation, examine your prayers to see if they have these characteristics of the counterfeit:

1. Praying to preach a sermon.
2. Praying to be heard only of others.
3. Praying to explain theology to God.
4. Praying to show how much we know.
5. Praying to show how pious we are.
6. Praying to point to sins in the church.
7. Praying with irreverent familiarity.
8. Praying with an insincere heart.

If you were compelled by sheer honesty to see one or more of those characteristics in your prayers, you are guilty of using counterfeit prayers. Recognize at once that counterfeit prayer is an exercise in futility and grossly offensive to the Lord. Then make up your mind never to pray like that again.

To our Lord, prayer is like a character resume revealing exactly what kind of person each of us is. The prayer of the proud Pharisee in Luke 18 revealed him to be a self-centered man who thought that his own good works gave him acceptance with God. Bragging about himself as he prayed, he showed that he trusted in his own righteousness to take him to heaven.

The prayer of the despised tax collector, however, identified him as a deeply sincere man who had been awakened to recognize that his practice of fleecing the people through exorbitant taxation was sin. Recognizing his morally bankrupt condition before God, he pleaded for mercy because he knew that to ask for justice would be the same as asking for his own destruction.

Insincerity in prayer is just as offensive as adopting a special pulpit voice for preaching. C.H. Spurgeon warned against this kind of thing when he said, “The instant you abandon the natural and the true, you forego the right to be believed, as well as the right of being listened to.”

Do I know the characteristics of genuine prayer? Many passages in the Bible reveal that the central meaning of
prayer is "petition"—to ask for something. In fact, the only prayer that Jesus scorned was one that did not ask for a thing, the prayer of the self-righteous Pharisee who bragged about his religiosity.

John R. Rice once said, "Too many of our prayers are like the incantation of a witch doctor or the rites of some modern cult. They may have rhythm, or eloquence, or beauty and aesthetic form, but they are not genuine prayers when they do not ask for things."

Prayer involves more than petition, however. The conscious exercise of approaching a holy God unlocks emotions and feelings that must find natural expression for themselves.

The sincere petitioner before the throne of grace finds it natural to revel in God's absolute sovereignty, His magnificent creation, His faithful providence, His inexhaustible grace, His loving-kindness, His tender mercies, His awesome holiness, His unchanging justice, His eternal Word, His amazing forgiveness, and His great plan of salvation in the perfect obedience of His Son unto death—even the death of the Cross!

Our feelings about all this tend to give us the word prayer other connotations, so its meaning has been broadened to include much more than simply "asking for something." The accepted characteristics of genuine prayer are:

- **Adoration:** "to pay divine honor to; to worship."
- **Thanksgiving:** "grateful appreciation for favors received."
- **Confession:** "acknowledgment of personal sin and guilt."
- **Petition:** "something that is sought by humble request."

**Do I know what causes me to neglect prayer?** Christians neglect prayer for several reasons—reasons that we can overcome if we recognize them and make up our minds to deal with them.

First, we neglect prayer because it is more natural for us not to pray. Our fleshly nature is intent on leading us away from God, so our minds often feel "prone to wander."

Christ mentioned this problem in the garden of Gethsemane when He explained why His disciples could not spend one hour with Him in prayer. "The spirit indeed is willing, but the flesh is weak" (Matt. 26:41).

Knowing that our flesh wars against the spirit, we must exercise self-control and make it subject to the clear teaching of the Spirit in the Word. As Paul said, "I keep under my body, and bring it into subjection" (1 Cor. 9:27).

Second, we neglect prayer because the mad rush of today's society allows no time for devotions. To grow up in the family of God we need more than a moment snatched here and there to spend with our Father in heaven. John Wesley reportedly spent more time praying in his closet than he spent at sermon preparation in his study.

Third, we neglect prayer because it is easy to make wrong value comparisons in life. Materialism, like a giant swarm of locusts, is preventing many Christians from bearing spiritual fruit. They refuse to perceive its poverty in the light of their gospel treasures in Christ.

We should think of the relative values between some of the things we spend our time on and then ask ourselves, "Are we truly making right value comparisons in our lives?"

Would we rather read a Christian book or a modern novel? Do we prefer a doctrinally sound sermon over a religious talk show? Does Christian music appeal to us more than modern records do? Is the fellowship of the saints more attractive to us than a social party with unbelievers? Is the church prayer meeting more important to us than the current sports event? Would we rather spend an hour in prayer or an hour watching television?

Robert Murray McCheyne said, "I ought to spend the best hours in communion with God. It is my noblest and most fruitful employment, and is not to be thrust in a corner."

If we are to pray "as God counts praying," we must manifest the glory of God in our prayer lives by refusing absolutely to use counterfeit prayers, by learning the qualities of biblical prayer, and by ridding our thoughts and lives of the things that cause us to neglect prayer.

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**George M. Bowman**, author of several Christian books, is editor of *The Shantyman* in Scarborough, Ontario, Canada.
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Illy Graham almost floored the large crowd attending the 1988 meeting of National Religious Broadcasters, when he revealed extremely damaging information about a pastors' convention at a large hotel. A spokesman for the hotel stated that 75 percent of the rooms occupied by Bible-believing pastors turned on R- and X-rated movies. No other group—lawyers, doctors, morticians, politicians, educators—used the "pay-for-sex" channels as much as these pastors or their families.

Succumbing to the temptations of sexual enticement is not limited to our spiritual leaders. Conservative studies completed by Josh McDowell, an expert on Christian families, show that 60 percent of born-again young adults have had sexual intercourse before marriage. Other studies suggest this figure is closer to 80 percent.

Divorce and rapid remarriage within the church, sexual promiscuity among church singles, and sexual activity in Christian schools are on the increase. Pastors are dismissed for immoral behavior at an alarming rate.

An ugly sin rises in our midst. It creeps into the minds and hearts of many good people, many Bible-believing Christians. The more we ignore its presence, the uglier it grows.

The sin is sexual immorality!

As a family physician I deal with an increasing number of Christians who have sexual problems. Some flirt with pornographic magazines, videos, or films, and remain aloof to their seductive influences. But for many, this seemingly casual flirtation leads to the opposite end of the spectrum—overt sexual addiction. These people are as sadly addicted to sex as others are to heroin, alcohol, or cocaine. The catastrophic effects of their addiction include family strife, separation, divorce, lost jobs, bankruptcy, even destroyed churches and ministries.

Let me share some real stories of lives shattered by sexual addiction. Names and places are changed to protect identities.

THE EFFECTS OF SEXUAL ADDICTION. Tom and Dana attended a Christian university where bodybuilding was the major hobby and conversation of the student body. They all wanted to "look sexy" for their prospective spouses, so they kept as lean and firm as possible. Tom and Dana worked at a local health club to help pay their school bills.

After graduation and marriage, they accepted a call to a large Baptist church in California. As youth and music pastor, Tom joined the staff of six other associate pastors under their senior pastor.

In about three months Dana expressed her boredom with homemaking. She sought employment at a large health club, and due to her Nautilus experience she was quickly hired. She felt especially good after a hard workout. She was addicted to the "high" she got from exercise and the pride she felt from her sexual attractiveness.

She would lunch with her coworker at a local restaurant, order a few beers, and feel very "juiced-up" as they returned to work. Her boss, a young and attractive man, constantly remarked about her fitness, her sleekness, and her sexiness.

As Tom became busier, Dana began to work longer and longer hours. Soon she was staying late at work, or so she told Tom. She was actually having a sexual relationship with her boss in the tanning rooms.

One evening Tom returned from work to find this note.

"I'm sorry, but I had to go. I was totally smothered by our boring relationship. God found me a sexy man who really turns me on and appreciates me. My lawyer will be contacting you in the near future."

Sexual promiscuity is sin. To understand it as a violation of God's laws in our bodies gives all the logic we need to abstain from involvement.
Tom sobbed uncontrollably as he told me this sad story. Their marriage had lasted about a year. He repeatedly punctuated his story with a bitter charge: “How can God just sit there and allow this to happen to a pastor!” He left the church and took a secular job.

The pastor of a Midwestern Baptist church saw tremendous growth since its founding in 1976. But in the last four years serious financial problems plagued the church. Over three-quarters of the members resigned and moved to other area churches.

What happened to kill this thriving work of God? On a number of occasions the pastor was seen with the church secretary in a nearby hotel. His addiction started by viewing sensual videos and magazines at home, but quickly progressed to sexual relationships with prostitutes—then with his secretary.
The pastor's spiritual depravity was obvious. His preaching was no longer anointed. The church became a spiritual morgue. Even when the deacon board confronted the pastor with his adulterous affair, he simply stated, "You can't remove me from the pulpit. The bylaws [recently changed] give me the power to veto any decision."

Called before a deacon board to be examined on charges of sexual misconduct, a church-based counselor in Florida gave this story. "She was late for her appointment with me, so the secretary had already left. Just after she entered the room she began to take off her clothing, saying she loved me and wanted to have sex with me. Though she was able to remove my coat, I quickly fled and went home. I felt like Joseph with Potiphar's wife."

Actually, he had seduced a number of female clients who had sexual problems with their husbands. He stimulated them with pornography and took the place of their husbands in "role therapy." This usually ended with sexual intercourse in the office, to "free" the wife of sexual fears.

Two major sex scandals involving preachers filled the media in recent months. They shock the foundations of the church and devastated those who trust in spiritual leaders. They reek of sexual addiction.

**WHAT IS ADDICTION?** How can good Christian people become involved in wicked sin? How do they become addicted?

The definition of addiction is simple. Any person who uses a stimulating or enjoyable substance or activity has the potential to become addicted. He becomes addicted when the desire for the substance or activity consistently overcomes his will to abstain. One usually does not become addicted to scratching floors, changing diapers, or taking allergy shots. But a person can become addicted to the "highs" of drugs, sex, pornography, running, stimulation from work (workaholism), and so forth.

Once an addiction is ingrained it takes more and more stimulation to produce the same "high" received from previous encounters. The need to stimulate again and again becomes more uncontrollable. The power of the stimulant over the addict becomes greater and greater. If the addiction continues to grow, death is possible.

Alcoholism claims its victims as occasional drinks become more and more frequent. Finally the addict does not eat, forsakes his family, remains drunk all the time, and eventually kills himself from cirrhosis, bleeding from the stomach, brain damage, or overdose.

The cocaine addict requires larger and larger amounts of the drug until he is lost in his own world, without a job or a family. He remains high all the time. Cocaine can also kill the user by causing the heart to stop beating, as in the case of basketball star Len Bias.

How can sexual addiction kill? AIDS!

**WHAT IS SEXUAL ADDICTION?** Most Christians are unaware of the addictive nature of sex. Social scientists have completed only a few objective studies to see how far the addiction can spread, what types of people are most likely to be addicted, and so on.

The cycle of sexual addiction begins with the mild, everyday visual sexual stimulation of advertisements, television, videos, and movies. Mild stimulation is the foot-in-the-door that leads to further temptation and, down the road, to addiction. The addiction grows with continued exposure to sexually explicit material. Sex seen on every television network, in every magazine, in rampant pornography, and in films hastens the severity of the addiction.

If alcohol or cocaine is unavailable no one can become addicted. If alcohol or cocaine are in very short supply, or very expensive, few people will be addicted. If alcohol and cocaine are extremely plenteous and cheap, many more will become addicted. With the increase in easy availability of pornography comes the rise in the number of sexual addicts.

The stories of the sexual addiction of two television evangelists—the uncontrollable desire to view sex or have sex—should be a severe warning to each of us. We must close the door before it is too late.

**PREVENTING OR BREAKING SEXUAL ADDICTION.** No foolproof way exists to prevent or break sexual addiction through physical or emotional treatments. The only effective and permanent solution is through spiritual regeneration—new life and new strength in Jesus Christ.

Sexual promiscuity is sin, as is addiction to alcohol or drugs. To understand it as a violation of God's laws in our bodies gives all the logic we need to abstain from involvement. Abstinence, through the power of the Holy Spirit, is the only way to prevent addiction to any sinful situation.

We can prevent temptation by reducing supply. Stimulating materials, magazines, books, videos, and provocative television programs have no place in our homes. Our children and young adults need answers to important questions about sexuality: "What is sexual temptation?" "How do we 'flee' from temptations?" "What is sexual addiction?" "What is pornography and why do people buy it?"

We must help our young people understand that sex is for marriage, not for experimentation. Sex is a beautiful gift of God for married couples. Promiscuity can cause pregnancy, disease, and death—from AIDS.

Is spiritual regeneration always a protection against sexual addiction? A born-again person can be tempted, and the Holy Spirit will give the strength to
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resist, yet the choice to resist or succumb is ours. Once we yield to sin, Satan can use the opportunity to confuse us with guilt on the one hand and justification for further sinning on the other. After repeatedly giving in to temptation, the strength to resist becomes depleted. We hide from the Holy Spirit, foolishly hoping He will not be aware of our sinful habit. The slide into addiction deepens as we lessen our spiritual oxygen by ceasing to pray, to read Scripture, and to fellowship with other Christians.

Sexual addiction may start in ways that appear benign, such as reading a *Sports Illustrated Swimsuit Issue*. It progresses from “soft-core” materials to “hard-core,” perverted, and grotesque forms of sexual intercourse. Pornography leads to “live” sexual acts with other lovers, prostitutes, “live shows,” and even homosexual acts. Among the most addicted people in this country are the promiscuous homosexuals who claim to have sex with hundreds of partners a year. Severe addiction may manifest itself in murder, rape, bestiality, violent sexual intercourse, or other perversions.

Purging oneself from an addictive, stimulating habit is always a difficult, long-term process. Serious addictions require the professional help of a psychiatrist, a mental health professional, or family physician.

Sexual promiscuity is a real and pervasive problem. We must do everything possible to prevent sexual addiction in our families and churches, as we continue to pray for God’s deliverance from this powerful force that threatens to destroy our nation.

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**Stopping the Sexaholics**

by: Ronald E. Johnson

sex. The very word arrests attention. It crowds out all other mental intrusions. It captivates the American mentality. It dominates television—at least one sensual-arousing scene for every 40-minute segment. Health and exercise periodicals depict alluring bodies posed to elicit appeasement of base appetites. So-called “adult” sex shops dominate street corners previously populated with church congregations.

Taking every opportunity to get in on the action, the news media dig into closets of public personalities and dangle sex skeletons before a gaping public. The AIDS epidemic forces the medical profession into the arena. Phone companies and state utility commissions introduce new vocabulary into their printed materials: “dial-a-porn,” “obscenity,” and “sexual harassment.” Law enforcement agencies now train staff to deal with an increasing population of prostitutes, pornographers, and pedophiles. Schools clamor for intensified sex education courses. Marriage counselors do a thriving business as they try to patch up families after spouses make confessions of infidelity.

Assessment of the scene reveals a common thread that weaves like a scarlet chord through our culture: a lack of moral restraint inflamed by public tolerance of sexual carelessness.

Sometime about a decade or two ago movie producers and magazine publishers began to slip into their materials insinuations of sexual pleasure outside of marriage. At first our population merely laughed at vulgarities, and scoffed at ministers and teachers who refused to find humor in sex jokes. Then they peered into slick-covered magazines. Finally they cried, “More, more.” Now lawsuits defend free speech and expression that includes obscenities, crude expletives, and vulgar four-letter words.

The dripping faucet began to run freely, and a flood threatens to smother the very fiber of American culture. Rapes abound. Prostitution is common on major street corners in the nation’s capital. Child sexual abuse occurs in all too many of even the smallest hamlets. America is reeling from preoccupa-
tion with illicit sex and its consequences.

Now comes the question. "How shall we then live?" Will America continue to stagger in her intoxication from sex mania? Evidence shouts that we dare not lest we eradicate ourselves through moral corruption and infectious diseases. But who will take the initiative to lift America out of her national shame?

Responsibility for curbing the flood rests with parents, elected officials, educators, clergy, and the media. All of society must bear the burden. We cannot merely gawk complacently at the horrible evidence of a decaying culture eroded by perverts, panders, prostitutes, pedophiles, and pornographers. Reason demands that we hold men accountable for their irresponsibility. That basic universal law is written in the hearts of men—whether it deals with man and his environment or with man and his relationships. When Gary Hart, Jim Bakker, and Jimmy Swaggart attempted to circumvent moral restraint, they soon discovered that even the non-Christian segment of society pointed accusing fingers and said, "Shame on you." A biblical truth is substantiated: "Be sure your sin will find you out."

America is being found out!

Every city includes conscientious officials and concerned citizens who can do something. They must simply do it. Elected officials can overtly and aggressively prosecute pornographers and managers or owners of "adult" sex shops. Preachers can speak out against moral violations—and practice what they preach. Parents can turn off the media junk that stimulates sexual desires. Educators can teach against situation ethics, and they can teach that there is no "safe sex" outside of marriage. Newscasters can go after public officials whose careless bedroom behavior confuses youth and makes a sham of high office.

All across America concerned citizens are uniting to rid their communities of sexaholics. Dallas recently had its zoning ordinance against "adult" sex shops upheld in court, giving violators notice to vacate the city. Oklahoma City has virtually made the area unpleasant for the "sex" business. Kansas City is currently in a major clean-up program designed to remove all illicit sex promoters. Fort Lauderdale, Florida, has made a clean sweep of the smut business. Cincinnati, Ohio, has enacted a tough ordinance against the entire pornographic industry. San Diego, California, has had enough and is going after the pornographic crowd through the courts.

Every city is affected. What will you do to make your community safe from pedophiles, prostitutes, and pornographers?

Ronald E. Johnson is an educator from Texas.

Community Action

Start with citywide campaigns to inform parents, educators, and officials of steps taken by communities across the nation.

Focus on the Family (PO Box 500, Arcadia, California 91006) has produced The Winnable War, a film explaining the seriousness of the sex problem in America.

Public Utility Commissions have installed technical systems that allow parents to provide 976 call restrictions.

The Postal Service provides instructions to identify and press charges against pornographers who illegally use the mail system.

The Racketeering Influenced and Corrupt Organization Act provides teeth for local prosecuting attorneys to obtain convictions for sex-related crimes, including illegally operated "adult" shops.

The U.S. Department of Justice recently activated the National Obscenity Enforcement Unit, consisting of lawyers trained to obtain convictions. The department conducts seminars designed to train city and county prosecuting attorneys in techniques to obtain convictions.

Individual Action

Write letters to city, county, and state officials urging them to introduce an aggressive program designed to shut down illegally operated sex-related businesses.

Support political candidates who oppose "adult" sex shops, and who will introduce and support legislation and ordinances designed to bring convictions to sex offenders.

File written and verbal complaints and press charges against suppliers of pornographic material that comes unsolicited through the mail system. A form is available at U.S. post offices to have your name removed from offensive mailing lists.

Encourage and support local law enforcement personnel who apply the full extent of the law to prosecute sex offenders. Encourage them to attend a sex-crime prosecution seminar sponsored by the U.S. Department of Justice.

Complain to media and commercial enterprises for displaying seductive programs, products, and advertisements, especially to juvenile audiences.

Boycott businesses that insist on selling products designed to provoke abnormal sexual arousal through magazines, videos, paraphernalia, and so forth.

Chaperone youth in their peer activities to prevent exposure to conscience-cluttering experiences. Arousal of natural passion is still a basic contributor to more than half a million teenage pregnancies each year.
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Then a hand shot up and a voice cried, "Fellow citizens! Clouds and darkness are round about Him. His pavilion is dark waters. Justice and judgment are the habitation of His throne. God reigns, and the government in Washington still lives!"

The crowd quietly dispersed.

Referring to the Psalms was natural for General James A. Garfield. From his earliest days he studied and memorized Scripture. Ironically, Garfield himself was also destined to become President—and victim of a crazed assassin.

James Abram Garfield was born near Cleveland, Ohio, November 19, 1831. He grew up in poverty and had little schooling, though he was bright and eager to learn. After early farming and carpentry, young Garfield worked on a canal boat, then attended Western Reserve Eclectic Institute at Hiram, Ohio, where for a small stipend he built the fires, swept the rooms, and rang the bell. In 1856 he graduated from Williams College.

A March 3, 1850, note in his diary reveals his determination to obey the gospel. The following day he recorded what is perhaps the most clear testimony of salvation ever given by one who was to become President. "Today I was buried with Christ in baptism and arose to walk in newness of life. For as many as have been baptized into Christ have put on Christ." Later he expressed pleasure that God was blessing meetings in the little local schoolhouse, where 17 had already professed faith in Christ.

Garfield taught in district schools, then became active in local Disciples of Christ groups. Soon he was preaching himself. Though never formally ordained (customary for his denomination in that day), he ministered in various churches, preaching a salvation message and exhorting believers.

Later he attended Williams College in Massachusetts, where he became active in debating and in literary and theological societies, graduating with honors in 1856. He married Lucretia Rudolph, a former classmate. Returning to Hiram, he became principal, instilling new life into the school.

Garfield's early aversion to politics gradually gave way to the conviction that a Christian's duty was to participate in public affairs as he might have opportunity. He won a Republican seat in the Ohio Senate in 1859, studied law, and distinguished himself in denouncing slavery and secession, while advocating force to preserve the Union.

When the Civil War broke out he became a lieutenant colonel in the 42nd Ohio Infantry. His military leadership was superb. Later, as a major general, he resigned his commission to enter the U.S.
He distinguished himself in denouncing slavery and secession, while advocating force to preserve the Union.

country kept the faith, and on September 19 he finished his course.
The original Garfield pew and a stained-glass window memorialize him at National City Christian Church, Washington, DC.

A Timeless Challenge

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He have witnessed the extraordinary scenes of this convention with deep Solicitude. As I sat in my seat and witnessed this demonstration, this assemblage seemed to me a human ocean in tempest. I have seen the sea lashed into fury and tossed into spray, and its grandeur moves the soul of the most dull man; but I remember that it is not the billows, but the calm level of the sea, from which all heights and depths are measured. When the storm has passed and the hour of calm settles on the sea, from which all heights and depths are measured. When the storm has passed and the hour of calm settles on the sea, from which all heights and depths are measured.
The gentleman of the convention, your present temper may not mark the healthful pulse of our people. When your enthusiasm has passed, when the emotions of this hour have subsided, we shall find the storm and passion that calm level of public opinion from which the thoughts of a mighty people are to be measured, and by which final action will be determined. Not here, in this brilliant circle, where 15,000 men and women are gathered, is the destiny of the Republic to be decreed for the next four years. Not here, where I see the enthusiastic faces of 756 delegates, waiting to cast their lots into the urn and determine the choice of the Republic, but by millions of firesides, where thoughtful voters, with wives and children about them, with the calm thoughts inspired by love of home and country, with the history of the past, the hopes of the future, and reverence for the great men who have adorned and blessed our nation in days gone by, burning in their hearts—there God preapres the verdict which will determine the wisdom of our work tonight. Not in Chicago, in the heat of June, but at the ballot-boxes of the Republic, in the quiet of November, after the silence of deliberate judgment, will this question be settled.


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November 1988 39
Looking toward the PROMISE

Nancy and I clung together in silence, each knowing the other's thoughts—neither daring to share them.

I love you.'’ Nancy sat across from me in the ambulance as it sped through the busy streets of Amsterdam. Her hand found mine as a tear traced its way down her precious face, “I love you, too,” she whispered. For the first time in our brief life together this moment was all we had.

We have all played the little game of “What If?'' “What if’ you were stranded on a desert island and could have only one thing? What would you choose? “What if’ you had 30 minutes to live? How would you use the time?

But this was no game. Only hours before, Nancy and I had flown into Amsterdam, the gateway to Europe. I was to teach at Tyndale Theological Seminary. She was to work in the office. After looking forward to this for almost a year, we had finally arrived. We have a passion for missions, and were especially thrilled to work at Tyndale, an English-speaking seminary on the continent of Europe. Here we could work with young men and women from all over the world. The last class I taught here enrolled students from eight different countries. What an exciting chance to impact the world with the gospel! But God had other plans for this trip.

The ambulance sped on. They were moving me to the University Medical Center, where I would undergo exploratory catheterization to determine the extent of heart damage and decide a course of treatment, if any, to prevent further damage.

Nancy and I clung together in silence, each knowing the other's thoughts—neither daring to share them. My cousin Dave had suffered cardiac arrest while having a similar procedure a few years ago. I could not keep from thinking about him now. Twenty-five years ago, Nancy’s father, Major Wilbur Bowers, died of a massive heart attack two weeks before her high school graduation. Now she was clinging to her husband, wondering if he would see his daughter graduate.
I was not afraid to die. This was the great gift my mother gave to me two years ago as we walked together to the ‘water’s edge.’ She gave me the courage to look death ‘dead-in-the-eye’ without fear. I was with her in that holy place, when the angels came to receive her to glory. I could never fear death again. Nor did I. How could I fear God’s appointed means of consummating His glorious work in me? How could I fear that grand reunion with the innumerable faces of ‘home’ that have preceded me to that celestial land? Yet, in visiting this valley for myself I made a surprising discovery.

At the outer limits, faith, like Moses, can go no farther. It can only climb to the highest precipice and ‘look over.’

A Stong and patient faith, like Moses, can go no farther. It can only climb to the highest precipice and ‘look over’ toward the promise. Then something truly wonderful happens. Faith breaks wide open and a glorious, triumphant hope emerges. The promise of Isaiah is realized. ‘They shall mount up with wings as eagles; they shall run, and not be weary; they shall walk and not faint.’ What faith is able to see only at a distance, hope realizes. God’s sustaining grace gives a hope that drives away all fear. At that moment two happy alternatives were mine: to abide with loved ones here, or to fly away to loved ones in a better land.

I am dispensable. One question kept returning. Not, ‘why?’ but, ‘why now?’ Had I raised the funds to go to Europe from generous friends and supporters of the Lord’s work. More than that, I had already spent that money to get to Europe. Now I was unable to do the work I came to do.

Why now, Lord? A little sooner or a little later would have sufficed to make better use of the Lord’s money. I questioned God’s wisdom. He directed me to Isaiah 40:6-8. ‘All flesh is grass . . . the grass withereth, the flower fadeth: but the word of our God shall stand for ever.’ While I was thinking about what I was going to do for God with His money, He was planning to do something for me with it. He would teach me to trust Him more. ‘Why sayest thou . . . My way is hidden from the Lord? . . . Hast thou not known? Hast thou not heard, that the everlasting God . . . fainteth not, neither is weary? There is no searching of His understanding’ (Isa. 40:27-28).

My ministry is to direct people to God: to know Him, to love Him, to behold Him, to serve Him. He works all things after the counsel of His good will. He worked before I arrived. He will continue to work long after I’m gone. Until then, my privilege is to serve Him with all He gives me to do—nothing more, nothing less.

Time is precious. I’m one of the fortunate ones. The doctors tell me the damage to my heart is very slight and the chances of a recurrence highly unlikely. The down side of this is that they are unable to tell me why it happened in the first place. So I live with this menacing specter. Anytime, any place, it could happen again.

But this is how God wants us to view life. We must plan as if we had forever. Live as if we had only today. Say, ‘I love you’ while we can. Savor the moments with a child. Give ourselves, not just our opinions. As much as is possible, we are to live in peace with all men, especially with ourselves. Keep short accounts with God. Be long on patience and short on criticism. Linger awhile in the warmth of the noonday sun or among the long shadow-fingers that race away from a crimson sunset.

I have no idea how much time I have (but no one does). So I take my frenetic planning less seriously and concentrate on what is at hand. ‘What did he say?’ The ambulance driver glanced anxiously over his shoulder. ‘He just told me he loves me.’ Nancy wiped away another tear. The attendant reached back and found a fresh box of tissues. For the moment time was suspended. Nothing else mattered.
Christian leaders do not have to wind up on the casualty list. Here are six things a leader must do to stay on top.

**Provide an example.**
The leader must embody the virtues to which his congregation aspires. The apostle Peter admonished elders to avoid “being lords over God’s heritage” but to be “en-samples to the flock” (1 Peter 5:3).

**Minister as a servant.**
Jesus said the leader must see himself as the servant of all (Matt. 20:25-28). The apostle Paul told the Corinthians he would “very gladly spend and be spent” for them (2 Cor. 12:15). He reminded the church at Thessalonica that he was “willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us” (1 Thess. 2:8).

**Work wholeheartedly.**
If a leader does not really have his heart in the game, his people will soon lose heart as well. If a basketball coach continually displays an “I-don’t-care-if-we-win-or-lose” attitude, his players will not care either. The apostle Paul challenged the Romans to be “fervent in spirit” in serving the Lord (Rom. 12:11). Earlier he had told them, “I am ready to preach the gospel” (Rom. 1:15). The spirit of an eager, fired-up leader rubs off on followers.

**Pray for the people.**
Epaphras, the founder and leader of the church at Colossae, is a tremendous challenge in this regard. He had gone from Colossae to Rome to talk to the apostle Paul. What did he do in the big city? Go sight-seeing? Buy postcards? No. Paul says, “Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God” (Col. 4:12). Epaphras was a caring leader, a concerned leader—a good leader. He diligently prayed for the people.

**Teach the Word.**
The apostles saw thousands of people come to Christ, yet continued to feel a great burden to teach new converts. This is evident by Luke’s comment: “And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ” (Acts 5:42).

**Guide the ministry.**
Leaders are to be overseers (1 Peter 5:2). This involves getting a clear mental picture of where the ministry is heading, how it should be carried out, and communicating this to people. Much of the leader’s insight will come as he listens to his close advisers. Guidance comes from the bottom up as well as from the top down.

### Bible Study: Galatians

#### Outline

I. **Doctrine of Grace**  
Developed (chapter 3)  
A. Lapsing into law is folly (vv. 1-5)  
B. Covenant of faith precedes law (vv. 6-18)  
C. The law was preparatory to Christ (vv. 19-22)  
D. The law is superseded by sonship (vv. 23-29)

#### Word Study

**Propoangelizomai,** “preached before the gospel.” This term is used only in the New Testament in Galatians 3:8. It is derived from the preposition, pro and the verb evangelizo, “to announce good tidings, to evangelize.” The New Testament uses many terms in connection with the preaching of the gospel: keryso, “to preach it as a herald” (Matt. 4:23; Gal. 2:2); laleo, “to speak” (1 Thess. 2:2); evangelizo, “to preach” (1 Cor. 15:1; 2 Cor. 11:7; Gal. 1:11); and katangello, “to proclaim” (1 Cor. 9:14) are a few of the more frequently used expressions.

Originally evangelion denoted a reward for good tidings. In time it came to speak of the Good News itself. In the New Testament it bespeaks the kingdom of God and salvation through Christ’s death, burial, Resurrection, and Ascension. In Galatians 2:14, “the truth of the gospel” denotes not the true gospel, but the true teaching of it. The gospel is an especially meaningful expression to the Gentiles as it speaks of a message not previously available to them.

The expression propoangelizomai is used in Galatians 3:8 in order to show that God’s Good News was planned as early as the promise to Abraham that he was to be a blessing to all nations.

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Daniel R. Mitchell
HOW TO RETAIN MEMORY VERSES

After you have mastered a number of Scripture verses, you do not need to carry all the memory cards with you every day. But unless you review the memorized verses from time to time many of them will soon slip from your mind. Here is a solution.

Weekly review. Set aside a certain day each week for review and keep this schedule faithfully. Go over each Scripture card, noting the quotation and the reference. If after a week you have forgotten the quotation or reference, return the card to the daily pack. Be strict with yourself. Do not allow a single card to pass unless you are sure you can state the quotation and reference perfectly and without hesitation.

Semimonthly review. When you no longer need to go over the cards weekly, set them aside for a semimonthly review. Select two days in the month for this review, say the first and the fifteenth day, and try to maintain a regular schedule.

Monthly review. The verses for the monthly review are the ones you have learned so well that you will not need to go over them twice every month. As in the case of the previous reviews, choose a fixed day for this exercise and adhere to it as rigidly as possible.

At the time of your monthly review you will have four different sets of cards to go over—the daily, weekly, semimonthly, and monthly. If you are careful to carry out this routine your aggregate number of verses will soon be considerable.

Quarterly review. The verses in this review will be those which you have come to know so well that you no longer need to go over them monthly. The quarterly review ensures that you are still able to recall both the text and reference of each verse.

Semiannual review. When the time comes for

Henry Osborne
Bibles International

A cursory glance at the bookshelf next to my desk reveals a collection of at least a half-dozen translations of the Bible. Compared to the total number of translations available in the English language, my collection is small. For a person choosing a new one the array of translations, styles, and types of Bibles lining bookstore shelves can be discouraging. But over 300 million people, representing 3,000 languages, have no choice—the Bible does not exist in their own language. Henry Osborne and Bibles International strive to overcome this inequity.

With a Ph.D. in linguistics from Indiana University, Osborne is the chief linguistic consultant for Bibles International, associated with Baptist Mid-Mission. While BMM has been involved with Bible translating since its inception almost 70 years ago, Bibles International did not take on this responsibility until 1981. Since then they have translated and printed one complete Bible and two New Testaments, and are currently working on 26 different translation projects.

According to Osborne, the goal of Bibles International is to provide “careful and accurate translations... with printing at reasonable prices.” Osborne’s experience with Bible translation includes 17 years of work with the Warao Indians in Venezuela, where he organized a church and translated the New Testament for them. Following this he taught linguistics and anthropology at Grand Rapids Baptist College and Seminary from 1969 to 1986. Now Osborne travels around the world to meet with the missionaries and national workers who are instrumental in the translation process. Their cooperation is vital to the completion of an accurate, readable translation of God’s Word. Obtaining a proper translation often involves finding compatible words and phraseology, and explaining cultural concepts alien to a language group. The process may take as long as 15 years to complete. Once a printed Bible reaches the people, they are overwhelmingly excited to finally have God’s written Word in their own language.

The expression on their faces makes all the years of translating worth the effort. Henry Osborne looks forward to the day when all people, of all languages, can read and cherish God’s Word intimately. “How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth!” (Ps. 119:103).
Guarding Your Countenance

Ever feel like sulking? Feeling sorry for yourself seems harmless enough, but art thou wroth? And why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou dost not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him” (Gen. 4:6-7).

Two things led Cain into this state. One was approaching God with a lack of faith (Heb. 11:4). Cain’s other mistake was responding in anger over Abel’s pleasing God when he had failed to do the same. Cain was concerned with externals—the sacrifice and whether God would reward him for his offering.

God’s giving Cain a second chance had nothing to do with changing the unacceptable sacrifice. The command was to straighten up his countenance. Cain could have chosen to worship in faith and control his temper. Instead he chose anger. Sin sprang through the door opened by Cain’s continued pouting, and it mastered him as he killed his brother.

Many circumstances tempt us to let our countenance droop. Weariness, slothfulness, and petty discomforts oppress our bodies. Discouragement, hurt feelings, doubt, and condemnation harass our souls and spirits. Parents have the constant challenge of training children.

The downward tug on our countenance is so constant and unnoticed, like gravity, that letting our guard down is easy. Yet Satan crouches just around the corner, waiting for the right opportunity to pounce on us. He wants to drag us into a mire of moodiness where our thrashing will sink us deeper in sin.

We must stay on guard and daily take up the shield of faith (Eph. 6:16), so we may properly approach God, while protecting a countenance that is not dependent on a thank-you note from Him in response to our daily sacrifices.

Let us purpose, like the psalmist, to command ourselves—“Praise the Lord, O my soul!” (Ps. 146:1)—to act in ways that produce a pleasing, consistent countenance.

Max Heine
sound quality is at its best when used in its wired configuration. The convenient wireless version can degrade sound quality and will never make it better. In considering a wireless microphone system, it is important to select the one that degrades the sound quality the least.

The amount of degradation depends on the circuit quality and the frequency range of the transmitter and receiver. Most professional units operate in the 150 MHz to 216 MHz range. Amateur units may function as low as 50 MHz and their sound quality is abysmal. The quality of an entire sound system can be undermined by feeding it with a poor source. As a rule of thumb, any wireless system costing less than $500 after discounts in 1988 dollars is probably not worthy of consideration.

Many sound quality problems with wireless microphones have nothing to do with the wireless feature. Lapel microphones themselves are a hit-and-miss proposition on any given pastor due to anatomical factors. As stated in a previous article, different humans have different amounts of high frequencies bending around the chin and different amounts of bass coming through the chest wall. A specific lapel microphone may sound very good on one pastor and very poor on another.

All high quality lapel wireless systems have microphones that plug into the transmitters. They are not hard wired. Pastors should plan for the possibility of procuring a wireless microphone system, knowing that the lapel microphone supplied with it may not serve them well, and that it will have to be replaced in order to obtain satisfactory results. It is, therefore, important to obtain the wireless system from a source that not only sells a variety of lapel microphones, but has both the technical expertise and willingness to adapt replacement lapel microphones to specific transmitters.

John Westra. For help with specific church sound questions, call John Westra at (800) 222-5760.

Canton Baptist Temple celebrates 50th anniversary. In August 1937, 35 men met to plan the establishment of a new church that would be fundamental, evangelistic, independent, and Baptist. Their families began to meet in the Old German Dance Hall in Canton, where various guest preachers came to minister. They soon moved to the Seventh Day Adventist Church building for their Sunday services. Dallas F. Billington, pastor of Akron Baptist Temple, drove to Canton to preach an afternoon message, then returned to his own church for the evening service.

Finally on January 30, 1938, Canton Baptist Tabernacle was organized. Slim Martin was elected their first full-time pastor on November 12, 1938, and remained for four years. Mark Mitchell then led the congregation for three years. Bishop Willis pastored the church for a few months before returning to evangelism. On November 2, 1947, Harold Henniger began what has become a 41-year pastorate. In 1985 Jim Henniger was elected copastor to assist his father with the burgeoning ministry.

Today Canton Baptist Temple, located on Whipple Avenue NW, supports over 125 missionaries, has a fleet of 45 buses that bring in more than 1,600 people each Sunday, and has a myriad of outreach programs to meet the needs of the handicapped, the sick, the poor, and the family—from the newborn to the elderly. The church is able to touch many lives through its television, radio, and cassette ministries.

A unique contribution of Canton Baptist Temple is its Christian Hall of Fame with over 100 original oil portraits of Christian leaders and brief biographies of each. Pastor Henniger says, “The main purpose of the Hall of Fame is inspirational, not merely educational. It is our prayer . . . that many will be inspired to carry the bloodstained banner of the Cross around the world as missionaries and that men will be called into the ministry to preach the unsearchable riches of Christ.”
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Estimates indicate that over 1.5 million children are home-schooled by their parents, and the number is growing. As many public schools continue to decline academically and environmentally, increasing numbers of parents opt to provide their children a Christian education. Many parents enroll their children in a Christian school if there is one in their locality. Others invest their time in home-schooling.

Last Sunday night a well-dressed man told me he was resigning his vice president’s position at a bank to be more involved in home-schooling his four children. When I asked how he would make a living, he replied, “I’m going to work out of my home as a computer and financial consultant.” That kind of ambitious program takes discipline. Although many untrained but dedicated mothers and fathers provide their children with an excellent education at home today, everything rises or falls on their personal self-discipline.

Giving more time to the learning process than public or even Christian schools do is not really difficult—it just takes a lot of discipline and dedication.

The principal blessing we have observed in home-schooling is the close-knit relationship most of these kids have with their parents. Home-school parents do not have to share the primary place in their child’s heart with someone else. Another blessing we see in our own granddaughter is that she is 16 going on 16. She is not being forced to grow up too fast. We could wish that for any Christian young person.

Confrontation

A recent exchange of words with a difficult neighbor once again reminded me of the importance of confrontation in resolving differences.

In our three years in the neighborhood, my husband, Russ, and I had overlooked Leslie’s and Pete’s constant nitpicking over, what seemed to us, inconsequential matters. We had listened politely as they complained about other neighbors, reminding ourselves how “fortunate” we were that we, at least, got along with them—if only on a superficial plane.

But when Leslie called on Christmas Eve to complain that she could hear the Christmas carols playing on our stereo, I smarted! Of course, I reasoned, she is Jewish. If indeed she could hear our stereo, the carols heralding Christ’s birth would offend her. “But we live here too!” I wailed aloud to Russ. Nonetheless, I immediately turned off the stereo and retired to the family room to join my husband in watching a television special.

Now, several weeks later, Leslie was calling to apologize. “I’m home with the flu,” she said, “and I have had time to think. I am sorry I was cross with you.” Leslie went on to say that she knew once spring arrived and she saw me out in the backyard, she would feel bad that she couldn’t say “hello.”

Confrontation is never easy. Apologizing was not easy for Leslie, but she valued my friendship more than her own pride. Jesus knew the importance of confrontation. In Matthew 18:15 He said, “Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone.”

If more of us would heed this advice perhaps we would see fewer church splits, divorces, and severed relationships in families. Howard Hendricks says, “Too often I have seen marriages go down the drain, relationships deteriorate to the point of destruction, people with glaring personal limitations go unchecked—all because Christians who know precisely what is wrong will not love sufficiently to...
Praise Party!

Let's Have a Praise Party!

Everyone loves a party. The agenda is fun: games, good friends, sweet treats, giving and receiving gifts. However, when Steve and Diane hosted a party recently, one item on their invitation puzzled me. “Bring a Psalm, a song, or a praise testimony.” The final line quickly explained the request—“The Occasion: A Praise Party.”

When I arrived that Saturday night, I learned a praise party resembles most celebrations. Guests munch, sip, chat, and laugh. And like most parties, a praise party honors a special guest. But the guest is not a birthday boy or a college graduate. In fact, the guest is not visibly present. The guest is God—Jehovah Jireh, our Provider.

For the Christian, giving honor to God should come as easily as breathing. A praise party provides another setting for Christian friends to adore their Creator and Sustainer. The psalmist exhorts us to “glory ye in his holy name” and to “praise him in the assembly of the elders” (Ps. 105:3; 107:32). The “redeemed of the Lord” should declare that the Lord is good and “his mercy endureth forever” (Ps. 107:1-2).

In addition, a praise party forces us to recall God’s deeds by verbalizing them. Such reminders will help guests to handle the tough times, just as the Old Testament saints did. Moses urged the Israelites to remember God’s power against mighty Egypt, so they would have confidence when they faced hostile

Proverbs 28:23 says, “He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue.” A rebuke, if given in the right spirit, will often bring healing to a relationship. Many people feel that the mature way to handle a quarrel is to ignore the problem rather than to initiate a confrontation. But that only builds barriers.

Sometimes God must override dissension to accomplish His purposes. Scripture relates an incident when Paul and Barnabus, two missionary giants, engaged in an argument. Barnabus wanted his cousin John Mark to accompany them as they revisited the churches. Paul said, “No!” John Mark had deserted them on an earlier mission and Paul undoubtedly felt that Mark lacked the character to complete the task at hand.

The outcome of the quarrel was that Barnabus took Mark and left for Cyprus, and Paul took Silas and journeyed to Syria and Cilicia. They accomplished two missionary journeys rather than one. While Barnabus is not mentioned again in the Book of Acts, Paul later speaks of Barnabus as an ally. The two, despite their dissension, evidently remained friends throughout their lives.

Sometimes to avoid confrontation we simply withdraw. The Joneses and the Smiths have a rousing disagreement over finances at the church’s quarterly business meeting. One couple feels that the pastor deserves a raise in salary. The other couple maintains any further “faith” giving should be extended to the Browns on the mission field.

Finally, after a heated debate, the Joneses win the argument, but it ends the warm relationship they once shared with the Smiths. Both parties still converse, but their disagreement has created a barrier. Confrontation, with reconciliation in mind, would restore the relationship the couples once enjoyed and set a positive example for the church.

Jesus gives sound advice in Luke 17:3-4. “Take heed to yourselves: If thy brother tresspass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.”

Rebuke... and forgive. No passing over or pretending a problem does not exist, but rather confrontation and forgiveness is biblical.

When Leslie called to seek my forgiveness, the sincerity of her plea melted my anger. My rebuke was gentle. My forgiveness, I trust, was Christlike. Our desire to build a solid, lasting relationship made confrontation and forgiveness a little easier for us both.

Diana Warner
forces in Canaan (Deut. 7:17-21). When fatigue and the threats of enemies tested those rebuilding Jerusalem's walls, Nehemiah reminded the workers of God's power and so lifted their spirits (Neh. 4:14-18). A praise party gives strength for the spiritual battles that await. You may want to host your own gathering. Here are some tips for a successful party.

► Keep the party intimate. Between 10 and 18 is a reasonable size to guarantee good mixing, so people can meet new faces. Choose guests to ensure that everyone will know at least half the people there. Include Christians from outside your church—coworkers, neighbors, and other contacts—to mingle with church friends. The natural conversations at praise parties stir openness. At our party Brian read Psalm 139 about the wonder of human life. He concluded, "In thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." He smiled at his wife, Sue, and announced: "This has special meaning to us. Our days have been ordained. For today the Lord is skillfully making a new life for us."

► Be sure everyone knows the purpose. Most guests will ask the same question I did: "What is a praise party?" You should mail formal invitations to explain the party's purpose and to create a festive mood. Ask for an RSVP, then expect some callers to ask questions before saying yes.

► Celebrate! You can announce today was the final day to pay for school annuals. I gave him the money and sadly eyed my empty wallet. I hope the milk I thought as I waved the two oldest off to school. Just then Bruce's voice echoed down the hall. "Has anyone seen my sneakers?" The room-by-room search turned up the shoes as the school bus zoomed past our door. "Why me Lord?" I would have to drive him to school.

As I returned home, glad the school-morning hassle was over, I thought about the statement of my Bible study leader the previous day. "You send your children off with a good breakfast, but do you send them off with prayer?" That very morning I had been more concerned about gym shorts, shoes, and money than their spiritual needs. Physical requirements are important. But had I lost my perspective? I determined then and there I would have a morning prayer time with each child.

Prayer Power

"M"om, my blue gym shorts aren't washed!" Julie was mortified. She would have to wear the ugly red pair. Dan, in contrast, cheerfully entered the kitchen to announce today was the final day to pay for school annuals. I gave him the money and sadly eyed my empty wallet. I hope the milk I thought as I waved the two oldest off to school. Just then Bruce's voice echoed down the hall.

► Have plenty of food. Food, soda, and coffee season the conversations. Diane's guests dipped straw-

berries and pineapple wedges into a hot fudge sauce, and plunged the more common carrots and potato chips into guacamole and French onion dips. Your own creative hors d'oeuvres or homemade cookies can add that personal touch that makes everyone feel at home.

► Include songs of praise and joy. "They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness" (Ps. 145:7). Music is part of the language of praise, so include it in the formal praise program. After two or three guests speak, have your informal song-leader start a chorus. If one of your guests plays the guitar, ask him to bring it.

Why not join the celebration with your own praise party? No doubt you will please the guest of honor while you praise Him.

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The first praise party took place just hours after the disciples watched their Messiah rise to heaven. They returned to Jerusalem "with great joy" and met in the temple to praise God and His Christ (Luke 24:50-53).

Why not join the celebration with your own praise party? No doubt you will please the guest of honor while you praise Him.

James Vincent
But as the day wore on my initial determination waned. I worried about my busy morning schedule. But rationalized that prayer my initial determination into each other's viewpoint. As we knelt I burst and give us insight asked God to forgive my out

It Couldn't Just Happen by Lawrence Richards. This fascinating book explains scientific theories and gives scientific facts along with a few verses of Scripture to disprove the theory of evolution. The color photos, illustrations, and charts generously scattered throughout the book make it even more interesting. Each of the 20 chapters is followed by five "Just for Fun" projects for children, to reinforce the message of the chapter. A good resource for parents and teachers—a storehouse of information for children. (Sweet Publishing, 191 pp., $13.95 hardback)

Farther than far at the very edge of the horizon is a land called Barely There... "In Fiddler and Shadow Chaser, Steven Cosgrove skillfully weaves entertaining text into a presentation of simple lessons on sharing and facing fear. These books are as much fun to read as they are to view. Rich, colorful illustrations by Wendy Edelson wind the text through the enchanted land of Barely There. These books make good Christmas gifts for children ages 4 to 10. (Multnomah Press, 28 pp., $8.95 hardbound, $10.95 deluxe)

The music seeped like fog throughout the forests of this land called Barely There. The melodies, soft and sweet, quieted even the noisy birds as they perched in the trees. Music, mysterious, melodious music, soothed and warmed the glade of lacy fern and pine.

The music was so beautiful that it seemed to be on loan... never meant to be owned. The bears came haltingly out of their seclusion, each carrying a bit of those secret foods they had hoarded for years.

As the music danced upon the flames of the fire, the bears offered their gifts to Fiddler who stopped his fiddle playing and softly sang, "The payment I give, the payment I owed, is as I said more valuable than gold. It's not music, the music I give, but the gift of sharing is the way to live. Now share all your biscuits, berries, and honey, you'll find sharing love is better than money."

Family Bookshelf

An excerpt from Fiddler by Steven Cosgrove

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Dallas Theological Seminary
3909 Swiss Avenue Dallas, TX 75204
(214) 824-3094
What do a bully named Melvin, two talking bears, and a shopkeeper have in common? They're all part of Thomas Road Baptist Church's Living Christmas Tree Spectacular.

This year's production will feature the same dramatic story and characters that captured the hearts of children and adults alike last year, while presenting many new musical selections.

The theme centers around a Christmas pageant and a poor family living in Virginia about 1887. The script, written by Angela E. Hunt and Robbie Hiner, includes all the aspects of a musical drama—humor, conflict, and emotion. About 40 construction workers will assemble the frame, and a professionally designed set will decorate the stage with authentic 1800's scenery.

The 35-foot tall, 40-foot wide, 13-ton tree will be illuminated with 3,000 sparkling lights. The "branches" literally sing with the voices of the 125-member choir accompanied by approximately 100 musicians in the orchestra.

An admission charge of $3 per person will be accepted. All proceeds after expenses will be donated to a specially designated missions project.

Eight performances are scheduled: Saturday, December 3, 2:00 p.m. and 7:00 p.m.; Sunday, December 4, 6:00 p.m.; Friday, December 9, 7:00 p.m.; Saturday, December 10, 2:00 p.m. and 7:00 p.m.; and Sunday, December 11, 2:00 p.m. and 6:00 p.m.

For ticket information call (804) 582-2281 and ask for the Liberty University ticket office.

University Enrollment

Liberty University's 1988 fall semester experienced a 7 percent growth in student enrollment from 4,942 on-campus students registered last year to over 5,200 students this year.

Liberty University School of Lifelong Learning experienced an even larger increase from 2,414 to nearly 5,000 students, bringing the university's total enrollment to well over 10,000 students.

In addition to students from all 50 states, 120 international students, representing 29 foreign countries, attend Liberty.

Tamara Pugh

Calendar

November

7—Dr. Richard Lee speaks at LU
12—TRBC Ladies Fellowship Seminar on Stress
19-27—LU Thanksgiving Break
20—Dr. Falwell speaks at Broadway Baptist Church, Memphis, Tennessee

December

3-4, 9-11—The Living Christmas Tree, Thomas Road Baptist Church
New Alumni Director Appointed

Liberty University announces the appointment of Jeff Mincey as the new director of alumni affairs. Mincey, a 33-year-old native of Concord, California, comes to the alumni office after working briefly in the admissions office.

A 1978 LU graduate, Mincey was assistant baseball coach at Liberty for eight years. He was also a member of the first Flames baseball team, a four-year starter at catcher. The Pittsburgh Pirates drafted Mincey in 1976, but Jeff chose to return to Liberty and complete his education.

Mincey earned his master's degree from Lynchburg College in 1984. He brings 13 years of involvement with Liberty to the alumni office. He and his wife, Deborah, a 1977 graduate of LU, live in Forest, Virginia. They have four children: Jayne Nicole (7), Travis Ryan (5), Brooke Ann (2), and Clay Michael (6 months).

Acorn Children's Publications Announces New Primary Curriculum

Acorn Children's Publications has announced the availability of fall and winter Sunday school materials, called Primary Principles, for first and second grades.

Designed to chronologically follow the K-4 and K-5 Beginner Basics material, the quarterly provides the Sunday school lesson, the correlating church time character story, and craft patterns to be duplicated for the children to complete and take home.

The Primary Principles curriculum teaches teachers. It stresses two vital elements in the Sunday school classroom—the teacher and the tools (the Bible, love for children, and a good curriculum) and challenges children's minds and hearts, whets their appetites for the Word of God, and gives them hours of fun and learning.

A great deal of time and effort go into the development of Acorn's curriculum. Those using the material report that results include longer attention spans; more enjoyment; better attendance; and, most importantly, increased understanding and application of biblical principles. For more information on Acorn publications, call (804) 528-4112, extension 2408, or write Acorn Children's Publications, Lynchburg, Virginia 24514.

[LUSLLL Moves to North Campus]

Liberty University School of LifeLong Learning moved from the Old-Time Gospel Hour headquarters on Langhorne Road to LU's new North Campus on June 18. Situated on 52 attractive acres overlooking Lynchburg's Route 29 Expressway, the North Campus is the former headquarters for Craddock-Terry Shoe Corporation.

The North Campus has a complex of three large buildings totaling 207,000 square feet. LUSLLL, Liberty's fully accredited external degree program, occupies 100,000 square feet, five times the space they had in their OTGH offices.

The move allowed LUSLLL to add 40 more employees, bringing their total staff to 140.

LUSLLL's enrollment has increased steadily since it was established in September 1985. Fall of 1987 saw an enrollment of 2,400, which grew to 3,600 the following spring semester. By mid-August 1988, enrollment was over 4,300 and expected to reach a high of 6,000 for the 1988 fall semester.

Assistant dean of the School of LifeLong Learning, Judy Bowman, says, "LUSLLL makes a college degree available to people who could not get it otherwise. Our employees are excited about that, and their new work environment is a positive influence that has increased their enthusiasm."
LU Spotlight: Brian Abe

After graduating from Liberty University in 1981, Brian Abe moved to Largo, Florida, to become senior producer at WCLF, “Channel 22,” home of the Christian Television Network. Among the shows he either produces or directs are “God’s News Behind the News,” “Action Sixties,” and “The Miller Brothers.”

When Abe was 12 years old he became fascinated with the television ministry at Calvary Baptist Church in Cresaptown, Maryland. “Television intrigued me,” he recalls. “I started running a camera. I ran audio, and started directing a little.”

He later worked for a cable company, and when he enrolled at Liberty he planned to work in television. However, he agreed to run sound for the Youth Allame Singers. Under the leadership of Gordon Luff, Abe developed a heart for youth work.

Today his life would not be complete without his job in television or his calling as a lay-worker to youth. He and his wife, Kim, serve in the high school department of Northside Baptist Church. For a few months Abe worked for James Kennedy’s television ministry at Coral Ridge Presbyterian Church, but he felt unfulfilled without working with young people. He was soon back at Channel 22 and at Northside Baptist, teaching his class of 11th grade boys.

Abe has continued his personal ministry in music as well. “I didn’t sing with Youth Allame in college because I was running the sound,” he says. “But now I sing, direct the young married couples’ choral group, and lead the song service on Sunday nights. I’ve also directed the senior high vocal group.”

As senior producer at WCLF Abe is concerned primarily with the station’s image. “I do the ID’s that you see on the air,” he explains, “from the design and the conception of the logo through actually putting it on the air. I really enjoy the work.”

Though he enjoys his work with Christian television, Abe has no qualms about explaining where his joy really lies. “My heart is in the senior high department at Northside Baptist Church.”

Lynchburg Christian Academy Day Care

Lynchburg Christian Academy Day Care provides loving care to 150 children, ages 2 1/2 to 11. Going into its fourth year of operation, the center is open year round from 6:30 a.m. to 5:45 p.m., Monday through Friday.

“Although we are providing custodial care, the most important service we provide is love. A child will not learn God’s love unless he learns the love of a family. We are an extension of the family. Our forte has to be loving children,” says Director Phil Forcey.

Teacher Linda Starling has worked in day care for about seven years, as well as having worked in pediatrics and public education. She chose LCA’s day care because she knew LCA would give her an “opportunity to introduce them [children] to the Lord at an early age.”

“The thing that gives me satisfaction is that we are dealing with children at that most formative age,” says Dawna Stinson, LCA Day Care supervisor. “We are not just baby-sitting. We have learning times in every classroom. We teach Bible stories and principles every day. We teach sharing, loving, and giving.”

The teachers, Dawna believes, have a genuine love and concern for the children. “I think they do it as a service rather than a job.”

One of those teachers is Patsy Cawthorne, who began working with little children 20 years ago when her daughter was 3. Open-heart surgery later left Patsy’s daughter severely brain damaged. Much of the training Patsy learned while caring for her daughter prepared her for the ministry she now has.

Patsy’s preschool class of seven 2 1/2- and 3-year-olds meets twice a week from 8:00 to 12:30. They paint, take nature walks, and play musical instruments. They visit farms and fire stations. Sometimes they go to nursing homes where they sing and sit on laps and offer flowers or things they have made as gifts. This gives the children a ministry of sharing, loving, and giving, just as they have received.
WE HAVE THIS MOMENT
by Gloria Gaither

_We Have This Moment_ by Gloria Gaither is a capturing of moments—with family, on tour, in concerts, and amid nature. Gloria wants “to encourage you to preserve your own moments” through a journal. Through this perceptive travelogue we look behind the scenes into the private life of the Gaither family, into the incredible genius of this wife, mother, and communicator, who celebrates nature and everyday life and paints word pictures in unbelievable detail.

This is a relaxing book. _We Have This Moment_ inspires you to be quiet and enjoy what you are reading. I think Gloria would like that. She talks much about the need for silence, solitude, and reflection.

In two short paragraphs Gloria gives good advice about the logistics of keeping a journal, and in three pages Sue Buchanan suggests some “ways to use photography as a journaling device.” The rest of the book is excerpts from Gloria’s journals, spanning, she says, “ten years of incredible changes in my life.” Our children were seven, eight, and twelve when this decade began and were seventeen, eighteen, and twenty-two when it ended.

Gloria writes about people and places—Hyannis Port, Pittsburgh, Europe, west Texas, Israel, home and the family cabin, and more—that contrast sharply. Her amazing eye for detail and her vivid descriptions transport you. You immediately experience—seeing, feeling, smelling—what she is describing.

There are moments with music-world people whose names you will recognize, and moments with family and friends whose names you won’t recognize. But those moments will evoke memories of your own.

Very small, brown-tone pictures blending into the cream-colored pages of this book add to its restfulness. They provoke you to journal your own life with more candid and fewer posed pictures.

Gloria says, “I have learned that my harried lifestyle is not unique in our culture and that most of us live to a staccato beat, pulled and jerked from one role to another by the voices that invade our lives. What has convinced me to become so vulnerable to you by allowing this account of my private journey to be published is the hope that you will be persuaded to begin to chronicle your own journey.”

I think you will be persuaded, but even if you are not, take time to savor and enjoy this marvelous book. (Word Books, 207 pp., $12.95) Kay Raysor

SATAN’S UNDERGROUND
by Lauren Strafford

_Satan’s Underground_ is a shocking account of occultic sexual exploitation. Lauren Strafford has courageously opened the painful door of her life that ushers us into a world from which few people escape. I read this book with a sense of horror as Lauren relayed her brutal emotional, physical, and spiritual abuse. Only Satan could plan such a scenario.

One incredible facet of the book is its realism as Lauren graphically depicts her abuse from childhood to a young adult. Her hellish existence is vividly replayed as she is aimlessly tossed from person to person like a ragdoll. The vicious and tenacious character of Satan is revealed as his true intentions are woven throughout the book.

Lauren’s story provides a vital link...
between sexual abuse and occult practices. Many would prefer to deny an underground Satanic connection. Yet, Lauren's personal and tragic details of her life insist that the reader face reality. This story is too credible for even the critics to deny the fact of occultic child abuse.

The subjective nature of the occult practices in Satan's Underground may raise doubts in the minds of many people. However, we must remember biblical accounts of Satanic powers and abilities. Those who are acutely aware of demonic activity can readily attest demons' unbelievable and insatiable thirst to defile themselves in humans. A clear warning is given to avoid the deceptive and dangerous opportunity Satan gains through occult arts.

Readers are challenged and convicted by the lack of discernment that clergy and civil authorities took in Lauren's case. Victims of abuse can often become victims of neglect due to ignorance or indifference. The book provides invaluable insights for those who wish to be alert and available to abuse victims.

A unique connection involving the spiritual, emotional, and physical therapy of Lauren is portrayed. Often only the surface or single issues are addressed rather than the total person. The techniques used to free Lauren from the demonic bondages are scripturally sound and extremely helpful.

Due to the graphic description of Lauren's personal tragedies, reader discretion is advised. However, for those who have searched for factual evidences of calculated and widespread occult activity, Satan's Underground will prove to be a valuable resource. (Harvest House, 236 pp., $6.95) Charles Orr

### Booknotes

#### REAL THREAT AND MERE SHADOW: RELIGIOUS LIBERTY AND THE FIRST AMENDMENT
by Daniel L. Dreisbach

The threat of a secular state, as set over against people of religious commitment, is a darkening cloud not just within suppressive political regimes in other lands but in the United States. This scholarly work of legal, historical analysis by Daniel L. Dreisbach is timely and potentially volatile. *Real Threat and Mere Shadow* carefully deals with the 1947 Supreme Court decision regarding *Evers v. the Board of Education* whereby the First Amendment clause to the United States Constitution has come to be seen as a means to restrict all religious expression from the public realm. This outcome is radically different from the original intent of the signers, which was that the First Amendment be a facilitator of religious freedom and of religion's abundant expression.

Dreisbach's careful research uncovers not only faulty historical interpretation by the High Court, but clarifies the intent of the framers of the Constitution as they sought to overcome the suppression of religious freedom so prevalent in their day. In this way the author points out how the Court has, in fact, erected a "wall of separation" between church and state that cannot...
not stand up to this kind of careful study.

This readable work follows a crucial train of thought that ties it all together. Pastors, concerned Christians, Christian lawyers and educators, and many others simply must digest this book and make use of it to restore the intended freedom that the First Amendment of our Constitution intended to ensure for us all. (Crossway Books, 351 pp., $15.00)

John D. Morrison

Surviving the Tweenage Years
by Gary and Angela Hunt

Congratulations to the Hunts for the endurance to minister to junior high kids long enough (10 years) to gain the experience to write this book and help the rest of us survive while our “tweenagers” are learning to survive. It is the best work I have seen in addressing the life and trials of a junior-higher and making that understandable to parents and youth workers.

If you have ever wondered what turns a sweet, wonderful child into a perplexing, frustrating manic-depressive creature called a young adolescent, this book is for you. It is an amusing, heartwarming, educational, and practical look at that unusual “tweenage” person. It will help parents learn how to understand, cope with, and encourage their kids, and is a must for those of us foolish enough to try to work with and minister to “tweenagers” through the local church. Highly recommended. (Here’s Life Publishers, 128 pp., $5.95)

David L. Marston

Music Notes

Celebrate the Child Who Is the Light
by Tom Fettke

This is a wonderful project. The music arrangements are magnificent. Any church with an established choir would enjoy this Christmas musical. Arrangements and orchestrations are Christ-honoring and in excellent taste. (Sparrow Records; choral book, $4.95; accompaniment tape, $45.00) Don Norman

Has "Name It and Claim It" gone and lost it?

A Different Gospel
by Dan R. McConnell

Dan McConnell thinks so.

In A Different Gospel he boldly examines the biblical and historical basis of the Modern Faith Movement. Its proponents claim their teachings on health and wealth are biblically-backed, divine revelation. McConnell proves otherwise in a two-part, penetrating analysis.

In Part 1, McConnell exposes the historical links between the faith movement, and both the movement’s “Father,” Kenneth Hagin Sr., and E. W. Kenyon, the influential writer schooled in New Thought metaphysics.

Part 2 brings the Bible’s teachings to bear on faith theology. McConnell warns of the movement’s cultic nature in its doctrine of healing and its understanding of the atonement, and demonstrates how short its doctrine of prosperity falls from Scripture’s true teaching.

A Different Gospel is a book for heart and head. A theology instructor at Oral Roberts University, McConnell writes not only as an academically-trained observer, but as one who knows the movement first-hand and has a heart for those snared by it.

Controversial and path-breaking, A Different Gospel is a must for pastors and laity seeking reliable information about the faith movement. ISBN 0-913513-78-7, softcover, 5 ½ x 8 ½, 208 pages, $7.95

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November 1988 59
Adelle Nathanson
To Oppose Senator Moynihan in November

Adelle Nathanson, the wife of Dr. Bernard Nathanson, was nominated unanimously for the U.S. senatorial seat at the New York State Right-to-Life Party convention held in Syracuse, New York, on June 4. Dr. Nathanson, former abortionist and producer of “The Silent Scream” and “Eclipse of Reason,” is serving as his wife’s campaign manager.

A Manhattan resident, Mrs. Nathanson will be challenging Senator Daniel P. Moynihan, the Democratic incumbent, who is “personally opposed” to abortion. She said neither Moynihan nor Robert R. McMillan, the Republican-Conservative candidate, is willing to stand up for the rights of the preborn.

“I have always been opposed to abortion,” said Mrs. Nathanson, who has been married 23 years and has one son, 22. Together the Nathansons operate Bernardell, Inc., which distributes Dr. Nathanson’s books and films.

In May, Adelle Nathanson was arrested four times for disorderly conduct while participating in “Operation Rescue” demonstrations at a Queens, New York, abortion clinic. “We should use every avenue available to us—legislative, judicial, picketing, counseling, and alternative pregnancy centers,” she said. “There should be conscience clauses for nurses, doctors, and for police who guard abortion clinics. Direct action and legal action complement one another.”

Although she has no political experience, Mrs. Nathanson said her conscience encouraged her to accept. She plans to use her candidacy to make the American public aware of all the life issues—abortion, capital punishment, organ transplants, euthanasia, surrogate motherhood, the treatment of handicapped infants, hospices for the dying, and AIDS. “Our lives are being ruled by technocrats,” says Mrs. Nathanson. “What is going on now in the labs will change the whole family structure. Synthetic hormones will revolutionize human reproduction. The law must step in. Abortion has spawned evils that few Americans recognize.”

Born in Minneapolis, Adelle Nathanson attended the University of Minnesota, the Cordon Bleu in Paris, the Culinary Institute of America, and the Fashion Institute of Technology. She credits her lifelong belief in the sanctity of human life to the influence of her devout Lutheran grandmother. “She never talked about abortion—it was the way she lived and her attitude toward people and life itself.”

When asked how her marriage lasted while her husband, the founder of the Abortion Rights Action League, was working in such opposition to her own beliefs about abortion, Mrs. Nathanson answered, “I loved the man.”

Marilyn Fanning

Judith Reisman
Swept into Controversy

Tragically, since the early 1960s, a primary contributor to the sexual education of numerous young people has been magazines like Playboy, Penthouse, and Hustler. These so-called “adult” magazines are not read only by adults, and the degrading philosophies of life portrayed within their pages negatively affect proper development of a person’s sexual mores.

A recent study by Dr. Judith Reisman (see February 1987 FJ) accentuates the rising influence pornography has in the United States, and graphically reveals the extent to which sex magazines have gone in their portrayal of immorality. Reisman was requested to do this in-depth study by the U.S. Department of Justice. What she discovered shocked her, and she assumed that the subsequent report would result in harsh actions against distributors of pornographic material. Instead, the report was downplayed and openly criticized, she lost her job at a prominent university, and
she has been swept into an unbelievable controversy. The Department of Justice even went as far as to claim it would be a crime to distribute the report, citing 18 U.S.C. Sec. 2251-2252 pertaining to criminal penalties for certain acts involving sexual exploitation of children.

Reisman immediately asked, "Why is it a crime to publish the explicit contents of this report, and not a crime for the magazines on which this report is based?" In her opinion, the Department of Justice squelched this report because of the powerful, and growing, sex industry lobby.

What did her report uncover that powerful forces did not want revealed? Reisman's content analysis of leading pornographic distributors, Playboy, Penthouse, and Hustler magazines, all legally sold over the counter, uncovered some surprising information, the most amazing being the number of depictions of child pornography.

In the issues studied, Reisman found almost 3,000 photographs and over 2,000 illustrations and cartoons depicting sexual themes involving children. One cartoon showed a teenage girl, naked from the waist down, talking on the telephone. The caption read, "I'd love to go, but my dad has extra chores for me tonight." She stated that many of these cartoons and photos also justified drugs and violence. While Playboy and Penthouse might claim their magazines are free of such graphic depictions, Reisman found there was nothing in Hustler, "which is more colorful and graphic if you will," that was not proceeded or followed in these two magazines.

Identifying the sex industry as more of a sex/drug cartel, Reisman believes these magazines are influential in promoting a lifestyle that has a strong negative affect on society. She notes that attempts to reform marijuana laws have long been underwritten by Playboy.

Reisman feels this report is neglected because many prominent and reputable people appear in the interview and "journalism" sections of these magazines, people who would rather not be identified with child pornography, and thus overlook this assessment or declare it false.

However, since the report came out at least 500 stores or chains have stopped selling these magazines. Southland Corporation, owner of 7-Elevens, used this report as the basis for their decision.

To obtain copies of this report, send at least two dollars to the Institute for Media Education, Box 7404, Arlington, Virginia 22207.
AIDS, a plague with the potential of devastating every continent. Never before in the history of man has God used such a powerful disease to call attention to the epidemic of sin in the world. What is God's message to our society and to the church?

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Dr. Gregg Albers
2820 Linkhorne Drive
Suite 171
Lynchburg, Virginia 24503

command to meet both needs.”

Where does the food come from? The ministry is able to purchase many items. Others are donated from food companies. “On our Chicago shipment we delivered pinto beans and cornmeal from Colorado, wheat flour from Kansas, rice from Arkansas, potatoes from South Dakota, soup from Pennsylvania, and drink mix from New Jersey.”

The Larry Jones Ministries handle the trucking, warehousing, and distribution. Often donations must be prepared for delivery. The wheat, for instance, was donated and the ministry had it milled and bagged.

Many deliveries are held in conjunction with evangelistic crusades. When Jones brought food to West Chicago, he also brought an evangelistic crusade and a friend—E.V. Hill. Hill, pastor of Mount Zion Missionary Baptist Church in Los Angeles, recognizes the importance of meeting men’s physical and spiritual needs. He runs a feeding center called The Lord’s Kitchen, where thousands are fed each week.

Christians should get involved in this effort, and Jones offers several suggestions about which avenue is best suited for a particular church. “Some churches are better off with a food pantry, where food is given to families in need. Depending on their location and the needs of the people around them, some churches are better off with a feeding center. Other churches should cooperate and combine their resources instead of reinventing the wheel.”

Whether the effort begins with one woman or a large ministry, people who have plenty should give to those who have little. The gift may be money, time, energy, or effort, but each program illustrates that every Christian can do something to help the problem of hunger in America and around the world.

Someone who can do nothing in return needs your help today. And he needs the gospel. He needs to know of the God who can satisfy his eternal need as well as his earthly needs. You will not have to look far for an opportunity to participate in a twentieth-century miracle, and ensure that “the poor have the gospel preached to them.”

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Pro-choice Groups Irked by “Religious Fervor” of Operation Rescue

ATLANTA (RNS)—After watching a month of militant antiabortion demonstrations, Atlanta supporters of legalized abortion say two things in particular have gotten under their skin—the protesters’ claim of religious justification for their actions and the amount of publicity the protests have generated. “As an organization, we had become very concerned about the amount of coverage Operation Rescue was getting and the religious fervor that seemed to be coming out with the articles,” said Lynn M. Wilson, president of Georgia Abortion Rights Action League, which supports legalized abortion.

Since July 19, Operation Rescue has tried to shut down several local abortion clinics by organizing sit-ins outside them. In turn, the league has received a number of phone calls from people upset about the demonstrations, said Sally Tyler, the league’s executive director. “A lot of these people are mad that [the protesters] are invoking the name of God to do it,” she said.

Among the callers were members of Clergy and Laity Concerned, a Liberal religious group, who told Wilson that many Atlanta clergy do not hold an antiabortion view.

Michigan Court Says Amish Need Not Display Signs on Vehicles

LANSING, Mich. (RNS)—The Michigan Court of Appeals has ruled that the religious rights of the Amish would not be violated if they are forced to display orange traffic signs on the backs of horse-drawn vehicles as required by state law. The three-judge panel was unanimous in its ruling that the state had not proven it was necessary to override the religious freedom of the Amish to exercise their religious freedom. The court said prosecutors had offered no proof that the warning signs improved public safety and had not refuted an Amish proposal to use strips of reflectorized tape and red lanterns as an alternative.

Fears of Split Aired as United Church of Canada Ends Meeting

VICTORIA, B.C. (RNS)—The United Church of Canada’s General Council ended August 25 amid deep fears that its actions on homosexual ordination could split the church.

Referring constantly to the “people back home,” several delegates warned that many of the church’s 863,000 members will not understand the subtleties of the council’s action in opening full membership and ordination to all Christians “regardless of sexual orientation.” That was the most controversial section of a four-page, 11-section resolution approved August 24 after 18 hours of debate over a seven-day period.

One of the key decisions came late August 23 when the council refused to define sexual orientation as distinct from sexual practice. That means the United Church does not accept a distinction made by other churches between a homosexual inclination and homosexual activity. Homosexual activity is therefore considered acceptable for those who are homosexual in the United Church.

To those opposed to the ordination of homosexuals, this was, in the words of one delegate, a “catastrophe.” Several delegates announced that they were walking out of the assembly. “We’ve redefined sin,” said James Somerville of Ottawa.

Many delegates voiced concern that the General Council had created the impression that it ignored petitions from local churches. “My fear is that the General Council has lost all credibility,” said Phil Cline. He said congregations opposed to the ordination of homosexuals were told to present their concerns to the General Council, but the council appears to have ignored those petitions.

“The vast majority in the pews are not happy with the concept of having in their churches practicing homosexuals,” said Ron Dempsey of Kentville, Nova Scotia. “We have asked the people of the church what they think and they have told us what they think, and we have to honor that,” he said.

YMCA’s Religious Identity at Issue in Beverly Hills Debate

(RNS)—Is the YMCA a Christian organization? That’s the subject in a debate over a proposal to give the organization’s branch in Beverly Hills, California, space in a proposed city-owned human resource center.

The issue arose when a 15-member advisory committee studying the need for the center recommended that the YMCA be among the groups housed in the facility. At the same time, the committee
specified that such organizations must have no religious affiliation.

Attorney Richard A. Stone, a member of the committee, noted that the YMCA's national constitution says one of its goals is to develop "a faith for daily living based upon the teachings of Jesus Christ, that they may thereby be helped in achieving their highest potential as children of God."

Stone also noted that the Y's statement of purpose says, "The Young Men's Christian Association we regard as being in its essential genus a worldwide fellowship united by a common loyalty to Jesus Christ for the purpose of developing Christian personality and building a Christian society."

But Beverly Hills Mayor Robert K. Tanenbaum, who is president of the local Y's board of directors, noted that about two-thirds of the directors are Jewish, including five of the eight top officers. He said he considers the words in the constitution to be "institutional rhetoric that acknowledges the historical roots of the association and in no way mandates a religious commitment on the part of the Beverly Hills Y."

A 65-foot cross overlooking a U.S. Marine base in Honolulu has been ruled unconstitutional by a federal judge in Washington, D.C.

Judge Thomas Hogan ordered the cross removed or replaced by a nonreligious symbol.

"The principal symbol of Christianity, this nation's dominant religion, is too laden with religious meaning to be appropriate for a government memorial assertedly free of any religious message," Hogan said.

The cross was erected in 1966 on behalf of 15 individuals of various religious faiths. Attorneys for Jewish War Veterans of the USA charge that the maintenance of a religious symbol on public land "symbolizes governmental approval, sponsorship, preference, and endorsement of a specific religion."

Judge Hogan said his order would not go into effect for 60 days to allow the government an opportunity to seek a stay from a higher court while it appealed the ruling.

Studio Closing but Filmmaking Is Continuing

(RNS)—The chief executive officer of the Billy Graham Evangelistic Association has denied press reports that the organization's film operation, World Wide Pictures, is shutting down. In a telephone interview from his office in Minneapolis, John Corts said the association has decided that it no longer needs a studio to make pictures. Recent press reports said the World Wide Pictures studio in Burbank, California, was shut down in May after 25 years, but Corts said the facility is still being used for sound mixing and film editing, although there are no plans to use it for filmmaking anymore.
Why Educate Your Children in Christian Schools?

Timothy Dwight, president of Yale University from 1795 to 1812 and igniter of America's Second Great Awakening, said, "Education ought everywhere to be religious education. . . . Parents are bound to employ no Instructors who will not educate their children religiously. To commit our children to the care of irreligious persons is to commit lambs to the superintendency of wolves."

Our children are all we have in this life that we can take with us to heaven—but they must receive Christ as their Saviour. The task of training our children to center their lives in Christ and outfitting them for the future is no less than our number-one mission in life. Christian school education prepares children and young people for life on earth as well as for their eternal life with the Lord.

A Christian school is the only academic institution where the Evangelical Protestant witness to students is central to its mission. That fundamental mission is encouraged by the board, the administration, and the teachers. It is encouraged by parents and most often by the students themselves. I like the words of Martin Luther, who said, "I would advise no one to send his child where the Holy Scriptures are not supreme. Every institution that does not unceasingly pursue the study of God's Word becomes corrupt.

Christian schools offer a better than average learning environment. Their sustained record of achievement test scores is significantly ahead of most non-Christian schools of the nation.

The reasons for sending children to Christian schools are biblically based. Some parents believe

Training our children to center their lives in Christ and outfitting them for the future is our number-one mission in life.

their children will grow morally stronger if they enroll them in schools where the curriculum and the view of the teachers are opposite to those of their home and their church. These parents should read Proverbs 13:20: "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed." Or Luke 6:40: "The disciple is not above his master: but every one that is perfect shall be as his master." And especially Proverbs 19:27: "Cease, my son, to hear the instruction that causeth to err from the words of knowledge."

Christian school education conforms to scriptural directives that command parents to "train up a child in the way he should go" (Prov. 22:6). The Bible is not ignored nor is it on trial in a Christian school. The daily infusion of biblical principles adds moral stability to the next generation. In a recent letter to ACSI, President Reagan wrote, "The Association of Christian Schools International seeks to inculcate the powerful moral principles of Christian faith in today's youth so they may be better prepared to assume the leadership roles of tomorrow."

Christian school education prepares students for the "high seas" of life. Parents, teachers, and others who understand the nature of children know that during their years of being "fully trained" or, to put it another way, during their years of being outfitted for their future adult life on the "open sea," they need to be in the protected calm waters of the "shipbuilder's harbor." Children are not ready for the high seas of life at age 10, 15, or even 18. If the shipbuilders (parents, teachers, and preachers) do their jobs adequately in the calm waters of home, school, and church, then children with Christ at the helm will be properly outfitted for a long and productive life. True Christian education is shipbuilding time. It is a worthwhile investment of time, money, and one's very life in the next generation.

Paul A. Kienel is executive director of the Association of Christian Schools International.
Donald G. Hanna is Chief of Police, Champaign, Illinois. Nancy Hanna, a 1988 graduate of Cedarville College, is pursuing a law degree at the University of Illinois.

"One of these days my daughter Nancy will have her day in court -- when she becomes a lawyer. And Cedarville College had a large part in preparing her for this profession. I realize that children are an heritage of the Lord, and I believe that my responsibility to Nancy includes providing the best training possible toward fulfilling her career goals. I wanted a college which also would reinforce the values my wife and I had instilled in her and would strengthen her spiritually. Because of these convictions I encouraged Nancy to attend Cedarville College. Her prelaw education there was first class academically. Her professors taught from a biblical perspective, and the total program of the College encouraged spiritual growth, worthwhile values, and a lifestyle pleasing to God. She graduated cum laude and was accepted by the fine law schools of Notre Dame and the University of Illinois."

"As parents, my wife and I have been particularly impressed by God's blessing upon Cedarville. It is evident in the increasing enrollment, the quality programs, and the administrative leadership. And the College gives the glory to God."

"Yes, Cedarville played a significant role in grounding Nancy in the Word of God and in giving her a fine undergraduate education. And I believe she will be well-prepared the day I see my daughter in court."

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