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A native of Long Island, New York, Tina Hodelmann is a communications major at Cedarville College.

'I left New York City for Cedarville College...

For one reason, Balance. A balance between the academic and spiritual aspects of college life. A balance which challenges me to grow both as a student and as a Christian.

Being from New York City, I had some of the best universities in the country at my fingertips. They offered academic challenge, but little opportunity for spiritual development. However, Cedarville was serious about both. That's what attracted me.

Everyone I talked to — friends, people at my high school, and others I respect — told me Cedarville was of the highest academic quality. Now that I am at the College, I’ve found that’s so true! Classes are small. Faculty are within reach. And the Word influences the content of each class.

My professors care about me. To them, I’m not a number. I’m an individual. They don’t just lecture, they interact — by word, by example — like friends. They challenge me to grow, to think. Sure, they’re demanding when it comes to coursework. But they make certain my spiritual life is challenged as well.

The whole atmosphere at Cedarville says to me, ‘Tina, along with a solid education you need a solid relationship with God.’ I hear it not only in my classes, but also in chapel every day. I even hear it in my Christian service. It leads to serious talks with my friends where we wrestle with various topics and spiritual issues and sharpen one another. Like Proverbs says, ‘Iron sharpeneth iron....’

Balance. That’s what makes Cedarville so special. Sure, New York City has great opportunities. I love it. But Cedarville is giving me the greatest opportunity: to stretch my heart as well as my mind.”

— Tina Hodelmann

Cedarville College, P.O. Box 601, Cedarville, OH 45314, (513) 766-2211
FOR SERIOUS CHRISTIANS, THIS BOOK CRIED OUT TO BE WRITTEN

We quote from the editorial report that prompted us to select this book for the Conservative Book Club:

"Any honest believer will admit that he has often found himself facing uncomfortable difficulties and dilemmas when confronted by the pronouncements of scientists (genuine or pseudo) on matters that concern controversial Biblical passages involving scientific areas. We search for explanations, but too often come up with weak ones that don't even convince us.

This book should help straighten us out. Henry Morris brings together those key Biblical insights and instructions related to all the natural sciences. In his own words:

'Whenever a Biblical passage deals either with a broad scientific principle or with some particular items of scientific data, it will inevitably be found on careful study to be fully accurate in its scientific insights. Often it will be found even to have anticipated scientific discoveries.'

A large order, but I think Morris fills it admirably in what can only be called a monumental volume. The main thrust of the book is to reassure theists of the validity of the Scriptures not only as a guide to living but as an explanation of the facts of the natural sciences, of mankind, and of the world around us. It may well be the means of liberating a reader from long-time doubts and give him ammunition for confrontations with the scoffers."

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- Evolution, creation and the Bible: where the secular consensus goes wrong. Fallacies of evolutions like Huxley and Teilhard de Chardin.
- Apparent discrepancies in Scripture. (Dr. Morris gives unbelievers a full hearing, answers their questions — and then fires some pointed questions right back at them.)
- Great pioneers in science who had no doubt that the Bible is the inspired word of God.
- "Miracles and the Laws of Nature."
- Problems with the "big bang" theory. Other modern theories of creation and solar system that don't hold up — even on scientific grounds.
- "Fossils and the Flood": new findings that strengthen the old arguments for Genesis.

One publication that would be unsparing if Dr. Morris failed to do justice to the case for inerrancy is The Biblical Evangelist. So its review carries great weight:

'Morris ... is the man to whom Biblical Christianity probably owns more in answering the pseudo-science of evolution than to any other... The average reader will be amazed that the Bible and science are so inter-related.'

516 pages • 41 tables and figures • 3 indexes: Scripture (over 1,000 citations), subject and proper name • EXTRA! "Global Processes Indicating Recent Creation"

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Whatever happened to the two-parent family, where the father is breadwinner and the mother is homemaker? Andre Bustanoby tells how the family has changed and points out ways the church can best meet the special needs of “The American Family Today.”

“Sibling Rivalry”—a problem dating back to the Fall of man—is the battle that breaks family circles. No one needs to continue in sinful rivalry with his brother.

“Kids get what they want when they want it. Perhaps that carries over to sexual drives. Why should they wait?”

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“Kids get what they want when they want it. Perhaps that carries over to sexual drives. Why should they wait?”
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Then one Sunday a cousin invited Jeff to attend church with him. As they walked in the door, Jeff was handed a gift of the New Testament. He didn't realize it at that exact moment, but that Book would change everything for him.

The answers to his questions were there—in God's Words.

Jeff wrote to the American Bible Society to tell us how the New Testament changed his life, answered his questions—beginning on that Sunday 15 years ago. He said:

“When I went home, I just couldn't put my New Testament down...Every time I read it, I felt the Holy Spirit drawing me to Jesus and my desire to read it would increase. Everything that I read in that Book seemed to answer the many questions in my mind. I got down on my knees and asked Jesus to take care of my life and He did!”

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Shimei's Dust

"Nothing surprises me anymore," my friend said. "I'm almost 50 years old and I've seen it all." That was yesterday. Today she discovered she was wrong. And she cried.

Sometimes I wonder what God really thinks about the way we live. We use up a lifetime to only begin to see the damage done by a race run amuck. Yet, He sees it all. Still He patiently seeks and saves. And seeks to save again. That His heart has not yet broken is proof enough of His power.

Then someone with big teeth comes on the tube to say glibly, "The history of the human animal will show that in the end man will save himself." If his words were not so pathetic they would be laughable. Can he possibly be looking at the same world we live in? God deliver us from the wanton silliness of our age.

When I was young I was filled with curiosity about the world. As I grew older I turned to wonder at its seductive allure, then to dismay at its bitter harvest. Today I can offer only my tears and a voice to cry against the howling tempest. Look and live. Repent or perish.

Shimei

He missed two points . . .

Truman Dollar's column is always intriguing and challenging. "Christian Colleges Decline" was no exception. While the points he made were correct, I feel he missed two additional reasons Fundamentalist college enrollments are down.

The independent church growth movement of the mid-seventies has leveled off and in some cases even declined. Secondly, new colleges in Fundamentalist circles multiplied in the mid-seventies to accommodate the rapid
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Dr. Truman Dollar, Pastor of Temple Baptist Church in Detroit, Michigan states: “These are quality stewardship materials . . . I recommend them to any pastor planning a Christmas offering.”

Dr. Jerry Prevo, Pastor of Anchorage Baptist Temple in Anchorage, Alaska says, “This will be our fifth year to use the Christmas Miracle Offering program in our church and we plan to continue using it for several years to come.”

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THE REAPERS
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growth of independent churches. In the case of Baptist Bible Fellowship, additional regionalized schools were added. These factors also caused attendance to dwindle.

And I have trouble with Dollar’s con-signing the success of the kingdom of God to whether or not young people go to Christian colleges. It is the work of the church and all laymen to promote the kingdom of God, not just Christians who pursue higher education at Christian colleges.

Nelson H. Keener
Fellowship Communications
Washington, DC

Where would we be if . . .

I usually agree with Tim and Beverly LaHaye’s column, but not so with “Should You Send Your Children to a Christian College?”

Where would Christendom be if every Christian young person attended college at a Christian university? Who would occupy the Christian’s space in the secular environment to witness to the lost, present the Christian viewpoint, counsel the lost, seek to win them to Christ, befriend the lonely and lost, and seek to change the unwholesome environment?

Our older daughter is a graduate of a state university. Would all the lives she touched for Jesus Christ there have had to wait for another time, another day, and another Christian? She often told me during those years, “Mom, if I went to a Christian school I would be a light among many lights. Here at my school, I’m a light in the darkness.”

My husband and I could have insisted our daughter go to a Christian college. Our heavenly Father had other plans for her.

Betty McCutchan
Atlanta, Texas

Keep at it . . .

I enjoyed Bernard DeRemer’s “The Case for Total Abstinence” and wish more people saw it that way. Keep at it.

C.A. Harvey
Pittsburgh, Pennsylvania

Clear and informative . . .

Your July/August issue was very good. Each article was informative, clear, and of vital interest to all Christians.

I am amazed that well-educated, informed people won’t crack this magazine because of its title.

I’m a member of the American Baptist Churches and appreciate the magazine.

Ken Johnson
Port Orchard, Washington

From Nigeria . . .

We wish to express our appreciation for your magazine. We have been richly blessed by it.

Two issues helped us on the problem of marriage, divorce, and remarriage. Also interesting were your many articles on music.

Jacob J. Esukuile
Christ Evangelistic Mission
P.H. Nigeria

Serious deficiency . . .

Truman Dollar’s article on the Chernobyl nuclear accident (July/August) brings to light a serious deficiency within Christian ranks—a distinct lack of knowledge about science, its discoveries, its technologies, and its power to both help and harm mankind.

I concur with Truman Dollar when he states that “a blind commitment to nuclear energy” could have a devastating effect on mankind. A blind commitment to anything is clearly a violation of God’s commandment to “subdue” all things.

Only through proper education can we learn of the world and its science, being created both by God and for man. It would be a pleasant change to see Christian schools teaching science as boldly as they teach Scripture. But if Truman Dollar truly wants information to help him vote and make decisions that affect the well-being of his family, he must make the commitment to implement a rigorous education in the sciences. Failure to do so places one at the mercy of the Liberal press, which has misguided many of us on issues of which we have no firsthand knowledge. I hope we are not going to make the same mistake again.

Robert Chasnov
Rustburg, Virginia

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Robert Chasnov
Rustburg, Virginia
Cincinnati Needs New Law or New Judge. When I first heard that Cincinnati’s Judge Thomas Crush handed down a guilty verdict to pro-life picketers who simply met and prayed silently in front of Planned Parenthood’s Margaret Sanger abortuary, I knew there had been a serious infraction of justice.

Indeed, on June 19 the judge, claiming that police were unable to handle the pro-life picketers, ordered that anyone could be arrested in front of the clinic for ‘carrying protest and informational signs, passing out literature, speaking publicly, or otherwise engaging in activity intended to inform, influence, and persuade the public about matters of public interest, including abortion’.

In addition, Crush issued a complicated list of restrictions, making just about anyone, talking about anything, in front of the Sanger clinic in violation of the order. Furthermore, in an unprecedented action, clinic staffers were empowered to enforce the order by merely filling in blank affidavits (provided by the court) and presenting to the police a list of those they wanted arrested. Cincinnati’s strong pro-life coalition sponsored a rally and march to give moral support to defendants arrested for praying in front of the clinic. Local pastors, three members of the city council, in the massive march against drugs. Furthermore, in an unprecedented action, clinic staffers were empowered to enforce the order by merely filling in blank affidavits (provided by the court) and presenting to the police a list of those they wanted arrested.

Cincinnati’s strong pro-life coalition sponsored a rally and march to give moral support to defendants arrested for praying in front of the clinic. Local pastors, three members of the city council, in the massive march against drugs. Furthermore, in an unprecedented action, clinic staffers were empowered to enforce the order by merely filling in blank affidavits (provided by the court) and presenting to the police a list of those they wanted arrested.
Dealing Dependency and Death for Profit

Two decades ago the “free-to-be-me” generation scoffed at anyone who spoke against drugs. Marijuana and other recreational drugs entrenched the easy use and acceptance of drugs into our culture.

Today 5 million people regularly use cocaine, and four times that many have tried it. Before graduating from college, a third of the students have tried cocaine. Over 40 percent have tried marijuana.

From back alleys, to downtown street corners, to elementary school grounds, drug pushers are selling addiction and death to anyone with the money to buy. No family is immune from the harmful grasp of drugs or drug-related crime.

Headlines keep reminding us of the dangers of drugs. Professional entertainers and sports players die from drug abuse. So, what’s the harm? They only hurt themselves.

How long will we allow this philosophy to prevail?

Would you knowingly send your child off to school on a school bus driven by a drug addict? Of course not. Yet 32 bus drivers and attendants were recently fired in our nation’s capital because urinalysis detected illegal drugs in their systems.

Would you ride a passenger train or fly in a plane if you thought the person at the controls was on drugs? Absolutely not. Since 1975 over 50 drug-related train accidents—killing 37 people and injuring 80—have taken place. More than $34 million worth of property has been destroyed. Air traffic controllers, even those who have the responsibility of handling our President’s plane, have been found to be using illegal drugs regularly. Numerous airline pilots and the supporting crews have confessed to using cocaine and other illegal drugs.

Do you want your taxes to pay for drug-related government projects? Never. But drug enforcement projects have cost us $1.3 billion. We have spent an additional $230 million for drug and alcohol treatment and education programs. Drugs are causing higher state and federal taxes, higher insurance rates, higher medical bills, and increasing national security risks. Employees in government, defense, the military, and even the space program have been found to be hooked on illegal drugs. The effects of drug abuse on the job cost the U.S. economy over $60 billion in 1983.

Would you want a doctor performing life-saving surgery on you—or a loved one—while under the influence of drugs? Certainly not, but the medical industry has admitted that it too is affected by drug problems.

When will we tire of seeing our children destroyed by drugs? When will we tire of the destruction of the brightest minds, the most talented athletes, and the leaders of tomorrow? When will we finally come to realize the facts about this deadly empire, and rise up in anger to put the drug czars out of business?

We need to inform and mobilize grass-roots America against the illegal drug industry, informing people about the effects of drugs and encouraging young people to say, “No!” to the local pushers.

We need to promote legislation to create tougher laws and punishment for drug pushers and others who are actively involved in the drug trade. We need to seriously examine the rock music and film industry, which generate millions of dollars worth of “free” publicity and advertising for the drug trade. We must demand that they take a more responsible position.

We must encourage and support legislation of mandatory drug testing for every member of Congress and their staffs, all appointed political leaders and their staffs, educators, members of the court system, all civil servants, all military personnel, and all others employed by the government. We must demand that they take a more responsible position.

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Either we speak out and take a stand against this vicious industry or, by our silence, we allow the drug pushers to keep dealing dependency and death for profit.
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The Ultimate Act of Patriotism

by Edward Dobson

Several months ago R. L. Hymers, Jr., made national headlines for allegedly asking God to kill the pro-abortionist Supreme Court justices. Hymers is pastor of the Fundamentalist Baptist Tabernacle in Los Angeles. After reading the news stories, I assumed he was just another fanatical advocate of bombing abortion clinics, who wanted God to “zap” these men. Upon investigation, I discovered that Pastor Hymers advocated neither. He was a victim of distorted reporting designed to scare the American people. What did he pray about the justices? [Let me quote him, and you judge for yourself.]

“We pray that thou wilt act decisively and forcefully to bring about their repentance, retirement, or removal. Only as a last resort, in the event that they refuse to retire or repent, we pray that thou wilt remove them in any way thou dost see fit.”

As a footnote to the prayer, Pastor Hymers added:

“We do not advocate violence of any kind against any human being, including members of the Supreme Court. We are against the bombing of abortion clinics, and the use of violence in any form against the Supreme Court of the United States, or anyone else.”

To this prayer and footnote I say, “Amen.” I do not think we should cry out in anger and hatred for lightning bolts from heaven to destroy people. However, I think it is legitimate to ask God for a change of leadership according to His will. I have read extensively about Hitler’s attempt to exterminate the Jewish people. My heart breaks as I read the testimonies of terror at Auschwitz. I can tell you without reservation that Christians in Germany should have prayed publicly for the removal of Hitler and opposed his maniacal obsession to destroy God’s people. As Christians we have that same obligation to pray for change and the end of the abortion holocaust. To do less would be a denial of who we are and what we believe.

The controversy over Hymers’s prayer raises the broader issue of how to pray for government leaders and in particular for those who advocate policies in clear contradiction to our biblical value system. Two extreme positions must be avoided.

We cannot withdraw from political and social involvement. When we wash our hands of political responsibility, we do not worry about praying for change in the system. By default, we accept the system and its evil policies.

Neither can we pray imprecatory prayers down upon everyone with whom we disagree. Some years ago a minister prayed such a prayer down upon Alexander Haig because as secretary of state he refused a visa for a foreign preacher to come to the United States. He prayed that God would “smite” Haig “bone and marrow,” and so on. I was embarrassed at the prayer. Granted, he did resign, but that is not what the minister had prayed. He prayed for God to physically harm him. Apparently his prayer was not answered, since Haig is still alive and well—a testimony to God’s character and not what appeared to me to be a rather presumptuous and arrogant prayer.

How should we pray? We must achieve the balance between respect for those in authority (Rom. 13) and the biblical right to ask God to change ungodly leadership (Ps. 109:1-8; 1 Sam. 15). When circumstances dictate praying for God to change leadership, we must be careful to show our anger against sin and its consequences, not against the people who advocate those sinful policies. As much as is possible, we are to “live peaceably” with others, leave vengeance up to the Lord, and feed our enemies (Rom. 12:18-21).

Lyn Fendall, former legislative assistant to Senator Mark Hatfield, states, “Although our prayers begin in the positive, we may in some cases need to begin praying against the ruler, if God so directs. This is the ultimate act of patriotism: caring enough about the people whom God loves to be willing to pray for their deliverance from one so controlled by evil that submission to God is only a remote possibility” (Christianity Today). Since abortion is the murder of unborn human beings, we must do all we can to stop it. Praying for the repentance, retirement, or removal of those Supreme Court justices who voted in favor of abortion is certainly a biblical responsibility of every concerned Christian.
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Jewish Fear of Fundamentalist Activism Exaggerated

by Rabbi Aryeh Spero

Fundamentalist Christian activism in the political process has aroused fears within large segments of the Jewish community. A "committee" dubbed "People for the American Way" has been formed to combat not only the activist groups but political Conservatism in general. It has drawn much Jewish support and is indeed spearheaded by some Jews. This committee has vocalized concerns regarding the principal objective of Fundamentalist groups— their promotion of a social-moral agenda deemed healthy for society, especially regarding abortion, pornography, public homosexual influence, and silent prayer-meditation in public schools.

As a biblical Jew, however, I am not only unafraid of the Fundamentalists' moral agenda, but actually gratified that such beliefs are being promoted. For the roots of such convictions are sponsored by the very Chumash I study daily. The Fundamentalist attitudes regarding homosexuality, abortion, and pornography emanate not from the Gospels, but from Genesis and Leviticus. I find it hard, therefore, to ascribe, as the committee does, a "Christianizing of America" to principles that emanate from my own Jewish Chumash. Their characterization of their religious themes, inspired in interpretations of the very same Bible. Did not Jerry Falwell and others may semantically call it Old Testament Christianity, but I refer to it as biblical Judaism, for its basis is the Five Books of Moses, and it constitutes what traditionally was called the Judeo-Christian ethic.

One is entitled to disagree with such strict, orthodox acceptance of Scripture, but there is nothing wrong if one's sociopolitical convictions are predicated from religious literature. Society, through legislation, is forced to politically address issues of a social and moral character. Surely, an outlook born of the Bible, at the very least a type of "literature," carries as much credence as the other forms of literature and readings that nurture society's outlook. Family, schooling, and social settings also unite to form one's outlook. Age-old values of one's family are passed traditionally from one generation to the next, as are the values found in private education and social settings such as the synagogue or church. Are these not legitimate and entitled to the same respect given to other competitive sources?

Much of the Liberal social and moral agenda is motivated precisely by Liberal-religious themes, inspired in interpretations of the very same Bible. Did not Martin Luther King invoke Exodus, as do the Liberal "sanctuary" movements (haboring El Salvadoran refugees)? In truth, therefore, religious convictions color the political view of all of us. We differ only in our conclusions.

The only question therefore is whether the inclusion of religious values into the fabric of political debate and life is in itself "un-American." No—unless it serves to elevate one institutional religion over the other, but not if these religious values are generic. The Conservative agenda, finding both Jewish and Christian adherents, cannot be construed as an advancement of one religion over another.

Moreover, many who are not motivated by religious values find their views reflected within this orthodox agenda, I know atheists who find their views enunciated in the Conservative agenda, and opposed by the committee. As euthanasia is viewed by many Secularists as a form of murder, so too is feticide, abortion. These issues and many others are not, as the committee would have us believe, inclusively religious, but more the traditional split between political Conservatives versus political Liberals. The committee is actually guilty of using religion. It is exploiting an age-old fear of religious ulterior motives, as a means to frighten Jews from Conservatism into their political party. As a Rabbi I am offended by their exploitation of religion for their secular political purpose.

Finally, Jews should not generally categorize Fundamentalists as dangerous, and draw from past misuse of religious power in Europe during the Middle Ages, when evaluating America's Fundamentalist political activism. For the Europeans of ancient times reveled in anti-Semitism, rousing the masses against Jews. The political activism of today's Fundamentalists is not aimed against Jews. It is merely an outline of their domestic, political-social views. Besides, even if one disagrees with such interpretation, how can their opposition to pornography, abortion, and homosexual values, and their belief in God the Creator be labeled anti-Semitic, especially when it is rooted in our own Chumash. Their characterization of their values as Christian, is merely their "heimish" way of saying old-fashioned Conservative values—values that most Americans, including our grandparents, subscribed to a generation ago. Tell me, were our grandparents' views also dangerous?

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Change has hit the American family and more than ever the family needs encouragement from the church. What is the shape of today’s family? How can the church meet their needs?

by Andre Bustanoby

Ogden Nash once said, “A family is a unit composed not only of children, but of men, women, an occasional animal, and the common cold.” Today’s families still have the occasional animal and common cold, but there the resemblance often ends. In almost seven million households with children under 18, a mother or father is missing. By 1990 almost half of the children in the United States are expected to be living with one parent.

But something else is happening to alter the fabric of the American family. Every year another 1 million children under 18 will see a parent remarry. If the present trend toward divorce and remarriage continues, by 1990 stepfamilies will outnumber biological families.

Whatever happened to the nuclear family? The two-parent family with two children, where the father is the breadwinner and the mother is the homemaker, makes up only 6 percent of American families today. Over the past 45 years this traditional nuclear family has been reshaped by more accepting attitudes toward divorce and remarriage, and by a changing economic climate. The result is a decline in the traditional nuclear family and the rise of what one expert calls the “binuclear family”—the division of the nuclear family into two new households. Unfortunately, the church is experiencing the restructuring of the family too, though at a rate lower than the population at large.
Some of the new households are headed by a parent and stepparent. Others by single parents who chose not to remarry after divorce. How are these "binuclear families" doing?

The ready-made family. Though many "ready-made," "blended," or "stepfamilies" are doing well, the statistics really are not encouraging. While first marriages break up at the rate of 50 percent, second marriages have a failure rate 10 percent higher. The U.S. Census Bureau reported 600,000 divorces in 1981. Those divorces included 130,000 men and 125,000 women who were dissolving their marriages for the second time, or more. The primary reasons are children and money.

The job of the stepparent is exceedingly difficult. This person is not considered a parent, because the child already has two parents. Yet the stepparent carries many of the same responsibilities that the natural parent would carry in a nuclear family—such as discipline and care.

But the child's natural parent often refuses to give the stepparent freedom to function as a significant part of the child's life. And even if this is permitted, the child may resist, telling the stepparent, "You're not my real father [or mother]. I don't have to do what you tell me to do."

All the difficulties that a nuclear family normally has in achieving parental teamwork and the cooperation of the children, the ready-made family has—and then some.

Money is more of a problem in the ready-made family than in the traditional nuclear family, particularly when the parent and stepparent do not have the custody of the child. The non-custodial parent, usually the father, often pays child support—a source of great irritation to the stepmother, who often has to work outside the home to help support two households. This may be aggravated by the visiting child/step-child who takes the stepparent for granted.

Money is also a problem to the custodial parent when child support is not paid, which happens about 30 percent of the time. Nonpayment of support angers the stepparent, who may have to work outside the home to make up for nonsupport.

Children often find their ready-made family complicated by a problem that non-Christians do not have—rejection by other Christians who believe that either the divorce and/or remarriage was out of God's will, and that is the reason this family has problems in the first place.

But outright rejection is obviously not the answer. The church must take a more constructive approach in ministering to the escalating number of families affected by divorce. While more churches are permitting remarried people to become members, many still forbid a remarried person to serve in certain areas. Pastors must be ready to counsel the special problems of these families, and they must give them more than, "You shouldn't have remarried to begin with." They must be ready to provide serious, objective responses for tackling complicated problems and drawing families closer to God.

The single-parent family. The traditional nuclear family is being replaced by the single-parent family. Since 1970, two-parent families have declined by 4 percent, while single-parent families have increased by 66 percent.

There are at least five kinds of single-parent families, each with special needs. Divorced mothers with custody usually find financial problems the greatest. Divorced fathers with custody discover they need to learn more about nurturing and being care-givers. Parents without custody often feel that the custodial parent prejudices their relationship with their child. In the single, never-married families, the blood parent is often too young and immature to cope with the demands of parenting. In the case of adoption, the never-married parent worries about providing the child with a good opposite-sex role model. The widowed parent faces many of the same problems the divorced custodial parent faces, but the needs vary according to the age, sex, and financial position of the parent.

This recitation of single-parent needs does not suggest, however, that the single-parent family is not making it in America today. The key difference between the single-parent families that are making it and those that are not is the attitude of the parent. If the parent's attitude is, "We're going to make it just fine," the child will settle down to the routine of life, secure in the knowledge that Mom or Dad believes they are going to survive. The anxious, over-wrought parent will produce an anxious, over-wrought child.

Many single parents are doing a good job raising their children. Churches are developing ministry programs to help meet the needs of this special group. Rebuilders classes, by whatever name, offer biblical hope for making the dif-

Whatever happened to the two-parent family, with two children, where the father is the breadwinner and the mother is the homemaker?
ficulties of single-parenting easier.

Though "binuclear" families are out-
pacing the traditional nuclear family, this
does not mean that the traditional
nuclear family is a thing of the past.

At least half of all marriages are
surviving.

The two-paycheck family. For
many families both the husband and wife
must work outside the home, as has
been the case for centuries. Even on the
farm prior to the industrial revolution the
wife was an important part of the family
business. Today, many wives find they
must help support the family financially.

One reason is the cost of housing. In
1949 the average 30-year-old male
homeowner spent 14 percent of his in-
come on his mortgage. By 1983 the
figure had risen to 44 percent. More
than 65 percent of all first-time home-
buyers needed two incomes to make
their mortgage payments.

Even men whose wives do not have
to work outside the home can under-
stand why many do have to. One Chris-
tian businessman told me, "Fortunately,
my wife doesn't have to work outside
the home because I make good money,
but I can understand why many do. I am
self-employed and one-third of my in-
come goes for federal and state taxes,
for Social Security, which has tripled
over the past five years, and for a retire-
ment plan. We just don't have any ex-
tra money floating around, and if either
of us became seriously ill, we would be
in big trouble—even though we pay over
$1,600 a year for a hospitalization plan,
which is another expense. I have
seriously thought of getting out of
business and going on welfare! Why
should I work so hard?"

The two-paycheck family is not
without critics. A pastor recently com-
plained that many people in his con-
gregation are two-paycheck families
because they enjoy "the good life," and
they are not about to lower their
standard of living. I had to agree that this
was true in a number of cases.

But there are other reasons why
both the husband and wife work outside
the home more than they did 20 or 30
years ago. In addition to housing costs,
the cost of raising a child is estimated
to be close to $90,000 by the time the
child reaches age 18. And this does not
include music lessons, camp, and similar
expenses that parents and kids take for
granted.

Another reason is the American
parents' sense of obligation to provide
their children with a college education,
which gets more expensive every year.
I know of mothers who, seeing their
children approaching college age, say,
"Well, I guess it's time I get a job so
we can put the kids through college."

This is most unfortunate. This is a
time in the life of the parents when they
should be preparing for their own retire-
ment and enjoying their relationship
more, since less time is required for the
children. But instead of giving the
children more responsibility for their
lives, they continue in the role of
care-giver.

Another reason for the two-paycheck
family is something often not
discussed—the large number of kids
from the baby-boom era who are now
grown, often with college degrees and
jobs, but are still living at home.

About 14 million "dependent in-
dependents" still live with their parents,
according to a recent Census Bureau
report. Though the parents' share of
their financial support may be indirect
(shared housing) and not very large
(utilities and food), the parents are still
paying some of the living expenses for
children who are old enough and are
making enough money to be totally self-
supporting. That extra expense often is
enough to keep the mother working out-
side the home.

Interestingly, women once again are
expressing a desire to be homemakers.
Many have discovered that the glamour
of a career simply is not there and that
being a homemaker and mother can be
more meaningful and fulfilling than work
outside the home. Married women who
do stay in the work force today are do-
ing it less for the glamour than for the
money, making the two-paycheck family
the rule rather than the exception.

A growing number of financial
counseling ministries instruct families on
how to set and meet financial objectives.
Churches can offer tailored seminars to
We are called on to care for families that are very different from what they once were.

families to help them cope with one of the major causes of divorce.

How families use time and money. In spite of the pressures on the American family today, particularly pressure on their time and money, families have more disposable income than at any other time in their history—and this is measured in terms of "constant 1984 dollars." Median family income in 1960 was $19,711. In 1984 it was $26,443. And this is in spite of the fact that 35 million Americans live in poverty. This greater disposable income does not necessarily mean that we are spending a great deal more money in the pursuit of leisure. Our favorite outdoor activities are not expensive pursuits, and they tend to be family oriented. In order of popularity they are walking for pleasure, swimming, visiting zoos (also fairs and amusement parks), picnics, driving for pleasure, and sight-seeing.

Our favorite indoor activity occupies the majority of our indoor leisure time. It is television viewing. With the proliferation of videocassette recorders, time in front of the tube is increasing. According to the National Federation for Decency, the average home has the television set on for seven hours every day. The National Coalition on Television Violence says that children between the ages of 2 and 11 watch 27.3 hours of television a week.

Church membership and participation, which fell off in the seventies, is making a comeback in the eighties. A 1981 Gallup Poll showed that 95 percent of Americans believe in God while only 38 percent hold a literal view of the Bible. According to that survey, 15 percent of Americans read their Bibles daily, and 40 percent say they have been born again. In 1985 church membership was almost 141 million, ending a long decline in mainline denominational membership. Revenue is up, with the three leading denominations being the Southern Baptist Convention ($3.36 billion), the United Methodist Church ($1.93 billion), and the Presbyterian Church USA ($1.24 billion). The Presbyterians had the highest per capita giving ($399). There is new interest in families joining churches and becoming involved. And churches are becoming concerned about ministering to the whole family rather than specializing in children, youth, or adult programs. Church budgets reflect a new provision for family activities as well as family centers.

Though leisure time is increasing, not all of it is being used for leisure. Many Americans are opting for second and third jobs, reducing the amount of time the family actually spends together.

The American family today is not what it once was. And the major change over the past 45 years has been a departure from the traditional nuclear family with a stay-at-home mother, working father, and two children. The extent to which we have departed from the traditional nuclear family is regarded by some as an index of social disorder. Indeed, a biblical case may even be built to prove the superiority of the traditional nuclear family.

Yet we are called on to care for families that are very different from what they once were—families made up of the common cold, an occasional animal, and an amalgam of adults and children who, for whatever reason, are denied a nuclear family and are attempting to build new families. Mending these broken lives was an unknown mission field 50 years ago. Today it demands priority, as we struggle to minister to the needs of this growing segment of society and make an impact on the families of the twenty-first century.

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Facing a Family C

by Charles R. Solomon

Scarcely a Christian family today has not been thrown into crisis by a family member with emotional problems, marital conflict, divorce, or who, like Peter, has followed the Lord “afar off.” We know that, as believers, these things ought not so to be, yet we find ourselves coming to grips with some of the same issues with which our friends in the world are wrestling. Are our resources in Christ insufficient, or have we, in effect, sold our birthright?

As we begin to analyze the situation, let’s look at some of the predisposing factors in family crises.

Much has been said on the need for communication, time spent together, family devotions, praying together, and a host of other ingredients necessary to the building of a stable Christian family. While I would not downplay these, many parents are on a continuous guilt trip because they are not able to implement them in the course of family life. As with the performing of so many scriptural injunctions heard from the pulpit, the spirit may be willing but the flesh is weak!

Years of counseling have revealed that many, if not most, intrapersonal and interpersonal conflicts have their psychological genesis in a set of feelings and behaviors that I have dubbed the rejection syndrome. As we will see later, this is not the problem, but a categorization for a group of related symptoms. First, I would like to define rejection as the absence of meaningful love. Though love may be there in abundance, it may not be the kind nor from the person that makes it edifying to the recipient. To make matters worse, the rejection may be emotionally perceived, or felt, without ever being intellectually understood. This is particularly true when the rejection is subtle as opposed to harsh and undisguised. Many are victims of traumatic experiences that cause emotional damage and inhibit their ability to relate to others in healthy ways. Though most of us go through some of these negative experiences, few have a thorough understanding of what it has done to us, to say nothing of knowing how it can be resolved through our relationship with the Lord Jesus Christ.

Growing out of the experience of rejection are emotional and behavioral patterns, symptoms that lead to crises. Common emotional problems stemming from rejection are inferiority feelings, depression, insecurity, a sense of inadequacy, frustration, anger, and a host of other conflicting emotions that hardly equip a person to be a loving, patient, understanding adult. Many dedicated believers battle such painful emotions, and an adult with deeply ingrained emotional problems would be ill-equipped to cope with the constant demands of family responsibilities.

Unresolved emotional problems tend to perpetrate similar ills on others. One
Aren't our resources in Christ insufficient, or have we, in effect, sold our birthright?

Who has been rejected will reject himself in some facets of his personality and pass along that rejection to those around him, with the family being the logical recipient of the lion's share.

Lack of identity may also create a crisis. Where do people find their meaning, and why are they in bondage to others—particularly family members—to meet their needs or in allowing them to thwart their happiness? To threaten one's identity is equivalent in emotional force to threatening one's life. Cutting off his source of getting meaning, however insignificant it might seem to an onlooker, is tantamount to cutting off his life source.

We either live out of a fleshly identity that has been assigned to us by others or built by ourselves; or we live out of our spiritual identity, which is to live out of the life of Christ. The first is, at best, attempting to live the Christian life in our own strength while fervently asking for God's help. However sincere, it still means that we will be continually losing in the incessant battle between the flesh and the Spirit. Living out of our spiritual identity, the Lord Jesus Christ, frees us from fleshly patterns of behavior and the bondage of enslaving emotions. We must come to the end of ourselves and find that our learned methods of meeting our needs—acceptance, meaning, and identity—no longer work.

While there is profit in understanding where our emotional, mental, and behavioral programming may be rooted, I see the problem going much deeper than the mental and emotional symptoms and the sinful behaviors that result. Indeed, the problem is more than individual acts of sin and goes yet deeper than sins, to indwelling sin.

While not dealing superficially with sins in the life of the believer, we must go beyond sins to sin and to the flesh, which is in operation when we yield to its ever-present power (Rom. 6:13). Many believers “keep short accounts” and are scrupulous to a fault in dealing with sins, but have not yet learned to deal with sin. At this point, we can get into perspective the relationship between the crises and the Cross.

*continued on page 29*
Children Having Children

by Ann Wharton

Christian and pregnant. Too often that story is heard by hot-line workers at Pregnancy Crisis Centers across the country. Christians who prefer to think of teenage pregnancies as a problem of the world are wrong. Increasing numbers of young Christians violate God's law against premarital sex.

If Christian teens struggle with abstinence, teenagers outside of Christ have little or no basis for resisting premarital sex.

First on the secular list of alternatives to self-restraint is the panacea of sex education in the public schools. This leaves the decision concerning sexual encounters to the students, but it is designed to equip them with knowledge, so they can make decisions.

Next is the easy dispersal of contraceptives to girls. Yet more than 1 million teenagers become pregnant in the United States every year. Of those, 30,000 are 15 or under. Somehow that plan is not working.

"If the present trend continues," Claudia Wallis wrote in "Children Having Children" in the December 9, 1985, issue of TIME, "40 percent of today's 14-year-olds will be pregnant at least once by the age of 20."

Finally, there is the United States Supreme Court cure for unwanted pregnancies—abortion. Approximately 45 percent of teenage pregnancies end this way.

For Christians, the problem is more complex. Believing a set of God-given moral standards, they cannot support wholesale sex education classes in schools, or agree with the panacea of birth control for young girls, or condone the practice of abortion. Yet Christian girls become pregnant, too.

What is she like, this girl we think should know better? Jim Savley, former executive director of the Liberty Godparent Maternity Home and Ministry, observed some basic characteristics as he dealt with pregnant teenage girls from Christian homes.

"She is 16 years old and above average in school. Most of our girls come from basically good homes," he said. "She's got a legalistic, Christian Mom and Dad. Usually she's been under tight controls, but not given quantity time from her parents.

"She's introverted, and she's got a moderately domineering mother. Let's say her mother is as dominant as churches will allow good Christian women to be."

Then he turned to something else. "And this little girl was Daddy's girl up until she hit about 13. (There's a whole school of thought here.) Daddy doesn't know how to relate to his teenage daughter. The little girl used to jump up in his lap and hug him and kiss him on the mouth, but that doesn't look right anymore.

"He's threatened by the sexuality of this young girl because he is preached to and taught about the need to avoid any questionable areas. That's not even talking about his daughter. But here he is trying not to even touch a woman, at work."

"Kids get what they want when they want it. Perhaps that carries over to sexual drives. Why should they wait?"
or whatever, and his daughter is turning into a woman. He doesn’t know how to handle it.

"If she doesn’t understand why he’s pushing her away, she can experience some very traumatic feelings. I don’t want to say that it is just that cut-and-dried—that then she goes to somebody who won’t push her away. It’s not that simple, but I think this plays a part."

Whether a girl is a Christian or not, she has some characteristics in common with the others. She usually has a problem with her self-image. Her mother works, and her relationship with her parents is poor.

Some Christian girls describe their relationships with their parents as average. Some even describe the relationship as good. Some even describe the relationship as good. That description is deceptive, however, according to Liberty University professor and child psychologist David Miller. “Average is negative,” he said. “If they thought the relationship was good, they would say it was excellent.”

Although Miller works primarily with children, he has counseled older girls who have either aborted their babies or given them up for adoption. He sees two common reasons for teen pregnancy. “They’re either searching for significance (a positive self-concept) or they’re rebellious and determined to break the rules,” he said.

In his work with older girls, Miller has discovered that they generally are not good students. They never feel satisfied with their accomplishments. “Their parents are on their backs,” he said. He also finds that they have an ambivalent home background. The home may be only nominally Christian, and the girls have seen many inconsistencies.

Miller said, “I really believe these girls want to get pregnant, at least in a significant percentage of the cases. The fact that 50 percent keep their babies supports this.”

Miller feels that for many, the baby gives them a real feeling of accomplishment. “They say to themselves, ‘This is the only good thing I’ve done.’” Savley and other authorities agree that a certain percentage of girls, perhaps 30 percent, at least subconsciously wish to be pregnant. “It gives them a feeling of control,” Savley stated. “They think, ‘This person must depend on me and do what I say.’” For others, the acceptance they expect to receive from the child makes them yearn for a baby. They do not realize that they will be giving rather than receiving.

However, other factors may play in the girl’s decision to become sexually active. Experiencing sexual drives for the first time in their lives, for example, is a strong element for both girls and boys. “It just happened,” one 15-year-old Christian girl said. Girls often succumb because they believe they are in love. Sometimes they feel it is the only way they can keep the boy interested in them. They choose to please the boy rather than themselves.

Whatever reasons they give, Miller believes that they know what they are doing. “I won’t allow them to tell me they didn’t mean it,” he said.

Parents, he feels, often complicate their daughter’s recovery. “Parents don’t want her to take the responsibility for her actions. They would rather have it be a mistake,” Miller contended. Therefore, it takes her longer to admit her responsibility, work through her guilt, and get back on her feet emotionally.

In the TIME article, Wallis stated, “Social workers are almost unanimous in citing the influence of the popular media—television, rock music, videos, movies—in propelling the trend toward precocious sex.”

Much of this entertainment is available to Christian teens, who are often unsupervised in their activities. Is lack of supervision a problem? Savley sees it as a primary factor for many of the young girls who come through the Liberty Godparent Home. “Many of the girls became pregnant in their own homes after school, before their parents got home from work.”

For older girls it is not so clear-cut. Miller believes that lack of supervision was not a strong factor for the girls he has counseled. “They’d find a way if that’s what they really wanted to do,” he said.

Miller also feels that over-indulgent Christian parents may contribute to the problem. “Kid’s are spoiled. They get everything they want as soon as they want it. I wonder if that doesn’t carry over to sexual drives. They’ve never had to wait to have their other wants satisfied. Why should they wait for this?”

How much of the teen pregnancy problem lies in lack of knowledge? Today’s teenagers seem to know more than they need to, but shouldn’t they at least know how to use some sort of protection?
It's not so simple, Savley and other experts agree. For example, the use of contraceptives implies premeditation. And nice girls do not plan for sex. He summarized, "You can almost lay odds that no Christian girl uses birth control. The guy's not going to."

Miller added that birth control devices "take the romance out of it. It would show they were in control," he added, "and then couldn't say they didn't know it was going to happen."

If a pregnancy occurs, what has been gained? Abortion is out of the question if they believe in the sanctity of human life, and if they believe that a baby has life from conception. Is there no solution?

One of the most recent trends is a push for free and open communication about sex between parents and their children. Surely Christian parents can teach them the subject of sex from God's point of view. But many do not. Most experts agree that the parents, Christian and non-Christian, must overcome their reluctance or modesty in order to help protect their children. According to a September 1981 Parent magazine article, "Teen Pregnancy: What You Can do to Prevent It," by Robert Booth, parents who feel isolated are not alone. One survey found that 98 percent of the parents polled said they needed help.

In the article Booth suggested that, among other things, parents should be prepared to discuss more than the bare facts and to "discuss values, not plumbing." Certainly this is what makes the difference between what children are taught at home and what they are taught at schools, where values clarification programs often leave the matter open to student preference.

He also stated that parents should not wait for their children to come to them, but should introduce early discussion of the subject. Other authorities also indicate that the discussions should take place before children reach puberty and certainly before the child becomes sexually active. Early innocent questions should receive honest answers based on accurate information. Teaching a sense of responsibility is also important, Booth stated. Children should be taught that sexual activity carries certain consequences and that parenthood is a serious responsibility.

Concerning the older girls Miller has counseled, he said, "Nobody really went through it at home. Parents get some help or get someone who can talk to their children about sex, whether it is a youth pastor or someone else."

Savley encourages parents to be open and frank with their children. "Parents are definitely derelict. They need to get involved with their kids. They need to call body parts what they are, not little crazy names, and really talk to their kids and deal with the issues. If we could do more of that, we'd fare a little better."

If parents accept this responsibility of the eighties, they can expect some reward. Booth wrote, "Research also indicates that communication about sex between parent and child is associated with later initiation of sexual activity and less chance of pregnancy."

For parents who need help, numerous books and articles are available on the topic, from both a secular and Christian point of view. Pastors or Christian school personnel may have suggestions for the timid parent. For those who still have problems, professional counselors can help. Parents must bear the burden of responsibility. Once they have done all they can, the mantle falls on the shoulders of the younger generation.

Ann Wharton, assistant professor of journalism at Liberty University, Lynchburg, Virginia, is author of Rising Thunder, due for release in November by Zondervan. She holds an M.S. in journalism from Ohio University, Athens, Ohio.

**Sad Statistics**

Teenage pregnancy is at epidemic proportions in the United States. If 1 out of 10 teenagers becomes pregnant each year, how many are indulging in premarital sex? According to 1982 statistics from the Alan Guttmacher Institute, the number stands at 12 million, 7 million males and 5 million females, although some of them are married teens. By the time these teens reach 19 years of age, 8 of every 10 males and 7 in 10 females have become sexually active (Zelnik and Kantner, 1978).

Latest available figures indicate that the average teenager begins sexual experimentation at 16. (Dryfoos, 1982a). Zelnik and Kantner also found that 34 percent of girls 15-19 years old always used contraceptives in 1979, up from 29 percent in 1976. Girls who sometimes used contraceptives rose from 36 to 39 percent in the same period of time. However two-thirds of sexually active female teens either do not use, or only occasionally use, contraceptives.

Studies show that if a girl becomes sexually active before she is 15, her chances of pregnancy in the first six months are double what they would be if she waited until she was 17.

At ages 18 and 19 almost one-fifth of the girls became pregnant within the first six months of the first sexual intercourse, and nearly one-fifth of those occurred within the first month of their sexual activity (Baldwin, 1982).

Statistics from A Call to Action, the final report from the Maryland Governor's Task Force on Teen Pregnancy. All studies cited are listed in the bibliography at the end of the report.
Sibling Rivalry
Breaking Family Circles from Cradle to Grave

by Jay E. Adams

Cain, the first child born of the first parents, murdered his brother, Abel. The basic format was there at the beginning: an occasion for sin, sin, an opportunity for comparison, jealous anger, rejection of God’s warning and promise, hatred leading to greater sin, all resulting in tragedy. And ever since, the record within the Bible, and without, reveals brother hating brother, sister jealous of sister—rivalry, leading to one sort of relational calamity or another. The problem is still alive among unbelievers and believers. Sociologists have a euphemism for it—sibling rivalry.

The matter interested biblical writers. Psalm 133 is devoted to it, beginning with the words, “Behold, how good and how pleasant it is for brethren to dwell together in unity!” Proverbs 17:17 highlights the closeness of brotherly ties among God’s people. “A brother is born for adversity.” In Romans 12:10 “brotherly love” is held forth as an ideal for the Christian love among members of the family of God. According to the Bible then, brothers can be close.

Many think that rivalry is inevitable and that siblings will follow the pattern exhibited by Cain and Abel regardless of what is done to counter it. They say, in effect, “Well, it’s just human nature to be jealous of one’s sibling—especially if one is the first and only child for any period of time before the birth of the second.” Some use “a need to compete” to justify sibling rivalry. But is such rivalry, with its jealousies, hatreds, and evil consequences, really human nature, something built into man by God Himself? Is it in any form good and proper?

Sibling rivalry is not inevitable. It is simply not a part of human nature. Jesus was the firstborn in a family of siblings, and was never affected by it. Jesus was fully human—perhaps we should say more human than any of us whose humanity has been distorted by sin—yet He was never jealous of other members of His immediate family, never hated them, never got angry at them without cause. In Jesus, there was no sibling rivalry. And He is not “ashamed” to call Christians “brothers” (Heb. 2:11).

“But I am not Jesus. He was sinless. What hope does that give me?” Plenty. While sibling rivalry does exist, even among believers, the Spirit is at work restoring your human nature (Col 3:10; Eph. 4:24). You are becoming more and more like Christ. Sinful attitudes and practices associated with sibling rivalry need not continue. You can put the habits of a lifetime behind you. You do not have to be jealous and angry at other members of your family.

No Christian has to continue his sinful rivalry with his brother or sister. If you do, you are to blame. Don’t say, “I couldn’t help it.” One of the first factors in beginning to deal successfully with sibling rivalry is to admit that it is sin and that you are responsible for it. Do not call it a “need.” All hope lies in seeing sibling rivalry as sin.

Jesus did not die to change human nature—only warped human nature. Christ came to die to free us not only from the penalty of sin but also from its power. That is why it is possible to overcome the problem of sibling rivalry.

When God speaks of living in “newness of life” and insists that sin must not be your lord and master, He surely includes all the sinful tendencies connected with sibling rivalry. If you are caught up in the problem, there is hope for you. Whether God (righteously) provides the occasion for the manifestation of the sinful patterns of the heart (in Cain’s case, the occasion of worship), or man sinfully does so (through preferential treatment, as in Joseph’s case), the dynamics of sibling rivalry are always the same: occasion, sin and disapproval, opportunity for comparison, jealous anger, refusal to heed warning and promise, and hatred leading to greater, more tragic sin.

Cain’s sacrifice was not accepted.
because, unlike Abel, he brought a perfunctory offering, expressing his lack of faith. Abel, in faith, gave God the best he had. It was the men who were accepted or rejected—not merely their sacrifices—because of the difference of their hearts. And they knew it. The difference in their sacrifices was but the indication of the difference in the men. So, first, some occasion arises that provides opportunity for the heart to respond. The unregenerate heart will respond wrongly. The regenerate heart has the potential for responding rightly (even when it does not). That is the first (and last) place where change must take place.

By “last” I mean that change in your basic orientation toward others is the ultimate and basic goal. Having the right attitude and doing the right things will keep you from sin. Acquiring the right attitude is the ultimate objective. The one thing that will make the difference in your life as a Christian is learning to love your sibling as yourself. Expending all effort toward that goal; it is the preventive factor. When genuine, growing love for a brother or sister is present, there can be no sinful rivalry. Jealousy is impossible because when you truly love, you will reach out, put siblings before yourself, and be more deeply concerned for their welfare than for your own. You will rejoice when something good happens to a sibling. Philippians 2:3-5 explains how such love changes everything. “Let each esteem other better than themselves.”

You must seek such a love for your brothers and sisters that regardless of what they do or say, or what is done for them, you genuinely rejoice in any good that comes their way.

But what can you do until you reach that point?

Because the situation may be aggravated by favoritism, you can request that others stop making comparisons between you and your siblings. (Someone should have talked this way to Jacob.) Of course you cannot prevent others from making unfavorable comparisons between you and your brothers and sisters. Life is full of this, and you must learn to handle it God’s way. But if you are the fortunate one in a comparison situation, talk to your parents or others about that. If you, the favored one, take the initiative in this matter, being sensitive to how others are affected by it, rather than basking in favor, you could probably do much to quell favoritism that may be due to thoughtlessness rather than to malice.

In any case, you can refuse to allow jealous anger to grow into murderous hatred. Remember, murderous hatred in the heart is as bad before God as if you actually killed your brother or sister (1 John 3:15). The biting, stinging words and nasty, retaliatory actions that disrupt the peace of any family can be as bitter and devastating as an actual murder. According to Galatians 5:14-15, love for one’s neighbor is the antidote for “biting and devouring” one another.

But how do you love another when you feel the emotions of jealousy and anger creeping over you? Not by trying to change your feelings directly, but you may do two things to counter those feelings indirectly. First, you may heed the words of God rather than act as Cain. God warned Cain about sin crouching at his door like a wild animal ready to pounce on him. In effect, that warning said, “If you don’t repent, and do what is right, your bad attitude will lead you into greater sin and misery. But, if you do repent of your sin and of your wrong attitudes, and do what is right, your feelings will change for the better.”

Secondly, you can love your sibling in spite of everything. God commands you even to “love your enemy.” How do you love an enemy? Not by trying to whomp up warm, benevolent feelings toward him. You cannot change feelings that way. Love does not begin with feeling. There is a feeling that grows out of the firstfruits of love, but that is not the place to begin. The Bible does not say that “God so loved the world” that He got all emotional over it. When husbands are commanded to love their wives, they are not told to have different feelings toward them. Nor does the Holy Spirit direct you to have different feelings toward your enemy. In every case, giving is indicated—not a change of feeling. “God so loved. . . that he gave.” “Husbands, love your wives, even as
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Don't say, “I couldn't help it.”
All hope lies in seeing sibling rivalry as sin.

Admit that you brought this on yourself. Recognize your sin. Confess it and seek forgiveness. Right any wrongs you may have done to others, and then think of some way to give of your money, possessions, time, thought, energy, or whatever to the one you have offended. Then you will divert the crisis of growing hatred and tragedy.

“OK,” you say, “that's fine for the future, but what about the past? I've got a history of bad relationships with my siblings. Things are already pretty sour. What do I do to rectify that?”

Begin at the same place. Repent of those past sins before God, asking His forgiveness. Then go to each one you have offended, telling him you have sought and received God's forgiveness for your past sin. You might mention some examples. Then ask your sibling for forgiveness. Do this with each one, and ask for help in overcoming your problem.

Be sure, however, that you do not “apologize.” There is nothing whatever in the Bible about apologizing. In Scripture, one confesses his sin and seeks forgiveness. Apologizing is the world's inadequate substitute for forgiveness. When you say, “I'm sorry” (apologizing) you are merely expressing how you feel. In the end you are still left holding the ball. When you confess your sin, as sin, and ask another for forgiveness, you toss the ball to him. Now he may set the matter to rest by saying, “I forgive you.” That is a promise not to remember your sin against you anymore. That means he has promised not to bring it up to you, to others, or to himself. Only in that way is the matter finally dealt with. You can ask forgiveness, and it can be granted whether the two of you feel like it or not.

Having received forgiveness, at once begin building a new relationship of love with your brother by giving of yourself to him. Give, give, and continue to give. Invest yourself heavily in the other person in days to come, and you will soon find that “where your treasure is, there will your heart be also.”

Perhaps you are thinking, “You've treated this matter like you would treat any other relational problem between sitters. You haven't made anything special over sibling rivalry the way some do.” Right. Basically, there is no difference. To deal with it otherwise only confuses rather than helps. Indeed, it tends to lead to excuses for continuing rivalry rather than overcoming it.

Sibling rivalry can be overcome. Because it is sin, it can be dealt with just as any other sin is. If and when it does occur, God expects you to replace it with harmony that is like the precious oil that ran down Aaron's beard.
Crisis continued from page 21

When a crisis arises we seek a palliative for the pain rather than an extraction of the cause. Only after trying various remedies—sometimes scriptural and sometimes worldly—will we be open in the truest sense to God’s answer in crises, the Cross. When I speak of the Cross in this sense, I am not referring to the death of the Lord Jesus for us but, rather, of our participation in His death and Resurrection as succinctly stated in Romans 6:6 and Galatians 2:20. God allows crises in our lives to exhaust our inventory of means to meet our own needs, so we will run to the Cross.

While there is much excellent material written regarding means for strengthening the family, little of it emphasizes the truth that weakness is a necessary precondition for the strength or life of the Lord Jesus to be made manifest—whether in the life of an individual or, corporately, in the family or church. “And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me” (2 Cor. 12:9).

This, certainly, is not to deprecate what godly men and women have written on the importance of the home and right relationships. However, to make the maximum use of it, the proper foundation must be laid: “For other foundation can no man lay than that is laid, which is Jesus Christ” (1 Cor. 3:11). This foundation presupposes that the Lord Jesus is known as Saviour and Lord, but it goes even further and suggests that our life—not just our eternal destiny—is to be built and lived on and out of this Foundation.

When problems or crises in the life and family are viewed from this perspective, we can say with the psalmist, “It is good for me that I have been afflicted; that I might learn thy statutes” (Ps. 119:71). When we are faced with such crises, the overarching question is not merely how to solve the particular crisis, but how will we as individual believers or as families answer the question—in crisis or in Christ?

On what do you base your acceptance and identity? How much is centered on people, possessions, power, successes, and failures—past and present? As you think of past hurts or present accomplishments, how much can be attrib-

uted to Jesus and only to Him? Does the present crisis or concern in your life cause you to give thanks for your weakness, that you might find Him as your all in all? Or, are you doing all that you can to keep from coming to the end of yourself?

When our identity, acceptance, or meaning is based in anything or anyone other than the Lord Jesus Christ, it is always subject to change without notice! Each crisis we face can bring us closer to the Cross in our experience or serve to further entrench us in self-effort, which will have the net result of strengthening the flesh for its inevitable conflict with the Spirit. We must learn to profit by the low times rather than plotting and planning how we can avert our collision course with the Cross! It is not an option, but a command, that we reckon or account ourselves “to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord” (Rom. 6:11).

Many families have fallen apart while assiduously applying sanctified self-effort to life and ministry. Problem times can cause us to blame ourselves and each other. But when viewed from the perspective of the Cross, they can be blessings allowed (or engineered) by God in getting our undivided attention for a prolonged period of time. The “all things” of Romans 8:28 are intended to work together for good, though some may not be good in themselves. The good to be accomplished by the sovereign working of the Holy Spirit is that we might “be conformed to the image of his Son” (Rom. 8:29).

It behooves us to make the most of crises. God uses crises to crowd us to the Cross. Though the Holy Spirit may work in our lives on a gradual basis, the end result will be the life of the Lord Jesus “made manifest in our mortal flesh” (2 Cor. 4:11). Lives and families transformed in this manner are examples of oneness with Him and give testimony to the truth as expressed in Romans 12:2: “And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”

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Soon or later, your church will look for a pastor, or an addition to your pastoral staff. Interested prospects want to know what kind of church you are. What will you tell them? More importantly, what kind of church are you? Do you really know what you look like as a church?

No church can be adequately or accurately described by a picture, by an annual report, or even by a constitution and doctrinal statement. Like an individual, a church is a blending of many subtle, sometimes confusing, even contradictory features. Churches, like people, are highly complex, with unique personalities. Every church has principles, preferences, prejudices, priorities, and peculiarities. Knowing the differences and understanding our own characteristics within these categories can help us become more healthy and biblical.

What are our principles? Our preferences? What about our prejudices? Our priorities? Our peculiarities? What can we say about our pluses? Our problems? Our answers help determine the type of pastor we need at this stage in the life of the flock.

Every church has certain principles that are vital to it. These should be biblical and theological reflections and distinctives. What are the principles by which we live? We should insist only on principles that are truly biblical and theologically consistent. This is a good time to reexamine them.

A popular statement, "Doctrine divides; love harmonizes," denotes our dislike of doctrine. The problem with such a statement is that to hold that we do not want to teach or hold doctrines is itself a doctrine. The church cannot exist apart from doctrine. The Christian life so forcefully and beautifully described in Ephesians chapters 4-6, for example, is prefaced on the doctrines of chapters 1-3. And, in fact, the very statements and directives of chapters 4-6 are doctrinal. The only real questions to ask regarding doctrines are; What doctrines are vital to us? What doctrines are compatible with our thinking, even though we do not hold them?

A good way to identify our vital doctrines is to ask the question, "Are we willing to give up this doctrine?" For instance, can a Baptist abandon the doctrine of believers' baptism, for the sake of harmony with a non-Baptist?

Another way to clarify our doctrinal stance is to ask which doctrines we will or will not teach our children in Sunday school. We may believe firmly in the doc-
trine of eternal security. Are we willing then to permit a contrary teaching to be given our children?

Clearly, we should be sure we do not endanger the teaching of any of our vital doctrines. We should search for a pastor whose doctrinal positions are clearly and thoroughly in harmony with ours. We need to know what those positions are, so we will be able to check prospects as to their doctrinal stands, and avoid painful problems in the future.

We need to identify our preferences as well. We may have confused them with principles. A principle is vital and biblical. A preference is a fondly held custom not necessarily required by Scripture. It will be in harmony with Scripture, though not demanded by Scripture.

Suppose we are accustomed to holding a Communion service on the first Thursday of each month. That is our prerogative. It is a preference, not a principle. A prospect should be made aware of this preference. He may never have even heard of such a thing. It is possible he would not agree to it. But if we do not realize this is our particular preference, both parties may be in for a huge surprise one day. (Romans 14 gives good insights and guidelines for dealing with preferences.)

Closely allied to this is the matter of our prejudices. A prejudice is something we just want to practice. Period. We want to have a Christmas tree in our sanctuary each year. Or, we will not tolerate Christmas trees in church. (Some churches may see this as a principle.) Regardless of the merit of our prejudices, we need to recognize and identify them. We need to tell a serious candidate about them. Perhaps we should consider abandoning some of them. The entry of a new pastor might be a good time to clean house. Do not saddle him with the onus. Do it before he comes.

What are our priorities? What are our emphases? Are foreign missions higher than local or national missions, or vice versa? Which of our existing programs are sacrosanct, nonnegotiable? Do we want “preaching” or “teaching” on Sunday morning? Does the Sunday school take priority over the ladies group, or over Vacation Bible School? Thinking about the relative importance of our practices and programs will help us to really know ourselves and to present ourselves honestly to a prospect.

Every church has its peculiarities, some that may even defy rationality. We can cheerfully admit that, but we still love and practice them. We will not have a choir without robes. We will not have a choir with robes. We punctuate the pastor’s message with vigorous “Amen’s.” We would not dream of interrupting the service with an “Amen.” Why? “We’ve always done it this way, and we want to do it this way.” And the new pastor had better understand that if he is going to fit in.

Why is it really so important to consider all these things? We may find, to our shock and dismay, that others are neither familiar with nor in harmony with our cherished preferences, prejudices, and peculiarities. Not all pastors necessarily hold our principles or priorities. If we do not understand ours and communicate them, the new pastor may abandon or violate them unwittingly and stir up a hornets’ nest. We need to provide an early opportunity for real give-and-take discussion on these matters, to be sure of compatibility between our church and the prospective pastor.

Sometimes, search committees assume that all persons from a certain background or school are in agreement doctrinally with that school or background. This is not necessarily so. We may be in for an unpleasant surprise if we make such assumptions. Do not assume. Ask. A pastor may even agree not to preach on certain doctrinal issues, but if he holds them strongly they are bound to emerge somewhere in his ministry.

Perhaps a word of caution is in order now. Many churches seek a man who meshes precisely with their principles, preferences, prejudices, priorities, and peculiarities. We should expect agreement on principles and gentle consideration on other matters. But we will miss a blessing and may hinder God’s work if we are not willing to learn from our pastor. Trying to pour a pastor into our precise mold may quench the spirit of a good man, and may hinder the work of the Holy Spirit. A good pastor will help us learn more about and grow in God’s Word. We should let him do his job.

In analyzing our church, we need to consider our pluses and our problems. In this way, we can help the prospect in his thinking. He may not realize that our church is a “prize” unless we point that out to him. Seriously, it is only fair to know and communicate the advantages and disadvantages honestly. Do not assume it will all work out.

First, the pluses. Why should any pastor delight in living and working among us? Is there a great library in the community? Is the parsonage a gem? Is this a growing church and community? Are the saints well-taught, mature Christians? Do we have a strong core of excited new believers? Are we mission-minded? Do we have a wonderful board? Let’s tell him.

But we cannot forget the negatives. Does the parsonage need some TLC? If it is barely adequate, let’s admit it, and do what we can to alleviate the problems. Are we desperately short of Sunday school rooms? Was there a serious problem with the last pastor? Has there been a nasty split that is still smoldering? Are there serious moral or financial problems? A good pastor can cope with problems if he knows them and has the support and honest help of the congregation. To pretend all is well is un-Christian and foolish. He should be informed before he comes.

Our soul-searching may encourage us to make changes and improvements before the new pastor arrives. Hopefully, we will be open to the exciting possibilities the Lord can provide with a new pastor and a new start. We should be open to constructive, biblical change. We can look forward to stretching and growing spiritually with God’s new gift, our pastor.

Perhaps the Lord wants to use this man to bring us out of a comfortable stagnation. Churches tend to be like individuals. They say, “Help me to mature and live a vibrant Christian life, but do it without changing anything.” If we are in this all-too-typical rut, God will undoubtedly want to send us a pastor who will seek to lift us out of that rut and put us back on the highway to the kingdom. We will not hinder His plan if we consider prayerfully our principles, preferences, prejudices, priorities, and peculiarities.

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Kendra Cook
She's Got the Song and Sings It Sweet and Strong

by Angela Elwell Hunt

Hundreds of visiting teenagers spilled out of the auditorium of Southern Illinois University, where they had been rehearsing the premier of the new youth musical, *Tell It Like It Is*. Youth choirs from many Illinois churches had traveled for hours to sing in the special production, but after hours of rehearsal, most were glad when the director called for a break.

"If you're interested in a solo part, stay behind," the director called as the young people departed.

One girl nudged her friend. "You ought to stay and try out."

"No way," she replied. "I just couldn't do it."

Only a few brave high school students were still in the auditorium when the shy junior high girl tiptoed back into the rehearsal. Everyone from her church was gone. What did it matter if she gave it a try?

She slipped into one of the hard folding chairs and waited quietly as other, older teenagers auditioned. The director made a few notes as they sang, nodded occasionally, and looked at his watch frequently.

"Most of my voice lessons ended up as praise sessions to the Lord, and I was encouraged about what God could use me to do."

Everyone had a turn, but the director turned around and saw the young girl sitting quietly. "Honey, are you here to try out for a solo?"

"Yes."

"Well, come on." He sighed and checked the time again.

As the girl began to sing "Cotton Candy Clouds," the director glanced up at his wife, who was playing the piano. His eyebrows went up, but he allowed the girl to finish the song without interruption. "Honey," he asked, "how old are you?"

"Twelve."

"Try the end of the song again and try to add the high note."

The girl sang it again, and the high note sailed into place.

"You've got the song."

Kendra Cook has had the song ever since. After that first audition, she continued to sing in church choirs, although
she was not saved until she attended an evangelistic crusade at age 17. “I rebelled in junior high and went through a lot of things during that period. So when I was saved as a junior in high school, I had to go back and change the image of what Kendra Cook had been. It was a lonely year without much support from my peers. After graduation I heard about Liberty Baptist College from television. On the advice of Jerry Wayne Bernard, a traveling evangelist, I decided to go to LBC.”

During her first year at Liberty, Kendra sang with a group from the music department, but was soon invited to join the LBC Chorale, featured weekly on the Old-Time Gospel Hour. She also found herself traveling hundreds of miles with Jerry Falwell’s “I Love America” program, and she was able to spend several weeks visiting Korea, Hong Kong, Australia, Israel, Taiwan, Japan, and South Africa.

All these opportunities came to a girl who had never had a voice lesson before college. Her natural voice was an immeasurable talent that equaled the ability of many singers who had been training for years. Her voice is high, clear, strong, and sweet—a finely tuned instrument for the gospel message.

After graduation from college Kendra moved to Dallas, where she worked in word processing while studying voice under Barbara Law, the soloist for W.A. Criswell at the First Baptist Church of Dallas. For the first time she was settled enough to devote herself fully to studying voice. Kendra says that during this time “singing began to be a real need and responsibility to me. From the encouragement of my voice teacher, I realized that God had given me a voice for a reason.”

When her training was nearly complete, Kendra was invited to join the musical staff of the Old-Time Gospel Hour. Kendra was eager to do what she could to complement that ministry, and she now sings on the program at least two times each month. The remainder of her time is spent traveling to churches throughout the country.

Why does Kendra prefer the difficult and unpredictable life of a gospel singer to a stable nine-to-five job? “I guess the music became a real driving force after I worked a secular job. I’m going to be happy doing whatever God wants me to do, wherever He wants me to do it. “My ultimate goal is just to be where God wants me to be and to try to be sensitive enough to realize which doors are open and which are closed. Sure, it would be wonderful to be where Sandi Patti is now, but I know that if God wants me to reach a certain point or a certain level in my talent, He’ll open the doors. I’m just going to keep plugging away. But success isn’t my ultimate goal. I’m going to keep singing and trying to sing well.”

Many people have influenced Kendra in her faith; her parents established a warm Christian home that has supported Kendra in her endeavors. But apart from her home, Kendra feels that the most influential person in her life was a youth pastor who guided her in college—Gordon Luff. “He really helped me get over a lot of insecurities and problems I had with self-worth. I didn’t think very highly of myself at all, and if anybody helped me to gain confidence and accept myself as God made me, it was Gordon.”

The person who challenged Kendra the most was Barbara Law, her voice teacher. “I’ve had some wonderful voice teachers, but I wasn’t really ready to learn until I met Barbara. She caused me to work hard, to pull the music out of me, and the Lord gave me a desire to really develop what I had. Barbara not only gave me constructive criticism, but she encouraged me by telling me what I was doing right as well. Most of my voice lessons ended up as praise sessions to the Lord, and I was encouraged about what God could use me to do.”

Kendra advises voice training for any aspiring singer. “If you learn how to sing the classics, you can sing anything. Getting a good voice coach is helpful, if only for learning how to protect your voice. I want to be able to sing at 55 as well as I’m singing now. Voice training helped me to learn how to do that.”

Kendra’s first album, simply titled Kendra, was arranged and orchestrated by Don Marsh and features seven new songs. She plans to release a new album of old hymns soon. “It will feature the songs I like to sing—‘How Great Thou Art,’ ‘Overshadowed,’ and so forth.”

Kendra is excited about her new home in Lynchburg. “I feel honored to be a part of what Dr. Falwell is doing.” She is also excited about the prospect of ministering in churches throughout the country.

Choirs interested in having Kendra for a concert should contact her at P. O. Box 10862, Lynchburg, Virginia 24506 or call 804-525-5443.
What Ever Happened to the Invitation?

by Billy Walker

One Easter Sunday my 80-year-old pastor gave the sermon and an invitation to come forward and receive Christ. I came! Fifteen years later I was speaking at a great Bible conference. On the first night, I gave a salvation invitation. Several came to be saved. The next morning the Bible teacher spoke for 30 minutes, presenting the invitation as frothy and foolish. I was brokenhearted. Who was I to argue with the president of a Christian college? How could I debate a man so many years my senior? Could my simple bachelor's degree stand up against nearly an alphabet of degrees? Later that day I visited Amy Stockton, beloved missionary to the American heathen. She encouraged me to keep on giving invitations. "Why," she said, "I can remember when that man gave invitations himself. Maybe he tired of an empty altar or was embarrassed by a lack of decisions, but," she pleaded, "Billy, don't quit."

Yet across the land so many have. Churches where once many walked the aisles to be saved now close with no such opportunity. Once upon a time our churches had prolonged evangelistic crusades... now our church calendars are too cluttered, our schedules too hectic, our priorities too confused for such things.

John R. Rice said in Why Our Churches Do Not Win Souls, "Every line should have a hook to catch a fish. Preachers should be fishers of men. Every sermon should have a definite aim and should be followed by an urgent demand for action."

Too many Christian schools are filling our pulpits with psychologists instead of preachers, with counsel instead of challenge, with introspection instead of invitation.

In his book Evangelistic Work, A. T. Pierson tells us, "A careful study of the preachers who have wielded most spiritual power will show they are always seeking after souls... When the aim of every sermon is to glorify God in saving and sanctifying souls, and toward that end every thought and word and gesture converge, we shall see results of which even Pentecost was but a prophecy and foretaste."

Someone complained to D. L. Moody about his methods in reaching sinners for the Saviour. He admitted that they could be better and asked his critic what method he used to get people saved. When there was no answer Moody responded, "I like my method better than yours."

The invitation is certainly not new. Faris Whitesell reminds us in 65 Ways to Give an Evangelistic Invitation that "Modern evangelistic invitations are of comparatively recent origin."

But the spirit and principle of the evangelistic invitation is as old as the Bible itself. Moses gave an invitation (Exod. 32:26). Joshua, too (Josh. 24:15). King Josiah as well as Ezra and Nehemiah gave invitations. Jesus gave many invitations (Matt. 4:19, 9:9, 11:28-30; Luke 14:23; 19:3).

John R. Rice offered some direction for the invitation in How to Have a Revival. Be honest. Get definite results by a definite invitation. Keep control of the audience and press the invitation with holy fervor. An even more complete list of suggestions is offered by C. Sumner Wemp in his book The Guide to Practical Pastoring.

The excesses or failures that have come in past invitations are not sufficient reason to quit offering them. Nothing will enrich a church, enhance a service, or encourage the saints more than to see people respond to an invitation to receive Christ.

How I thank God for that faithful pastor who gave an invitation that Easter Sunday when I was saved. May God help us to take the final words of Scripture and apply them to our every sermon: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

And oh the blessings that will be yours as next Sunday they come—when you give that invitation to receive Christ.

Billy Walker is an evangelist in Southgate, Michigan.
Texas, was a hot one. Dr. W. A. Criswell, in his mid-forties, was reaching out to thousands of young couples pouring into the suburbs around “Big D.” These couples were attracted to his method of preaching through the Bible chapter by chapter. They met Christ, joined the church, learned to serve Jesus Christ, and began their life in the big city. As they grew older and prospered financially, their church also prospered as a result of their tithes and service. Dr. Criswell is a patriarch today because he earned respect as a young preacher over 40 years ago.

In the sixties many Baptists began going to Highland Park Baptist Church, Chattanooga, Tennessee, to hear Lee Roberson. His bus ministry was outstanding and many copied his plan of evangelistic soulwinning by house-to-house visitation. He organized his Sunday school using the administrative skills of a Southern Baptist. Yet he preached with the flaming heat of an independent Baptist. With the dual skills of Roberson, Highland Park became one of the largest Sunday schools in America.

In the 1970s Jerry Falwell coined the phrase “Saturation Evangelism,” employed the electronic church, and used all techniques to reach all people at all times. His Sunday school at Thomas Road Baptist Church, Lynchburg, Virginia, doubled from 2,600 to over 5,000 in one year and eyebrows arched toward the small community of 71,000. When people wondered if anyone would ever break the 10,000 barrier, Thomas Road attendance did and today runs far beyond that.

One of the characteristics of a “hot” church is the revival flame that burns within the congregation. Just as people come out of their homes on a cold night to watch a house burn, people come from all over America to see the flame of revival sweep through a local church. Fire warms us all.

Those who study revival speak about “carriers” of revival. For example, Falwell testifies he visited Lee Roberson at Highland Park Baptist Church and gained a vision of building a similar church in his hometown. Carriers go to observe revival, experience the warmth of God’s love, and take that revival back to their home, sharing their new experience. Then revival breaks out in their home church. Hence they have carried the flame and started a new fire.

Next month we will examine how a “hot one” loses its flame.

Elmer Towns

Herb Rice: Pastor of a Growing Church in a Shrinking Community

“Why do I do what I do? Because Jesus loved me enough to die for me and that’s all the reason I need. I was a very real heathen, and Jesus challenges me to be a very real Christian.”

That is the motivation behind Herb Rice, pastor of the Grace Bible Church in Hollidaysburg, Pennsylvania. His church of 1,250 members grew from a group of 39 people—the remainder of a church that split. The ill will between the two groups offered Rice his greatest opportunity: “We were able to demonstrate to a very fragmented community that God’s people do not have to be divided. Eight years ago there was a lot of division and dissection between churches in our town. We’ve shown that it’s not necessary, and we can be one in Christ even though we have differences.”

Rice graduated from the Institute of Biblical Studies of Liberty University in 1977. He had been the owner of a successful insurance agency in Danville, Virginia, and was saved at age 29. Rice was reared in a non-Christian home and did not attend church. At his conversion he realized his lack of biblical knowledge and decided to attend the institute to equip himself to be a good Sunday school teacher. He decided to take every class offered, and each weekday he traveled 130 miles to attend classes. He audited a homiletics class as a favor to students who needed a certain quota to keep the class open, and God burdened his head for a preaching ministry. The first line of the homiletics textbook was, “If all else seems ridiculous to you, you’re probably called to preach.” Rice realized how futile the insurance business seemed, even though it was prospering.

Fourteen days after graduation Rice was pastor of the Grace Bible Church. Today he is well on the way to his goal—to have 5,000 people in regular attendance at the church.

The church’s property value has increased from $150,000 to $2 million. Its various ministries include a bus ministry, a Liberty Godparent program, a deaf ministry, a preschool center, and specialized ministries to youth, senior citizens, ladies, college students, and prisoners.

But building a successful church has not been easy. Rice’s community has shrunk from 80,000 to 50,000 people. The area has the second highest unemployment rate in the country. The economy is depressed. “Our community is literally shrinking,” says Rice, “but the church persevered is the church pure. It is historically true that when finances are hard to come by, the church is prosperous. Our church is doing marvelously.”

The primary challenge of the ministry is “to make as many people as much like Christ in the shortest possible time,” believes Rice. “Probably the most discouraging thing is to average between 15 and 20 hours a week in Bible study and watch a people who are not growing accordingly—an apathetic, or if you will, a gospel-hardened people.”

But Rice has plenty of encouragement. The church averaged 21 souls saved per month for nearly nine years. This year the average has increased to 35 souls per month. The spirit of the church continues to be warm and giving. “Sunday night after I dismissed the service, the majority of the congregation was still in the church 45 minutes later,” says Rice. “The families of our church and their unity is the greatest pleasure I have in the ministry.”

Angela E. Hunt
We Asked David Nettleton, Sr.

What are five character traits of a good pastor? Purity, love, patience, wisdom, and friendliness.

Complete this statement: Growing churches in the eighties must have a Bible-centered ministry, with a combination of textual, expository, and topical preaching.

What is the most important advice you would give young pastors? "A bishop must be patient."


What are the toughest problems you face in the ministry? Marriage and divorce problems.

David Nettleton, Sr., is pastor of Parsippany Baptist Church, Parsippany, New Jersey.

Church News

Three hundred fifty college and high school students spent part of June and July on the streets of New York. Tom Mahairas, pastor of the Manhattan Bible Church, reports that Light '86, the first phase of a five-year program designed to "get Christian young people out of the four walls of the church," was a success.

The participants used preaching, drama, and music as aids in street evangelism. One hundred salvation decisions were reported one week after the program ended and the reports are still coming in.

In upcoming years the five-year program will be known as "Fish '87," "Seed '88," "Bread '89," and "Salt '90." Its goals are to get young people involved—teach them to

Sermon Outline

Jacob

I. Jacob the Cheater (Gen. 25:29-34; 27:1-29)

II. Jacob the Chosen (Gen. 28:10-22)

III. Jacob the Contrite (Gen. 32:1-22)

Word Study

The name Israel derives from two Hebrew terms: Sarah, to persist, exert oneself, strive, or contend, and El, God. Thus it means to strive with God. Jacob receives this name after wrestling all night with a "man" whom he recognizes as a theophany only after he is blessed by Him in the morning (Gen. 32:24-32).
Lessons from the Sudan

As assistant project director, Steve Coffey led the student team members in Sudan for 11 months.

I recently spent a year in Sudan ministering to the physical and spiritual needs of those left homeless by the drought. I was struck by the devotion with which Muslim people treated their holy scripture, the Koran. They placed it in a position of prominence in the home, usually on a pedestal. A Muslim would never think of marking in his Koran, as we do our Bibles, nor would he allow any other object to rest upon it. He would never question the authority or the inerrancy of the Koran.

Muslims believe the Koran is God's ultimate communication to man. When we shared portions of the Bible, the people often questioned, "The Bible? Do not some Christians believe that the Bible contains errors and is not completely infallible?" They preferred to keep their trust in the Koran—no theological "experts" had ever dared to question its validity or significance.

Those who claim to be Christians and do not believe the Bible is inerrant are a major obstacle in the evangelization of Muslims. The issue of inerrancy goes much further than its theological significance. It followed us all the way to Derudeb, Sudan, and caused a hindrance to some when we presented the message of the gospel to them.

Steve Coffey

Jim Moon: God Called a Helper

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office" (Rom. 12:3-4). Jim Moon, copastor of Thomas Road Baptist Church in Lynchburg, Virginia, certainly can attest to the truth of that Scripture.

What is the role of the copastor in a multifaceted ministry as large as TRBC and the Old-Time Gospel Hour? "I see my role as helping Dr. Falwell. I contribute to his success by taking care of many of the day-to-day things he would do if he were not doing what the Lord has called him to do outside of Lynchburg. As an associate I have done everything from carrying blocks and painting ceilings to preaching and doing weddings."

Today Jim Moon handles pastoral duties of a 21,000-member church. The people of Thomas Road know he will be there if there's a death in the family, an illness, or a family celebration. "I'd like to be remembered as someone who cared," Jim shared, "as a man who tried to be there when people were going through difficult times."

Has Moon been fulfilled as an associate pastor? "I believe as surely as God called Jerry Falwell to be pastor, He called me to be an associate pastor. In the ministry today, as diversified as it is, God calls people to certain areas, and He equips them to perform the task He calls them to do. Look at the diversity of gifts in Romans 12. My gift is ministry, or serving."

What advice would Jim Moon give to other young men entering the ministry? "Learn patience. When you are dealing with people and trying to help them solve their problems in a hurry, well, some wounds just don't heal quickly. Learn your limitations. Trying to do something you can't only results in frustration."

■ Angela E. Hunt

Calendar

October
3-5—Senior Saints Weekend
4—Wayne Watson concert, LU
16-18—Scaremare
17-19—Homecoming and Parents' Weekend, LU
23-25—Scaremare
28—Dr. Falwell speaks at Lone Drve Baptist Church, Garland, Texas
30-31—November 2
College for a Weekend, LU

Jim Moon teaches a senior saints Bible study.
Looking Back...1985

Flooding Destroys Treasure Island

Treasure Island, TRBC's children's camp, literally disappeared under raging floodwaters on November 5, 1985, when the river rose 17 feet above flood stage. The island was also home to two TRBC families and the LU football team field house and practice grounds. The camp's prayer chapel was swept to the end of the island, where it disassembled. Structural damage occurred to the first floors of the large dwelling, the camper houses, the athletic building, and a maintenance building. The 400-foot bridge to the island collapsed and washed downstream. Football equipment could be seen hanging from the trees after the water receded. Damage was estimated in the millions.

Senior Saints Weekend

Senior adults will meet for fun and fellowship at the 10th Annual Senior Saints Weekend, October 3-5, at Thomas Road Baptist Church in Lynchburg. Church leaders and anyone interested in senior citizens are cordially invited to attend. The theme for this year's conference is "Attaining Spiritual Excellence." Guest Bible teachers and expositors include Jerry Falwell, Jim Moon, Pierre Guillermin, Sumner Wemp, and Harold Willingham. Norman Hedding, TRBC senior adult pastor, will conduct a workshop on "Starting a Senior Adult Ministry;" Clinton Browne, counselor at LU, will teach how to have spiritual victory over everyday problems; and Jerry Pugh, OTGH financial advisor, will present financial planning for senior adults. Inspirational music will be provided by Don Norman, Robbie Hiner, and Dave Musselman. Special events include a tour of the Jerry Falwell Ministries and a reception hosted by Dr. Falwell and the conference speakers. A Christian fair of arts and crafts—woodworking, ceramics, collectibles, needlework, afghans, quilts, rugs, and models—will be held on Saturday. Cost per couple is $60, and cost per person is $35. This price includes lunches, banquet, all tours, activities, bus transportation, and materials. Group leaders and their wives may attend free when they bring five or more people. For an information packet and registration form, write Senior Citizens Weekend, Lynchburg, Virginia 24514, or call 804-239-9281, extension 3097.

A Champion Athlete

Sid Bream, former LU standout, finished the 1986 major league season near the top of his team. At the time of this report, Bream had hit 14 home runs, drove in 58 runs, and batted .273 for the Pittsburgh Pirates. Although the Pirates have suffered a slump this year, Bream continued to strive for excellence. As first baseman, he proved to be a good infielder, and "very popular with the fans," a Pirates spokesman said. Bream was obtained from the Los Angeles Dodgers last year. He was happy for the trade. A native of Carlisle, Pennsylvania, Bream attended LU before being drafted into the minor leagues. He and his wife, Michele, have one child.
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Paul Cunningham, founder of Antrim Faith Rescue Mission, has a heartfelt desire to help those with special needs.

by Michael R. Smith

Paul Cunningham is accustomed to ridicule.

People still talk about the time he ran for President. They remember him in his butcher shop, a stogie protruding from his mouth, as he quoted the hoof size of a favored "pony" running at the Laurel, Maryland, racetrack. Some will never forget his routine of a daily double-shot with beer chaser—or the day he trusted Christ as Saviour and became a firebrand evangelist in south central Pennsylvania.

People sometimes still snicker at Cunningham—but they admire the 54-year-old pastor and his 150-member congregation at Antrim Faith Baptist Church in Waynesboro, Pennsylvania, because they help the needy.

"I have no love for preachers," says Bud Long, a Waynesboro resident who is more comfortable in a tavern than a church. "But I have some neighbors who are poor, scruffy, and smell of kerosene.

When their house burned down, Pastor Paul took them in. He made them attend services. That's what it is all about—helping people in need.

Cunningham's dark eyes never seem to blink. His movements are deliberate. His voice has a gravelly roar. A former gambler, he calculated the odds of establishing a successful shelter, and three years ago he opened one.

"Because I was a drunk, my heart goes out to people with those problems," Cunningham said one afternoon in his living room. A relief of praying hands hung on the wall over the sofa. "I want to help them. A church should do that. It should help people."

But Antrim Faith Rescue Mission helps more than alcoholics. Mark and Kim Harrison are one of the church's success stories. They came from Potter County to southern Franklin County where Cunningham's shelter is located.

"We heard there was work down here," Kim Harrison recalled. "We received a nice, warm welcoming hand and Mike has a job." The church put the Harrisons up in its shelter, a rambling two-story building that was formerly a dry cleaners. The church purchased it and with $10,000 in donated materials, built the shelter with a laundry room, shower, and sleeping quarters for about eight people.

William "Sam" Ruckman, a 36-year-old teacher at Cunningham's Antrim Faith Christian School, and his wife, Leslie, and five children live in an apartment over the mission. They greet guests
who come for lodging, often offering them
delicious veal or a leftover
casserole from Bea, Cunningham’s wife.

“Some think they are lazy,” Pastor
Paul said. “We try to educate them.” He
said basic tips like sporting a neat ap-
pearance are suggested to job seekers.
Everyone receives the gospel. Cunning-
ham allows a homeless person to
stay seven days, longer in some cases.
Naturally, the person must attend ser-
dices. “We want to help the man’s soul,”
he said. But not all are receptive to the
gospel. The mission has about a 25 per-
cent success rate.

Ruckman said, “Many of those who
come here are ‘con’ men who go from
mission to mission. Some are lazy. Some
really can’t work. Many are pitiful. They
just can’t live on $200 a month Social
Security.”

Ruckman’s children wheeled high-
rise bicycles in figure eights on the
blacktop behind the shelter as their
father talked. Two homeless men, both
in their fifties, sat on the porch chatting.
Just out of earshot of the men, Ruckman
said he is cautious of some of the
drifters. The man with an explosion of
white hair, for instance, had been at the
shelter last year and stole another man’s
income tax refund check and forged his
name. Others asked to borrow money or
promised presents that never arrive.

Neither of the men on the porch
wanted to talk, burying their heads and
asking to be left alone. “Most are friend-
lie,” Ruckman later confided. “This
is definitely a ministry. If only one
person receives Christ as Saviour, that’s
worth it.”

Ruckman predicted that the need for
shelters may increase despite state
unemployment of about 7 percent. He
said federal cutbacks may increase
homelessness.

In Chambersburg, the county seat in
the center of this rural, dairy and peach
area, another shelter recently got under
way. More than 114,000 live in the county,
and during the fruit harvest in fall the
population increases as migrants from
the south, with dreams of big money,
take their battered station wagons up In-
terstate 81. Many stay in farms provided
by orchardists. Others make a home in
their cars.

Jimmy Resh, a 72-year-old veteran
operator of eight shelters, with the larg-
est in nearby Hagerstown, Maryland, has
a heart for homeless men. For 31 years
he has given people a second chance.

He recently toured his newest mis-
mission, on Main Street in downtown
Chambersburg, seeing possibility where
others see only a decaying brick
storefront. Sandwiched between a diner
and a music store, the turn-of-the-
century building has a kitchen, apart-
ments, and thrift store fronting on the
sidewalk.

Resh pushed a key in the door,
rudged some leaves aside with his toe,
and swung the door to the upstairs
shelter open. His new sign—“Four
States Christian Mission, Inc.”—was
overhead. “Somebody has to put a
loving arm around these poor souls,”
Resh said. He also reaches out to
them through a monthly newspaper
and a weekly television devotional
program.

Despite the initial uneasiness of the
businesses in the neighborhood, Resh
won the community’s confidence.

Thrift store manager Bill Shepley (l) and
director Jimmy Resh work hard to provide for
the needy at Four States Christian Mission.
 Churches donated furniture, clothing,
and more, much of it to be sold in the
thrift store.

Touring the empty rooms that he
hopes to fill with homeless men by early
summer, Resh said, “It takes up to
$2,500 a day to operate the Four States
Christian Mission in Hagerstown.” He
said the work there and in Chambersburg
depends on gifts. He walked through the
high-ceilinged hallways, past white rooms
trimmed in blue, and into a kitchen with
black-and-white tile. Lanky Tom Caniford
from the Hagerstown mission swept the
wood floors.

“Dr. Jerry Falwell has come up whenever
ever he could and helped us with various
missions we’ve started,” Resh said. “He
flew up in his jet and never charged us
a penny. People say, ‘Falwell is always
asking for money.’ I always say, ‘Let me
tell you what he’s done for missions.’ I
go to bat for him. He’s a man of God.”

Down the street from Resh’s mission
is a ministry of the Salvation Army. Each
day, except Sundays, the unemployed and
others have a full-course meal in the
Army’s meal program.

Captain Gordon Willis, 55, said 13,000
meals were served last year “in the
name of the Lord Jesus Christ.” Willis
said some accuse the ministry of
spawning the welfare system. He said, “We
challenge people to think about their
situation. Without the Lord, they are not
changed at all.”

He said the Army provides emer-
gency housing and refuses to allow
unwed couples to sleep together. His
store offers inexpensive clothing—
50-cent shirts and blouses and two-dollar
overcoats.

Resh said, “I want to work with the
Salvation Army. I don’t feel that one
organization can do everything. We will
continue to work with all the churches.
Everyone is welcome.”

Not far from the Army, on U.S. 11
near the Pennsylvania-Maryland border,
is Clover Bloom Farm Market, where
each year Mennonites and others
volunteer time to prepare food for relief.

“It is possible to give away and
become richer,” explained Glen
Showalter, a seed salesman who, along
with 70 others, donates his time in the
meat-canning project.

Leonard Baer, treasurer of the proj-
ect, which is under the auspices of the
Menno nite Central Committee, said the
project began in the 1940s to feed
refugees in Europe. The Franklin County
effort began in 1974 and last year pro-
duced 7,587 cans of beef for the needy
of Africa and other countries. “We do it
in the name of Christ,” he said.

South central Pennsylvania has other
ministries supported by several churches
including Pregnancy Ministries and the
international radio broadcast of “Gospel
Tide Hour.”

They work together, Resh says,
simply because there’s a need.

Michael R. Smith is a free-lance
writer and news reporter in Fayetteville,
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Robert Dick Wilson
The Simplicity of a True Scholar

by Bernard R. DeRemer

"A man is interested in his roses and doesn't think of the thorns," so Robert Dick Wilson studied language. That was how Wilson answered when Philip E. Howard of the *Sunday School Times* expressed amazement at the range of his linguistic explorations, covering some 45 languages and dialects.

Wilson distinguished himself in the field of Semitic philology and Old Testament criticism. This notable scholar's attainments were both broad and deep, and he devoted it all to the defense of the Word of God.

During the early days of the Modernist-Fundamentalist controversy he emerged as an outstanding apologist for the faith. His writings continue to challenge and instruct many even today.

Wilson was born in Indiana, Pennsylvania, in 1856. He was a very gifted child, reading by the age of 4 and ready for college by 14. He did not enter Princeton, however, until 17, remarking rather naively that, "I had a good deal of headaches between my 14th and 20th years, and then typhoid."

In college young Wilson majored in language, psychology, and mathematics. In his Bible courses, he confesses getting "a very low grade of 90, which pulled down my average."

Asked how he could accomplish such mastery, Wilson replied, "I used my spare time. When I went out for a walk I would take a grammar with me, and when I sat down to rest, I would take out the book, study it a little, and learn what I could. I made up my mind that I wanted to read the great classics in the originals, so I just learned the languages in order to do that."

"I would read a grammar through, look up the examples, making notes as I went along, and I wouldn't pass by anything until I could explain it ... I got so interested that I was unconscious of the labor. ... So I learned Greek, Latin, French, German, Hebrew, Italian, Spanish, Portuguese, Biblical Aramaic, Syriac, Arabic, and so on."

In all these crowded years, Wilson was still not clear as to his life's calling. At first he was inclined to evangelism and enjoyed a year and a half of fruitful evangelistic ministry. But studies at Western Theological Seminary caused him to feel the great need for a "type of biblical scholarship that was not so subjective as much of the teaching he heard, but objective and thorough in dealing with facts that could be known only by exhaustive research over the whole range of the ancient languages related to the Bible."

He could not at that time learn Babylonian in America, so he went to Heidelberg, determined to learn every language that would enable him to better understand the Scriptures, and to make his investigations in original documents.

"What we need in the church today are more men who are able to follow the critics up to their lair and slaughter them in their den."

His plan, carefully worked out during student days in Germany, was to spend 15 years in language study; 15 years in biblical textual study, in the light of the findings of his studies in philology; and then, God willing, 15 years of writing out his findings, so that he might share them with others.

A single glimpse of his thoroughness "startles the superficial and the scholarly student as well." In order to answer one sentence of a noted destructive critic, Wilson "read all the extant ancient literature of the period under discussion in numerous languages, and collated no fewer than 100,000 citations from that literature in order to get at the basic facts, which when found showed that the critic was wrong."

According to Henry Coray, Wilson's *A Scientific Investigation of the Old Testament* is a classic study. In that important work Wilson wrote, "I contend that our text of the Old Testament is correct, that its meaning is on the whole clear and trustworthy, and that we can conscientiously and reasonably believe that the Old Testament is what it purports to be and what Christ and the apostles thought it to be, and what all churches have always declared it to be—the Word of God and the infallible rule of faith and practice."

One of his pamphlets, *Is the Higher Criticism Scholarly?* struck a devastating blow at the position of the destructive biblical critics, and has been published in nine different languages.

"His greatest contribution to Christian scholarship is on the Book of Daniel. Two volumes contain a compilation of a dozen treatises on that prophecy, assembled from former articles printed in journals and papers. They represent scholarship at the very highest level."

When Modernism took over Princeton in 1929, Wilson faced a real crisis. He was in his 74th year; an honorable and advantageous retirement awaited him whenever he desired. He had a good salary and a comfortable home, and a circle of friends made during nearly 30 years at Princeton. But he
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Dr. Harold L. Willmington
Vice President of Liberty University
& Founder of the International Bible Center

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did not hesitate to join with J. Gresham Machen, Oswald Avis, Cornelius Van Til, and others, in withdrawing to establish Westminster Theological Seminary in Philadelphia, an institution completely faithful to the Word of God, “though by foes of truth surrounded.”

Shortly before his death in 1930, he was engaged in an answer to a notable monograph published at Oxford, which had recently devoted itself to a consideration of his views. Wilson was “greatly beloved as a teacher and friend. With the simplicity of a true scholar he was always ready to cast reserve aside and receive students into his heart.” Wilson once declared, “What we need in the church today are more men who are able to follow the critics up to their lair and slaughter them in their den. It makes me sad to hear these old ministers of the gospel and Christians lament all the time about the attacks being made here and there upon the Bible, and they never do one thing to train the men to fight their battles for them . . . I tell you, the day is at hand when the church, instead of cowering and seeming as many so-called Christians do . . . will demand that anyone who attacks the Bible will produce the evidence.”

Robert Dick Wilson gave his life to the strong defense of the faith, inspiring and helping many others to follow in his train.

Bernard R. DeRemer is a freelance writer in West Liberty, Ohio. Quoted material taken from Is the Higher Criticism Scholarly? and Which Bible?

Shall We Grovel for Beetles or Pluck Violets?

by Robert Dick Wilson

The attitude of one who believes that God spake to man through the prophets to whom He gave a message for His people is fundamentally different from that of one who disbelieves this hundred-times repeated statement of the Old Testament. A believer in Theism can accept the statements of the Old Testament books, especially in the light of the New, as being what they appear to be. If any statements of the Old Testament are proved to be false, he lays the blame to a corruption of the text or to a wrong interpretation of the evidence. For he is convinced that the Bible contains the revelation of the divine plan for the redemption of humanity from sin unto holiness and everlasting life. All that he wants, or needs, to have established is that this plan has been handed down to us in a sufficiently reliable form to ensure the purpose of the Divine Author. The reasonable Christian can rejoice and believe that the Bible has thus been handed down. The plan is there in the Old Testament and the New, as clear as day. The purpose is there. The Jewish people existed and exist, according to the Scripture, as an ever-present evidence that the plan and the purpose were of God.

The Christian church in like manner exists as an evidence that the gospel of salvation was really meant for the whole world. This gospel has met and satisfied the need and the hope of human nature for pardon and communion with God, and it is meeting them today. Millions exult in their present faith and die at peace and in hope of a blessed and an everlasting life. The Bible and the church are the foundation of this faith and peace and hope. God has never left Himself without a witness that He loves mankind and will have all men to believe and to come to a knowledge of the truth. In this faith we live; in this faith let us die.

Notwithstanding this evident plan and purpose of a divine redemption which runs all through the Scriptures, there are many professedly Christian writers who treat the Israelitish religion as if it were a purely natural development. They diligently pick out every instance of a superstitious observance, of a departure from the law, or of a disobedience to the divine commands, as if these represented the true religion of ancient Israel. They cut up the books and doctors the documents and change the text and wrest the meaning, to suit the perverted view of their own fancy. They seem to think that they know better what the Scriptures ought to have been than the prophets and apostles and even the Lord Himself! They tell us when revelations must have been made, and how and where they must have been given, and what their contents could have been, as if they knew more about such matters than God Himself. Imagine a man’s writing the history of the last 1,800 years and denying that the New Testament had been in existence during all that time, denying that the Christian church with all its saving doctrines and beneficent social systems derived from the New Testament had been active and, in a sense, triumphant for at least 1,500 years, simply because he could select thousands of examples of superstitious customs, and hellish deeds, and impious words, and avowed agnostics, and heaven-defying atheists, that have disgraced the pages of history during this time!

Let us not grovel for the beetles and the earthworms of almost-forgotten faiths that may perchance be discovered beneath the stones and sod of the Old Testament, while the violets and the lilies-of-the-valley of a sweet and lowly faith are in bloom on every page and every oracle revealed within the Word of God, jubilant with songs of everlasting joy. The true religion of Israel came down from God arrayed in the beautiful garments of righteousness and life. We cannot substitute for this heaven-made apparel a robe of human manufacture, however fine it be.
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Family Finances for an Uncertain Future—Part 2
by Tim and Beverly LaHaye

As we said last month, even though times are good right now, families still face an uncertain economic future. In light of our nation’s present financial condition (over a trillion-dollar national debt and 400 bank closures last year), a major economic crash before the turn of the century is a possibility.

Such an event need not overtake us unprepared. In addition to honoring God with at least a tithe, giving generously to the poor, and living frugally within a budget, consider the following practical suggestions:

Avoid unnecessary debt. Pay cash whenever possible, and avoid interest costs, which are still being kept artificially high as a hedge against inflation.

Some people pay for an item two or three times, depending on the interest rate charged for a loan.

Save something each payday. How you save is up to you, but many thoughtful people suggest that a portion of our savings should be held in hard money like silver and gold coins. Although they do not provide an interest rate of return, they are a “hedge” against the future. If an economic crash were to occur, those with part of their savings in “real money” would possess items of spendable value to tide them over the difficult times. Remember, in such times of crisis the government tries to solve the problem by printing more paper money, drastically increasing the rate of inflation. I saw people in Germany after World War II paying a bushel basket full of German marks for a loaf of bread. Those with gold coins profited by inflation. In either case, whether in hyperinflation or a complete financial crash, you would have immediate spendable money.

By laying aside a few coins each month, you will gradually build up an emergency reserve to provide for you and your loved ones should such a scenario ever occur. Economic preparation will help give you peace of mind. If you choose to buy silver or gold as part of your family’s savings program, do not become paranoid or overly preoccupied with collecting material assets. Our trust is in the living God, not in silver or gold, and even economic emergencies do not change that. God, who has never failed His children in the past, will also be the God of the twenty-first century.

A reasonable financial program that makes ample provision for the Christian family’s future includes giving at least one-tenth to God; saving one tenth, of which 5 percent should be in hard money during the first decade or so of marriage; contributing something to the poor (locally or world relief); and carefully budgeting the rest while paying cash for all purchases except a home or car. This not only represents solid planning for the future, but also prevents financial pressure—one of the major causes of friction in marriage—from assaulting your home.


Parents and Their Children’s Clubs

When your child joins a club, you find that in some ways you have joined, too. Unfortunately many parents view a child’s group as an inexpensive way to get baby-sitting for their child one afternoon a week. But your child’s membership in a group brings you certain responsibilities.

Weekly reminders. The group will probably require dues, equipment or supplies, and a special uniform. While you may hand these responsibilities to your child, it is your duty to the leadership of the group to see that your child is not a constant offender in forgetting the basic requirements.

Support on special occasions. Parents should expect to be called upon occasionally to supply food, chaperonage, transportation, or a house for a meeting. Parents should help the child achieve the group’s main goals (such as selling cookies to make money for an overnight trip) and give encouragement when the achievement is difficult.

Be present when other parents are present. Parents are periodically expected to attend a meeting of the group. The reason is two-fold: to let you know what your child is doing and to let your child know of your interest in his activities. If work makes it impossible for either parent to attend, a neighbor, relative, or good friend can take your place.

Taking leadership when needed. Do not be afraid to accept the leadership of a group. Too many groups disintegrate because
no one is willing to take the responsibility. When we have had a child in one of these groups and seen how much he has gained from the companionship and happy events, we have felt that our leadership time was well spent.

If the job of leadership comes to you, these ideas will help you to cope.

- Let children know right away that while you are their friend and buddy, you are in charge and expect cooperation.
- Don't take everything too seriously. This is a group organized for fun and education.
- Remember that you are working with children. Don't give them assignments beyond their abilities and don't be distressed when they fail.
- Don't forget that it is involvement, not necessarily perfect results, that's important.
- Have paper and pencil handy. Nothing frustrates a leader more than forgetful children. If you want them to remember something for seven days, have them write it down and take it home.
- Preserve your sense of humor and repeat certain jokes with the group. If they had a funny experience two weeks ago, mention it again. Stress the positive and the joyful.
- Finally and most important, appreciate their efforts and love them for their youthful spontaneity. And remember that next year will be somebody else's turn to be leader!

Adapted from Six Weeks to Better Parenting by Carll Waller Krueger. Copyright 1980 by the author. Used by permission of Pelican Publishing Company, Inc.

Patience!

An unwritten, universal code makes it impossible for mothers to take naps. Something decrees that if any noise is to be heard anywhere in the world, it will be heard without fail during nap time.

Years ago when there were three preschoolers in the house, I really looked forward to nap time. I would bed two of them down, and threaten to withdraw their cookie privileges if they didn't at least close their eyes. I would ask that non-napper to please play quietly and then I would fall down on my bed, thanking the Lord for its softness.

Ever notice how loudly a screen door slams? When you're just about asleep, it's like a clap of thunder. Invariably the phone would ring or some other little non-napper would press the doorbell. Of course, by then the youngest would be awake and nap time would be over. Naps and I seldom got it together. That's when frustration set in.

"Why, Lord, can't I have just one half hour's sleep?" There were days when I really needed that rest. Perhaps I'd been up all night with a sick one, or I was not feeling well.

But you know I have found the "nap time principle" applied to other areas of homemaking and family life. The day you scrub the kitchen floor turns out to be the day of the weekly milk-spilling celebration. If the vacuum sweeper has been under the weather, it breathes its last on the day you are expecting company.

For most mothers (and fathers), "patience" is a word often breathed as a prayer in the middle of some household turmoil. It is a quality most of us deeply desire. No doubt because of that desire and frequent prayer, daily situations arise that call for its practice.

I have heard many messages on patience. Each time I am impressed that those who are the most patient have had the most opportunity to practice it. And I firmly believe mothers have as much, if not more opportunity than anyone else in the world (with maybe the exception of schoolteachers) to grow in patience. "Tribulation worketh patience," the Bible says.

Guess I can't expect to have endurance when the really hard times come if I have not learned to be patient about not getting a nap—or to be calm when the car breaks down again.

Lesson number 650 on patience learned and accepted, Lord. Thank you. Lesson number 651 coming up.

Gail Denham

Giving Strength to the American Family

Concerned Americans can take several steps to help strengthen the family.

- Provide sound moral instruction about family life through churches, schools, and media. A national survey conducted in 1983 found that Americans consider the absence of a religious and spiritual foundation to be the primary threat to family life today. Consequently, helping families to develop a wholesome spiritual life and to rear children effectively can do much to preserve traditional family values.
- Prod and work with Conservative religious and political groups to develop positive approaches to aid the family. Too often these groups concentrate on criticizing liberal proposals rather than promoting programs of their own.
- Work to strengthen the "mediating structures"
of educational, business, and charitable organizations that could play a larger role in helping the family. At present these forces sometimes undermine the traditional family by conveying the impression that the role of wife and motherhood is an inferior one.

* Encourage our government to be careful not to devise policies that, while pursuing laudable goals (such as easing poverty), inadvertently hurt the family. Current welfare policies have helped to erode the work ethic by making not working more attractive than working.

* Support efforts to restructure the tax code to ease the burden on the family. Pointing out that the real value of the personal exemption has decreased two-thirds since 1948, several political leaders and organizations have proposed to double this exemption from $1,000 to $2,000. This and other fiscal policies could help to improve the financial situation of middle-class families who are having trouble living on one income and buying homes.

If these five steps would be carried out, family life in America would be significantly improved.

Gary Scott Smith. Adapted by permission from Public Policy Education Fund's Special Report #33. The complete report may be obtained by writing PPEF, Inc., 161 E. Pine Street, Grove City, Pennsylvania 16127.

Family Bookshelf

The Book Game, mfg. by The Christian Research Corporation. My plan was to draw the curtain and wait till after the family had all gone to bed before opening this game and trying it out. After all, nothing is more humiliating than a professor of theology being beaten by his 10-year-old son in a game of Bible trivia.

Alas, in spite of all my precautions, my plan to smuggle the box into the house undetected was sabotaged when my son grabbed the plain brown package out of my hand and opened it before I could stop him. My worst fears were realized when he demanded a contest immediately! However, as things turned out, we both had great fun.

The game is graded, so a child does not get the same questions as an adult. This encourages total family participation—and enables the parent to save face when his child beats the sox off him!

The only drawback for me was that it is based on the Living Bible (now called The Book) and the wording is not nearly so familiar as the KJV. No doubt, if we play this game much more, this will change.

Who won? I'll write to my son, enclosing a self-addressed envelope, I'm sure he will be happy to answer any questions.

(Distributed by Tyndale House Publishers, 1984, $32.95. Kids' version available for $15.95.)

Daniel R. Mitchell

Giant Steps for Little People by Kenneth N. Taylor, is an imaginative and thorough work. For young children the delightful artwork helps ignite the spark of learning. My 3-year-old daughter, the toughest critic I know, includes this in her stack of bedtime favorites for Mommy to read. (Tyndale House Publishers, 1986, 68 pp., $8.95)

Deborah Huff

His Blessing in the Cloud

A frightening shadow hid the sun
With menacing design.
I reached out for my Savior's hand,
And He reached out for mine.
The wilderness of sorrow came
Engulfing me with care,
But in its deep, mysterious depths
An angel touched me there.
A raging storm surrounded me
With currents wild and strong,
But from the tempest came his voice
And from the wind, a song.
A lonely valley loomed ahead;
The way looked dark and grim,
By now I knew this path would lead
In some sure way to Him.
Praise God for shadows, sorrows, storms
Which we don't understand.
He's teaching just how great His love,
How comforting His hand.

With tenderness He plans our days,
Each step with grace endowed;
He sends His sweetness in the night,
His blessing in the cloud.

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Let Vergil sing the praises of Augustus, genius celebrate merit, and flattery extol the talents of the great. "The short and simple annals of the poor" engross my pen; and while I record the history of Flor Silin's virtues, though I speak of a poor peasant, I shall describe a noble man. I ask no eloquence to assist me in the task; modest worth rejects the aid of ornament to set it off.

It is impossible, even at this distant period, to reflect without horror on the miseries of that year known in Lower Volga by the name of the "Famine Year." I remember the summer, whose scorching heats had dried up all the fields, and the drought had no relief but from the tears of the ruined farmer.

I remember the cold, comfortless autumn, and the despairing rustics, crowding round their empty barns, with folded arms and sorrowful countenances, pondering on their misery, instead of rejoicing, as usual, at the golden harvest. I remember the winter which succeeded, and I reflect with agony on the miseries it brought with it. Whole families left their homes to become beggars on the highway.

At night the canopy of heaven served them as their only shelter from the piercing winds and bitter frost. To describe these scenes would be to harm the feelings of my readers; therefore, to my tale.

In those days I lived on an estate not far from Simbirsk; and, though but a child, I have not forgotten the impression made on my mind by the general calamity.

In a village adjoining lived Flor Silin, a poor, laboring peasant—a man remarkable for his assiduity and the skill and judgment with which he cultivated his lands. He was blessed with abundant crops; and his means being larger than his wants, his granaries, even at this time, were full of corn. The dry year coming on had beggared all the village except himself. Here was an opportunity to grow rich. Mark how Flor Silin acted. Having called the poorest of his neighbors about him, he addressed them in the following manner:

"My friends, you want corn for your subsistence. God has blessed me with abundance. Assist in thrashing out a quantity and each of you take what he wants for his family." The peasants were amazed at this unexampled generosity: for sordid propensities exist in the village as well as in the populous city.

The fame of Flor Silin's benevolence having reached other villages, the languishing inhabitants presented themselves before him, and begged for corn. This good creature received them as brothers; and, while his store remained, afforded all relief. At length, his wife, seeing no end to the generosity of his noble spirit, reminded him how necessary it would be to think of their own wants, and hold his lavish hand before it was too late. "It is written in the Scripture," said he, "Give, and it shall be given unto you."

The following year Providence listened to the prayers of the poor, and the harvest was abundant. The peasants who had been saved from starving by Flor Silin now gathered around him.

"Behold," said they, "the corn you lent us. You saved our wives and children. We should have been famished, but for you; may God reward you; He only can; all we have to give is our corn and grateful thanks."

"I want no corn at present, my good neighbors," said he; "my harvest has exceeded all my expectations; for the rest, thank heaven! I have been but an humble instrument."

They urged him in vain. "No," said he, "I shall not accept your corn. If you have superfluities, share them among your poor neighbors, who, being unable to sow their fields last autumn, are still in want; let us assist them, my dear friends; the Almighty will bless us for it."

"Yes," replied the grateful peasants, "our poor neighbors shall have this corn. They shall know it is to you that they owe this timely succor, and join to teach their children the debt of gratitude due to your benevolent heart." Silin raised his tearful eyes to heaven. An angel might have envied him his feelings.

Adapted from McGuffey's Fifth Eclectic Reader.
Four Angry Prophets

by Harold Willmington

Shape up or be shipped out! Revival or ruin, which would it be? Here are the stories of four angry prophets of God—Amos, Obadiah, Joel, and Hosea.

Amos. "No, I'm not a prophet! No, I'm not the son of a prophet! It's true. I'm just a fruit-picker and flock-tender. But I'll tell you something. Even though a lowly layman, I'm far more qualified to speak for God than are you, a professional priest!"

This little confrontation took place around 760 B.C. in the Northern Kingdom city of Bethel. The speaker was Amos, and his angry listener, Amaziah, was the faithless priest of Bethel. Amaziah had started the whole episode by his efforts to muzzle Amos. It was like attempting to silence an electrical storm! No other writing prophet so thundered away at sin, righteousness, and judgment as did Amos. Before he finished, Jews, Gentiles, laymen, and leaders were boldly denounced. Justice had been spurned. Judgment would fall.

Four terrible visions spoke of this. But after the fury of the storm abated, the glory of the Lord would appear. Israel would be redeemed, regathered, and restored to the land!

Obadiah. Imagine that your city had been surrounded by a brutal enemy. One dark night you manage to escape, and you find yourself out of danger, at least for a moment. Suddenly out of the darkness an unknown enemy pounces on you and drags you back to the city to be sold into slavery by your original captors. It was like attempting to silence an electrical storm! No other writing prophet so thundered away at sin, righteousness, and judgment as did Amos.

The earth would quake, stars would fall, blood would flow, and men would die. But after the night, the glorious light would come. The enemy was Assyria; the victims, the Israelites; and the bounty hunters, the Edomites. Both Edom and Israel were related, being descendants of Jacob.

Joel. Joel had never seen anything like it before. The old men had never seen anything like it before. The land of Judah had never seen anything like it before. Uncounted millions of fast-moving locusts with ferocious appetites stripped the land. Scarcely a green blade of anything was left. At the prophet's command, a public meeting was called to allow the Israel of God to cry out to the God of Israel. Perhaps heaven would respond, if not by salvation, at least by explanation. Why was this happening to them?

The divine answer was immediate. The terrible locust plague occurred to accomplish a twofold purpose—punishment and prophecy. Judah's sin demanded Jehovah's punishment. But what of the prophecy? God used the locust plague as an illustration to preview the future calamity when enemy troops would invade Judah—much like the locusts had done. The earth would quake, stars would fall, blood would flow, and men would die. But after the grievous night, the glorious light would come. God's spirit would descend upon the chosen, and God's Son would rule.

Hosea. Some were sympathetic, others displayed indifference, but many were openly critical. After all, he had asked for it. What could have possibly possessed any sensible man, especially a man of God as was he, to knowingly marry a harlot? The whole matter was simply incredible and inexcusable! None, of course, could know God Himself had ordered him to marry her. So, in quiet obedience, Hosea, the man of God, took Gomer, the harlot, as his wife. Even before the birth of their third child the marriage had deteriorated. Gomer, the harlot before marriage, soon became an adulteress after marriage. But why would a sovereign God require His prophet to suffer such an ordeal? Slowly the truth dawned upon the heartbroken husband.

God desired that Hosea understand in some small measure the agony He was enduring over the unfaithfulness of Israel, His chosen wife. And what of the three children? Their very names would serve as a prophetic summary of the total relationship between Jehovah and Judah.

Did Hosea and Gomer eventually reconcile? We cannot say. God's goodness might suggest they did. Will God and Israel eventually reconcile? Israel will indeed be cleansed and restored. "Scattered," "unpitied," and "not my people" will become "gathered," "full of pity," and "my beloved people."
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In Review

Dispensations: The Future of South Africa as South Africans See It
by Richard John Neuhaus

This book by an American covers the 'people of South Africa—black and white and, as they say, coloured and Indian.' It is about economics and politics and revolution, to be sure, but chiefly it is about these people and how they view their future together—or apart. It is not the last word on South Africa, but it is their word' (ix). Dispensations is the product of Neuhaus's interviews of South Africans during visits from 1971 to 1983.

The 'dispensation' is the new constitutional order established by popular vote on November 2, 1983, giving the Indians and 'coloureds' a voice in the government of South Africa. Beginning with an Afrikaner farmer, Neuhaus surveys the spectrum of South African opinion on this issue. Is it really the beginning of the end, or a not-so-subtle trick to placate world opinion and defuse a potential revolution? South African opinion varies as much as American and world opinion! He shows how the Afrikaner's sense of nationality is tied to his theology. Afrikaners are deeply committed to the Dutch Reformed Church and have developed a theological nationalism, based on their sense of God's providential leading.

Neuhaus reports the opinions of the political establishment, the English-speaking population, 'Liberal' Dutch Reformed theologians, the banned Beyers Naude, black leaders Allan Boesak and Desmond Tutu, university professor David Bausch, colored and Indian leaders, black moderates such as Zulu Chief Gatscha Buthelezi, and the African National Congress position, which Neuhaus admits is dependent upon the Soviet bloc (p. 273). The list of interviewees reads like a list of 'Who's Who in South Africa.' That South Africa is polarized cannot be doubted. A middle ground is not the hope of the nation, despite a 'reason for tempered hope... No last dispensation can be established by splitting the difference between the white oppression of blacks and the black oppression of the whites' (p. 293). The present social structure, with whites on top and blacks on the bottom, might be changed according to the model proposed by political scientist Samuel P. Huntington of Harvard, who recommends a horizontal structure representing all four racial groups.

Neuhaus closes his book with a suggestion for incorporating the old idea of the covenant into the new order. At the Blood River let a new covenant be signed, and let it include Boesak, Tutu, Makatinio (ANC), Naude, Buthelezi, P. W. Botha, and others of the various parties, before time runs out.

Although this book is informative and reasonably objective, Neuhaus omits an important phenomenon in South Africa—increasing strength among Conservative Evangelical Christians who are concerned with biblical evangelism and creating a new social order. One such organization is the South African Conference of Evangelical Leaders. The 'Charter' of this group contains a doctrinal statement appropriate for Fundamentalists and Evangelicals. This organization brought together 150 Evangelical leaders from 40 churches and 5 parachurch organizations. According to one of their leaders, David Howard, 45 percent of the organization is black. Admittedly, the percentage of blacks is lower than population proportions and the group is still small. Yet this writer observed on a recent study trip in South Africa that significant changes are going on among Conservative Evangelicals, and Evangelical Charismatics. Huntington is right in insisting that horizontal structures must be created between the races, but not through mere political reform, as important as that is, or by using duplicity. They must come through the same process that changed the relationship between Jew and Greek in Paul's day, the preaching of the gospel of reconciliation. We must proceed from there.

(See D. W. Hahnlen, 1986, 317 pp., $16.95.)

Lee W. Hahnlen

Booknotes

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by Paul W. Powell

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tage you can name it, claim it, and be healthy, wealthy, and wise. "Yes, brethren, you can have it all if you just send in your gifts to keep us on the air." Not only is this a perversion of Scripture, it reduces God to a mere mechanistic Daddy who will give us anything we want if we work the correct formula.

Paul W. Powell paints a very different picture of God. This is a portrait of the inscrutable Lord of Hosts, who knows all from the beginning, whose ways are not our ways, and whose ways are past finding out. Powell, who pastors Green Acres Baptist Church in Tyler, Texas, has looked at reality and seen that bad things do happen to good people, and that Christians are not immune to trials, suffering, and hardships. Powell draws mainly from the life of Job to prove that God is interested in building character in His people. "God knows that we must be chiseled by hardships and adversities if the image of Jesus Christ is to emerge in us." Just as a blacksmith heats and beats a piece of steel in order to put temper into it, so does God with His children.

Powell follows the heritage of Jesus, Job, Paul, James, David, and Daniel when he proclaims that quality in personality comes through adversity. He also deals with ways to help people in their time of trouble and emotional upset caused by grief. (Victor Books, 1986, 144 pp., $4.95)

Daryl W. Pitts

LOOKING BEYOND
by Jeffrey A. Watson

Ever since sin entered the world, man has been confronted with suffering and death. He has often chosen to ignore these issues or to explain them away with pious platitudes or unbiblical theological equations. He either blames God or assigns Him a place of powerlessness in the affairs of men. Jeffrey Watson has put forth a concise treatment of the subject, dealing with biblical answers in light of contemporary social events.

In this work Watson, dean of men and associate professor at Washington Bible College and pastoral care advisor at the Joseph Richey Hospice House, deals with the low view of human life that would allow abortion, infanticide, euthanasia, and the overly distorted view that would require radical heroic medical means to gain a few more days of physical life.

Watson also deals with the issues of suicide, the death movement, accidents, homicide, and the death of children. The author explores grief and suffering and therapeutic ways of handling each.

Only a brief discussion of each subject is given, and as such it is a good starting place for discussions on these topics. This work should be considered by adult Sunday school teachers as an adult elective. For those who do, a leader's guide with helps and visual aids for teaching is available from the publisher or bookstore. (Victor Books, 1986, 132 pp., $4.95)

D.W.P.

SOMETHING GOOD FOR THOSE WHO FEEL BAD
by Louis O. Caldwell

Caldwell, a licensed counselor, seeks to provide "positive solutions for negative emotions." He addresses the basic topics most written about in counseling circles today: depression, discouragement, self-esteem, guilt, fear, and suffering. The book is actually a compilation of individual booklets published previously by the author. He gleaned illustrations from his years of experience and applies them in a warm and practical manner. The unique element of this book is the chapter entitled "Finding Help Through Counseling." Caldwell provides guidance to those who need counsel but are not sure what to look for or expect. (Baker Book House, 1985, 187 pp., $6.95)

Michael J. Kachura

ENCOURAGE ONE ANOTHER
by Gloria Chisholm

Gloria Chisholm demonstrates the gift of encouragement by encouraging the reader to encourage others. Her book is full of practical ideas of how we can minister to coworkers, neighbors, family, friends, and even ourselves through encouragement. Her own testimony shows how important this has been in her life as she faced serious problems and the everyday routine.

Encouragement is something that everyone can and should practice more often, and more importantly, everyone needs it. Hebrews 10:24 tells us, "And let us consider one another to provoke unto love and to good works." Read Encourage One Another—become an encourager. (Word Books, 1986, 149 pp., $9.95)

Connie Pitts

RECORD REVIEW

SCANDALON
by Michael Card

Michael Card has presented the record Scandalon as the second milestone in his 3-part musical odyssey focusing on the life of Christ. "The message of Scandalon is not a popular message. Scandalon is a Greek word for stumbling stone, and Jesus Christ was just that, an offense," says Michael. To get the full meaning of this album, you will need to sit down and listen to it uninterrupted. The music is somewhat contemporary, but the record is saying something about which Michael Card feels strongly. It may not be one of your favorite albums or one that you will listen to every day, but it gives a message of Christ. (Sparrow Records, 1986, $8.98)

Don Norman
Sanctuary Movement
The Hidden Agenda in Smuggling Aliens

What is the sanctuary movement? It depends on who you ask. According to sanctuary workers, it's a religious movement to help the "oppressed of Central America." According to the U.S. government, it's a band of "politically motivated smugglers."

The history of the sanctuary movement is quite simple. It began four years ago with the opening of the nation's first sanctuary church, Southside Presbyterian in Tucson, Arizona. Posted on the building is a Spanish sign that reads, "This is a sanctuary for the oppressed of Central America."

The primary goal of the movement, according to the Chicago Religion Task Force on Central America, which is the movement's national coordinator, is to put pressure on the United States to stop backing the "right-wing" governments of El Salvador and Guatemala.

The movement's strategy is to smuggle into the United States illegal aliens who are willing to go public with their "stories of persecution under the right-wing governments," says Michael McConnel, a spokesman for the task force. These "horror stories" are supposed to prove so embarrassing to the United States that the Reagan administration will cease supporting the governments of El Salvador and Guatemala.

But the movement also has a "pastoral" goal, and that is to provide humanitarian needs to homeless refugees, says McConnel.

Each sanctuary church (there are now 281) provides each refugee with medical care, clothing, food, and shelter before the illegal alien is shifted to a private residence to make room for more...
illegals. All these activities, of course, are illegal. During its first two years of work, the sanctuary movement admitted to the illegality of their acts, probably to draw media attention to their efforts.

But when the federal government indicted 16 sanctuary workers in January 1985, the movement changed its tune. Rather than admitting illegal acts, the movement said it was the federal government that was acting illegally; and even if the movement did violate some laws, they were acting out of religious conscience, which is protected by the U.S. Constitution.

According to the sanctuary workers, the federal government has been violating the Refugee Act of 1980, which says an alien may qualify for asylum if he can show a "well-founded fear of persecution" based on race, nationality, political opinion, religion, or some other factor.

The sanctuary movement said the federal government violates the provisions of the Refugee Act every time it sends a refugee back to the "war-torn" countries of El Salvador and Guatemala. The Immigration and Naturalization Services returned 3,000 illegal refugees to El Salvador in 1984 and granted asylum to slightly more than 300.

The INS, however, says the sanctuary movement is misinterpreting the Refugee Act. According to INS, a refugee is granted asylum only if he can provide evidence that he personally is being persecuted. Illegal aliens fleeing El Salvador and Guatemala, the INS says, are primarily people seeking better economic fortunes in the United States or, to a much smaller degree, people fleeing general violence.

But the sanctuary movement claims the Refugee Act covers individuals fleeing general acts of violence as well. The INS disagrees and claims that if the act allows people to migrate to the United States because they are subject to general violence, rather than individual persecution, then one-half of 100 million people living between the Rio Grande and Panama would qualify for asylum, as well as hundreds of millions of people in other parts of the world.

"If the litmus test of the sanctuary movement were public law, it would stimulate a huge flood of people into the United States," said Duke Austin, a spokesman for the INS.

Roger Connor, executive director of the Federation for American Immigration Reform, agreed. "We are talking over the course of years millions of migrants. Because every time a civil war erupts anywhere in the world the sanctuary movement is saying the people have a right to come to the United States, and if they get in we can't send them home."

McConnel of the Chicago Religion Task Force agreed that the ominous projections of the INS and FAIR were accurate. But he claims that the solution is not to reject the refugees, but for the United States to change its foreign policies and stop supporting governments that produce illegal aliens. "The United States has a responsibility to change the conditions in countries that force people to flee," he said.

But when the matter came to trial in a U.S. District Court in Tucson, Arizona, a federal jury said it was the sanctuary workers, not the federal government, breaking the immigration law. (The federal jury convicted eight sanctuary workers; three were acquitted, three pleaded guilty before the trial, and charges on two were dropped.)

The sanctuary movement made the further claim that if laws were broken it had the right to break them since they were following the religious dictates of their conscience.

U.S. District Judge Earl Carroll refused to allow the sanctuary workers to make this claim in court. But since this has now become the primary argument of the movement it is relevant nonetheless.

According to the movement, providing sanctuary to outcasts goes back to the days of the Old Testament when the Hebrews created cities of refuge for strangers fleeing persecution.

The movement's strategy is to smuggle into the United States illegal aliens who are willing to go public with their "stories of persecution under the right-wing governments."
The movement argues that sanctuary can even be found in the religious history of the United States when, just prior to the Civil War, religious people—primarily Quakers—smuggled blacks out of slavery and into Canada in the so-called "underground railroad" movement.

Sanctuary was also provided in recent decades to deserters of the Viet Nam War. This was the first time an American "sanctuary movement" had distinctively political motives.

According to the sanctuary movement, the prosecution of sanctuary workers is a violation of the free exercise of religion.

In a lawsuit the movement filed against the federal government, the sanctuary workers state, "The religious sanctuaries are performing the obligations of persons of faith to stand with the persecuted and the stranger in their midst, in accordance with Scripture."

The lawsuit demands that the Reagan administration be prevented from deporting people back to Guatemala and El Salvador and to block further prosecution of sanctuary workers.

To further back their claim of religious motivation, the movement cites 281 churches that support the movement (though the figure represents less than one-tenth of a percent of all U.S. churches and the figure includes meeting houses).

The movement also cites its cross-denominational support, which includes Episcopalians, Presbyterians, Mennonites, Baptists, Methodists, Roman Catholics, Lutherans, Unitarians, Brethren, and the United Church of Christ.

But there are those who say the sanctuary movement is not motivated by religious principles, only by political objectives.

Duke Austin of the INS said that if the movement were truly motivated by religious concerns it would help all refugees fleeing from Central America, and not just those fleeing El Salvador and Guatemala.

"I'll tell you what their test is," he said. "The test of the sanctuary movement is they make sure that those individuals they bring in are very articulate in speaking out against U.S. policy in Central America. They have never, never, accepted anyone fleeing (Communist-backed) Nicaragua. And if you're fleeing Guatemala or El Salvador and you still speak out in favor of those governments, they don't want anything to do with you. So their criteria is, 'What's your political position?'"

Maria Thomas, administrative director for the Institute on Religion and Democracy, also said the sanctuary workers are not part of a religious movement.

"We have a lot of criticisms with the sanctuary movement," she said. "Because they only accept El Salvadorans and Guatemalans, it is obviously a political rather than a humanitarian movement. The refugees are carefully screened to ensure they speak the right language—that is, you must be willing to go public and oppose U.S. policies in Central America."

Roman Catholic Bishop Rene Gracida, of the Corpus Christi Diocese in Texas, said in a prepared statement, "I do not approve of the Sanctuary Movement . . . . Now I'm opposed to the Sanctuary Movement because I do not believe everyone in the Sanctuary Movement is motivated by the Judeo-Christian tradition of hospitality. I have heard too many of the leaders of the Sanctuary Movement speak of the political aspects of the plight of the refugees as being almost their exclusive concern."

Roger Connor of FAIR finds other evidence that, he says, demonstrates the movement is not motivated out of religion. "In the promotional brochures of the Chicago Task Force on Religion, they once wrote that Amnesty International testified before a Congressional subcommittee that of the 40,000 Salvadorans deported, 40 percent were tortured or killed. Now that is an amazing, shocking figure. So I wrote Amnesty International to examine their documentation for that figure. And they wrote back to me saying they never said it. And they wrote to the Chicago Task Force on Religion asking them to strike the statement from their brochure and to mail everyone a letter who has received the brochure saying the statement is not true."

"Well, not only did they not write anyone a letter—I know because I'm on the mailing list—but they never removed the statement from their brochures."
In fact, all they did was to take a magic marker and cross off Amnesty International after citing the figure. I find that the movement is willing to use any arguments that advance their cause whether or not it's true. Now, when I was growing up I was taught to expect religious leaders to hold themselves to a higher standard.'

But on the issue of whether deportees are tortured or killed, Austin of the INS said, "The true test of whether we are doing our job right is whether or not deportees are being persecuted if returned."

"Now, where's the evidence that people are being persecuted when returned? I mean if we're failing in this system then we must be returning people who are then subsequently persecuted. I submit to you that there are international agencies, the most notable one being the Intergovernmental Committee for Migration which is from Zurich, Switzerland, a voluntary refugee agency that meets and greets every deportee from the United States and monitors them six months after return."

"Only a couple of months ago they filed a report that said, 'We have monitored the last 5,000 returnees from the United States, and we cannot establish a single case of anyone being persecuted.' Never has anyone documented a case where an individual has been selected out for persecution because he was returned from the United States. There's media all over down there. And no one has been able to document anything like it. So I submit to you we must be doing it right."

The current status of the sanctuary movement is complex. On the upside for the movement, Congress has wide support for a bill (189 cosponsors in the House and 25 cosponsors in the Senate) to grant asylum to refugees fleeing El Salvador and Guatemala until civil strife subsides.

Almost two dozen cities have declared themselves "sanctuary cities." And though this does not mean illegal refugees are exempt from federal law in those cities, it does mean local law enforcement officials will not ferret out illegal aliens. (New York Mayor Edward Koch, in fact, sent a memo ordering enforcement officials will not ferret out illegal aliens."

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The sanctuary movement claimed that if laws were broken it had the right to break them since they were following the religious dictates of their conscience.

Many high-ranking church officials have voiced support for the sanctuary movement including Roman Catholic Archbishop Roger Mahony, whose Los Angeles diocese represents three million Catholics.

One to two churches a week are declaring themselves as sanctuaries.

And the movement is receiving favorable and bountiful media attention.

But the sanctuary movement has lost in the federal courts; the movement has failed to change U.S. policies in Central America one iota; and few Americans understand the objectives of the sanctuary movement.

Finally, the sanctuary movement has created a large obstacle for itself. During its earlier years, it boldly proclaimed that its objectives were political—that is, they wanted to embarrass the Reagan administration by smuggling in illegal aliens who were fleeing U.S.-supported governments. Even then it had difficulty creating the public pressure and understanding necessary to embarrass the Reagan administration. Now the movement wants to portray itself as principally humanitarian and religious. Somehow, without being told, the American public is expected to figure out that the sanctuary movement is a statement against the Reagan administration.

If the movement had difficulty getting its message across before it redirected its objectives, how does it expect to get its message across now?

"It really isn't something we've thought about," said McConnel of the Chicago Religion Task Force.

Martin Mawyer
George Gallup, Jr.

Gallup Says Nuclear Threat Prompts Search for Spiritual Meaning

AMSTERDAM, Netherlands (RNS)—Public opinion pollster George Gallup, Jr., identified two major world religious trends and then took off his pollster's hat to make recommendations, based on his own faith, to world evangelists.

"I am a Christian," Gallup told reporters here covering the International Conference for Itinerant Evangelists. "I believe it is rational to believe that Jesus Christ is the unique Son of God."

In an hour-long address, Gallup said his research indicates that people around the world are searching for spiritual depth and meaningful personal relationships because of loneliness, broken families, and divorce. He said the intensified search for spiritual moorings is prompted partly by the threat of nuclear war and by disenchantment with modern lifestyles in an "anything-goes" society.

At a press briefing Gallup said he usually tries not to express his religious convictions publicly, because some people may think his beliefs would bias his research work.

The researcher said he believes people who are honest with themselves will examine Christianity's credentials and pattern their lives on the Bible. "Living the Christian life is the only way to live a meaningful life," he said, "because it answers the perennial questions, 'Why am I here?' and 'What is the purpose of my life?'"

Zondervan Sells Two Subsidiaries to Guideposts

NEW YORK (RNS)—The Zondervan Corporation, a major Evangelical publishing company, has sold two book publishing subsidiaries to Guideposts Associates, publisher of Guideposts magazine. On July 21 the two firms announced that they are negotiating details for the sale of the Fleming H. Revell Company and Chosen Books to Guideposts. Revell's backlist of more than 600 titles includes works by Catherine Marshall, Eugenia Price, and Helen Steiner Rice, while Chosen's authors include Charles Colson and the late Corrie ten Boom.

NEA Endorses Family-Planning Clinics in Public Schools

The National Education Association has endorsed family-planning clinics in public schools. But the seven delegates to the NEA convention defeated a proposal to allow the health clinics to offer birth control as a service.

The NEA hopes the family-planning clinics will reduce teenage pregnancy, since the health centers will be easily accessible to students. But some delegates criticized the proposal as attacking the symptoms of teen pregnancy rather than finding a cure.

NOW Seeks Injunction Against Pro-life Activists

The National Organization for Women is seeking a court order to prohibit pro-life activists from trying to shut down abortion clinics.

The lawsuit, filed in Federal District Court in Wilmington, Delaware, asks for a nationwide injunction against organized efforts to force abortion clinics out of business.

The lawsuit mirrors the successful efforts by the Southern Poverty Law Center of Montgomery, Alabama, which was granted an injunction in 1982 prohibiting the Ku Klux Klan from harassing members of the Vietnamese Fisherman's Association of Galveston Bay, Texas. In fact, the Center filed the current lawsuit for NOW.

Named in the lawsuit is pro-life activist Joseph M. Scheidler who authored "Closed: 99 Ways to Stop Abortion."

Religious Leaders Strive to Raise Public Awareness of Pornography

In a statement opposing certain forms of pornography, 29 religious leaders said child and hard-core pornography is not protected by the U.S. Constitution.
his anniversary year, reach more people than ever before with the Word of God. The American Bible Society is happy to announce a new anniversary edition of the King James Version Bible at our lowest price in recent years—$1.50! This extra low price makes it possible for you to extend your outreach to others even more.

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The King James Version still remains the most widely read and dearly loved Bible of all. So during this important celebration year, use it to reach more people than ever before.

Order your copies today of the Bible beloved by English speaking people for generations.
Saying the "evil" of pornography must be eliminated, the signers were quick to point out, however, that they were not opposed to soft-core pornography.

"We wish to make it clear that we do and will not advocate censorship. Our understanding of censorship implies actions being taken against materials which are protected by the First Amendment," said the document read by Cardinal Joseph Bernardin of Chicago, as he stood on the steps of St. Patrick's Cathedral in New York City.

Added Episcopal Bishop William Frey of Denver, "We're not the shock troops leading an assault on the First Amendment or soft-core pornography. We're not here to protect our virtue, but to raise public consciousness about the addictive and corrosive effects of child and hard-core pornography."

The religious leaders included persons of Catholic, mainline Evangelical and Protestant, Jewish, Mormon, and Orthodox bodies.

Chicago City Council Rejects Homosexual Rights Ordinance

By a vote of 30-17, the City Council of Chicago rejected a proposed homosexual rights ordinance that would have barred discrimination in employment, housing, and civil rights on the basis of "sexual orientation."

The measure was defeated after strong opposition from the Roman Catholic church. Opponents have long contended that besides elevating perversion to a protected and legitimate lifestyle, the ordinance would protect child molesters, too, since such acts are also based on a person's "sexual orientation."

Mayor Harold Washington supported the measure, but his active lobbying could not equal the opposition of Cardinal Joseph Bernardin.

Churches Win Dispute over IRS' Intrusion into Church Affairs

Churches that take a dim view of filing government forms won a significant victory recently when the Internal Revenue Service changed its reporting requirements.

In past years, the "integrated auxiliaries" of churches had to file Form 990 on such matters as revenues, contributions, and expenditures. An integrated auxiliary, according to the IRS, includes those church functions deemed not exclusively religious—colleges, hospitals, and the like. Under the new regulation, integrated auxiliaries will only have to file Form 990 if they receive less than 50 percent of their income from the church and do not mainly serve the public.

The main opposition to the former regulations came from an ad hoc coalition of various church groups who complained about IRS intrusion into church affairs and who objected to IRS efforts to define the proper role of the church.

Playboy Is Hurting

Playboy President Christie Hefner said sales are down—by 17 percent—because thousands of convenience stores and drugstores have dropped Playboy. Hefner blamed the drop in sales on the recent Attorney General's Commission on Pornography. Playboy circulation has fallen from 4.1 million to 3.4 million in recent years. Twenty-seven percent of all its magazines are sold on newsstands.

U.S. Supreme Court Upholds School's Right to Discipline Students

The U.S. Supreme Court said schools may discipline students for using "vulgar and offensive language." The ruling reversed a decision that said officials at Bethal High in Spanaway, Washington, could not suspend a student who used sexual innuendos in a speech to classmates. In a 7-2 vote, the court upheld the three-day suspension saying, "Surely it is a highly appropriate function of public school education to prohibit the use of vulgar and offensive terms in public discourses."

Chief Justice Warren Burger, who wrote the majority opinion, added, "The determination of what manner of speech in the classroom or in school assembly is inappropriate properly rests with the school board." The lawsuit was brought on behalf of the student by the ACLU.
A Greater Goal

by Truman Dollar

The most optimistic observer would concede that our nation is in a moral pit. Our national sins are almost too painful to catalog. Playboy and Hustler magazines being dropped from drugstore shelves was not the beginning of a national revival.

I have a considerable burden and responsibility as a minister. What shall we do? I feel some kinship with the Old Testament prophets of God as they surveyed the problems of Israel and Judah. Shall we turn to government? Could another Josiah solve our problems? In recent years that kind of solution has been discussed by Fundamentalists more frequently than any other time in this century. We need to analyze that option very carefully.

I favor a concerned and benevolent government taking positive steps to limit harms brought on our people. I applaud the work of the Meese Commission in exposing the damaging effects of the $8 billion-a-year pornography industry. I pray that a more Conservative Supreme Court will ban abortions, which number 1.5 million annually. Positive and enlightened tax policy that encourages the monogamous family is a wise government policy. I encourage our government to take strong action to eliminate the importation of illegal drugs.

I would vote for government engaging in these activities. I would personally support presidential and congressional candidates who favor such actions. Even concerned unbelievers recognize the value of good government aggressively pursuing such goals.

But as a pastor and Christian I also am a part of another system with different and more powerful solutions available. We must resist the temptation to substitute the world's power for the power God has given to us. In our effort to influence and support a government that is sympathetic to problems over which believers agonize, we may unconsciously substitute civil power for spiritual power. We do not live in a theocracy. The American Constitution allows a pluralistic society. But the church must remember that to trust the power of government rather than the power of God is idolatry.

This is not an attack on the positive steps taken by the new and powerful religious right. Believers should be actively involved in the political process. This is rather a warning to remain balanced and to learn from history. It is a call for clear thinking. Our actions must be viewed for their effect on the nation and the church for the next generation. In view of our current zeal to influence government, let me give four simple reminders to keep us on the right track.

First, whenever the government and church have embraced each other, the church has suffered and its power has been diluted. Constantine did not help Christianity. He neutralized it. The church had more power under persecution than after the wedding of church and state. The church got swallowed up by an institution promising to do it good.

Second, the church has never successfully used the power of government to improve morality. The power of the Resurrection, the story of the gospel, the effect of prayer are all greater than the power of law. Government may protect us, but it cannot improve us morally. We must not forget that at the beginning of the eighteenth century when England was at its lowest moral ebb, God brought the Wesley brothers and George Whitefield on the scene. The Great Awakening swept the whole nation. It spread to America and influenced the founding of our country. Revival is not out of the question for our generation. It is a proven biblical solution, and we must not overlook that possibility.

A nation on its face before God is the best antidote to our national sins. And if we fall on our face before God, it will be when our pulpits are aflame with a message from God, not a quote from the Congressional Record.

Truman Dollar, pastor of Temple Baptist Church, Detroit, Michigan, is a published author noted for his thought-provoking and unpredictable insights on current events. He shares his views in this column each month.
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