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FJ-61
Cover story: For the person who lives on the streets, arriving at a job interview bathed and properly dressed, carrying a freshly typed resume, can be difficult. Is there any "Hope for the Homeless?" How can we help?

Are parents responsible for everything their child does—even when he is a teenager or a young adult? James C. Dobson answers this question as he reaches out "With Love to Parents Who Hurt."

The grandparent who looks into the face of his grandchild looks into a window that opens on the future. Ronald Hawkins presents the challenges of godly grandparenting and shares how it can also be "A Joyous Responsibility."

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A message from
Wyatt W. Lipscomb
Founder and Executive Director
Call For Action, Inc.

I appeal to you to help us build a prayer shield over our government. If Christians obey and pray, God will respond and restore. It would be exciting to see what God would do in response to the faithful daily prayers of a quarter of a million Christians. God can change officials from bad to good, remove any from office, or put them out to pasture nibbling grass.

I first conceived the application of First Timothy 2:1-4 to our government over ten years ago. Many Christian leaders and organizations have used the Key-16 concept, but there has been no national strategy for a sustained Key-16 campaign. Call for Action is working to get all 8,000 officials in our computers so every prayer soldier will know his or her Key-16, and so Call for Action can identify uncovered officials and systematically locate Christians to pray for them. Call for Action's plan is to see every official covered.

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Christians ... your prayers can save America!

If you have a growing concern for America, your freedom, your children and grandchildren, your country needs you now. Call for Action is a national campaign to bring our government under the organized and disciplined daily prayer of a quarter of a million Christians. This action may be the only one with sufficient power to save our country.

Here is how

First Timothy 2:1-4 exhorts Christians to pray first for all in authority, that as a consequence we may live quiet and peaceable lives in all godliness and honesty. Christians have not prayed as exhorted. America is filled with violence and wickedness. It is time for obedience.

Who are "all in authority?"

There are approximately 8,000 officials who control all of our law. These are the President, Supreme Court, Congress, State Governors, and State Legislators. Of these 8,000, there are 16 key officials in the chain of authority over each individual citizen.

Who are these "Key-16?"

The Key-16 are the President, the nine members of the Supreme Court, your two U.S. Senators, and your Congressman, Governor, State Senator, and State Representative.

What is the "Key-16" prayer plan?

To find a few Christians in every electoral district of each of the 50 states who are willing to obey God’s will by praying regularly for their own Key-16. Our goal is to enlist by Inaugural Day in January, 1989, one Christian out of every 1,000 Americans who will commit to pray daily for his or her Key-16. So few ... but God is so powerful. And He says “one will chase a thousand (Joshua 23:10). We do not need to question, “Can God save America?” We need only ask, "Will American Christians faithfully pray?"

Who are involved?

The Call for Action prayer army is composed of thousands of humble Christians, many of whom have few talents and meager resources except for their concerns and their faithfulness in prayer. But many outstanding Christians of diverse denominations are agreeing to add their names and influence to a growing National Advisory Board, including at this time:

Mr. Bruce Alger, former U.S. Congressman from Texas.
Dr. B. Clayton Bell, Senior Minister, Highland Park Presbyterian Church, Dallas.
Dr. William R. Bright, Founder and President, Campus Crusade for Christ International.
Dr. James T. Draper, Jr., Senior Minister, First Baptist Church of Euless, Texas and former President of the Southern Baptist Convention.
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Dr. Tim LaHaye, Founder and President, Tim LaHaye Ministries, Washington, D.C.
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Call now ... Area 214, 272-3303
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YOU SAID IT

Jonathan Goforth—my father!

A friend just brought me your June issue with the picture and two articles about Jonathan Goforth—my father! What a thrill to see this and realize the scope of how God can use this message all over the world. How true: “Being dead he yet speaketh.”

I am now 85, the 10th of 11 Goforth children. God miraculously sustains me and still uses me to fulfill His purposes. I am president of Goforth Ministries with a fine board working with me.

January 19 of this year marked the 100th anniversary of my parents’ leaving Toronto, Canada, for Honan, China, as pioneer missionaries. Besides Mission Update, put out by the Canadian Presbyterian Church to celebrate this centennial, we are doing several things to make this year special. But the best thing to pass on the challenging Goforth story in addition to the five Goforth books still in print, is our new videotape.

The video is an informal interview with me, including my memories of Father’s revivals. I also use an authentic Boxer sword to illustrate the exciting escape of the Goforths in the Boxer Rebellion of 1900. There is considerable fun and laughter, so the response has been fantastic.

As a result, countless thousands of lives have been taken or ruined by alcohol. When will the nation awaken to the evils of this drug in every form?

Wayne E. Caldwell  
General Editor  
The Wesleyan Church  
Indianapolis, Indiana

Trail of hurting saints

May I commend you on the fine, frank article by Dr. Mitchell on the demand for excellence in the pastoral role, and the difference between forgiveness and leadership reinstatement.

Too many religious leaders are accountable “to no man save the Lord.” Many are more interested in being “superstars” than in being shepherds. An exodus of talented, gifted, godly people is leaving Christian organizations because of mismanagement, untruthfulness, and burnout. Those who leave are castigated as “out of the will of God” or ones with an authority problem/personality conflict. In 20 years of ministry that covered coast to coast and the South Pacific, I find a trail of hurting saints and...

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October 1988 7
servants. They have found that many of these giants of courage and vision had little time for the deep needs of their staff. Fundamental "popery" is alive and well in the USA. When the national outreach of man takes precedence over the immediate flock of servants in his care, then prepare for tragedy. The religious world has learned to market these leaders through radio, television, conventions, book sales, and so forth. While the leader jets from one place to another, the flock at home grows weak, tired, and discouraged. But then, it's far easier to tell 12 million viewers how to raise their children than it is to manage and discipline your own.

Again, you are to be commended. Thank you!

Dave Hillis
Lanham, Maryland

I refer to the second paragraph in which Daniel R. Mitchell purports that 'some states consider chiropractors to be quacks and will not allow them to practice.' Jesus tells us to take a log out of our own eye before attempting to take a speck out of our brother's eye. This statement is certainly a log in your eye. Not only does it slander the chiropractic profession, but it also hinders readers who need chiropractic care from seeking the help they need.

If you have any question regarding the fact that chiropractic physicians are licensed in all 50 states, and have been for some time, please contact the American Chiropractic Association in Arlington, Virginia.

Nord S. Isacson, D.C.
Chiropractic Physician
Branford, Connecticut

Editor's note: We apologize for the error and certainly did not intend to demean the chiropractic profession.

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This year's election, perhaps as none in the history of our great Republic, brings a myriad of grave issues before voters and candidates alike. The platforms of the two major political parties clearly reflect a division of ideologies. As in our last two Presidential elections, American voters no longer have the luxury of making an easy decision and casting a ballot out of party loyalty or tradition. Party labels lose their value in the battle over great moral and political principles.

In one telling moment, alone in a voting booth, each individual voter becomes responsible for the future of our country as he chooses the President who will lead this nation in the years ahead. With so many critical issues confronting us, how can we make the right choice? We can choose the candidates who best represent the essential principles that form the base of our moral and political convictions.

In selecting candidates, I look for those who uphold the principles of the Judeo-Christian tradition upon which the Founding Fathers built our nation. These principles are defined in both the Old and New Testaments. I often call them the seven principles that made America great.

The principle of the dignity of human life (Exod. 20:13; Matt. 5:21-22). The sanctity of life was once the cornerstone of our society. Today the blood of over 20 million unborn babies is on our hands. Every year 1.5 million lives are destroyed through abortion. The Giver of all life created man in His own image. God will surely judge a nation for such disregard for His creation. We must choose candidates who will translate our belief that life is sacred into policy.

The principle of the traditional monogamous family (Gen. 2:21-24; Eph. 5:22-33). The philosophy of self-gratification cheapens the value of the American voters no longer have the luxury of casting a ballot out of party loyalty or tradition.

The principle of common decency (Gen. 3:7, 21; Matt. 5:27-28; Eph. 5:3-5). Pornography slithers into our homes through magazines and television programs that use porn to glorify immorality and portray virtue as being out of date. We must choose candidates who are willing to stand on the front line of the battle against this industry's vicious attack on our children and families.

The principle of the work ethic (Gen. 3:19; Exod. 20:9-10; 1 Thess. 3:10). America's welfare state creates an unnatural dependence on government as a caretaker. God commands Christians to feed the hungry, but He also expects us to promote the laborer. We must choose candidates who are sensitive to the needy and who offer support for a strong economy—providing jobs that allow our free enterprise system to operate without undue governmental intervention and control.

The principle of trust in the Lord (Gen. 12:1-3; Rom. 11:1-2). Throughout history, God blessed every nation in regard to its relationship with Israel. Since the reestablishing of the State of Israel, the United States has supported her right to exist. Israel has been our greatest ally in the Middle East. We must choose candidates who support the State of Israel's right to exist.

The principle of God-centered education (Deut. 6:4-9; Eph. 6:4). In the sixties and seventies we saw God expelled from our schools—no audible prayers, no biblical accounts of the Christmas story, no recognized Bible clubs, and so on. The philosophy of Secular Humanism now permeates textbooks and teaching methods. We must choose candidates who will ensure the freedom of religious beliefs and that schools no longer mandate the religion of Secular Humanism.

The principle of the protection of the citizenry (Gen. 14:13-24; 1 Tim. 5:8). The thought of war is terrifying, but equally terrifying is the thought of living a life without freedom—where God is denied and where freedom of speech is nonexistent. We must choose candidates who support a strong military defense and are willing to plan for the security and well-being of our children.

Exercising our voting privilege is critical. We must investigate the candidates' positions and compare those positions to voting records. On November 8, vote for the candidates who best represent the principles that made our nation great. The choice is ours.
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Competitive Spirits

Do you recall, back when you were a kid, the intense competition with the kids next door? If their house was big, your house was bigger. If their dad's car was fast, your dad's was faster. You ran faster, jumped higher, talked better. Everything you did topped the kids next door.

In John 3:22-30 we find that same immature, childish attitude, the spirit of jealousy, envy, and competition. The setting is simple. In northern Palestine, John the Baptist had crossed from the east side of the Jordan River to the west side, and he was baptizing. Down south, Jesus was being baptized by John. “And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou didst bear witness, behold, the same baptizeth, and all men come to him” (v. 26).

The disciples of John had determined that spirituality was measured exclusively by external criteria, and they were upset. They said, “Join, we’ve got to do something about this. The popularity of Jesus is on the increase. More people are coming to Him, and fewer are coming to you. We absolutely need a change.”

John’s response to this fatal mistake on the part of his disciples reveals three keys to his character and successful ministry.

John was spiritually mature. “John answered and said, A man can receive nothing, except it be given him from heaven” (v. 27). John said, “I’m not jealous. I’m not at all upset that there are bigger crowds with Jesus than there are with me. I have no room for a competitive spirit, for an envious heart, or for jealous emotions. I know what God has called me to do, and my joy comes from doing it.”

We have a tendency to worry about others. We get all concerned about this person and that area and the other ministry. Suddenly we find ourselves in competition with each other. If you sing in the choir, or work on a bus route, or are involved in the youth ministry, or go out on visitation, stop comparing yourself to everyone else. Know that your joy and fulfillment and peace come in knowing what God has called you to do and doing it.

God did not call us to build buildings, budgets, and programs. All of our resources, commitment, and energy must be toward reaching people for Jesus Christ.

John understood his mission. “Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him” (v. 28). In ancient days, before a king would visit a city, a delegation was sent ahead to straighten out the highway, to smooth out the road, to fill in the potholes, to prepare the coming of the king. John says, “I’m not jealous of Jesus. I am not upset that He is baptizing more than I am. I am not the Anointed One. My mission is to prepare the road. The King is coming.”

John was also the friend of Jesus. “He that laith the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom’s voice: this my joy therefore is fulfilled” (v. 29).

The friend of the bridegroom had an important role in ancient weddings. He negotiated the wedding contract. He personally delivered all the invitations. He presided at the wedding feast. But his most unique privilege was to stand in front of the bridal chamber. The bride would await inside, and the friend of the bridegroom would stand and guard the door until he heard the voice of the bridegroom. When the bridegroom came, he introduced the bride to the bridegroom. John the Baptist said, “That’s my mission here on earth. I’m simply here to make the introductions, to introduce Jesus, the Bridegroom, and the church, His bride. Once I have heard the voice of the Bridegroom, my mission is completed, and my joy is fulfilled.”

Our mission is to prepare the highway for the King, and to be the friend who says to a poor, lost, dying sinner, “I want to introduce you to Jesus Christ, the King of Kings. He can absolutely and eternally revolutionize your life.” God did not call us to build buildings, budgets, and programs. He called us to win people to Jesus Christ. All of our resources, commitment, and energy must be toward reaching people for Jesus Christ.

John’s motives were pure. “He must increase, but I must decrease” (v. 30). John said, “This is not an option. This is not simply nice or honorable. If Jesus is to increase and be magnified, honored, glorified, and brought into focus, it is absolutely necessary for me to be inferior, to be second place, and to continue to decrease.”

Our motivation must be to magnify Jesus Christ. We must not be motivated by a desire to impress people with our beautiful buildings, or talent, or preaching. We must live each moment to bring our Lordship, so Jesus alone would be uplifted and honored and glorified.

We are not in competition with other churches that preach the same gospel. Our mission is to reach the 5 billion souls on planet earth for Christ. God has called each of us to surrender to Christ’s Lordship, so Jesus alone would be uplifted and honored and glorified.

by Edward G. Dobson
Any more literal, and it would read like this.

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HOPE FOR THE HOMELESS

The Louis Gardner family does not like living in their car. They had shared an apartment with another family, but that family moved out, leaving the Gardners unable to afford the rent. Louis walks every day to his minimum-wage job. His two daughters walk to school. Louis’s wife, Mary, stays with the baby in the car all day, guarding their belongings.

In 1984 the Department of Housing and Urban Development numbered the homeless at 250,000 to 350,000, while the Community of Creative Non-Violence estimated that America’s “new poor” numbered between 2 million and 3 million. This is the highest total since the Great Depression. The number of “hidden homeless”—those forced to double-up and triple-up in other people’s homes—is unknown.

Rather than the stereotypical picture of the homeless, drunken beggar, the new poor in America include the “working poor” who lost their homes in urban renewal projects; a third of the national mental hospital population who have been released in the last 20 years; and those who have lost jobs due to budget cuts. True, many homeless people do not want to work, but now greater numbers do.

Worse yet, National Trends in Addressing Homelessness, a report compiled by the Christian organization Partnership for the Homeless, reveals that the most rapidly growing group of homeless people are single mothers whose expenses exceed their incomes. The report also points out that more emergency assistance is available for singles alone than for this new majority of single mothers and children.

Many of these hometown refugees are fresh dropouts from the middle class. For example, those

With creativity and understanding, we can offer a helping hand that will not become a handout.

BY JAN JOHNSON
who frequent the House of Yahweh in Lawndale, California, also spend hours in the library across the street, reading books, magazines, and The Wall Street Journal. As a result, suburban churches that previously dealt with few “benevolent cases” are now being swamped with requests.

**How did this happen?** Four societal trends contribute to the increase in homelessness. First, alcoholism, drug abuse, and domestic unrest are on the rise. These are complex problems, but simply put: Alcoholics and addicts feel too ashamed to come home. Teenagers run away from abusive parents. Divorce leaves unemployed or low-paid spouses unable to find inexpensive places to live.

Second, at least one-third of the homeless include the mentally ill released under the ‘deinstitutionalization’ movement of the sixties. Support programs in the mental health community have not been able to absorb the 400,000 patients discharged in the last 30 years.

Also, many people are out of work. Our current low unemployment rate reflects only the number of people who have recently lost their jobs. Nearly a million others have been jobless so long that they no longer qualify for unemployment benefits. Anyone who works at least one hour a week is not considered unemployed.

For many of these people, the job market has changed. Automation has replaced jobs that unskilled laborers used to vie for, and those with poor educations lack the background to learn high-tech skills.

To make matters worse, homelessness works against the unemployed person. Once a person lands in the streets he has difficulty arriving at a job interview bathed and properly dressed, carrying a freshly typed resume. Many employment programs unintentionally exclude homeless people by requiring a permanent address, specific education, or job skills.

Meanwhile, the replacement of low-income apartments with office buildings, luxury hotels, and condominiums has squeezed out affordable housing. When the urban renewal programs ordered ghetto apartments and hotels to be demolished, many people were left without homes or prospects of them.

Expensive housing makes the working poor who live on the edge of their incomes prime candidates for homelessness. They survive on minimum wages until their rents are raised or their families need medical care. Unable to meet these increased expenses, they set up housekeeping in cars and cook with camp stoves in parks. According to veteran skid-row worker Tanya Tull, “There have always been those dysfunctional people and families in times of crisis who have been homeless, but now we have a whole strata of society who cannot find housing commensurate to their incomes.”

**How have people responded?** Suburban dwellers are surprised by the increased number of “bag ladies” standing on street corners. In a backlash, cities such as Phoenix and Santa Barbara enacted tough ordinances against the homeless. In Santa Cruz, California, teenagers and even off-duty policemen sport “Trollbuster” T-shirts, referring to the homeless as “trolls” because they live under bridges.

Other people support emergency shelters—as long as they are located somewhere else. For two years emergency shelter Las Familias del Pueblo of Los Angeles had funding, a director, and several mobile home units, but no address. Everyone wanted the shelter, but not next door. The director finally leased land sandwiched between a freeway, a bridge, railroad tracks, and a county jail.

Dealing with the heightened problem of homelessness confuses many Christians. On the one hand, we feel convicted when we hear 1 John 3:17. “But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” But on the other hand, we remember the verse, “If any will not work, neither should he eat” (2 Thess. 3:10). Should we waste money on people who will not help themselves? Should we give money to someone who will spend it on liquor?

These are valid questions. In examining God’s attitude toward the poor, we find that He identified closely with them. “He that oppresseth the poor reproacheth his Maker: but he that honoureth him [God] hath mercy on the poor” (Prov. 14:31). “He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again” (Prov. 19:17).

God provided the Levitical law to protect the poor. The Israelites were to leave the edges of their wheat fields unharvested, their fields uncleaned, and their fallen grapes lying on the ground—all for the poor to gather (Lev. 19:9). Furthermore, they were to help a poor person by not charging him interest on loans or selling him food at a profit. If a poor person had to sell himself into slavery, he was to be given a lighter load. At the Year of Jubilee, the poor man’s land and freedom would be returned (Lev. 25:37, 39-40).

God also condemned apathy toward the poor. “He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse” (Prov. 28:27). “The righteous considereth the cause of the poor: but the wicked regardeth not to know it” (Prov. 29:7).
Our method of helping must not promote laziness.

Jesus required action. He commanded the person who possessed two coats to share one with someone who has none, and to share his food the same way (Luke 3:11). He told the ruling Pharisee to quit making feasts for friends, relatives, and rich neighbors, and to invite the poor and the handicapped to dinner instead (Luke 14:12-14).

The Bible does not differentiate between the deserving poor and the undeserving poor, as many people do today. Our biblical instructions are simple. On judgment day Jesus will say to some, "Ye came unto me. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:35-36, 40).

Our method of helping, however, must not promote laziness, which is the target of the verse "If any will not work, neither should he eat." But with creativity and understanding, we can offer a helping hand that will not become a hand-out. Tanya Tull suggests a three-pronged strategy of emergency, transitional, and permanent housing. Christian organizations are doing just that.

Emergency help is typified by the overnight shelter. In a church setting this requires collaboration—within the church, among several churches, and between the church and public agencies. Many of these shelters also offer soup kitchens, medical clinics, high school equivalency test programs, and guidance in acquiring welfare payments, medical benefits, and food stamps.

Transitional housing mainstreams a homeless person back into society with short-term housing. It bridges the gap between a life of fighting to save one's belongings on the streets and taking care of an apartment.

An example of transitional housing is the Community of Hope, a mission congregation in Washington, DC. This church renovated an apartment building to house the church's meeting room; apartments for families; and community rooms for a health clinic, a law office, a jobs program, and a youth program. The city pays $300 rent per family, while the families pay a small rental fee which is deposited into an escrow account for them. When they leave the shelter, ideally 90 days later, they get their money back for start-up expenses.

Permanent housing includes affordable apartments or homes. Partnership for the Homeless uses this creative approach in New York City. The city renovates apartments seized through nonpayment of taxes, and hundreds of them are in turn allocated to Partnership for placement of homeless families. Partnership obtains long-term leases for amounts equal to the designated shelter allowances in the tenants' welfare checks. The city can afford these lower rental payments because it pays no taxes and makes no mortgage payments.

How can one person help? The task seems overwhelming for individuals to tackle, but here are four ways we can make a difference.

Self and community education. Since the drastic increase in homelessness is so recent, we often do not understand the problem and its causes. Christians can spread the word by talking about it with their friends, writing letters to their congressmen or newspaper editors, or by speaking to church and community groups. Christians can be the ones who refuse to sign petitions to prevent the building of shelters nearby.

Help the "pre-homeless" person. Potential victims include single mothers who have lost their jobs or newly divorced men with low-paying jobs. They may be despondent over personal crises and without extended families that can or will help. Friends who understand that these people are obvious candidates for homelessness can encourage them during hopeless times and help them find jobs or pay their rent.

Contribute basic necessities. Churches and relief organizations always need food, clothing, blankets, toys, deodorant, soap, toilet paper, and toothpaste. Although they need regular support, they may not have the resources to send monthly reminders. Select a particular organization and choose one day each month either to send money or to gather these items for them.

Share time and energy. Any group helping the homeless needs volunteers and donations. Shelters, in particular, need workers in overnight facilities and daytime drop-in centers. They also need people to lead workshops on budgeting, welfare money, to handle finances for the shelters themselves, or to set up educational programs for homeless children.

Helping and comforting the homeless takes no special training. Even a friendly conversation with someone who is not in a constant state of flux is often helpful. Homeless advocacy organizations do, however, encourage volunteers to interest their friends in serving with them, so they will have a support system should they become discouraged.

Contrary to what one might think, working with the homeless does not have to be discouraging. Peter Smith, director of Partnership, reports, "We are blessed by being able to do this work, because we have the tremendous feeling we are being used as instruments of the Lord in an effective manner. We are making a difference."

That is what Jesus did. He made a difference.

Jan Johnson is a free-lance writer in Inglewood, California. Data references available on request.
Migrant Care Ministries
Burdened for the Forgotten Poor

They are the forgotten poor. Their homes are not the Salvation Army shelters or the run-down tenements in the heart of every large city. Theirs is a migratory existence determined by geography, weather, and the whims of America's agricultural entrepreneurs. They are not on welfare, nor do they receive food stamps. They are the migrant workers who crisscross this country to harvest the crops we take for granted on our grocer's shelves.

Migrants arrive in central Florida with the first hint of a chill in the late-October air. Citrus fruit season is approaching. Tidily planted acres of orange and grapefruit trees are loaded with blossoms that will later become a profitable cash crop. The workers are early, but they have nowhere else to go. Citrus is the next crop, and they simply wait for it.

The managers and owners of the sprawling citrus groves are just beginning to adjust the thermostats on their heated swimming pools as the weather brings the migrants in. Outside the fences enclosing the managers’ luxurious homes, migrant families arrive with family members and a few belongings scrunched into a dilapidated car. The families are large. Often six or eight children peer through the car windows as they are directed toward the ramshackle trailers that will serve as “home” during the picking season.

Stripped clean by migrants of years past, the trailers have no plumbing, electricity, heat, or even window screens. They are merely shells, fit only for keeping off the rain or to use as hiding places from authorities looking for illegal aliens.

The migrants who arrive first have access to the trailers. Late-coming workers simply shrugged, knowing they will be sleeping in their cars or, if the weather is nice, on Florida's sandy ground. A camp with “good” facilities has an outhouse. Many do not have even that.

Children in the camp run with the excited energy of youth during the early evening, but in the morning they line up with their parents to work in the groves. For most of them, school is not an option. They move so often that they have no chance to become established in an educational program. The older ones are ashamed because they have no shoes. They reason that eating is better than schooling, so they work to help the family buy food.

They have few clothes and no toys. A large family traveling by car has room for only a few possessions. The young learn early not to be too attached to anyone or anything.

Medical care is almost nonexistent. Women often give birth in the groves. Many children do not know what a toothbrush is. Toddlers play in pools contaminated with human waste.

Several times during the growing season, an old school bus pulls into the camps. Migrants stop their work and rush from the groves to meet the driver and his wife, who pull boxes of donated items from the back of the bus. Blankets are precious, for Florida winter nights can be damp and chilly. Mothers and small children go through boxes, carefully selecting only items they can really use. A small boy chooses a used pair of tennis shoes he is sure he can wear. He quickly

by Angela Elwell Hunt
discards a double-breasted suit coat in his size. He would have nowhere to wear it.

Older children stand back, awkward and shy. They are embarrassed. When everyone has gone through the bus's stores, the boxes go back inside and the bus moves on to another camp. "We'll be back soon," the driver promises.

Wayne Vanderpoel and his wife, Marie, were led of God to build this ministry to the forgotten poor. Wayne is a serious man with a crusty demeanor and a soft heart. He has compassion for those on "the other side of the tracks," just because he was once there himself.

Vanderpoel says that in the sixties he was a "lost soul" serving a five-year sentence in Florida State Prison. One of his prison jobs involved working on death row. But death row brought life to Vanderpoel, for there an inmate led him to Christ—just before being executed himself.

After Wayne's release he married Marie. "Through her, God directed my path," he says. "I had been turned off to church, but we got involved in a good church." Vanderpoel served in the bus and the children's ministries, but found that he was still in a "comfort zone."

God wanted him to be uncomfortable. He was working in the insurance business and found people who were unable to recover from home fires. The Lord led him to gather donations for these needy people, and Vanderpoel began to feel that God wanted him to spend all his time serving the needy. "What needy?" he wondered. Then he learned about the migrants.

"I still lacked the faith to go full time," Vanderpoel recalls. "I said, 'God, don't ask me to give up my job—my faith isn't that strong.' But through the Scriptures, God showed me His plan for our work with the needy."

Wayne and Marie made the commitment to help others. They sold his insurance business and quit their jobs. "To this day, God hasn't let us down," Vanderpoel says.

Today their Migrant Care Ministries serves in 27 counties of Florida and in three other countries: the Dominican Republic, Haiti, and Paraguay. Just this summer, clothing was sent to the Amazon via the ship, Good Samaritan. The Vanderpoels live in Pinellas Park, but their daily journeys to the migrant camps carry them throughout Florida on circuits of several hundred miles every week. "We supply food, clothing, limited medical care, Christian education, Bibles, tracts, and counseling to migrants in the work and living areas, to street people, and to all others in need," says Wayne.

Why do they place such an emphasis on helping the poor? "Because our goal is to reach everyone with the gospel of Jesus Christ. If we see a severe need and we share Christ without filling that need, we will not find a responsive ear. But if we meet that need, we find an open door for the gospel. We believe you should first minister to the physical needs, meet the medical and educational needs, then we can present the gospel effectively.

The families are large. Children peer through car windows as they are directed toward the ramshackle trailers that will serve as "home" during the picking season.

Several area churches regularly support Migrant Care Ministries by donations of money, food, and used clothing. Special drives in December ensure that each migrant child has at least one new toy for Christmas.

Part of this ministry is simply to expose "comfortable" church members to the needs of others. As long as there is room on the bus, Vanderpoel welcomes others to come along and help out. "Those who ride with him are never quite the same. We minister to nearly 400,000 people, and we are only two—God makes it possible."

"Our ministry operates on prayer," he says simply. He is neither a flashy speaker nor a glib orator. But his presence is overpowering. He is a big man whose huge hands clench and unclench as he explains the plight of the migrants. His hair, now a silver gray, is shorn to within a quarter-inch of his head, military style. In his usual white cotton short-sleeved shirt and khaki trousers, he resembles a safari guide.

In many respects he is a guide. Most central Floridians are unaware that migrants even exist. Vanderpoel is the guide who leads them to compassion.

One recent Christmas Day, a pastor called Vanderpoel. The weather forecast called for a dip below freezing and the migrants had no heat, no coats, and no blankets. Could Vanderpoel supply?

The school bus was empty. Everything had been distributed earlier in the week. Vanderpoel could only pray. On a sudden inspiration he called a local radio station and asked if they would send out a plea on the air. The radio announcer laughed. "It's Christmas Day. People aren't even listening to the radio." But he asked people to bring blankets and coats to Vanderpoel's house in Pinellas Park.

Cars began circling the block, and soon a mountain of material filled Vanderpoel's garage, including over 400 blankets. Now he had another problem. The church van could not hold all the supplies. He had to take the seats out, but he needed a certain size socket wrench and he did not have it.

All the stores were closed. Vanderpoel dropped to his knees and asked God for a wrench.

Thirty minutes later a woman came to the house with a bag of clothing and blankets. "As I was leaving the house 30 minutes ago," she explained, "I saw this gadget my late husband used to use to work on his car. I thought, 'Migrants have cars, too,' so I brought it along."

It was the very size wrench Vanderpoel had prayed for. He filled the van and delivered the blankets. Now he carries the wrench with him when he speaks, "to keep me humble. Every time I look at that wrench I am reminded of God's faithfulness and power."
I watch my 5-year-old warrior lower himself into the steaming tub where Mr. Bubble ministers to the wounds he has suffered in battle today. His arms bear scratches from the apple tree he scaled, and both knees are streaked with bloody reminders of his encounter with the sidewalk while charging on his trusty Huffy.

Gently I towel down his bruised thighs dotted with bites from relentless mosquitoes. With vigor I rough up his sun-bleached hair and shoo him into his room where he dresses himself for bed.

A story, a prayer, a hug and a kiss. My brave warrior closes his eyes, and I stand back, marveling that this long, sturdy body lying lumpy beneath the covers, once fit in my arms and nursed at my breast.

Many summer nights, just like this one, I rocked him. For hours I rocked and I sang and I prayed. Oh, how I prayed!

I close his door softly. My soldier needs his sleep. Tomorrow great battles will be fought... in the sandbox, on his skateboard, with the neighbor kids. He will return to me, bloodied and bruised, and there will be so little I can do. You see, I have no power over scraped knees and stubbed toes.

But the real battle—the one not against flesh and blood, but against principalities and powers of the air—has already begun in his young life.

And in that battle, I am the warrior.

I pray.

Oh, how I pray! That God would have the ultimate victory.

BY ROBIN JONES GUNN
Grandparenting

A Joyous Responsibility

My grandmothers were strong.
They followed plows and bent to toil.
They moved through fields sowing seed.
They touched earth and grain grew.
—Margaret Abigail Walker

Whether your grandmother was an ample baker of cherry pies or the slim matriarch who ran a family and a business with strength, you owe much to her. Whether your grandfather was a businessman, a farmer, or a laborer, it is from his work and being that you gathered your existence.

In a recent study of 300 children and 300 grandparents, the bond between grandchildren and grandparents was found to be second in emotional power and influence only to the parent-child relationship. The same research revealed that although only 5 percent of the children experienced an intimate relationship with their grandparents, the children as a group indicated they felt a close, natural connection with their grandparents and a strong, emotional need for close attachment to at least one grandparent. When the bond was broken or not acknowledged by the grandparent, the children felt wounded, as if a vital part of themselves were missing.

In today’s society, when many grandparents and grandchildren are separated by geography and lifestyles, we might easily overlook the importance of grandparents. Responsible Christian grandparents want to leave a lasting legacy to their grandchildren.

The grandparent who looks into the face of his grandchild looks into a window that opens on the future.

The grandparent who looks into the face of his grandchild looks into a window that opens on the future, a future he himself will be unable to enter. Even as life is shortening for the grandparent, life continues through the grandchild. Many grandparents find peace and contentment in the knowledge that their lives will go on through their children’s children.

Biological renewal. The grandparent who looks into the face of his grandchild looks into a window that opens on the future, a future he himself will be unable to enter. Even as life is shortening for the grandparent, life continues through the grandchild.

Emotional renewal. One grandmother recently remarked, “My grandchildren keep me from getting lonesome. They help me forget about all my problems.” The primary relationship between grandchild and grandparent should be affectionate and recreational. It involves very few of the rigorous responsibilities of parenting. This relaxed feeling provides a blissful atmosphere for the child and often results in feelings of affirmation and love that build his self-esteem.

We have all seen those heavily padded paddles in gift shops, lovingly labeled “Grandma’s Paddle.” A child can be at peace with his grandparents. He will be disciplined, certainly, but usually by his parents.

Vicarious enjoyment. Even as a grandparent proudly pulls his “brag book” of photographs from a pocket, he relishes the accomplishments, beauty, and talents of his grandchildren as if they were his

BY RONALD E. HAWKINS

22 Fundamentalist Journal
own. Happy are grandparents who share vicariously in the achievements of their younger selves.

Those who wish to be godly G-R-A-N-D-P-A-R-E-N-Ts should consider the following.

Godliness. Grandparents who model biblical holiness leave their grandchildren an invaluable legacy. Blessed is the child whose grandparents remind him that he is being prayed for every day of his life. Grandparents who love the Bible, believe in prayer, and consistently model biblical holiness leave a rich impression on the minds of their grandchildren.

Respect. Grandparents need to teach the young to respect the authority of God, His Word, and the institutions authorized by that Word: family, home, and government. Blessed is the child whose grandparents insist on respect where it is due.

Affection. Everyone needs to know he is loved by someone. Parents love their children, but frequently in the busy and demanding environment of the home the assurance of love is lost. Grandparents are usually not attached to such busyness, nor to a high level of expectation. Grandma is happy if her grandchildren eat their cookies and drink their milk. Grandpa is happy if the young ones listen to his stories. Grandparents should be the incarnation of unconditional love. God's love is often defined against the backdrop of unconditional acceptance. Such an accepting love does much to build self-esteem and confidence in the life of a child. Blessed is the child who can run to his grandparents' arms when growing up is difficult.

Needy. We live in a society where people are taught to hide their vulnerability, but grandparents are needy people. They cannot go too fast or too far. They tire easily. Often they must be helped by an outstretched hand. Blessed is the child who learns to reach out with joy. Such a child learns to be tender and compassionate.

Devotion. Grandparents often model the true values of marriage. Though their youth and beauty are gone, in them grandchildren can still see tenderness and devotion between a man and a woman. The grandchild will see that friendship and devotion are the ties that truly bind a marriage in love. Blessed is the child whose grandparents love one another.

Patience. Though patience is a fruit of the Holy Spirit working in our lives, mothers, fathers, brothers, and sisters are not always patient. Blessed is the child whose grandparents seem to have all the time in the world for him. Grandparents who allow time for perfection to grow, who instill confidence that the task will be mastered someday, if not today, are truly wise.

Affirmation. Children need to be challenged by affirmation. Grandparents who help their grandchildren see how far they have come, how gifted they are, and what joy they bring, help these children go far in a world where self-esteem is regularly shattered. Blessed are the children whose grandparents bring them to the celebration of what is, and call them away from fear over what is not yet.

Reaching out. In the words of Erik Erikson, grandparents must make sure...
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New Home for Godparent Ministry

The Liberty Godparent Home will be moving into the former Villa Maria Academy property. An agreement reached between Dr. Jerry Falwell and the property's owners M. Van and Carrie Lewis calls for a 5-year lease with an additional 5-year option.

Mark DeMoss, Dr. Falwell's aide, says the home's present Eldon Street location is no longer big enough for the program. The Liberty Godparent Ministry, which has provided an alternative to abortion for pregnant girls since 1982, now accommodates only 18 girls. Dr. Norm Pratt, executive vice president of the home, says he has to refer five girls each day.

The school is situated on 18 beautiful acres. Facilities include one wing of administrative offices, one wing of two-story dorms, and another wing that contains more classrooms and a gymnasium where the girls could enjoy recreation even in bad weather.

The Godparent Home received a certificate of occupancy from the city on August 8. DeMoss said it would be cost effective for the ministry to lease the property rather than build a new home at this time because the Falwell Ministry is currently involved with plans for its new 10,000-seat sanctuary that will cost $30 million.

Tamara Pugh

ScareMare Staff Mounts "Monstrous" Effort to Top Record-Breaking Year

When Scott Wheeler of Goode, Virginia, stepped up to purchase tickets for last year's ScareMare he didn't realize he would make Thomas Road Youth Ministry history. At 8:15 p.m. on the ninth and final night, Scott became person number 10,683 to attend ScareMare that season, helping to break the all-time record. The previous record was set in 1982 when 10,682 people attended this Central Virginia evangelistic activity in 11 nights.

The Thomas Road Youth Department has produced ScareMare for the past 16 years. When guests complete their macabre tour through ScareMare's "house of death," youth workers present the gospel to them. Last year a record 1,330 people made professions of faith in Jesus Christ.

When the doors creak open for ScareMare 1988 (see Calendar for dates), the TRY staff will be geared up in a monstrous effort to break the previous records.

More importantly, they are ready to share the gospel, so those attending the "house of death" might receive the gift of eternal life.
Friends Pay Tribute to Jim Soward

On August 27 James Ebolin Soward, Jr., former co-pastor of Thomas Road Baptist Church, died of a heart attack.

Born in Pensacola, Florida, on July 25, 1931, Jim was a son of Cathaleen Strickland Soward and the late James E. ("Pop") Soward, Sr. He is survived by his wife, Joy Johnson Soward; his mother; three children, Jim, David, and Cheryl; his daughter-in-law, Roxanne; his brother Donald Edward Soward of Houston, Texas; and his sister Drucilla Howard of Raleigh, North Carolina.

Jim had been employed by Evangelism Explosion, a ministry of Dr. D. James Kennedy's Coral Ridge Presbyterian Church in Fort Lauderdale, Florida, for the past year, working in direct mail and marketing.

Jim Moon, TRBC co-pastor, says, "When I think of Jim, I think of how he did a little of everything. But perhaps I think most about his singing. I loved his singing. There was a song called 'Justified' that nobody ever sang quite like Jim."

Don Norman recalls, "Jim always had something funny to say to relieve the tension in the most pressured situations. He always had humorous little stories to share and pet names for people—names like 'frog lips.'"

Asked to briefly describe his career goals, Jim once responded, "Serve God, serve others, be successful in my field."

In 1961 Jim earned a bachelor of arts degree from Tennessee Temple University, where he majored in music and minored in Bible. He served as assistant pastor to Bob Gray at Trinity Baptist Church in Jacksonville, Florida, for more than two years in the early sixties. He returned there to serve as public relations director and to teach music and Christian education at Trinity Baptist College from 1977-79.

In the early seventies Jim served for a year and a half as director of Sunday school ministries at University Baptist Church in Jacksonville, Florida, and he carried Sunday school attendance to new heights. Pastor Jack Dinsbeer says Jim was a motivator and the kind of man who could organize anything and make sure it ran.

Jim joined Dr. Jerry Falwell’s staff in the sixties to help expand the TRBC Sunday school ministry. Jim served the church in several capacities throughout his many years at Thomas Road. He also worked as coordinating manager of direct mail at the Old-Time Gospel Hour ministry and later added the title of purchasing director.

Jim was 6-foot-5 and over 200 pounds. He was "bigger than life" not only in physical size but in soul and spirit. Pastor Jack Dinsbeer says Jim was a motivator and the kind of man who could organize anything and make sure it ran.

Jim often traveled with Dr. Falwell as he preached in churches across America. Dr. Falwell says, "Jim Soward was the most talented person I've ever known. With that talent he possessed great integrity and strength of character. In the 28 years I have known Jim, he was always a man without guile. He was truly one of my best and most loyal friends. I will deeply miss him."

The Lord saw fit to call Jim home ahead of us to explore heaven in advance of our arrival. Those who knew him well fully expect him to guide them on their first tour of their new, eternal home. With his familiar chuckle and genial grin, Jim will announce, "I'll tell you what, son, you ain't seen nothin' yet!"

LU Receives Division I Status

Liberty University's athletic department recently received official notification that its application for NCAA Division I status has officially been approved. Liberty fulfilled a two-year compliance period in which it had to abide by all Division I rules and regulations, and officially became a I-AA institution September 1.

"The letter from the NCAA informing us of our acceptance culminates a lot of hard work by our entire athletic department," Flames athletic director Al Worthington commented. "I am excited about the challenge facing our teams this fall as we enter this new era."

The first team to compete in Division I, other than the Flames baseball team which has been classified Division I since the 1984 season, was the volleyball team. The Lady Flames squared off with the University of North Carolina September 2.

Kav L. Ransor

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Al Worthington
Morgan Hout Head Coach

“It’s one thing to say you’re a big-time football program, but it’s another thing to actually be a big-time football program.” No one knows this better than Morgan Hout. He has been at the big-time level, first with Jerry Claiborne at Maryland during the Terps’ glory years, then with Dal Shealy at Richmond while Shealy brought the moribund Spider football program back to respectability and beyond.

When Hout arrived at Liberty, he was faced with a struggling Liberty football program. “There was a lot of compromise at one time. You can’t have that in Liberty football. Just because you play football, it doesn’t mean that you can’t have sound spiritual and academic programs. That ideal was lost for a time here.

“We haven’t been as successful on the scoreboard as we would like, but there have been many victories outside the scoreboard. Since we’ve been here, more than 250 people have been saved. We could have taken shortcuts, brought people in here who didn’t fit with Liberty’s philosophy, but we didn’t want to do that.”

Hout follows in the footsteps of the Flames’ first football coach, Lee “Rock” Royer, “the greatest Christian and greatest coach I knew. He is the reason I am in college coaching today.”

Hout may not have been the pioneer who started the Flames football program, but he can understand the feeling. “I’m not comparing myself to Landry, one of the greatest coaches of all time, but I believe we have built the foundation at Liberty for victory.”

He puts all this into perspective: “I want to win, not for our glory, not for my glory. It may sound trite, but I want to win so that we can magnify the Lord. I want us to be winners in football and in ministry.”

Division I presents a whole new set of problems to be solved. Liberty recruits on one-third less of a budget than most other I-AA programs. “It’s really a tribute to our coaching staff that we can get Division I kids in here. We came in second to Miami (the national champions), Florida, and San Diego State on several kids. We’re getting better recognition.

“The Lord has given us great things like the weight room downstairs. God also gave us Dave Williams, who could be coaching at a major university. I believe the wins will come, step by step.”

Tom Landry, Hout points out, was at Dallas seven years before he had a winning season. “I’m not comparing myself to Landry, one of the greatest coaches of all time, but I believe we have built the foundation at Liberty for victory.”

Sports fans will want to watch the “Morgan Hout Football Show” throughout this playing season. This nationwide television show airs on FamilyNet cable network, Saturdays at 12:00 noon; on Tempo cable network, Tuesdays at 7:00 p.m.; and on Home Team Sports cable network, Thursdays at 4:00 p.m.

Roxie Lockwood
Our hearts sank as we entered the small building that housed our fledgling church and teaching/counseling ministry. Even before we opened the large brown paper bag on the table we knew its contents. Someone else was handing in his teaching materials—in the middle of the seminar, as usual. It happened so often that I felt like someone had kicked me in the stomach.

The telephone rang. The caller was the woman “the Lord led” to resign halfway through her commitment. She phoned to explain that because of her “integrity” she was informing us of her decision, rather than merely dropping off her materials without a word, as she knew others had done.

I asked her why she thought the Lord wanted her to quit even though a lot of people were depending on her, even though there were six weeks remaining in a course that was being greatly used to bring many unsaved women to the knowledge of Christ. (She herself had been won to Christ through this outreach ministry.) She referred again to her integrity. Our conversation ended. My heart was extremely heavy.

My husband and I have served the Lord for 25 years. Our happy memories are countless. Nevertheless, looking back, we also recall times of distress and discouragement—not brought on by the unsaved world or unbelievers’ opposition.

The most disheartening times were occasions when God’s people gave their word that they would take certain jobs, only to have them be “led of the Lord” to give up.

The most disheartening times were occasions when God’s people gave their word that they would take certain jobs, fulfill a commitment, meet a need, accept a responsibility, carry a part of the ministry, fill a post—only to have them be “led of the Lord” to give up the jobs, leave the positions of service, vacate the places of faithfulness, walk away from the responsibilities, forsake the promises, turn in the materials, withdraw support, cast off commitment, drop the burden of ministry.

David Jeremiah, pastor of Scott Memorial Baptist Church in San Diego, California, gave this definition of integrity. “Keeping my commitment(s) even if the circumstances when I made the commitment(s) have changed.”

Scripture says, “Lying lips are abomination to the Lord: but they that deal truly are his delight” (Prov. 12:22). We know God always keeps His promises. Since we are to become more like Him in every way, we too are obligated to faithfully keep our promises to Him and to one another (see Eccl. 5:1-7).

A banner of faithfulness. One man relating his experiences as a church-planter said, “It was definitely the hardest task I have ever attempted in my many years of Christian service.” To him, the chief hindrance was lack of personal integrity on the part of co-laborers. People said they were willing to follow the “go” of the gospel, but soon unkept commitments were common. He described a prevalent pattern. People enthusiastically began their individual responsibilities, but when the inevitable hard work increased they found that “the Lord” wanted them to quit.

“Often,” he said, “people would leave with their particular commitment.”
unfulfilled and their work uncompleted. Amazingly, some quit even before they had started their jobs! I can identify with Paul when he wrote that Demas had forsaken him. Numerous times I felt utterly forsaken by my brothers and sisters in Christ.” He told of the lack of allegiance and loyalty on the part of mature Christians, which often caused a shortage of people to help nurture the new believers.

In *Overcoming Adversity*, Mark Bubeck wrote, “We know that Satan is the clever intensifier of all our human weaknesses; he will push to the ultimate each problem that originates in our human frailties.” We all look for “reasons” to quit doing things we find difficult and discouraging.

but we must remember that God’s Word does not promise that our service for Christ will be easy or without struggles. On the contrary, we are told that we are in a spiritual battle and that we will encounter hardships. However, during these trials we can ask for and receive more of God’s sustaining grace to help us keep our commitments.

David’s prayer should be our prayer. “Judge me, O Lord, according to my righteousness” (Ps. 7:8). “Let integrity and uprightness preserve me; for I wait on thee” (Ps. 25:21).

A behavior pattern for young people. A preacher’s son who attends the Bible college in Europe where my husband and I teach, said to me—struggling to choke back tears—“You know, some of my dad’s best friends have deserted him. Even some of the people he led to the Lord have just left our church. It’s killing both my parents! What can I do to help them?”

Can it be that many Christian workers’ children are left thoroughly bewildered, deeply grieved, and even spiritually damaged as they have helplessly witnessed their parents’ pain? We in the adult sector of the body of Christ need to consider the enormous influence continued on page 58
Wild Boar Challenges Christendom

"Here I stand. I can do no other."

When in 1517 super-salesman Johann Tetzel toured Saxony to peddle letters of indulgence that would release the immortal souls of Christians from the pains of purgatory, Martin Luther, professor of theology at the radical new university of Wittenberg, raised the banner of protest. To warn his students of the heresies in this sale, he challenged Tetzel to debate. His arguments—95 of them—he nailed on the door of All Saints' Church. "They preach mad," he wrote, "who say that the soul flies out of purgatory as soon as the money thrown in the chest rattles."

This challenge was the foundation of Protestantism, and the genesis of sweeping reforms in the Roman Catholic church. The courage and determination of this man established the religious philosophy by which two out of every five Americans live, and made a lasting impact on human thought.

In his assault on an establishment a thousand years old, wealthy and powerful Christendom, Luther hazarded the destruction of his physical body by burning at the stake, and the eternal damnation of his soul. Heretics had burned before him, and hundreds more were to die after him. Yet four years later at Worms he stood before the newly elected Holy Roman Emperor Charles V, and the princes of the church. Asked by Charles to recant, he refused, declaring, "Here I stand. I can do no other."

"At last I began to understand the justice of God as that by which the just man lives by the gift of God, that is to say, by faith...at this I felt myself to have been born again, and to have entered through open gates into paradise itself."

—Martin Luther

Tetzel's salesmanship was meant to raise money for the building of a Renaissance extravaganza, the lavish Basilica of Saint Peter in Rome. In addition, although Luther at this time was unaware of this, money was needed to repay the Fugger family, financial wizards of the medieval world, for money advanced in the promotion of the Archbishop of Mainz to his high office. Luther as a young man had visited Rome, the center of the Christian world, and had been shocked by blatant displays of wealth and corruption.

After his declaration at Worms, Luther was saved from death by the political climate of his time, and by the invention of a new information media—printing. Before he faced his accusers, all of Germany had been flooded with copies of his "Ninety-Five Theses," and by his books...
The nobility of Germany, and even to some extent the Emperor himself, saw in Luther's arguments an opportunity to escape the dominance of Rome. The peasants, at the bottom of the feudal hierarchy, used the same arguments to justify revolution.

Between Wittenberg and Worms, Luther's writings had gone far beyond a simple attack on the sale of indulgences. Many churchmen had been unhappy about these sales, and doubtful of the religious arguments that supported them. But now Luther's writings and preaching were aimed at the whole structure and authority of the mother church."

First, he asserted that the salvation of man came directly by divine grace from God. By this he solved what for him had been a lifelong dilemma, the vision of Christ as both an avenging angel and as the Saviour. Next he insisted on the supremacy of the Bible as the canon of Christian conduct. To bring this to all men he began the 11-year task of translating the Bible into the clear language of high German. He condemned the worship of relics and saints as pagan customs. He disputed the doctrine of the transubstantiation of the bread and wine used in communion. The presence of communicants, he insisted, was essential in saying mass. And he demonstrated his disapproval of the celibacy of the clergy by marrying Katharina von Bora in 1525.

To this impressive list of reforms he added one which the church could not ignore. He challenged the concept of papal infallibility itself. When the papal bull excommunicating him came into his possession, he burned it in the same way as it directed the burning of his own works. Since every man had within him the spark of divinity, then every man must consult his own conscience. His attacks on the papacy became more and more virulent.

In the ordered chain of church and state authority that gave a semblance of stability to the Middle Ages, these were not disputes or reforms, but revolution. Unity was essential to face the Turkish Janissaries of Suleyman the Magnificent as they came close to the gates of Vienna. The kings of England and France threatened to unite against the emperor. The long series of crusades to restore access to the holy places had come to a disgraceful end, with Christian fighting Christian. And now, this turbulent monk!

He condemned the worship of relics and saints. He disputed the doctrine of the transubstantiation of the bread and wine used in communion. The structured world of a millennium was turning upside down.

Eventually the Catholic church took action, but it was too little and too late. Had the Council of Trent with its great promise of reforms begun its work in 1520 rather than in 1545, there may have been no Protestant Reformation. But the reverse is possibly also true; without a Reformation there might have been no Council of Trent.

Luther frequently wrote that he had no wish to destroy the church, but to bring it to a more basic and direct Christianity. Nor did he wish to bring down the hierarchy of feudalism. In writing his “Address to the German Nobility” he urged moral reform on the princes, so the lives of peasants might be more tolerable.

Considering the vigor with which Luther directed reforms and protests—he wrote thousands of letters, preached hundreds of sermons—he might be thought to have been aggressive, unfeeling, and opinionated. But if we are to believe his contemporaries, this was true of him only when he had mounted the pulpit.

As a monk, Luther was a man of peace. But his writings and sermons were frequently violent and intemperate, and undoubtedly incited some of his supporters to physical action. Speaking of the bishops and cardinals, he said, “What do they better deserve than a strong uprising that will sweep them from the earth. And we would smile to see it happen.” And of the peasants who vandalized churches during the Peasant Revolt of 1525 his comment was, “A rebel is not worth answering with arguments, for he does not accept them. The answer for such mouths is a fist that brings blood to the nose.”

In his private life he was shy and self-effacing, and as a young man, completely lacking in confidence, “walled around with the terror and agony of sudden death.” A devoted family man, he played the lute (thus conforming to his surname), and wrote hymns whose sincerity rings through to the present day. He took his pastoral and parochial duties seriously, and indeed died after a fatiguing winter journey to mediate a dispute.

Luther lived in a world that accepted war as not only inevitable, but necessary. The entire social system was based on the predication of military service in return for land. The enormous castles of the great lords still dominated the surrounding farmlands, although the cannon was rapidly reducing their military effectiveness. The warrior knight in armor still rode into battle, although he, too, was being made obsolete by the musket. Even in the brief times of peace, the activities of the nobility were the war games of hunting and jousting. When in 1520 Henry VIII of England and Francis I of France met in peace at the Field of the Cloth of Gold, they met as warrior kings in armor, with the trumpeting of heralds and the proud display of banners.

Even in his more temperate writing Luther frequently used the language of war—the sword, the shield, the armor. In the hymn for which he is most famous, “A Mighty Fortress Is Our God,” the metaphor is military. He was aware of the problem for the individual Christian, and discussed it in a homily entitled “Whether the Soldier Can Also Be in a State of Grace.” The answer was yes. But he himself was not a man to bite back the violent word or to readily turn the other cheek.

Martin Luther died in 1546. That year saw the beginning of religious wars in Europe that were to last, with brief intermissions, for a hundred years, bringing misery to the continent—and, if one looks for a blessing, a stream of refugees to settle America.

Each generation has within it a catalyst for change of the human condition. Some ages may demand a wild boar. While there was in Luther enough of the rash and rabid to make Leo X’s metaphor not wholly inappropriate, the Reformer’s works would seem to demand a more positive figure. Luther was the catalyst of Christian reform. The changes he evoked were deeper, wider, and longer-lasting than any since. The world will never be the same. It will ever be better.

Wallace Robb is a free-lance writer in Saanichton, British Columbia, Canada.
Could he ever actually enjoy studying the Bible?

Will he ever be able to take what he’s learned in Sunday School and put it into practice during Monday, Tuesday, Wednesday, Thursday, and Friday School?

In an ongoing effort to keep our Sunday School materials relevant, we at Scripture Press are agonizing over these same difficult questions.

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Together, maybe we’ll convince a few kids they can learn a lot at school.
Even on Sunday.
A mighty fortress is our God,  
A bulwark never failing;  
Our helper He, amid the flood  
Of mortal ills prevailing:  
For still our ancient foe  
Doth seek to work us woe;  
His craft and power are great,  
And, armed with cruel hate,  
on earth is not his equal.

Luther took refuge in Wartburg castle, where he lived for a time disguised as Junker Joerg. His period at Wartburg proved an excruciating experience. He became disturbed by all sorts of noises—whistling wind, scampering rats, owls hooting mournfully. The ancient fortress seemed to groan in torment. For five consecutive nights he remained unable to sleep.

"Now is the time to pray with our might against Satan," he wrote to a friend. "He is plotting an attack on Germany, and I feel God will permit him because I am so indolent in prayer. I am most displeased with myself, perhaps because I am alone."

Realizing that much of his misery resulted from a lack of industry, he began to translate the New Testament into German. He wanted something any housewife could read. Within 11 weeks, he completed his first draft.

But his depression continued, even after returning to Wittenberg at the risk of his life. He was disheartened to learn of Moslem triumphs in Turkey and Europe.

During this period, Luther wrote flaming tracts reprimanding rebelling peasants. This amassed more enemies against him; some called him Doctor Luger (liar).

In July 1526 Luther collapsed and had to be carried to bed. While he groaned from earaches and dizziness, he complained to wife Katie, "Satan rages against me with his whole might, and the Lord has put me in his power like another Job. The Devil tempts me with great infirmity of spirit."

And though this world,  
with devils filled,  
Should threaten to undo us,  
We will not fear, for God hath willed  
His truth to triumph through us:  
The Prince of Darkness grim,  
We tremble not for him;  
His rage we can endure,  
For lo, his doom is sure;  
One little word shall fell him.

His personal debts continued to pile. His friend Elector Frederick had given him the Black Cloister, where Luther had lived as a monk. But now the huge Wittenberg monastery swarmed with borders who refused to pay their bills.

When the plague descended, the monastery became a hospital. Unburied dead littered the streets; thousands more perished in the Peasants' Wars, and Luther began to sign his name Christ's lusten (Christ's mud).

He complained of additional illnesses and prayed for death, but Katie encouraged him to play his lute and compose hymns. Perhaps at this time he put Psalm 46 to verse.

"Kette, I've written a new hymn," he called to his wife. "Listen!" In his rich baritone voice, Luther sang, "Ein feste Burg ist unser Gott."

Through tears, Katie exclaimed, "Herr Doctor, that hymn will live."

That word above all earthly powers,  
No thanks to them, abideth;  
The spirit and the gifts are ours  
Through Him who with us sideth:  
Let goods and kindred go,  
This mortal life also;  
The body they may kill;  
God's truth abideth still;  
His kingdom is forever.

Charles Ludwig is a free-lance writer in Tucson, Arizona.
But now what shall I say to you Wittenbergers? It would be better that I preach to you the Sachsenspiegel (the imperial law), because you want to be Christians while still practicing usury, robbing, and stealing. How do people who are so sunk in sins expect to receive forgiveness? The sword of the emperor really applies here, but my sermon is for crushed hearts who feel their sins and have no peace. Enough for this gospel.

I understand that this is the week for the church collection, and many of you do not want to give a thing. You ungrateful people should be ashamed of yourselves. You Wittenbergers have been relieved of schools and hospitals, which have been taken over by the common chest, and now you want to know why you are asked to give four pennies. They are for the ministers, schoolteachers, and sacristans.

The first labor for your salvation, preach to you the precious treasure of the gospel, administer the sacraments, and visit you at great personal risk in the plague. The second train children to be good magistrates, judges, and ministers. The third care for the poor. So far the church collection, and many of you are up in arms. The miserably pennies you are asked to give for crushed hearts who feel their sins and have no peace.

What does this mean if not that you do not want the gospel preached, the children taught, and the poor helped?

Several weeks ago I attended a wedding ceremony held in a beautiful garden setting. After the minister instructed the groom to kiss his bride, approximately 150 colorful, helium-filled balloons were released into the blue California sky. It was a pleasant sight that reminded me of a similar moment during the 1984 Olympics in Los Angeles. Within a few seconds balloons were scattered across the heavens—some rising hundreds of feet overhead and others cruising toward the horizon. The distribution

by James C. Dobson
was curious. They all began from a common launching pad, were filled with approximately the same amount of helium, and ascended into the same conditions of sun and wind. Nevertheless, within a matter of several minutes they were separated by a mile or more. A few balloons struggled to clear the upper branches of trees, while the show-offs became mere pinpoints of color on their journey to the sky. How interesting, I thought—and how symbolic of children.

Babies do not begin life's journey from a common launching pad. They also vary in their ability to fly. Let's face it. Some carry more helium than others. But even if they were identical at birth, they would not remain equivalent for long. Environmental influences would carry them in infinite directions within the span of a few days. From that point forward, they only drift farther apart. Some kids seem to catch all the right breezes. They soar effortlessly to the heights. Their parents beam with pride for having created superior balloons. Others wobble dangerously close to the trees. Their frantic folks run along underneath, huffing and puffing to keep them airborne. It is an exhausting experience.

I want to offer a word of encouragement to the parents of every low-flying kid in the world. There's usually one or more in each family. They're not all strong-willed and rebellious, of course. Some are physically handicapped. Others have learning disabilities, or peculiar personalities, or serious illnesses. Some have other characteristics that bring ridicule from their peers. What worries you about your different child? Is he overweight, or underweight, or very short or tall or clumsy or lazy? Or is he so terribly selfish and unpleasant that he has alienated everyone he's met except (or including) you? Is the story of your family written somewhere within the flight plan of your 'special balloon'?

May I gently put my arm around you? I understand your pain and your fears. Your hopes rise and fall with the altitude of this different youngster. You awaken in the wee hours of the morning, worrying and praying for his survival. You have nightmares that his balloon will go into a frantic loop-the-loop and then plunge in a power dive to the earth. You would give your life to prevent this catastrophe, but that wouldn't help. You're all he has.

continued on page 63
How to Memorize Scripture

The most effective way to memorize Scripture is by use of memory cards. The card system calls for self-discipline, but it is a tried and proven method.

Write the verses to be memorized on cards you can carry with you. Put the text on one side and the reference on the other. You may be able to obtain printed cards from a Bible bookstore with selected Scripture verses. Choose favorite verses and those that arrest your attention when reading your Bible or listening to a sermon.

Memorize texts on salvation to use in dealing with the unconverted. Also memorize verses on assurance, guidance, comfort, temptation, grace, and victory.

Avoid memorizing from a paraphrased Bible. Such translations may present the Scriptures in modern vernacular without adhering closely to the original languages in which the Old and New Testaments were written.

Note the context from which each verse is taken. When we read an isolated text in the Bible, we might misunderstand the real meaning of the verse if we fail to observe its context. For instance, Matthew 6:6 reads, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." If we were to memorize this verse without first noting the context, we might gain the impression that the Lord is emphasizing secrecy in prayer. A glance at Matthew 6:5 reveals that the Lord was teaching not secrecy but sincerity in prayer. "When thou pratest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward." Always seek to understand the verse you are going to memorize by first observing its context.

Read a number of memory cards repeatedly every day. Do not try to memorize a verse every day. Instead, take 10 or more cards and simply read them repeatedly each day. After you have read each verse, turn the card over and note the reference on the other side. When you have gone over all your cards reverse the procedure by checking each reference first and then attempting to recall the quotation on the other side. Do it as frequently as possible throughout the day—early morning hours as well as spare moments such as when riding a bus or plane or while waiting to be served in a restaurant.

Memorize each verse thoroughly. After you are certain you can quote the verse on each card, word perfect, and can state the reference correctly, remove the card from the set you carry about every day. Replace it with a new Scripture card.

When there is a special reason for memorizing a certain verse, write it down again and again. The optical observation of the words as well as the act of copying the verse by hand will serve to make an indelible impression. Saying the verse out loud is also effective.

Whenever you need to learn a text containing a series of items, memorize successive words or concepts in groups.

Besides memorizing verses on many different topics, it is often a great advantage to learn an entire Psalm or chapter in the Bible. Many Christians like to memorize a whole book such as Ephesians, or even Romans with its 16 chapters.

Memorize verses from another translation whenever there is a distinct advantage to do that. Sometimes another version or translation of the Bible will render a verse in a way that gives an added appreciation of the text. For example, the New International Version of Philippians 4:5 reads, "Let your gentleness be evident to all," whereas the New American Standard Bible reads, "Let your forbearing spirit be known to all men."

When you write a verse from another translation on one of the cards, be sure to note on the reference side the translation from which the quotation comes.

James Braga. Next month learn "How to Retain Memory Verses."
Outline

I. Paul’s Controversy in Jerusalem (chapter 2)
   A. The trip to Jerusalem (vv. 1-2)
   B. The test of the Judaizers (vv. 3-5)
   C. The confirmation of Paul (vv. 6-10)
   D. The contest with Peter (vv. 11-21)

Word Study

Dikaioo, “justify.” The term dikaioo in the New Testament primarily signifies “to show to be right or righteous” (Matt. 11:19; Luke 7:35; Rom. 3:4; 1 Tim. 3:16) or “to declare to be righteous” (Luke 10:29; Rom. 3:25-26). The concept of justification in the New Testament is drawn against the black background of Romans 1:18-3:20 where it is shown that there is none righteous. Hence, works do not avail to justify (Gal. 2:16; 3:10-11; 5:4). Justification is by grace through faith in Jesus Christ. Once the individual is declared righteous the sentence is irrevocable. The “wrath” will not touch him (Rom. 5:9). There are two sides to this. On the one hand it means pardon and reconciliation (Acts 13:39; Rom. 4:6-7; 5:9; 2 Cor. 5:19). On the other hand it means the bestowal of all spiritual blessings promised to those who are fellow heirs of eternal life (Rom. 8:14ff.; Gal. 4:4ff.). This truth was so important to the apostle Paul that he was even willing to confront Peter “to the face” (Gal. 2:11) in order to prevent compromise with those who did not accept the adequacy of the gospel of Christ.

Why Charlie?

Mrs. Elwood Applegate glanced toward her left and half-unconsciously pulled to her right. How did a seedy-looking character like Charlie Smith dare to sit within a few feet of her, a leader of the church and town society? At least he should have enough sense to sit up in the balcony, where he would be less conspicuous. For that matter, why had he come at all? Why didn’t he just stay down at the mission where he had been converted?

These questions and thoughts flitted through Althea Applegate’s mind as she sat piously looking straight ahead during the organ prelude. Some nagging little thoughts came with them. Remember how you used to go down to the mission, Althea? Remember how you used to sing and give your testimony? Remember how you used to pray for the salvation of the people there?

After church Althea exclaimed to her husband, “That Charlie Smith just isn’t the sort that belongs in our church. Isn’t there something you could do to make him realize that?”

Elwood stared at her. “What’s gotten into you, Althea? You never used to be like this. Since we’ve moved into Richwood Heights, you have changed. You have become a snob! You don’t have the love of Christ that you used to have!”

Well, if Elwood won’t do something, I will, she thought determinedly. After that, she started her subtle campaign against Charlie Smith. One by one, she shared the “problem” with the various ladies of the missionary society.

Then one Sunday Charlie came to church with two visitors, a middle-aged man and woman who looked almost as shabby as Charlie. Althea planned her next attack.

The following morning she visited Mildred Peterson, president of the missionary society. As she sipped her hot coffee, she glanced speculatively at Mildred. “Do you realize that the whole tone of our church may be changed if we don’t do something...”
The audio product most frequently asked for by pastors is the wireless microphone, invariably a lapel version. The price range for wireless microphones is substantial. Buying a cheap one to save money is always tempting. It is important to understand the performance deficiencies you can expect by doing so.

Consider whether a wireless system is diversity or non-diversity. This factor can make as much as a 2-1 difference in price. Diversity has no direct correlation with the quality of a product, but it can make a huge difference in how well the microphone performs in a given environment.

The transmitter, usually a belt pack module, radiates its energy in a spherical pattern. The receiving antenna is simply in line with one of an infinite number of vectors from the transmitter. If all of the other vectors were simply lost in space, the system would work fine. In real life, however, metal surfaces such as air-handling ducts, plaster lathe, metal stud walls, or even vehicles parked beside the church, are good reflectors of radio frequency energy. Reflections of transmitted energy arrive at the receiving antenna later than the direct signal, due to the longer

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about that ex-drunk Charlie Smith and the type of visitors he has started bringing?

"I'll grant you they aren't the usual type of people we get," Mildred laughed. "But you've got to hand it to Charlie. At least he's getting someone new to come to our church and hear the Bible preached!"

Althea gasped in exasperation. "You don't get the point, Mildred. First thing we know we're going to have all kinds of slumy people in our midst!"

The following Sunday the same couple returned with Charlie. This time there was a new visitor sitting next to the woman. She was a younger woman. Her clothes were neater and more stylish, and her voice sounded cultured.

When Althea glanced at the group during the preaching she saw that they all seemed to eagerly drink in every word. *How long has it been since I listened like that to the message? The thought started her.*

Althea was more determined than ever to get rid of Charlie. There was something about him that made her feel uneasy.

Two weeks later Charlie's group increased again. Althea gasped when she saw that the new visitor was her next-door neighbor Mrs. Alexander Morgan! Dressed in furs, she made a strange contrast to the other four in Charlie's group. After church, Althea could hardly wait to greet her neighbor and find out how she happened to come to church with Charlie's group.

"Elizabeth!" She smiled sunny, extending her hand. "How nice to have you visit our church!"

Elizabeth looked at Althea questioningly and took her hand. "Is this your church, Althea?" she asked. "How is it you never told me about it?"

"Why...why, I guess it's because I never happened to think to mention it," stammered Althea.

"Well, I'm glad Charlie told me about it," said Elizabeth. "It's what my hungry soul has been seeking all these years, a place where God's Word is preached."

"How did you meet Charlie?" asked Althea.

"He comes to work on my yard each week," Elizabeth explained. "And each week that wonderful man has found some opportunity to talk to me about the Lord and the Bible," she said with a glint in her eyes. "You know, it's funny. All the time we have been neighbors, I can't ever remember your talking to me about the Lord. Somehow I pictured that all the members of Charlie's church would be as enthusiastic about God as Charlie is, and here you're a member!"

Althea felt a warmth stealing up her neck to flush her cheeks. She was getting rebuked and she deserved it. "I owe you an apology, Elizabeth," she murmured. "The Lord had to send someone else to bring the message I should have brought."

When Althea got home, she threw herself on her knees beside her bed and wept.

"Oh Lord," she cried silently, "now I know why You sent Charlie to our church. Thank You! Forgive me for fighting against You, Lord. And please use Charlie's life and testimony to wake up the rest of our church—just as it has me this day!"

Muriel Larson

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signal, due to the longer path lengths. This is the same phenomenon that produces ghosts on a TV picture, where reflections from mountains and buildings arrive later than the direct signal. At best these reflections cause audible distortion. At worst, if they arrive momentarily out of phase with the direct signal, they can cancel it out altogether.

A pastor's movement complicates the subject. Reflections may be harmless if he stands in one spot, but catastrophic just a few feet away. It all depends on the location of metal in or by the building.

A diversity system utilizes two receiving antennae that are spaced 15 feet or more apart. In true diversity systems there are actually two receivers in the receiver chassis as well. The receiver instantly switches to take the best signal. The theory is that no reflection could arrive at two locations and be out of phase with the direct signal of both.

The substantially higher cost of the diversity system mandates careful thought before purchase. A small country church with all wood-frame construction and no significant sheet metal ducting is a good risk system well worth the cost.

For help with specific questions about church sound systems, call John Westra at (800) 222-6460.

-- John Westra
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GRANDPARENTING CHILDREN IN DIVORCED FAMILIES

In this day and time many parents face the sad reality of their child’s divorce, and subsequently the hurt and confusion brought on their grandchildren. If you find yourself grandparenting children of divorce, keep these important things in mind.

Examine your motives. The divorce of your child often puts you under stress and may cause frustration or guilt. Your primary motivation for helping a grandchild should be to encourage him rather than to serve your own needs. Separate your expressions of interest from advice-giving that may undermine the authority of the custodial parent.

Maintain a proper perspective. You are not to blame for your child’s actions. Neither are your grandchildren. Your ability to help your grandchildren cope with the disruptions that accompany divorce depends largely on your own resolution of the situation. Your consistent and loving behavior provides a much-needed sense of security to grandchildren.

Spend time with grandchildren. Accompanying a grandchild to the doctor or dentist opens opportunities for communication. Attending church or school programs provides needed encouragement and a sense of importance. If grandchildren live far away, keep in touch with small gifts, photos, and tape-recorded messages.

Cultivate self-esteem. Instead of giving grandchildren different treatment because of their broken home, find ways to build self-esteem by encouraging their abilities and emphasizing God’s gift to each of us as a unique person. Remind your grandchildren of people in the Bible—Moses, Esther, Timothy, Ruth—whose lives were difficult or unusual.

Pray with your grandchildren. This establishes a bridge, one to the other, to deal with struggles and adjustments both now and later. It positions you to help during times of special need. It ties your grandchildren to the supply line of answered prayer and helps them establish a personal relationship with God.

AREN'T THERE ANY GRANDMAS ANYMORE?

Where are the songs she used to sing and the wonderful stories she told? What was her favorite hymn in church and what did she teach about God and Jesus?

AREN'T THERE ANY GRANDMAS ANYMORE?

Odessa Johnson
Destructive Criticism
by Tim and Beverly LaHaye

Last month we talked about how harmful it is for husbands to criticize their wives, particularly in public. It invariably destroys their relationship. Equally devastating is a wife’s withering away at her husband with criticism.

One frequently asked question is, “Why won’t my husband communicate with me? When we were going together we could talk about anything. Now we almost never talk, and when we do it is rarely about anything of substance.” Does that sound familiar?

One word generally describes the problem—criticism. Men do not like to be criticized any more than women do. Rarely does a young woman criticize her husband before marriage. But afterward many wives are quick to correct or find fault with his manners, speech, or decisions.

Women who fail to realize that men need to be respected should remember Paul’s admonition in Ephesians 5:33: “And the wife see that she reverence her husband.” The wife who “reverences” her husband does not criticize him, particularly in public. She finds tactful ways to “speak the truth in love” (Eph. 4:15). Criticizing is not one of them. Always try praise before you correct.

When a wife criticizes her husband, he reacts in one of two ways. He either lashes out at her in response or he “clams up.” As one husband said, “I kill her with silence.” A wife who tends to criticize everything her husband says often faces a deafening silence.

Try listening intently when your husband talks with you. Ask questions. Draw him out and praise him. Try not to criticize him for one full month (unless it is a life-or-death matter). You will be amazed at how this opens up the doors of communication.

The Ministry of Booster Shots

What an unlikely place for an “encouragement note”!

I had just plopped screaming, month-old Zachary in his crib for another diaper change. Physically and emotionally spent, I had nearly reached my limit in dealing with his newborn fussiness.

Pulling off the “old,” I plucked a clean diaper from the stack and was greeted by a boldly lettered note: “Zach appreciates it and so do I.”

My husband, Rich, had given me a boost when and where I needed it most.

Later I found other notes. Above the stove: “I’m a fan of your home cookin’.” Inside the lid to the washing machine: “Thanks for taking a load off our minds—and off our dirty bodies.” And on my pillow: “I love you.”

I was the grateful beneficiary of Proverbs 12:25 put to practice: “Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.”

Encouraging one another through notes may seem a simple ministry, but it goes a long way in communicating love for others. We can often write what we are too timid to say in person. Even the apostle Paul admitted “In presence [I] am base among you, but being absent am bold toward you” (2 Cor. 10:1).

Notes of comfort, concern, or affirmation—whether on dish cupboards, lunch sack napkins, or letters—say a loud, “I love you and care about how you are.”

People in the following situations should be high on anyone’s encouragement list.

Those who doubt their abilities or worth. One fall I seemed to get more than my share of rejections on free-lance manuscripts. Then one day a publisher sent a postcard to me, saying how she liked my writing and hoped to see more of it. I left that postcard tacked above my desk for more than a year. It kept me writing.

Those who are lonely or grieving. My father grieved deeply after my mother’s death from cancer just a few months before their 38th wedding anniversary. I knew the anniversary date would be a sad reminder for him, so I sent him a comforting letter of love to arrive that day. Out of my heart poured the sentences affirming him as a man with great integrity and care for Mother.

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Throughout their marriage, I had never dared to express my love that way it was painful. But I'm glad I did. Ten weeks later my father died unexpectedly of a heart attack. When I cleaned out the family home, I found that letter in a suitcase he used on a trip he had finished hours before his fatal heart attack. The letter meant so much to him that he kept it with him.

**Those struggling with a major decision.** When I wrestled with a possible career change, a friend sensed my insecurities. Just before I had to make a critical job decision, she sent a note assuring me of her prayers. She also included a photocopy of a devotional passage that had been meaningful to her during a crisis. I was encouraged as I made a difficult but wise choice to stay where I was.

**Those battling difficult situations.** When a cousin started his first year at a military academy, my husband knew he would probably face academic discouragement and lifestyle temptations. He began writing to the young man, reminding him of our love for him and urging him to stay true to the Lord.

**Those facing death.** I once received a letter from a godly woman who, with an unsteady hand, wrote of her latest heart attack and hopes of going to heaven soon. Sensing her urgency, I immediately wrote of my appreciation for the spiritual riches she had invested in my life.

**Those who deserve our gratitude.** I was immensely grateful for the pastor whose church I attended while in college. His love and concern for the college crowd made a lasting impression on me. More importantly, his clear, convicting Bible preaching influenced my decision later to follow Christ unreservedly. About eight years after college, I wrote and told him so. A couple years later I visited his new church and, while shaking his hand on the way out, gave him my name. He paused for a moment, then broke into a huge smile as he vigorously pumped my arm. "Hey, Millie," he exclaimed, "this is Jeanne, one of our girls from the college church!" He had linked me to that letter.

**Those who need a support system.** I write many letters without any special "encouragement" message. They go to family and friends as my way of keeping up our support systems. They are a way of saying, "You are remembered. You are loved. I am available to encourage."

These booster shots do take time to write. But their worth is reflected in a statement made by the esteemed Bible expositor F.B. Meyer shortly before his death. "If I had my life to live over, I would spend much more time in the ministry of comfort and encouragement." We do not have to look far to find someone in need of encouragement.

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**Jeanne Zornes**

As parents we would not think of letting our children participate in piano recitals, swim meets, or other competitive activities without first investing in appropriate lessons and encouraging practice. In the same way, adding tools of confidence and positive communication skills to our children's arsenal of good morals equips them in the challenge to win against the ever-present opponent of peer pressure.

Role-playing can help instill valuable principles in the minds of our children. For example, on a highly visible surface such as a chalkboard, place the following statement and steps.
from next door to catch the action. Suzy gladly accepts his offer of help. Eventually becoming bored with someone else’s job, Joey meanders over to the workbench and picks up a can of spray paint. As he walks out the door, he says, “Come on, Suzy. We can have some fun with this!”

Suzy remembers the four-step formula and asks, “Where are you going with that?” (Step 1) Joey replies, “Down to the school.”

“Why are you taking that spray paint with you?” Joey responds, “We can have fun painting the school!”

“But, Joey, that would be vandalizing!” (Step 2) “That is against the law. We would get in trouble!” (Step 3)

“So?” snaps Joey.

Next Suzy suggests, “Tell you what. If you help me finish this job, we can be out of here in a few minutes. Maybe my dad would take us down to the tennis courts. And if he can’t, maybe you and I could ride our bikes down and play a few rounds.”

OK?” (Step 4) Hopefully Joey will answer, “Sure.” If not, Suzy has stood her ground and let him know she is not interested in doing something that is wrong.

Repetition is an effective training technique in teaching the “Steps-for-Success” formula. After going through at least three imaginary but true-to-life situations, your child will be equipped with what to say and how to say it, and you will have gained a better understanding of what your child faces every day in trying to stand for what is right. Your willingness to spend this time with your child reinforces that he is valued, and proves how important you feel about his making right choices. Your willingness to spend this time with your child reinforces that he is valued, and proves how important you feel about his making right choices.

Practicing the process seals the ability to communicate properly in your child’s mind. It helps build confidence and gives the assurance that saying “no” in a positive way will not necessarily result in the loss of friendships.

Accountability is a key expression in our home. A few weeks after I taught our “Steps-for-Success” to our two daughters, I asked my 9-year-old if she had encountered any situations where she had been able to use the four steps. She thoughtfully considered my question, then answered, “When I was over at a friend’s, she started to take money out of her mother’s money jar.”

“Did you use the four steps?” I eagerly questioned.

“Well,” she said, as if not wanting to disappoint me, “I did not use all four, but I did ask her, ‘Don’t you think you should ask your mother if it is all right to take money out of her jar?’ ”

“What did your friend do?”

“She went and asked her mother!”

Having practiced the skills, her communication tools were ready when she needed them. She had become a leader, not a follower. With confidence and a positive attitude she stood for what was right. We can help our children develop the confident ability to verbally respond to temptation in a constructive way. This enables children to maintain friendships without compromising their own beliefs. These proper responses learned early can indeed set up a pattern for a positive influence throughout life.

Judy Larsen

FAMILY BOOKSHELF

No Regard Beauregard and the Golden Rule, written by Melissa W. Odom, illustrated by James Rice. Written in easy-flowing rhyme, this eventful tale begins with a description of its main character, Beau.

In a tassle-haired top and a freckle-faced cover
Lived a rugged young fellow named Beauregard Glover.

His face was the picture of innocent charm.
Who’d think, underneath, there was mischief or harm?
Now Beau was a youngster of poor reputation
For thinking of others, and just plain aggravation.

Beau has a “Dennis-the-Menace” way of bringing disaster everywhere he goes. For instance, he never helps with chores, and while everyone else hunts for grandmother’s lost glasses, Beau ties the cat’s and dog’s tails together!

One Sunday Beau finally pays attention to a Sunday school lesson on the Golden Rule and realizes how thoughtless he is. From that moment on, to everyone’s surprise, things begin to change. This is a fun book that has value in teaching the importance of caring for others. (Pelican Publishing Company; 28 pp., $10.95)

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**Energy.** Grandparents need to acquire their grandchildren with the reality of spiritual energy. Though the physical body is weaker than it was in the days of youth, when spiritual energy shines from the eyes of their grandparents, children learn of God's supernatural power. Blessed is the child whose grandparents teach him of the power that brings a man through decay and death with dignity and places him on the other side with joy and renewed vitality.

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**Grandparenting cont. from page 24**

"they end their lives with integrity and not with despair." Nothing is more damaging or unappealing to the young than an older person who sits around moaning about how bad things have become. Stagnation and negativism are dangerous traps in which grandparents can flounder. Blessed is the child whose grandparents believe every day is a gift from God, and who seek to fill it by reaching out in the power of God's Spirit

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**Traddions.** Grandparents need to keep alive a body of traditions that give unique definitions to their families. Pass on a sense of family heritage, tell stories of ancestors, family milestones, and traditions. These roots in tradition give a family a sense of pride that can be an anchor and a guiding inspiration for grandchildren. Blessed are the children whose grandparents have provided them with traditions that serve as an anchor and as an inspiration to move ahead. They will construct a meaningful and worthwhile present based on an appreciation of the past.

A woman lives in an apartment for the elderly in sunny Florida, but usually she is not aware of the sunshine. Her mind wanders, she forgets things, and she has difficulty recalling the names of her children. She will prepare a meal, walk away, and return only to wonder who left food on her table. Her children care for her lovingly and allow her to maintain her independence, but she is not what she used to be.

Her grandchildren remember her as a lovely woman with a voice as bright as sunshine and a contagious laugh. She would talk about her deceased husband with tenderness and reverence, instilling respect for a man her grandchildren never knew. The way she sang "The Love of God" moved the cousins and aunts to tears. Whenever she spent the night with her children she would take each grandchild into her confidence and whisper a secret: "You are my favorite. I love you so much!" She wrote letters to her grandchildren who were at college, her spidery script proclaiming over and over, "You are so precious to me. I love you so much!"

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with Doug Wead

Man of Integrity is a white paper emphasizing Bush's views of life, his successful bid for the Presidential nomination, his perceptions of national defense, and the esteem he holds for the family. The eight chapters of text intertwine Wead's interviews with George Bush and are devoted to foreign policy, family issues, social issues, and George Bush quotes.

Even with the heavy emphasis on selling George Bush as a Presidential candidate, the book is both entertaining and easily read. For example, in explaining Bush's position for favoring a balanced budget amendment, Wead quotes what he calls a typical Bush story.

"Let me tell you a true story. A man who weighed 305 pounds wanted to lose weight in the worst way. So he went to the hospital to have an operation to have his stomach stapled.

"Two days later the man walked down a hospital hallway and spotted a refrigerator. Now he is suing the hospital for 250,000 dollars because he ate so much he popped his staples.

"Now doesn't that remind you of Congress? . . . How do you get those guys to stay on a diet? . . . With a Constitutional Amendment requiring a balanced budget, and a line-item veto for the President" (p.93).

An excerpt from MAN OF INTEGRITY

The official records say that in spite of damage to your own plan, you continued your dive and scored hits on the radio station. The report talks about complete disregard for your own safety and about courage to press the attack even after your own plane was engulfed in flames and smoke.

"It was an instinct—there really wasn't much time to think about it. Everyone who went into combat was brave."

But everyone didn't win the Distinguished Flying Cross medal.

"To tell you the truth, I thought I was a goner. I looked back and saw that my rear gunner was out. He had been machine-gunned to death right where he was.

"So then I turned back over the water and we bailed out."

So much time has passed since World War II. The horror seems to have gone out of it. There have been television sitcoms on the subject.

". . . I can assure you that there is no such thing as a funny war. They are all terrible and tragic events, chewing up hundreds of thousands of young people even before they have had a chance to live, and leaving behind brokenhearted families.

"I can tell you this: If I'm ever in the position to call the shots, I'm not going to rush to send somebody else's kids into a war. I know what it was like to be a 21-year-old kid out there in the middle of the Pacific Ocean, disoriented, nauseous, agonizing over the deaths of my closest friends, and terrorized by the thought of imminent capture. . . .

"I suppose that's why I feel so strongly about maintaining a powerful defense—so that this country never has to go to war again."

THE ART OF LIFE
by Edith Schaeffer

Attractively printed on cream-colored pages with lovely borders, The Art of Life is a sampler that would make a nice gift for someone you want to introduce to Edith Schaeffer's writings. As the publisher says, "The Art of Life is also a work of art in itself—blending the written word, a prayer, and Bible readings with the exquisite drawings of artist Floyd G. Hosmer. Here the simple beauty of rural themes—a weathered barn, wildflowers, a country road—suggest in their own way the gentle beauty of the commonplace scenes in our lives as they are touched by the Creator."

The Art of Life is a month of daily devotional readings compiled by L.G. Parkhurst, Jr., from Edith Schaeffer's 11 books. Parkhurst writes a brief prayer to accompany the selection for each day, and with each devotion he suggests three Bible passages for further reading—one chapter from Psalms, one from Proverbs, and one from a New Testament book. These Scriptures do not always tie in with the devotional. They do, however,
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take the reader through Proverbs, Mark, Ephesians, Colossians, and James in a month.

A "Personal Notes" page is provided at the end of each devotion for the reader to record his own reflections. "An Appreciation of the Schaeffers," abridged from Catherine Marshall’s Something More, and Parkhurst’s Introduction give a glimpse into the life and genius of the Schaeffer family.

Hidden away at the back of the book, not even listed in the Table of Contents, is a one-page "Illustrator's Postscript" that should have been a foreword. It begins with the words, "As you progress through the book, notice how the roses on the personal note pages gradually open up."

Illustrator Floyd Hosmer says, "You will sometimes find a correlation between the meaning of Edith’s words and the picture illustrating the devotion. In your daily meditations, we hope you enjoy discovering what we had in mind when we selected the drawings for each chapter."

Personally, I hope readers will somehow find this postscript before they begin, so they will consider this as they read the book the first time.

L.G. Parkhurst, Jr., is a minister in Rochester, Minnesota, where Edith Schaeffer now resides and where illustrator Floyd Hosmer, a long-time friend of the Schaeffers, lives. Parkhurst "has compiled several other books and is the author of Francis Schaeffer: The Man and His Message. His beautiful prayers in The Art of Life capture the essence of Edith Schaeffer’s meditations and are prayers you will want to make your own. In fact, L.G. Parkhurst’s prayers and Introduction in The Art of Life may beckon you to his other works. (Crossway Books, 143 pp., $10.95) Kay Raysor

Booknotes

CRISIS IN THE STREETS
by Carl R. Resener

Most Americans know that there are homeless people but do not realize the extent of that homelessness nor the sufferings resulting from it. Carl Resener, director of the Nashville Union Rescue Mission, has written a "hard-hitting story of the homeless in America" that will sear the conscience.
Resener classifies the homeless into four groups: the self-inflicted such as the wino or alcoholic drifter, primarily a male population; the mentally ill who have been deinstitutionalized; the stranded, such as abused women, Vietnam veterans, runaway youths, and AIDS victims; and the newest group, those forced into the streets after losing their position due to economic and environmental changes.

There are seven church members for each person on food stamps. What a challenge to the Christian community, not just help feed the hungry but also to provide programs that will restore the homeless as contributing members of society. This book will awaken the souls of all socially concerned people. (Broadman, 189 pp., $7.95) Cline E. Hall

FROM HERE TO RETIREMENT
PLANNING NOW FOR THE REST OF YOUR LIFE
by Paul Fremont Brown

Preparing for a successful retirement is a big undertaking, and this book does an admirable job of outlining the steps in developing your own plan. It addresses the obvious need for money, as well as ways to ensure your physical and mental health. It even has a foreword by Claude Pepper, chairman of the U.S. House of Representatives Select Committee on Aging.

In spite of these pluses, the book has some shortcomings. We have come to expect biblically based works from Word Books, the publisher. This volume, however, breaks with that tradition. With only six pages that reference Scripture (out of more than 200), it pays only passing homage to the massive number of verses that relate to its subject matter. This is not a “biblical” guide to retirement. Nonetheless it is a good book containing some valuable information. (Word Books, 221 pp., $8.95) Paul Barringer

Bookworm’s Bulletin


Dr. Richard Lee, pastor of Rehoboth Baptist Church in Atlanta, has drawn popular themes from his There's Hope television and radio ministry to write this book of hope. Using biblical stories, he provides practical help for problems such as guilt, a bitter spirit, and impure thoughts. This book is filled with inspirational daily reading and stimulating sermon material.

THE UNFAILING PROMISE

Now Available at Christian Bookstores

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Integrity continued from page 31

we have on these young lives, before
we let some petty issue rob us of in-
tegrity. We cannot allow minor dis-
agreements to destroy our example of
faithfulness.

Although Matthew 18:6-7 is speaking
about small children, this principle ap-
plies equally to adolescents and young
adults. “But whosoever shall offend one
of these little ones which believe in me,
it were better for him that a millstone
were hanged about his neck, and that he
were drowned in the depth of the sea.
Woe unto the world because of offences!
For it must needs be that offences come;
but woe to that man by whom the offence
cometh!”

A bond of corporate commit-
ment. Recently, we met some mis-
ionary friends who had been sup-
ported for a number of years by a
particular church. We naturally assumed
that the church was faithfully keeping
its commitment to them.

How it saddened our hearts to learn
that while out on the foreign field, they
received a questionnaire to complete,
asking them to agree to various minor
issues. The statement had nothing to do
with any of the cardinal doctrines of
God’s Word. If they could not sign the
form, the church would “drop their sup-
port.” They were dropped!

I wonder why the church’s mission
committee could not have waited until
their next furlough to personally dis-
cuss the matter, instead of the incon-
siderate and unkind manner of notifying
them by mail that their support was
rescinded. I wonder how these good and
faithful servants of Christ explained this
turn of events to their five teenage
children.

I wonder how many other hard-
working, faithful missionaries, will-
ing to serve the Lord in difficult and
desperately needy places around the
world, are forced to return home
because of the withdrawal of financial
and prayer support—the result of a lack
of corporate integrity on the part of
churches.

I wonder how many young people are
disillusioned by a false view of Chris-
tianity, as they watch adults walk away
from their commitments and abandon
their places of faithfulness.

I wonder how many churches that
God intended to be mighty forces of
righteousness in communities across
America have been damaged, sometimes
beyond recovery, their leaders
discouraged, and the body of Christ
dishheartened—all because of the absence
of personal integrity on the part of the
people in the congregation.

I wonder, when we each stand alone
before Christ at the judgment seat of
believers, what we will tell our Lord
about how “He led us” to break our
word, withdraw from opportunities to
minister, vacate our positions of ser-
vice, remove our support, and cast off
our commitments.

I wonder...

Marilyn Barnes and her husband,
Paul, serve as missionaries in Wales,
Great Britain.
Hundreds Jailed
In Mounting Abortion Protests

The rescuers came to Atlanta during the Democratic National Convention. Since July 16 more than 400 have gone to jail. Once arrested, most refuse to give their names, identifying themselves only as Baby John Doe or Baby Jane Doe, which has prevented their release.

The rescue mission is quite unlike most antiabortion protests. There are still pickets. There are still marchers. And there are still hymns. But rather than waiting for everyone to tire and go home, these antiabortion rallies do not end until all the “rescuers” are in jail.

Randall Terry, founder of Operation Rescue, said, “If the hippies can do it for drugs, then we can do it for God.” Terry has been arrested more than two dozen times in five cities, including Atlanta.

Falwell came to support these acts of nonviolent civil disobedience. “I came to sanction and endorse the new concept in the pro-life movement of nonviolent civil disobedience.”

A longtime pro-life activist, Terry conceived of Operation Rescue during the summer of 1986 after realizing that normal antiabortion protests “were good and necessary, but were not winning the war.”

Terry concluded that efforts should take the form of a series of Rescue Missions staged in many different cities across the country. Pledged to be peaceful, the mission asked hundreds of pro-lifers to place their bodies in front of an abortion mill, thereby preventing “children from being killed and women from being exploited.”

The organization’s brochure states, “Over 15 years of education and political lobbying have gotten us virtually nowhere. Over 22 million children are dead, and the situation is deteriorating. Euthanasia and infanticide are commonplace; school sex clinics are opening, and we have entered the hellish practice of harvesting babies’ organs for experimentation.

“I endorse nonviolent civil disobedience in the pro-life movement. I think that’s the wave of the future, and the level of commitment necessary to break the back of the abortion industry.”

Victory will come when enough God-fearing people across the nation rise up with one heart and voice, compelling America to restore justice to the children and mothers. If thousands upon thousands will answer the call to battle peacefully, by physically closing down abortion mills across the country throughout the summer and autumn of 1988, we will, with God’s help, cause the elections to focus upon the plight of the children.”

But more than saving the lives of babies is at stake, Terry claims. “Time is running out for America. If we don’t end this holocaust very soon, the judgment of God is going to fall on our nation. Judah was destroyed because some Jews killed their own children while others stood passively by and didn’t even try to stop them.”

The first Rescue Mission was staged in Cherry Hill, New Jersey, on November 28, 1987. About 400 protesters descended upon the Cherry Hill Women’s Center at 6 a.m. Before the rescue was over, 210 pro-lifers were in jail.

The Rescue Mission then went to New York, Terry’s home state. It was, by anyone’s measure, an amazing success. Over 800 pro-lifers from 35 states gathered to stage a week-long series of rescues from May 2 to 6. Before the week was over, four abortuaries would be targeted and closed for the day. CNN, CBN, and the BBC would join radio and print news in covering the event. And there would be 1,647 arrests, including 50 clergymen.

“The rescues were peaceful, prayerful, and free of violence,” said organizers.

Following New York, there were rescues in Philadelphia during Independence Day. By the time the rescuers arrived in Atlanta, they were experienced, organized, and gaining momentum.
News

Family Forum '88

Sets Pro-Family Agenda

As Family Forum '88 opened in August in New Orleans, radical demonstrators disrupted the meeting of pro-family Conservatives, cursing and tearing Bibles apart.

"Power to the oppressed—down with the rich white church," one protester shouted as he was removed from the meeting.

In the lobby, police arrested three demonstrators who claimed to oppose the church's pro-life position.

"What the church is doing to abortion clinics is wrong," one of those arrested said, referring to the tactic of using sit-ins and civil disobedience to stop abortion.

The brief disruption, however, was just the first of many demonstrations that followed over the next one and one-half weeks as people from across the nation converged on New Orleans for Family Forum '88 and the Republican National Convention.

The three-day summit conference was geared toward setting the pro-family agenda concerning the courts, the economy, education, and social issues.

A highlight of the conference was the presentation of the Family Manifesto. This four-page landmark document issues a new call to action for the pro-family movement and outlines the beliefs of America's moral Conservatives concerning the family.

In addition to being distributed at the summit, the document was also made available to delegates at the Republican National Convention. Its contents laid the foundation for the Family Forum '88 conference.

The August meeting in New Orleans opened on a high note, as Jerry Falwell addressed a filled auditorium and reiterated his position concerning abortion. "The abortion industry is so well-entrenched in our society that it will never be overturned strictly through the legislative process," he said. "Congress just isn't going to see the light until it feels the heat," he added, noting that this can best be accomplished by causing civil unrest.

A second highlight of the New Orleans Family Forum '88 was a luncheon address by Education Secretary William Bennett. Bennett stressed the need for Conservatives in government to face controversy without fear. "As long as you hold political office, you should fight for what you believe, because that's what got you elected. No one ever died of controversy," he said.

The admittedly controversial education secretary cited two specific issues as vitally important to all Americans—the defense of freedom worldwide and the nurture and protection of our children.

"It's my view that the Democrats aren't reliable on either issue—particularly the Democratic leadership. When the Democratic leadership abandoned the cause of freedom in Nicaragua, I left the party and became a Republican."

An equally controversial speaker at the New Orleans meeting was Principal Joe Clark. Clark recently captured the attention of the national media for his unorthodox but effective practice of patrolling...
the halls of his Paterson, New Jersey, high school carrying a bullhorn and a baseball bat. "The bullhorn makes me omnipresent," he explained. "If you can't see me, you can hear me. I'll never give up my bullhorn!"

Clark opened his speech by blasting Democratic presidential candidate Michael Dukakis for trying to provide the poor and racial minorities with too much government assistance. "Bit by bit, Liberals are etching away at the moral fibers of our country," he said. "Dukakis is a softie. He wants to give people too much. If you want something in this life, you are going to have to work for it . . . It's wrong for Liberal Democrats to give blacks something they don't provide for everyone else," he said.

The dynamic speaker said he frequently tells his students—more than 90 percent of whom are black or Hispanic—that being in a racial minority is one strike against their potential for success. Being poor, he said, is a second strike. "But I tell my kids that they can never strike out. If they keep tipping the ball and tipping the ball, one day they are going to be successful."

And without question, this black educator can attest to the validity of his claim. Raised in an extremely poor family, Clark was recently pictured on the cover of TIME magazine and named the outstanding black educator in the state of New Jersey. Concerning the award, Clark said he was disappointed after learning he had been chosen, because he didn't want to be the best black educator in the state of New Jersey. "I told them I wanted to be the best educator in the state of New Jersey, period—black, white, or polka dotted," he explained.

Representative Dick Armey continued where Clark left off, saying Liberal Democrats want those who work to sacrifice for those who would rather be on welfare. He noted however that the Democratic leadership fails to understand this. Rather than instituting Social Security, Armey said the government should have passed a law requiring each employee to put money aside in an IRA-styled account.

Eagle Forum President Phyllis Schlafly also addressed the crowd, stressing the importance of a strong national defense. Without the Strategic Defense Initiative, she said, America's families will eventually be destroyed. She emphasized that a strategic defense system cannot kill a single person. Therefore, she argued, it should be morally acceptable to even the most Liberal Democrats.

In July nearly 1,200 people—including people from seven southeastern states—attended a conference-opening "victory dinner" at the Atlanta Family Forum '88. This three-day summit, much like the August meeting in New Orleans, was aimed at uniting Conservatives and making the Democratic leadership aware of their concerns.

Making Americans aware was another aim of the Atlanta Family Forum '88. Michael Dukakis, a member of the American Civil Liberties Union, was criticized for vetoing a bill that would have required public school students in Massachusetts to pledge allegiance to the flag daily. Dukakis has called the bill "unconstitutional."

Speaking concerning federally subsidized day care, Schlafly criticized the highly publicized Dodd-Kline "ABC" bill. This bill, she said, would cost taxpayers $2.5 billion in the first year alone. Furthermore, she said the bill discriminates against men who raise children and women who choose relatives to care for their children. Schlafly added that church-based child-care services would also be discriminated against because the "ABC" bill provides no money for facilities with religious pictures, Christian employees, or prayer time.

Maurice Dawkins, an old-fashioned preacher who is now the Republican nominee for the U.S. Senate in Virginia proved to be the unexpected firecracker of the Atlanta Family Forum. Dawkins used the Old Testament prophet Joshua as an example for pro-family activists. Pointing out that Joshua was left with a rag-tag army to take over the Promised Land, he accentuated that the Israelis were able to accomplish much because they believed in what they were doing. Dawkins also ridiculed federal day-care plans, explaining that the authors of these proposals have adopted the Soviet pattern of child care.

Other speakers at one or both of the two summit conferences included: Free Congress Foundation Founder Paul Weyrich; Concerned Women for America Founder Beverly LaHaye; Gary Bauer, director of the Office of Policy Development at the White House; Rich DeVos, president of Amway Corporation; and Republican Governor John Sununu of New Hampshire.

Doug Waymire

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**Advertisement**

**How to Make Your Arteries Cleanse Themselves Without Drugs or Surgery**

SPECIAL FEATURE—Good news for everyone who is health conscious! A remarkable new health guide by Dr. Edwin Flatto is now available that reveals a medically tested method that can stimulate arteries to cleanse themselves—the natural way—without drugs or surgery. It’s called “Cleanse Your Arteries & Save Your Life.” And it shows you exactly how nature can activate your body’s built-in artery cleansing mechanism once you stop eating the wrong foods. It also warns you of the potential danger of certain so-called “cholesterol” diets.

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If you've launched only high-flying sons and daughters, then you won't comprehend the sentiment of these words. Understanding the depression and apprehension is very difficult unless you've been through it. It is also embarrassing. Why? Because of the crazy notion that parents are responsible for everything their child becomes. They are praised or blamed for his successes and failures—all of them. If he is gorgeous, brilliant, artistic, athletic, scholarly, and polite, his folks get an A+ for raising him that way. But if he is ordinary, uncoordinated, indolent, homely, unpleasant, and dull, they fail the course. Mom and Dad are particularly accountable for their child's misbehavior, even years after he is beyond their control or influence.

Contemporary parents have been taught that children are born neutral and good. If the children go wrong, it is because someone wreaks havoc upon them. All behavior is caused, say the experts. The child chooses nothing. He merely responds to his experiences. This theory is called determinism, and if it is valid, then the responsibility for every lie, every school failure, every act of defiance eventually circles around to his family—and especially to his mother. This is why she has been blamed for all the problems and even the silly imperfections that beset her children.

Parents today are much too willing to blame themselves for everything their children (or adolescents) do. Only in this century have they been so inclined. If a kid went bad 100 years ago, he was a bad kid. Now it's the fault of his parents. Admittedly, many mothers and fathers do warp and twist their children during the vulnerable years. I know our society today is peppered with terrible parents who don't care about their kids. But others care passionately about their sons and daughters, and they do the best they can to raise them properly. Nevertheless, when their kids entangle themselves in sin and heartache, guess who feels responsible for it? Behavior is caused, isn't it? The blame inevitably makes a sweeping U-turn and lodges itself in the hearts of the parents.

Most of the parents I have known who are dealing with adolescent or postadolescent rebellion blame themselves. In their minds, they have destroyed their own precious child. They are convinced even God could not forgive so great a sin.

Guilt is one of the most painful emotions in human experience. Sometimes it is valid and represents the displeasure of God Himself. When that is the case, it can be forgiven and forgotten. On other occasions it is entirely of our own creation.

This tendency to assume the responsibility for everything our teenagers and grown children do is not only a product of psychological mumbo jumbo (determinism), but it reflects our own vulnerabilities as parents. We know we are flawed. We know how often we fail. Even under the best of circumstances, we are forced time after time to guess at what is right for our children. Errors in judgment occur. Then selfishness surfaces, and we do and say things we can never undo. All these shortcomings are then magnified.
Right to Die Very Much Alive in Courts

Whether or not to pull life-support systems from the hopelessly ill is still raging in the courts.

In California, the state has asked the U.S. Supreme Court to order further medical treatment for William Drabick III, 44, of San Jose. He has been in a coma for 5 years, after suffering severe head injuries in a car accident while returning home from a racetrack where he had just won $9,000. Though not brain dead and able to breathe on his own, doctors say there is ‘no realistic hope’ that William will recover.

In Missouri, the state has asked a circuit judge to order food and water be continued for Nancy Cruzan, 30. She suffered a traffic accident in January 1983 near Carthage. She has never regained consciousness and remains connected to artificial feeding, hydration, and respiratory equipment. The state opposes removing Nancy’s life-support equipment, saying food and water is ‘minimal permission for parents to remove life-care’ which she has a right to receive.

In Michigan, a county judge has given permission for parents to remove life-support systems from their 11-year-old daughter. The girl was hit by a car in January 1987 and remains connected to a respirator.

The case has generated much controversy because three nurses have reported that the girl occasionally stirs from the coma and smiles, cries, and follows visitors with her eyes.

Supreme Court Lets Stand Exemptions for Religious Day-Care Centers

WASHINGTON (RNS)--The U.S. Supreme Court has let stand an Illinois law exempting religious day-care facilities owned and operated by churches and other religious institutions. In its brief order June 27 the High Court stated the challenge to the Illinois law presented no ‘substantial federal question.’

Court Upholds FCC’s Ban on Indecent Broadcasting

Broadcasting ‘dirty words’ is OK during evening hours, a federal appeals court has ruled. Though the court did not specify what time indecent programming becomes illegal, it said that midnight was too late to extend such a ban.

The Federal Communications Commission issued regulations in 1977 prohibiting indecent material between midnight and 6 a.m. The ban was proposed to prevent substantial numbers of unsupervised children from seeing or hearing such material.

But the three-judge panel, led by Ruth Ginsburg, said that the broadcast of material ‘that is indecent but not obscene is protected by the First Amendment.’

The court did, however, uphold the FCC’s warning to a New York disc jockey banning the broadcasting of indecent material between 6 a.m. and 10 a.m.

In addition, the court upheld the FCC definition of indecent material as describing or depicting ‘sexual or excretory activities and organs.’

The FCC must now go back to the drawing board and come up with a new hour to turn off the dirty words, or produce stronger evidence for the contention that large numbers of unsupervised children would be exposed to indecent material up to midnight.

ACLU Not Married to Monogamy

Monogamy is a religious belief and should not be taught in the public schools, says the American Civil Liberties Union.

In a letter to the California legislature, the ACLU opposed a sex education bill that would defend monogamy as a violation of the U.S. Constitution.

The letter said, ‘It is our position that teaching that monogamous, heterosexual intercourse within marriage is a traditional American value is an unconstitutional establishment of a religious doctrine in public schools. There are various religions which hold contrary beliefs with respect to marriage and monogamy.’

The letter was signed by Francisco Lobaco, legislative advocate for the California Legislative Office of the ACLU.

Antiporn Bill Makes Progress

Individual California communities may set their own standards concerning the legal definition of obscenity, thanks to a recent decision by the state assembly.

In a 1973 ruling the U.S. Supreme Court defined obscenity as material that depicts sexual conduct as patently offensive and lacking serious literary, artistic, political, or scientific value.

An earlier Supreme Court ruling had defined as obscene any material that an average person, applying contemporary community standards—rather than statewide standards—would find to appeal to prurient interests.

In California, similar obscenity guidelines were followed; but those guidelines were enforced statewide, allowing little local regulation of obscene material.

In early August, however, the state
The assembly voted 57-11 to permit local regulation of obscenity standards. Antiobscenity forces hailed the decision as a victory, claiming that allowing local communities to set their own guidelines would make it easier for authorities to prosecute pornographers.

"This bill will give law enforcers the tools they need to deal with hard-core pornography," said assemblyman Eric Seastrand, a proponent of the bill.

New Law Bans Violence against Religious Property or Practice

WASHINGTON (RNS)—A new law makes it a federal crime to damage religious property or interfere with a person's free exercise of religion. The measure—recently approved by Congress and signed into law by President Ronald Reagan—amends the U.S. Code, making people who engage in interstate activity to damage any religious property because of its religious character or obstruct any person's free exercise of religion by force or threat of force subject to federal fines and prison sentences. The law's penalties include a fine and up to life imprisonment if death results from the activity; a fine and a prison term of up to 10 years if serious bodily injury results; and a fine and imprisonment of up to one year in other cases.

Hurt continued from page 63

tenfold when a son or daughter goes bad.

Finally, the inclination toward self-condemnation also reflects the way Christians have been taught to believe I am not a theologian, but I believe a serious misunderstanding of several key Scripture passages has occurred. The error has produced false condemnation for circumstances that exceed parental control or influence.

Consider, for example, the pastor who wrote me after his 21-year-old son impregnated his girlfriend on a Christian college campus. This anguish man, a successful and popular pastor, wrote a letter of confession to his church and resigned. He cited Titus 1:6 as evidence of his unworthiness to continue in the ministry.

The verse he quoted said a bishop must be “the husband of one wife, having faithful children not accused of riot or unruly.” You may draw your own conclusions from this Scripture, but I believe it refers to much younger children than the pastor’s son. This young man was 21 and had gone away to college. He was no longer a child.

Remember, also, that males and females were considered grown much earlier in Paul’s day. They often married at 14 or 16 years of age. Thus, when Paul referred to a man having his children in proper subjection, I believe he was talking about children. He intended to disqualify men who had chaotic families and those who were unable to discipline or manage their young sons and daughters. That is a far cry from holding a man responsible for the rebellious behavior of his grown offspring, or in this instance, for a single sinful event. They are beyond his control.

Ezekiel 18:20 teaches us, “The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.”

These words from the Lord should end the controversy once and for all. Each adult is responsible for his own behavior, and that of no one else.

So where does this leave us as Christian parents? Are we without spiritual resources with which to support our sons and daughters? Absolutely not! We are given the powerful weapon of intercessory prayer which must never be underestimated. The Scriptures teach that we can pray effectively for one another and that such a petition “availeth much” (James 5:16). God’s answer to our requests will not remove the freedom of choice from our children, but He will grant them clarity and understanding in charting their own courses. They will be given every opportunity to make the right decisions regarding matters of eternal significance.

So keep your children in your prayers. Pray for them in confidence—not in regret. The past is the past. You can’t undo your mistakes. You could no more be a perfect parent than you could be a perfect human being. Let your guilt do the work God intended and then file it away forever. I’ll bet Solomon would agree with that advice.

The Curse of Liberalism

Because of the appropriate epithet Liberal, today they call themselves “Moderates.” A skunk by any other name still stinks!

To my great sorrow and yours, we are losing our nation to the Liberals and the Secularists and the Humanists, which finally means to the Atheists and the infidels. America used to be known as a Christian nation. It is no longer. America is a secular nation. Our forefathers who came on the Mayflower founded here a new Republic, a new nation, and it was Christian. When I was a youth growing up, the name of God and the Christian faith were part of the civic and national life of our people. They are no longer.

By law and by legislation and by court decision, we bow at no altar. We call on the name of no god. Our forefathers placed the First Amendment in our Constitution for the sole purpose of interdicting a state-established church. But we have used that First Amendment to expel the presence of Almighty God from our national and public lives. No longer can we pray in our public schools. No longer can we read God’s Word in our public schools. No longer can we have chapel services in our public schools. No longer are we permitted to place a Nativity scene on a courthouse lawn. No longer can we place a star in a public building. We have become a secular nation.

I was invited to speak at a great high school. The administration of the school came to me and said, “The American Civil Liberties Union has announced to us that when that preacher speaks, if he names the name of Jesus, we will close down the school.” That is modern America.

We have not only lost our nation to the Liberal and to the Secularist and to the Humanist, but in great areas of our Baptist lives we have lost our denominations and our Christian institutions, our colleges founded by our Baptist forefathers, and the capital city founded by Roger Williams.

By law and by legislation and by court decision, we bow at no altar. We call on the name of no god.

One Sunday many years ago a girl of about 16 came down the aisle of our church to receive Christ. As she sat on the front row and the invitation progressed she began to cry and finally sob. When I asked why she was weeping, she replied, “I’ve been listening to you preach and I felt I wanted to give my heart to Jesus and be a member of this congregation. But since I have been seated here I’ve been thinking about my life as a prostitute. If you knew me, and these people knew me, you would not want the likes of me in this church. I have a baby boy, but I lie when I write ‘Mrs.’ in front of my name.”

Today one of these Liberals would say to her, “Why it is nothing. One-half of the girls live just like that, promiscuously, and two-thirds of the boys. You’ve done nothing amiss. Forget it.” Or another would say, “Haven’t you heard of abortion?” Right up the street there’s a clinic, and in three minutes or four at the most you could have murdered your baby.” Another one would say, “It’s your lifestyle. If you can make money easier in promiscuity, that’s your choice.”

That’s modern Liberalism, and it’s everywhere.

This is what I said to her. “Dear girl, the Holy Spirit has convicted you of sin and that’s why you cry. The Holy Spirit of God has spoken to your heart. Dear girl, the Holy Spirit of God has done another thing. He’s brought you to Him who can wash you clean and white.”

Over these years you could stand with me and watch that young girl leading her little son as he grew up. Taking him to Sunday school, to beginner division, to primary division, to junior division, and now he’s in our youth division. When I see him I say the greatest privilege God ever gave to me was to preach the unsearchable riches of Jesus Christ my Lord. There is nothing like it in the earth.

We need a resurgence. We need a renaissance, a recommitment. We need a regeneration. We can do it. We can. When Alexander the Great died, his great generals gathered around and asked, “Whose is the kingdom?” Alexander the Great replied, “It’s for him who can take it.” In the name of Christ, we can take our rural churches. In the name of Christ, we can take our city churches. In the name of Christ, we can take our village churches.

If there is in us the spirit of devotion and soul-winning and preaching and outreach; visitation; love for the lost; invitation; baptizing our converts; the spirit of genuine, enthusiastic, victorious triumph; if we will be true to the faith we can take this country for Christ. Oh that there would be in us the spirit of victory and triumph and conquest in the name of our blessed Saviour.

We have a great message. Let’s deliver it with power from God in heaven.

W.A. Criswell is pastor of First Baptist Church in Dallas, Texas, and founder of Criswell Center for Biblical Studies.
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