Christian Schools
Preparing Young People to Serve God
I love California. There has to be a pretty good reason for me to leave the beach, the mountains, and the desert which are just minutes from my home in San Bernardino. But, when it comes to Cedarville College, there are a lot of reasons to leave California.

Friends told me I would get an excellent Christian education at Cedarville — one that would prepare me for almost any career.

They said I would have many opportunities to grow spiritually because the Bible is really taken seriously. They also told me about the friendly people there — that they would really care about me — and that Cedarville is a fun place with lots to do right on campus.

And you know, when I arrived I found all these things to be true, and more.

I’m amazed at the many Christian service opportunities like helping at the Dayton Detention Center and traveling with a gospel team to Australia.

My classes are challenging. My professors have lots of experience and teach from a biblical perspective. They’ve been so willing to meet with me one-on-one, to help or just to talk!

Everyone at Cedarville really takes an interest in me and wants to bring out the best in me. President Dixon tells us to call him any time we have a problem, even long distance. And, he means it.

I really like chapel at Cedarville. The Bible teaching is great. Speakers are brought in from around the world and what they say is really interesting and practical. Being at the College has made me more confident in my faith and has given me the desire to know even more about God.

Yes, I love my home, but for my college education, I’m glad I left California for Cedarville College.

Lysa Liedtke

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Would you be curious about a reading program that can produce an unsolicited letter like this one? It’s from W. M. of Westfield, NJ:

I must write to express my wife’s and my thanks for your excellent book. It has been so very valuable to us in teaching our 8½-year-old-son, Eric, to read . . .

When I started on September 10th, Eric was almost totally retarded as a reader. Evidently he was one of those youngsters who refuse to attempt sight reading. I followed your book’s instructions exactly. Would you believe that we went from Lesson 2 through Lesson 27 in two weeks? And by Thanksgiving we had drilled right through Lesson 117?

Even you wouldn’t believe the results! It was as if we were witnessing a miracle!

Eric is now reading *Robinson Crusoe*, and is just loving it! He had been having headaches all through second grade and was losing weight. Since he started learning by your method, he hasn’t been sick one day, and has gained weight rapidly to where he has a perfect physique.

Needless to say, we are grateful. Thank you so much for your excellent effort in helping countless parents, such as ourselves, in warding off the educational crippling of countless children.

The man who evokes that enthusiasm is Samuel L. Blumenfeld. Sam is an old friend of ours here at the Club, and we’ve watched his interest in this problem grow over some 25 years. First as a New York editor and a member of the Advisory Council of the Reading Reform Foundation. Then as the author of several basic books in the private-school movement: *How to Start Your Own Private School — And Why You Need One; The New Illiterates: Is Public Education Necessary?;* and *How to Tutor.* Finally, as a teacher himself, Sam has the credentials, in abundance, so we’ll let him describe the essence of this breakthrough program:

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Children of the Road
Angela Elwell Hunt

Slothfulness
Our Most Troublesome Sin
Robert L. Bast

Stress
Keeping Pressure in Perspective
Matilda Nordtvedt

Christian Schools
Assembling a Winning Team
Robert Billings

Battling Textbook Bias
Ann Wharton

Throwaway Kids
Angela Elwell Hunt

Throwaways—neglected, rejected, abused. There are over a half million of them living on the streets of America. What happens to them? What can we do?
I am grateful that in the providence of God, He directed my wife, the former Pat Landers, and me to receive our undergraduate education at Tennessee Temple University. I found both my college training and seminary experience to be most profitable in my life and ministry. The Lord used the administration, faculty, and many friends to help shape my values and priorities for a lifetime of service for our Lord.

Dr. Paul H. Dixon
Class of '61, '64
President, Cedarville College
Missionary kid...

I read with avid interest the May 1987 column by Truman Dollar entitled "The Changing Missions Climate." As a missionary kid who lived in Japan 15 years and is now serving as a short-term missionary in Japan, I disagree with certain points of his analysis.

To link Japan as closely to Korea as Dollar did leaves room for many misleading inferences. Japan and Korea have a host of cultural and socioeconomic differences, as well as historical, political, and religious. Labeling Japan as a "developing Asian country" is inaccurate. Japan is developed. It has emerged; Japan is not "emerging."

I agree that many American and European missionaries tended to erect bastions of nationalism, and reflected the biases of their day. The problem is that Dollar paints an antiquated picture. The "dynasties" he speaks of are not the real problem that the missionary enterprise is facing today. The equivalent of the Vietnam syndrome where we castigate ourselves for abuses of our forefathers is a popular Christian rite, but not the answer to a "changing missions climate."

Japanese nationals are certainly well-educated, but are not often better educated than the American missionary going to the field in the eighties. The American missionary who has graduated from college surges ahead of even the Japanese college graduates since Japan's collegiate academic level is a national joke. This is not to say that the American does not have a lot to learn about cultural sub-limities.

It might sometimes be true that American missionaries cannot adequately preach in Korean, but in Japan, common observation is that the missionaries become linguistically adept. I have also observed a spirit of cooperation between the Japanese and American teams in Japan. Japan has a lack in quantity of national leaders to lead their own people. Unitedly the nationals and missionaries are trying to nurture dynamic Japanese leaders. The Japanese leaders want more American missionaries. There is simply not a significant enough committed Christian populace to reach out meaningfully. Japanese and American thinkers on the cutting edge of missionary enterprise in Japan have a long list of reasons for the presence of missionaries (even in leadership roles). The mega-problem the missionary enterprise in Japan faces is insufficient personnel, not colonialism.

Brian Waala
Ishigaki, Okinawa
Japan

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Since 1984 . . .

We have been receiving the Fundamentalist Journal since 1984, it is very informative and educational.

God Bless all of you.

Mrs. M. N. Bailey, Jr.
Philadelphia, Pennsylvania

Truman Dollar’s “The Changing Missions Climate” (May) is right on target. May I add that some missionaries would impose their American culture on the nationals as if it were the only acceptable and correct way of life.

My sincere hope is that Fundamentalist leaders will indeed take the call of Dr. Dollar for an international meeting on missions strategy. The missions field outside of America continues to be ripe unto harvest. Let American and national churches forge a partnership that will reap a tremendous harvest of souls for God’s glory.

Right on target . . .

While concurring with Truman Dollar’s conclusion that we should ban “Surrogate Motherhood” (March 1987), certain things should be noted.

First of all, Mrs. Whitehead was not a surrogate mother. She was indeed the mother of the child she gave birth to, the only mother the baby had and indeed ever would have. Second, Elizabeth Stern, though childless, was childless by choice. She was not infertile, but had made a choice not to give birth to a child herself. Third, according to research done by Katha Pollitt in The Nation (May 23, 1987) the terms of the contract did not give a child to the Sterns but to Mr. Stern. Elizabeth Stern was not a party to the contract. Fourth, and most important, the problem of contract motherhood (a much better term) is not one of advance technology. Indeed the technology is very old and extremely simple. In fact it has been used by cattle breeders for years.

Contract motherhood concerns not technology, but morality and contract law. Because of our morality, our society has made illegal the selling of babies. And because of good sense, contract law makes unenforceable a contract to do something that is in itself illegal.

Dave Ogletree, Pastor
Bethel Evangelical Free Church
Staten Island, New York

Surrogate mother? . . .

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Purpose

This magazine is committed to the historic fundamentals of the Christian faith, biblical separation, moral absolutes, the priority of the local church, and world evangelization. Although no magazine or individual can speak for the overall Fundamentalist movement, it is our desire to create a forum to encourage Christian leaders and statesmen to defend biblical Christianity. We will examine matters of contemporary interest to all Christians, providing an open discussion of divergent opinions on relevant issues. The Fundamentalist Journal will also reaffirm our history and heritage, as well as point the way to the future.

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A Back-to-School Special. As a staunch advocate of Christian schools and the founder and chancellor of a comprehensive learning center where Christ is preeminent, I obviously have a bias in support of the Christian education movement.

When I think of the people who have shaped my philosophy of education, Bob Billings is at the top of the list. In business circles, he would be known as a mover and a shaker. In sporting terms, he would be called a champion. While this former missionary, pastor, and presidential advisor tenaciously promotes the Christian school movement, he squarely addresses responsibilities and problems associated with them in this issue of the Journal. His insight and leadership abilities give credence to this rising force in education.

School Bells Ring in New Year and New Offerings. Liberty University has permission from the Southern Association of Colleges and Schools to offer courses leading to a master of business administration and doctor of ministry. The master of business administration will complement the undergraduate School of Business, one of the largest schools at Liberty, with over 1,000 majors. Likewise, the doctor of ministry will round out the offerings of the School of Religion.

Jerry Falwell
Wasted Lives

"A certain man had two sons..." (Luke 15:11).

And so the familiar story of the Prodigal begins. A loving father divided his estate between his two sons. The eldest would follow his father's wishes and till the soil. The other would carelessly squander his inheritance, revel in a sinful lifestyle, and ultimately find himself in the squalor of a pigpen.

At that abyss the younger son turned from his despicable surroundings to ask his father's forgiveness and seek a place as a servant in his household. But the father being overwhelmed with joy at seeing his lost son, cried to his servants, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry."

This parable has always been one of my favorites as it illustrates God's unconditional love for us and the joy we can have in seeking His complete and absolute forgiveness. It reminds me that as a parent I have an obligation to my children to reflect this godly example before them. Children being children, that is not always easy.

I have learned through the years that there is nothing my children can do that will make me stop loving them. That's not to say I agree with and approve of everything they have done. The three of them are grown now and thankfully we had very few and very minor problems. However, no matter what my children do, they are still flesh of my flesh and a precious gift from God. While I have a duty to discipline them, my greatest responsibility is to love them. Just as God the Father shows us His unconditional love I think Christian parents have an obligation to do the same with their children.

But there may be as many as 500,000 children who find themselves thrown out of their families and forced to face life alone and on the street. Some are runaways, running from intolerable home lives. Others are throwaways, cast out by the ones who should love them most. They do not run away to cities like Lynchburg, Virginia. They run to Los Angeles, to New York, to Miami, to New Orleans, to Washington, to places they perceive to offer the "good life." Instead they find lives of vagrancy, prostitution, drugs, and crime. They become engulfed in the wickedness around them. There is no way out. There is no one to love them, to discipline them, or to restore them. And there are too few ministry outlets to offer them the real hope that can be found in Christ.

This is an intolerable waste of resources of the next generation.

What causes these children to be throwaways or runaways in the first place? The obvious answers revolve around the deterioration of the family—divorce, unwed mothers, alcohol, drugs, and lack-advisical moral attitudes in general.

I know we are in the disposable age but children are nonreturnable, nonrefundable, and certainly nonnegotiable. They are simply and awesomely a heritage from the Lord. What can be done to restore and recycle them? There must be a way.

When the staff did research for the articles on the "Throwaway Kids" and "Children of the Road." I had hoped they could find one fundamental church to profile that was reaching out to the special needs of this unfortunate, unvegged, and unregained group. So far they have found that Playboy, Inc., is doing more to help these kids than any Bible-believing church we contacted. What an indictment!

Of the interviews with runaways or throwaways carried in this issue, two of them are from Children of the Night, a Hollywood-based organization that helps teenagers get out of prostitution. The organization is underwritten in large part by the Hugh Hefner organization.

Just as we have an obligation to offer the unborn hope for life, we must likewise reach these young people with hope for life before they are consumed by a reprobatia lifestyle. There needs to be a church in each major city that is willing to be the joyful father offering reconciliation and rejoicing to those hurting children. Surely there is one.

Although the Playboy approach to life encourages prostitution, the organization through this public relations effort is saying that it does not want anyone to be forced into prostitution. What a dichotomy.

Our research revealed social and governmental agencies offering specifically designed programs to help these kids. But we found fundamental, Bible-believing churches offering only a glimmer of hope to these runaways under the umbrella of other specialized programs. For instance a runaway on drugs can find refuge in programs like the Manhattan Bible Church's drug rehabilitation program, or a pregnant teen who is on the streets may find shelter in outreaches to unwed mothers. Obviously groups like the Lester Roloff ministries in their work with troubled teens also offer help to the runaways and the throwaways of our nation. Nevertheless, we were unable to locate one church where a specific program had been designed to meet the mountainous needs of this literally lost segment of our society.

Before their hearts become hardened by sin-filled living, there must be a ministry willing to meet these wayward children with a robe and a meal, and help raise them out of the pigpen of city street life.

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Advice for Assistant Pastors

by Edward G. Dobson

As I drove to church on March 29 my mind was flooded with thoughts. In some respects it was like any other Sunday. I had studied diligently during the week and I was excited about preaching the Word. Yet it was different from any Sunday in the last 15 years. I was not driving to Thomas Road Baptist Church where I had served as an associate pastor to Jerry Falwell. I was driving to Calvary Church in Grand Rapids, Michigan, where I would preach my first sermon as the new senior pastor.

As I sat alone in my office I began to realize the significance of what God is doing in my life. I am no longer an associate pastor—I am now God’s undershepherd in this local church. If things happen that I don’t like, I no longer have the option of blaming someone above me. I am responsible before God for the spiritual well-being of Calvary Church.

Now I would like to offer some advice to “number-two men.” That role is not always easy. At the same time, it is a wonderful privilege and opportunity.

Force yourself to grow. Pressure is often the catalyst that produces maximum spiritual growth (James 1:2-4). When we are stretched to our limits and beyond, we are driven to total dependence on God. Senior pastors feel that pressure. The responsibilities of this church are far beyond my human abilities. I trust God every day for wisdom, power, discernment, and everything necessary to effectively serve this congregation. An assistant does not feel that kind of pressure. He is protected by the senior pastor.

On many occasions I prayed with Dr. Falwell for millions of dollars. But I did not feel the same pressure he felt. Consequently, I was not stretched to trust God as he did. The spiritual tendency was to depend on his faith, and not my own. My constant struggle was to push myself to continue to grow spiritually. Every assistant must do this. I tried to read the Bible and pray every day. I knew that I could not entrust my spiritual growth to others. As a senior pastor I want people on my staff who want to grow on their own. People of prayer. People of the Word. People who have a compassion to win lost souls to Christ.

Loyalty—a priority. In my years at Lynchburg I tried to be totally loyal to the leadership. That is not to say that loyalty is blind. My ultimate loyalty is to Christ and His Word. If human leadership asks you to violate your commitment to Christ or His Word, you must obey God and not man. I am thankful that I was never asked to violate either. Had that happened I would have resigned.

Loyalty does not mean unconditional agreement with leadership. I did not always agree with Dr. Falwell. Nor do I want assistants who always agree with me. When I disagreed with what was happening I expressed my concerns privately to Dr. Falwell. I did not express them to other staff members or to the people of the church. After expressing my concern I publicly supported the decisions that were made. Whether or not my input was followed, the leadership had my vote. I am thankful that Dr. Falwell allowed me to disagree without punitive consequences. My integrity and loyalty were never called into question because I chose to disagree.

Help the pastor fulfill his vision. Someone asked several years ago in an interview, “What is your personal vision for the future?” I responded, “I don’t have one. My only goal is to help Dr. Falwell accomplish the vision God has given him!” I saw many people join the Lynchburg staff with grandiose visions of their own. They planned to use Dr. Falwell to accomplish their own personal goals. Every one of them failed in their mission. Assistant pastors must help the senior pastor accomplish the vision God has given him. At times that may mean doing some things that we would prefer not to do, but we do them because we are asked and because they are part of the vision.

As a senior pastor I am looking for people to work with me—not for me—in accomplishing what God wants in Calvary Church. I am not looking for people who see their job as a stepping-stone to something better. I am not looking for people who want to impose their preconceived ideas on our congregation.

Hard work. Senior pastors work hard. Dr. Falwell was a constant example in this area. No matter how many hours I put in I could not keep up with him. He worked day and night year round. Often when I visited the hospitals I would discover he had already been there. When I showed up early at the office he was already there.

Too many assistants are concerned with time off and benefit packages. They think if they have an evening church activity they should take the next morning off—after all they are only paid for 40 hours a week. Such thinking is destructive to accomplishing what God wants in the church.

Perhaps you object on the basis that we may all become workaholics. I am convinced that the danger lies in becoming mercenary sluggards! Of course you must take time off to be with your family, but I’m looking for staff who need to be told to slow down and take time off. I’m not looking for staff who need constant prodding and pushing.

I believe my years as an assistant in Lynchburg will help me to be more sensitive and understanding as a senior pastor. I had a superb mentor. I am thrilled to be at Calvary Church. These last six months have been the greatest and most fulfilling months of service in my life. I pray that God will use me to glorify Christ and preach His Word.
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Our Most Troublesome Sin

Sloth casts a gray shadow over everything we believe and leaves us empty and useless.

The deadliest of the seven deadly sins is sloth. A combination of laziness, boredom, apathy, idleness, and indifference, it was the sin of the wicked servant in Jesus’ parable of the talents. We know the story. One man gets five talents and doubles the amount. Another gets two, but still doubles the amount. The third servant gets a single talent and hides it in the ground. When his master comes back to settle accounts, the servant hands back the money he has received. Then the master says to him, “You wicked and slothful servant!”

Now, if we were hearing that story for the first time, chances are we would react by saying, “What did he do that was so bad?” If we listen to the story we understand the answer. Nothing! What? He did nothing, and for that he was condemned. We make the mistake of believing that God finds fault with us only when we do something we ought not to do. But sin is any transgression of, or lack of conformity to, the law of God. That includes what we do and what we fail to do.

The sin of sloth is the sin of not wanting, not caring, not trying. A very powerful description of it was written by a monk in the fourth century. He is describing how sloth affects someone in the monastery.

“When the poor fellow is beset by it, it makes him detest the place where he is and loathe his cell. He has a poor, scornful opinion of his brethren. He has a poor, uninterested in service. There is no more joy or glory in life. Have you ever been struck by the malady of not wanting, of not caring, of giving in to the mood of discouragement and defeat? The sin is not so much in the thought that comes but in our failure to fight against it. We do not resist the mood—we allow it to sweep over us and control us. We flounder in the sea as if we were helpless. We lose our zeal for living. We lose our joy in God. We lose our enthusiasm for serving.

Nothing seems worth doing. We do not care anymore. We despair of ourselves. We think that we will never be other than we are. We give up on the idea of growing. We abandon the longing to be like Christ. We stop believing in our dreams. We no longer expect to be surprised by joy, and we become cynical about people, about the church, or the world.

Sloth is a subtle sin because it does not come with sudden passion or lead us to deny our faith. It simply casts a gray shadow over everything we believe, and so, while it apparently leaves our faith intact, it leaves us empty and useless.

In Romans 12:11 Paul gives us three principles for living a life uncontaminated by sloth: Never let your enthusiasm die. Do not abandon your hope. Concentrate, make an effort, put energy into things. These principles apply to all aspects of life. Intensity and effort are called for in the living of this life. There is no reason or room for lethargy. Eagerness, enthusiasm, and a resolution to keep on going are vital. We cannot give up quickly and believe that all hope is gone. We need to heed all the counsel of the Bible, which challenges us to energetic, enthusiastic effort. We must not be "weary in well-doing" (Gal. 6:9). Life is like a race. Forget what lies behind and press on.
The joy, hope, and victory of life do not come to those who drift. If we wait until this slothful mood passes, it may be too late. We need to resist. We need to believe that God is alive and at work in our lives and that things can be different. By the grace of God, they will be. Do not let your dreams die.

We are not in this thing alone. God promises to be with us and to give us strength. He has given us life and is now at work within us. We are to serve and follow Him without reserve and without regret.

We can overcome the sin of sloth, but we need to make an effort of will. In Psalm 42 the writer says, "Why art thou cast down, O my soul? And why art thou disquieted in me? Hope thou in God: for I shall yet praise him for the help of his countenance."

Here was a man who knew that he should not be down about life. Constant defeat and discouragement was not right. "Why are you downcast?" he says to his own spirit. "Put your hope in God." Then at last, as a glimmer of light breaks through, he says, "I will yet praise him." The next time sloth sweeps over you, giving you the feeling that there is no point to life, that worship does not move you as it once did, recognize that you need to make an effort of will to conquer this sin which has the power to destroy your spirit. The worst part of slothfulness is that it results in paralysis. Do something.

A pastor was approached by a woman in his congregation who said, "Pastor, can you tell me how I can get victory over my tendency to stay in bed too long in the morning?" The pastor replied, "Madam, I would suggest that you put one leg over the side of the bed and then draw the other after it." Notice how easy it is to assume that God is responsible to bring us out of our sloth and our apathy. But what are we doing about it?

We need to find somebody who needs help, visit someone, offer ourselves in some new kind of task in the church or in the community. The problem is, we do not feel like it, and so we do not do it.

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osiko was excited when her husband was assigned to do research at the University of North Dakota for two years. The young Japanese woman's dream to live in the United States had come true. She soon found, however, that all was not as she had imagined. Often she felt lonely and frustrated. Finally, pains in her abdomen drove her to a doctor. After examining Toshiko the physician said there was nothing physically wrong; the problem was emotional. She was indignant. She did not want to admit that living in a foreign culture was stressful to her.

Doctors are overwhelmed with patients suffering from stress, which can cause migraine headaches, high blood pressure, heart disease, ulcers, mental breakdowns, or plain old stomachaches.

Stress is nothing new. The Pilgrims struggled with disease, hunger, and frigid temperatures during their first winter on American shores. The pioneers left the comforts of civilization to trek across unfriendly prairies and dangerous mountains and settle the West. Only 50 years ago the Great Depression crushed the families of our nation. Today the average American suffers none of these hardships, yet we succumb to stress more than any previous generation.

Feverish Activity. Why is there so much stress in our push-button world? Shouldn't our conveniences make living less stressful? Consider wash day. Instead of boiling clothes over a hot stove and scrubbing out stains on washboards, we toss a load of clothes into the washer on our way to an appointment. Automatic ovens bake our Sunday dinners while we are at church. Microwaves turn out meals in a matter of minutes. Convenience foods abound. Nearly every food has gone “instant.” We have labor-saving devices for household and yard chores, cars to take us wherever we need or want to go. Why this stress? Have the gadgets intended to simplify life actually complicated it? Do we merely have more time to crowd meaningless activities into our days? Do we spend less time quietly with the Lord and more time rushing here and there like the frantic world around us?

Our Shepherd wants us to lie down in green pastures and walk beside still waters with Him. But we are too busy—often with nonessentials. Daniel prophesied that in the last days “many shall run to and fro” (Dan. 12:4). How aptly that describes our generation, always on the go, never allowing ourselves to be quiet, to be still. At the end of the day we almost explode from the stress of overactivity.

Lack of Money. A young couple I know began their marriage living far above their means. Buying new furniture and clothes and eating out often was fun at first, but extravagance led to hopeless debt. Perhaps nothing causes more stress than being unable to pay the bills that keep coming with alarming regularity. In this case it very nearly wrecked the marriage.

Richard J. Foster, author of Freedom of Simplicity, urges Americans to adopt a simple lifestyle. He points out that the “more-is-better” philosophy of our day is making people fractured, fragmented, strained, hurried, breathless. He says, “Christian simplicity frees us from this modern mania. It brings sanity to our compulsive extravagance, and peace to our frantic spirit.” Simplicity enables us to live lives of integrity in the face of the terrible realities of our global village.

Paul urges, “Having food and raiment let us be therewith content” (1 Tim. 6:8). A simplified lifestyle would alleviate much of the stress brought about by lack of finances, and we would still not want to change places with the people starving in Third World countries. I challenge you to see what you can do without, not only...
to avoid the stress of overspending, but to be able to give to others in dire need.

**Putting Things Off.** The year before our small son, Tim, was to start school, he packed his schoolbag. When I asked him why he was getting ready a whole year early he replied, "I hate that last-minute wush, wush, wush."

Some people work better under pressure; necessity forces them to action. We experience less stress, however, if we discipline ourselves to stay on schedule and avoid the inevitable pressure of last-minute rushing. Students cram for tests instead of studying faithfully throughout the term. Mothers put off ironing or mending until the morning when someone suddenly needs the garment in question. Sunday-school teachers leave their lesson preparation until Saturday night, and then cannot handle unexpected guests or a family emergency.

**Changes.** The elderly among us began their lives in the horse-and-buggy era and will end it in the space age. Think of the changes! In the next 20 years we will see more changes than in all of previous history. Can we handle it?

Changes in our personal lives cause stress. Life-change unit scales indicate the stress factor of traumatic changes such as the death of a loved one, trouble with in-laws, the loss of a job, divorce, moving to a new home, taking out a loan, starting a new school, having a baby, and so on.

Pleasant happenings also cause stress. The experts call this eustress, opposite from distress. Remember the stress resulting from the excitement of winning an honor, meeting with old friends, having a family reunion, reaching a cherished goal, celebrating Christmas with loved ones? I'll never forget how exhausted
my husband and I felt after we welcomed our first precious grandchild. You would think that we had given birth instead of the mother!

Changes are a part of modern life. We cannot escape them unless we stick our heads in the sand on a desert island. Learning to cope is the secret, not taking tranquilizers after the stress has taken its toll.

**Chastisement.** King Ahaz was distressed because the king of Assyria, to whom he had looked for aid, was harassing him instead of helping him. God had arranged this affliction because of King Ahaz's unfaithfulness and sin. Ahaz could have accepted God's chastisement and repented, but he didn't. We read, "And in the time of his distress did he trespass yet more against the Lord" (2 Chron. 28:22). His unfaithfulness included sacrificing to the gods of Damascus, closing up the house of the Lord, and putting altars and high places everywhere to burn incense to false gods.

When God chastens you for unfaithfulness, how do you react? In your distress do you sin even more, or do you repent? God has designed chastening to bring us to Himself, but sometimes we let it drive us away from Him.

We should always ask ourselves if distress is a result of our own sin. If it is, we need to repent. Complaining, indulging in self-pity, striking out at others, and blaming God lead only to more unfaithfulness.

**Trial of Your Faith.** Perhaps your current distress is not a result of sin on your part, but a trial of your faith to help you grow as a Christian. Watchman Nee, renowned Chinese Christian, said, "We never learn anything new about God except by adversity."

In *Don't Waste Your Sorrows*, Paul E. Bilheimer points out that as soon as we are born again we enter apprenticeship for becoming rulers in the kingdom of God. God uses tribulation to decentralize us from self and teach us agape love. No wonder Paul says we should glory in tribulation. God is working out His eternal purposes through it.

**Positive Attitude.** Captain Eugene B. McDaniel of the United States Navy was shot down over Vietnam while on a bombing mission. He describes his life in the Communist prison in his book, *Before Honor*. Captain McDaniel's positive attitude throughout his six-year imprisonment was remarkable. Even torture could not kill his optimism. He was an inspiration to fellow-prisoners and helped them not to give up or give in to the enemy. He said, "As I grew older in the faith, I came to realize that optimism was solely rooted in faith in God—the optimism that worked, that is, and any attempt to build up a positive attitude apart from faith could only carry one so many miles. Believing in God's positive attitude toward me, that He wanted the highest good for me, was the only way I could face each day with confidence."

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**God Is in Control.** Nothing comes to us accidentally. God gives us this reassuring promise: "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end" (Jer. 29:11). Remember how Satan had to ask God for the go-ahead before he could afflict Job? Knowing that our circumstances are ordered by God, that nothing comes to us without His permission, is the best way to cope with stressful circumstances.

When Jesus walked on earth He had no certain place to lay His head. His followers were often childish and quarrelsome. One denied Him. Another betrayed Him when He needed him the most. Multitudes constantly surrounded Him, chomping for His help. The religious leaders of His day publicly opposed Him. He was finally crucified.

Jesus could remain calm and unruffled in the face of these stressful situations because He accepted what His Father allowed to come to Him. Our Lord spent much time alone with the Father, drew strength from Him, and depended on Him for all things.

We can avoid much of the stress of daily living by careful planning and simple living. We can cope with unavoidable stress as Jesus did by accepting it as allowed by God and realizing He is working out His eternal purposes for us through it.

Hudson Taylor carried enormous responsibilities as the leader of the great China Inland Mission. He said, "It doesn't matter, really, how great the pressure is: it only matters where the pressure lies. See that it never comes between you and the Lord—then, the greater the pressure, the more it presses you to His breast."

When we allow stress to bring us to Him, we can bask in His presence, lay hold of His promises, and contemplate His purposes. We will find ourselves praising God instead of grumbling. Stress will actually bless instead of distress.

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**Matilda Nordtvedt** is a pastor's wife and author in Everett, Washington.
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Early American education was always Christian education. In many communities the preacher would preach on Sunday and teach Monday through Friday. In exchange, parents would tend his crops and help him along the way. Nine of the first 10 colleges established east of the Mississippi were Christian colleges, including Harvard, Yale, and Princeton.

When public education came into existence about 150 years ago, this country was mostly Protestant. We quit our Christian education, our church education, and joined the public school movement. We supported it pretty actively until about 40 years ago when Humanism began to make inroads in our education system. In the 1962 and 1963 decisions, the Supreme Court put God outside the classroom. Christians became greatly concerned about what was happening in the public schools, and we began the modern Christian school movement.

Now, looking back at the successes and failures of Christian education, we realize that no movement in and of itself is a panacea. If the comfort of separation from the ills of public education leads to complacency in our Christian schools, we are faced with a ‘cure’ that is no better than the disease. Our God-given responsibility is to create and maintain a school environment for our children that is Christian, that educates, and that trains spiritual leaders for today’s world.

The duty to fulfill this responsibility falls on the Christian school administration, on the parents who send their children to Christian schools, and on the students themselves.

The Duty of the Administration.
The purpose of Christian education is to develop young people who serve God. The first duty of the administration is to educate our children and prepare them for a life of service to God. I asked the 57 teachers in our school, “How many of you graduated from a Christian high school?” Of 57 teachers on the Riverdale Baptist School staff, only one had graduated from a Christian high school. Where are the other graduates of Christian high schools? Where are they working? What are they doing?

Another duty of the administration is to keep chapel services from deteriorating into simple devotional hours. A red-hot chapel program produces a better student body. We cannot turn out men and women who serve God if we do not give them examples of godly men and women who can teach them about toughing it out for the Lord Jesus Christ.

The administration has a duty not to water down principles to raise enrollment. I have seen many Christian schools across the country lower their standards to raise their enrollment. It always leads to failure.

The administration is duty-bound to hire teachers who are in accord with the school’s philosophy of Christian education. Many who teach in Christian schools have lost their sense of mission. They are just doing a job, not engaging in a ministry. We don’t need teachers in Christian schools who undermine the philosophy of the school’s purpose. Dr. Bob Jones, Sr., used to say, “You can get people to cuss you for nothing. Don’t pay ‘em for doing it.”

The Duty of the Parents. A Christian school is not a reform school. Parents are responsible to rear obedient children. They cannot shun this duty and expect the school to do for their child in 15 weeks what they have not been able to do in 15 years. A child seldom rises higher than the home. If the parents cannot teach their children to obey, the school is not going to be able to do it either.
Parents have a duty to examine their motives for enrolling a child in a Christian school. Parents who think they can isolate their children from the bad influences found in public schools have the wrong motive. There are drug addicts and cheaters and liars and people who drink in Christian schools too. If they are discovered they are expelled—or should be—but they are there!

Another wrong motive for putting children in a Christian school is for separation. Parents like the Christian school standards, but they are not willing to support those standards at home. Conversely, some parents put their children in a Christian school just for the education. They don't like the Christian part. They just like the idea that it is a private school. That's a wrong motive.

The Duty of the Students. The first few verses of 2 Timothy chapter 3 give a definition of Humanism. One of the things in that definition is being unthankful. Students have a duty of gratitude to the parents who make the extra effort to put them in a Christian school. Another of Dr. Bob's chapel sayings is, "When gratitude dies on the altar of a man's heart, that man is well nigh hopeless." There is no excuse for an unthankful heart.

Every young person in a Christian school has a duty to maintain his testimony, even when there is no challenge to be different. In the public school he carried his Bible to show he was a Christian. He wouldn't go to dances and certain other activities. He would say, "I'm not going. I'm a Christian." But in a Christian school there is no challenge to be different. The only challenge in many Christian schools is to see how many rules you can break, how much you can get away with, never a challenge to be strong. We must develop a generation of Christian school young people who have a strong will to follow God.

Students in a Christian school have a duty to refrain from living like the world. There is a temptation to think, "I've been in a Christian atmosphere all week. I guess I don't need to go to church. I don't need to be active in the young people's group. We have young people in Christian schools who want to live like the world. They become Christian school cowards. They are afraid to be different.

Christian school students have a duty to reverence the sacred. A Christian school is an easy place to backslide. There is a familiarity with the sacred, and the Christian walk is not fresh and precious and wonderful anymore. Being a Christian should be the most real thing in the world. Praying ought to be as natural as breathing. The Word of God should be a part of daily life. The convictions taught by parents and schoolteachers should become the students' own convictions, as they are challenged to a life of service for God.

Only as each administrator, each parent, and each student recognizes his duties to Christian education, and resolves to be diligent in his commitment to them, will we turn out graduates who say, "God blessed me with a Christian school and Christian friends and Christian parents. I ought to give my life completely to God and do whatever He'd have me to do, and shake the world for Christ."

Robert Billings, former missionary pastor, and presidential assistant, is headmaster of Riverdale Baptist School in Upper Marlboro, Maryland.
Bob Billings

“Having a Ball”
In the Perfect Will of God

Bob Billings should bottle his enthusiasm and sell it. He does everything with a passion. He plays hard and he works hard, but most important, Bob Billings is diligent about maintaining a consistent Christian life.

“Nothing that is not a real crime makes a man appear so contemptible and little in the eyes of the world as inconsistency,” wrote Joseph Addison in The Spectator. Robert Billings would agree. In his roles as missionary, pastor, presidential assistant, and educator, he has found that “the greatest challenge for a Christian is to so walk with God that it creates an excitement in the hearts of non-believers. This includes consistency and an evident enjoyment of the Christian life. One of the purposes of salt, which we believers are to be in the world, is to make people thirsty and make them want what we have.”

Billings, 61, has dedicated his life to making people “thirsty” for the gospel. His desire to serve God grew after his unusual salvation experience at age 16.

“T he best thing is the inner satisfaction I have of knowing that I am in the absolute perfect will of God.”

Billings grew up with an Indian father and a French mother. Because his home was "the French and Indian War," he and his brother were sent to live in an orphanage. While the boys were at the orphanage their alcoholic father, whose Indian name cannot be translated into English spelling, was miraculously saved. The father drove to the orphanage and took his sons to hear the preacher visiting the reservation. Chief Whitefeather, the evangelist, then preached the first gospel message Billings had ever heard. He responded to the gospel and began to look for ways to serve the Lord.

A graduate of Bob Jones University, Billings credits Bob Jones, Sr., as being the greatest influence on his life. Immediately after college he went to the British West Indies and served as a missionary for 10 years. After returning to the United States, Billings pastored churches in Tennessee, Texas, and Indiana.

"I've never done anything in the Lord's work from which I've not received a great deal of pleasure," he says. "It was a great opportunity to be a missionary for 10 years. It was a great opportunity to work with candidate Reagan, and then exciting to work with President Reagan, and to have my influence and testimony permeate everyone I could touch in the government."

During Reagan’s presidential campaign Billings was asked to direct church
voter groups and encourage church people to get involved in the campaign. After Reagan was elected Billings was appointed to a post in the Department of Education. He first worked as the director of 10 regional Department of Education offices. He was then asked to take the post of White House liaison. In this capacity he processed political appointees to the Department of Education and worked particularly with Mrs. George Bush on the national adult literacy project. Although he resigned his White House post in April 1985, that project is still continuing.

Aside from his other responsibilities, Billings founded and is the director of the Christian Education and Research Foundation. He served on the board of the Conservative Caucus Education and Research Foundation and the Emergency Committee for Children. He has written two books and often travels to address churches and organizational meetings.

Today Robert Billings is the headmaster and director of Riverdale Baptist School, a ministry of Riverdale Baptist Church in Upper Marlboro, Maryland. Herbert Fitzpatrick, pastor of the church, reports that the church is excited to have Billings as school director. "He's a very energetic man and we appreciate his knowledge of education. He has a wonderful way with students and teachers. The students immediately received him and were delighted to have him as their director."

Billings loves his job. "The best thing is the inner satisfaction I have of knowing that I am in the absolute perfect will of God. I make a third of the salary I made in Washington and have three times the fun. I love the children. There is a great staff here. I love working with them, and I am excited to see how God has been working. I've found a real pleasure in this. I'm having a ball. There's a comfort and a joy I couldn't have if I were doing something else."

Between his jobs in Washington and at Riverdale, Billings took a sabbatical leave for four months. "I spent the time in a cabin in the woods in Pennsylvania. I was reading the Bible, praying, fasting, and reading other books—I must have read between 50 and 75. It refreshed me spiritually. After spending so much time in Washington, I felt the need to get away and regroup and get spiritual refreshment. I recommend it for every pastor who feels he needs his gas tank filled."

Billings loves to read biographies of the great men of God. If he could choose any time in history in which to live, he would choose the times of great spiritual awakening. "I'd love to have lived in the days of Moody and Spurgeon."

One of the major problems Billings sees today is "inconsistency in the lives of the ministerial brethren. During my sabbatical, I would travel and preach on weekends. I often heard of pastors who were out of the ministry on morals charges, and of churches going downhill because a pastor failed in his personal testimony. I became very disappointed and discouraged about that."

Perhaps a future ministry to pastors is in the Lord's will for Billings, but he does know that someday he is going to preach a sermon on "what we pastor fathers can do to help our families turn out well. Look at Eli's children, and closer to home, look at Billy Sunday's children. We need to find something better for our children and help them follow in our steps in the ministry. Pastors' attitudes are not all bad, of course, but are we so busy taking care of other people's problems that we don't spend enough time with our own children?"

Billings has been blessed with a happy family and a strong marriage. He and his wife, Charlotte, recently celebrated their 41st anniversary. Their two sons are now grown and following in their father's political footsteps. Bob Billings, Jr., works at the American Conservative Union. William Billings is involved in organizing political campaigns.

Charles Simmons once said, "Three things," says Luther, 'make a Divine—prayer, meditation, and trials.' These make a Christian; but a Christian minister needs three more: talent, application, and acquirements.' Bob Billings has everything a Christian minister needs."

"The greatest challenge for a Christian is to so walk with God that it creates an excitement in the hearts of nonbelievers."
They work toward the goal of providing the best possible textbooks, because tomorrow's leaders become what they are taught.
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Millions have seen the *Focus on the Family* film series, Dr. Dobson's practical guide to parenting. Has your church shown it recently? Why not schedule a refresher course this year?
At first the Gablers objected to the lack of patriotism in textbooks. Today they also oppose texts that support anti-Christian bias, while extending cordiality to occult and Eastern religions, among other things.

They are willing to share the lessons they have learned with everyone who is interested. They warn of the growing trend toward Humanism in textbooks at every grade level and in various subjects throughout the public school curriculum. Unfortunately, many Christian schools also use these same texts.

The Gablers' work is nonprofit. There is no set charge for most of their printed material, and any money received supports their ministry. Most of their financial support comes as $10 and $20 contributions from concerned parents in all 50 states and many foreign countries.

In addition to textbook reviews, they offer handbooks of current information on special topics. One handbook deals with the legal rights of parents in their children’s education. Another examines Humanism in textbooks, which they label “secular religion in the classroom.”

Their resume emphasizes the nature of their work: “The Gablers are dedicated Christians, working without monetary gain toward the goal of providing the best possible school textbooks for the children of today because tomorrow’s leaders become what they are taught.”

And what they are being taught is heavily humanistic, the Gablers show, with many textbooks minimizing the accomplishments of American patriots and undercutting Judeo-Christian values.

Perhaps their effort would not have made such an impact in some other part of the country, but Texas is the largest single purchaser of textbooks. For that reason many publishers “test” their products there.

Of greatest concern to the Gablers are textbooks containing humanistic principles dealing with “evolution, self-authority, situation ethics, distorted realism, sexual permissiveness, anti-biblical bias, anti-free enterprise, one-world government, and death education.”

One would think that the presentation of such subjects would leap out at the reader, but Mel Gabler insists otherwise. “Most of the books sound so natural, so normal. Only a small percentage of their Humanism is blatant,” he says.

The Gablers find home economics books, history texts, and literature anthologies the most troublesome.

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Throwaway Kids
Unloved and unwanted, they need to be recycled.

by Angela Elwell Hunt

Fifteen-year-old Maria was one of the fortunate ones. She had run away from her home in rural Pennsylvania to the streets of New York City. When she arrived at the bus terminal, a nice-looking man noticed her forlorn expression and bought her lunch. He offered to find her a place to stay, and she warmed to his interest and concern—two things she had never felt at home.

The man promised to find her a job. She hesitated when she realized he had pornographic movies in mind, then agreed. No one else cared. Why should she? Within a month she was a prostitute, living on the street.

Months after her arrival in New York City, Maria met another man. He didn't try to buy or sell her—he simply told her about Jesus Christ. She broke into tears and quietly sobbed, "I need to go home." A local pastor asked one of his church members to drive Maria back to her home in Pennsylvania.

Maria survived the streets long enough to turn her life around and go home. But many kids on the streets of our cities are not so fortunate. They are "throwaways." They don't have a home anywhere. Most throwaways have been neglected, rejected, or abused. Many have been kicked out and told never to return. One boy ran away and later returned home with earrings and a punk haircut. His parents were horrified and asked him to leave, lest he influence his young siblings.

Most experts estimate that 500,000 throwaways live on the streets of the United States. The federal Office of Juvenile Justice and Delinquency Prevention puts the figure for missing children as high as 2.4 million.

Most throwaways have been neglected, rejected, or abused. Many have been kicked out and told never to return.

The average age for a throwaway is 17 for boys, 15 for girls. More than half of all throwaways come from households where one or both parents are alcoholics.

Rev. Bruce Ritter runs Covenant House, a center for homeless teenagers with shelters in New York City, Toronto, Fort Lauderdale, and Guatemala. According to a survey of the kids who have found shelter at Covenant House:

- 73 percent were beaten at home.
- 38 percent (boys) and 73 percent (girls) had been sexually abused.
- 31 percent came from single-parent families.
- 61 percent had been suspended or expelled from school.
- 69 percent said religion had no importance at home.
- 28 percent had been away from home less than one month.
- 46 percent had run away from home more than three times.

While a professor of theology and chaplain at Manhattan College, Ritter preached a sermon designed to challenge his students to become more involved in the work of the church. At the conclusion of the sermon, the president of the student body stood up and turned the challenge back to Ritter—to practice what he preached. Ritter accepted. The next week he resigned and moved down to the East Village.

One morning at two o'clock some kids who had been forced to make a porn film knocked on Ritter's door. He let them in out of the snowstorm, and they stayed for several days. Ritter realized the urgent need for a shelter. Covenant House was born.

Tom Mahairas, pastor of the Manhattan Bible Church in New York City, shares Ritter's concern for street kids. "Many people have great compassion ministries," says Mahairas. "Fundamentalist, Bible-teaching churches need to be doing the same thing.

"We have a drug rehabilitation center for unwanted kids. The judges turn them over to us, and we put them through a one-year program. It costs our church $100,000 a year just to feed those 30 kids. I wish we could do more."

Mahairas adds that Fundamentalists have a responsibility to meet the spiritual needs of these young people. "Most church people would think the kids are the government's problem," says Mahairas. "But we need to get out from behind our glass cathedrals and our pulpits and see that the gospel is more than preaching the truth—it is truth wrapped up in real life experience. The gospel message has to be implemented in our lifestyle and manner.

"Look at the story of the Good Samaritan. The priest and the Levite, who were supposed to be involved in a healing ministry, just walked away from the problem. We need to recognize the problem—get the facts, the statistics. Then we need to go to the problem and deal with it personally. The Good Samaritan loved a total
stranger and became personally responsible for meeting that injured man’s needs, paying his bill with money from his own pocket. We could be winning hundreds of thousands of these young people to Christ if only there were more people to care.”

What sort of life can a throwaway kid expect on the street? Mahairas compares it to the story of the Prodigal Son. “There’s a time when they have money from Mom and Dad—whether it was given to them or stolen. The kid goes to a far country. People don’t like to sin in sight of the people they know. They go to the city so they can lose themselves in the crowd.

“Who’s going to give them a job? They can’t get an apartment—in New York a couple of months’ rent and a security deposit will cost around $1,500—and they need a place to sleep. They are going to be picked up by a pimp or begin prostituting on their own. The pimps or the X-rated movie exploiters will go after them. They are leeches; bloodsuckers who see a potential virgin youth and latch on and suck as much life as they can before they throw the kid away. A kid on the streets can expect to be involved in drug addiction, pornography, prostitution, gangs, and stealing. Initially, it is exciting, but quickly leaves a person eating from a garbage can.”

Statistics show that throwaways often become criminals within two to six weeks after leaving home. Street kids suffer from psychological disorders—66 percent of the girls and 40 percent of the boys questioned in one study had attempted or considered suicide. Seventy percent had used some form of drugs or alcohol. Nearly 75 percent had engaged in intercourse. One-third of the girls had been pregnant at least once. Illness is rampant on the streets. Kids suffer from various venereal diseases, infections, decaying teeth, colds, malnutrition, and are threatened by AIDS.

Even when a teenager enters the protection of a shelter there is no guarantee of his future. “We save about one-third of the kids who come in here,” Ritter told Kenneth Clark of the Chicago Tribune. “For the rest, their options are very limited. They’ll go to jail or they’ll die young, usually from alcoholism, by the time they’re 30. You can’t live on the street a long time. Three months is a very long time. Six months is literally forever, and in a year it’s over. After a year, for all practical purposes, a kid will not turn around.

“What happens on the street happens quickly. The distortion of the personality is so profound that it really is irreversible. So many rotten things happen to kids on the street that they lose permanently the ability to relate to anybody else on any profoundly human level. They lose any sense of understanding of what intimacy means or the ability to achieve intimacy. After you’ve been bought and sold a thousand times, you really can’t value yourself very much. You can’t wash that away with a shower or a couple of weeks’ vacation.”

Throwaways who have spent extended time on the streets have a difficult time entering a shelter. Addicted to the anarchy of the street, they resent even slight restrictions or curfews. They develop a street “family,” forming attachments to other street kids, who are stronger than anyone they have known in the past. They live in sewers, bus stations, condemned buildings, tunnels. They eat from dumpsters and garbage cans. They are the helpless prey of muggers and rapists. They steal from the unwary to get the money they need.

Steve lived on the streets and had been using angel dust for seven years. Reuben lived in a hole-in-the-wall, a rat-infested room he rented from week to week. They were drug addicts. “Each had a poor self-image and needed a lot of love,” says Mahairas. “But they went through our drug rehab and then the Word of Life one-year program. Now Reuben is working full time to help other kids, and Steve plans to come and work with us after he finishes at Word of Life.”

There is hope for throwaways. But these homeless, unloved kids need more than lip service, more than one night’s lodging or a new suit of clothes. They need job training. They need an adult they can trust. They need unconditional love. But most of all, they need to know the Saviour. He is the only One who can break through the hardness of life on the streets.

What can one individual do to help?

Vigorously and vocally support the efforts of local law enforcement agencies to eradicate child exploitation in your community. Consider opening your home as a foster home to children whose families have abandoned them.

Support stores that refuse to sell pornographic magazines. Do not shop where pornography is sold. In both cases, let the store managers know of your position.

Consider donating your time and money to an inner-city ministry that reaches these throwaways of our society.

Educate your children about the dangers runaways face. Teach them about appropriate and inappropriate signs of affection from other adults. Let them know they should never be afraid to discuss anything with you.

Most importantly, provide your children with a stable, loving home where abiding by the principles of God’s Word is a way of life.
How do you talk to a teenager whose ambition in life is to be out of reach? It isn’t easy. Runaways don’t have telephones, and they don’t advertise their whereabouts.

Listen to two girls from Children of the Night, a Hollywood organization whose purpose is to get teenage prostitutes off the street, and to the story of Tom, a 12-year-old runaway in Miami, Florida.

Tom

Tom was only 12 years old when he ran away the first time. After hiding out at a friend’s house for two weeks, he was discovered. Such a violent fight ensued that the police thought it best to entrust the boy to the care of The Miami Bridge, a shelter for runaways and children removed from their homes due to abuse or neglect.

Tom’s mother had been married to a man who abused Tom and his other siblings for two years. His mother divorced the man. When her new, stricter boyfriend began living with the family, Tom decided it was best to run away. He was afraid of being abused again.

The family began to receive counseling. Tom was returned home but ran away before the family’s counseling was completed. He ran back to the Bridge, but could not find happiness anywhere. Four times he ran from even the caring adults at the shelter. The last time he was returned to the shelter, the authorities there could find no trace of his mother. She had simply vanished, leaving her wandering son to his own fate.
Tom is now on the streets somewhere, doing almost anything to survive. Sunny McEuen, a counselor at The Miami Bridge, reports that many of the teenagers she counsels, male and female, have resorted to prostitution. "Others are good at getting people to give them money. Tom, for instance, was once standing out in the rain when he met a man who listened to his story about how no one loved him and no one wanted him. The man gave him money and even visited him several times at the shelter." A lot of young people hang out at truck stops, making friends with the truckers or resorting to prostitution in return for a ride out of town.

Macey, a runaway.

"What name would you like to use?"
"Just call me Macey."
"OK, Macey. How long have you been gone from home?"
"Eighteen months."

She left her home in the western United States and made it to New York City courtesy of a grandmother and a hastily purchased bus ticket. After New York she hitchhiked to Arizona to visit her brother, then she hitchhiked to Hollywood. Why Hollywood? "It just seemed the thing to do—everyone's going to Hollywood."
"Why did you leave home?"
"Me and my stepfather didn't get along. He would get mad and hit me in the face. So I left."

Macey had endured seven years with her rough stepfather, but at 15 she left. Her parents know where she is, though. She gives her mother an occasional phone call. "I don't have anything against her."

Somehow it seemed immodest to ask such a confident young lady if she had ever worked as a prostitute, so I simply asked, "How do you support yourself?"
"Oh, I get odd jobs or stay with friends. I'm living now with a friend, but if Children of the Night had a shelter, I'd stay there."

What has Children of the Night done for Macey? "They paid my tuition, so I could get my high school diploma. And they've helped me get my life organized and decide what I want to do with myself. I want to possibly be a beautician or a nurse. I'm trying now to get into beauty school."
"Was your home a religious home?"

Her voice became at once flat and angry. "I was forced to go to the Mormon church, and I am a Catholic. I hated it."

"Macey, as you were hitchhiking across the country, did anyone ever tell you that Jesus Christ loves you? Did anyone ever offer to help you find a place and get a job?"
"Yes."

A lot of young people hang out at truck stops, making friends with the truckers or resorting to prostitution in return for a ride out of town.

Angel, a throwaway.

Angel is 17 and has been away from her home in a large city for over a year. Why did she leave?
"My family disowned me. I was in trouble and they kicked me out."
"Were you pregnant?"
"No. I stayed out and didn't listen to them, so they told me to get out."

Angel went straight to Hollywood, hitchhiking the entire distance. "Was hitchhiking scary?"
"Yes."

"Did anyone ever try to hurt you or take advantage of you?"
"Yes. Her voice was so low I could barely hear her."

"Did anyone ever rape you?"
"Three times."

"Why did you want to go to continued on page 62
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A beady-eyed little publican darted through the corridors of the great temple, his shifting eyes taking in all the people. Guilt, stress, and concern were etched on his face. Somehow he had to find relief from his great burden.

How could he, of all people, approach the holy God of Israel? True, he was an Israelite, but most Jews would hate to acknowledge that about him. Yes, God was merciful, but even His mercy must have limits.

This strange parable of Jesus is recorded in Luke 18:9-14. Let’s continue peering into the scene.

A publican was perhaps the most despised of any Jew. He sold himself to the oppressor for sordid gain. A publican paid the Roman occupiers for the freedom of his city. He made his money by collecting more taxes from the subject Jews. To win his post he guaranteed to turn a certain sum over to Rome. The Pharisee’s prayers, hoping to gain some valuable insight on how to approach God, raised his voice to especially thank God that he was not like that weasel. That would take care of the impudent fellow!

He thought again. Perhaps this publican could grasp something of his putrid life by comparing it with that of a good Pharisee. So, raising his voice several decibels, he reminded God that he actually went beyond even Pharisaic standards for fasting.

All Israelites were to fast once a year at the Day of Atonement. Through the years the Pharisees had added many more fast days to their schedule. But this man went beyond even that, fasting twice a week. How religious can one become?

As an added salvo, the Pharisee pointed out that he was also a great giver. He tithed of everything he had, though the law did not require it. “Take that, you dirty thief!” he thought, confident the publican was hanging on his every word.

A few of the praying faithful grasped something of the irony of the charade occurring near them. Snickers and sly glances bounced around the court. “That will teach the treacherous publican. How dare he come to this holy place, just as respectable God-fearing people do? Good for you, Mr. Pharisee!”

Abashed, the publican did not dare to attempt to emulate the great teacher and man of God. Unable to stand erect and look to God in heaven, he slunk back into the shadows and beat his breast with a pitiful sob. He could not pray. With a strangled, anguished cry he moaned to the ground, “God, be merciful to me a sinner.” What else could he say? There it was. He was a terrible sinner. He had nothing to offer God. He could not even attempt to bargain. His only hope was that God in His holy majesty might somehow show him a crumb of undeserved mercy.

Those observing that remarkable scene, seeing the dramatic contrast between the holy man and the unholy man, would never learn the outcome of the story. But how could there be any doubt as to God’s choice? The righteous, orthodox Pharisee clearly stood high in God’s favor.

But they would have been wrong. For Jesus said that the publican left with a great burden lifted from his heart, while the Pharisee smugly departed, unwittingly loaded with his weighty self-righteousness. Why? “A broken and a contrite heart, O God, thou wilt not despise” (Ps. 51:17). A humbled heart never sins in praying to God for mercy. A proud heart never asks the almighty God for mercy.

We have no problem deciding against the Pharisee of the parable. But if he appeared today, he would probably be classified as a good, religious, God-fearing man in many of our congregations.

Provided, of course, he did not wear the label “Pharisee.” But how many Pharisees carry a sign to identify themselves? If we could ignore the epithet we might easily fall over ourselves to encourage him to come to our church.

After all, how many newcomers to our churches can quote the Scriptures so remarkably, pray so eloquently, and give so generously? How many are so obviously comfortable in religious surroundings and exhibit such crystal-clear orthodoxy? How many appear immediately qualified to be an elder or deacon?

Which man would be more welcome in our churches? Could this be the warning James had in mind in chapter 2 of his epistle? Perhaps we can learn from Christ to look more at a man’s spirit than at his religious appearance or his general credentials.

Why are so many of our churches
filled with "good folks," but apparently not often frequented by "reprobates"? How can we reach people who are deeply scarred by their sin? How can we share the love of God in Christ Jesus if our church programs keep us from contact with the Matthews, the Mary Magdalenes, and the Zacchaeuses of this world? What benefit would such a man as this publican find in our "potlucks," our skiing programs, our bowling and softball leagues? Would he really be welcome?

Perhaps we need to rethink our personal activities, our church programs and procedures. What resemblance do our church activities and programs have to the earthly ministry of Christ? Of the apostles? Our programs are not evil or wrong. We do not have to spend all our time in earnest search for and discussion with the publicans of this world. And Pharisees also need Christ and fellowship with other Christians. Neither should be courted or excluded in preference to the other.

Who are we trying to reach?

William J. Allen is president of BRIDGE Associates in Bristol, Connecticut. He holds a Th.M. from Dallas Theological Seminary, Dallas, Texas.
Cornelius Van Til, for 43 years professor of apologetics at Westminster Theological Seminary in Philadelphia, and emeritus professor there since his retirement in 1972, died at 91 on April 17, 1987.

Van Til placed Jesus Christ in His kingship at the center of life and thought. Everything must center on Jesus Christ, not only in the church but also in the home, the school, the marketplace, the realm of politics—indeed, in all of society. He was fond of quoting Abraham Kuyper's saying, "There is not one inch of life about which Christ does not say, 'It is mine.' " In his teaching and in his writing he came with the bold claim that one cannot do anything properly apart from the light that is in Christ Jesus. Van Til is significant for having carried on this radically Christian tradition.

He was born on May 3, 1895, in Grootegast, the Netherlands. He was the sixth son of Ite and Klazina Van Til, who emigrated to the United States when "Kees," as he was known to friends, was 10. He grew up helping on the family farm in Highland, Indiana. He went on to receive an advanced education when he saw the need to meet unbelief on its own ground and in the most thorough terms. Years later he said, "Study was not easy for me. Having grown up on the farm I was used to weeding onions and carrots and cabbages. It was hard to adjust to classroom work; I had labored physically and my body was aching for that." He was married to Rena Klooster in 1925 and they had one son and a granddaughter.

Van Til was graduated from Calvin College, Princeton Theological Seminary, and Princeton University. He held an honorary professorship at the University of Debrecen, Hungary, in 1938; the Th.D. (honoris causa) from the University of Potchefstroom, South Africa; and the D.D. from Reformed Episcopal Seminary, Philadelphia. He was professor of apologetics at Westminster from 1929 to 1972.

In Cornelius Van Til, Westminster Theological Seminary had one of its most famous and influential faculty members. This itself is a measure of Van Til's
kingship at the center of life and thought. Everything must center on Jesus Christ, not only in the church but also in the home, the school, the marketplace, the realm of politics—indeed, in all of society. He was fond of quoting Abraham Kuyper’s saying, “There is not one inch of life about which Christ does not say, ‘It is mine.’” In his teaching and in his writing he came with the bold claim that one cannot do anything properly apart from the light that is in Christ Jesus. Van Til is significant for having carried on this radically Christian tradition.

His significance is also measured in the fact that he took this tradition and applied it to Christian apologetics, the systematic defense of the Christian faith. To defend the citadel of Christianity, Van Til said, one does not have to leave its walls and make a truce with the enemy. One must defend Christianity while remaining solidly entrenched within Christianity. Indeed, Van Til shared the concern for a society built on Christian principles.

One does not understand the significance of Van Til unless he sees him in his rejection of all compromise with the wisdom of the world, as that wisdom has set itself up against the wisdom that is in Christ, and in the frontal assault on the armies of unbelief that made him the warrior that he was.

He had difficulty in relating to those who did not agree with him. He shied back from bringing his ideas into the forum for quiet discussion. But this is not the portrait of the man. The portrait is of a man who humbly trusted in Christ for forgiveness of his sins, who in the name of Christ gave attention to the little as well as the great, who visited the sick, who counseled those who were in need, who sought every occasion to witness to the grace that is in Christ Jesus. Van Til revealed in the message of the Psalms, also as these were set to music in the Genevan Psalter. He gloried in the vision of the Book of Revelation of the new heavens and the new earth. He asked again and again to hear these psalms and these prophecies of the coming of the kingdom.

He was completely taken with the opening question and answer of the Heidelberg Catechism:

“What is your only comfort in life and in death?”

“That I, with body and soul, both in life and in death, am not my own, but belong to my faithful savior Jesus Christ, who with his precious blood has fully satisfied for all my sins, and redeemed me from all the power of the devil; and so preserves me that without the will of my Father in heaven not a hair can fall from my head; yea, that all things must work together for my salvation. Wherefore, by his Holy Spirit, he also assures me of eternal life, and makes me heartily willing and ready henceforth to live unto him.”

At the most fundamental level, that was the message of Cornelius Van Til. He saw his work in apologetics and theology as a form of preaching, preaching that wonderful, warm, comforting gospel. In presenting his ideas, especially in popular settings, he often reverted to something more like preaching than like teaching. Not that he was at all hesitant to bring philosophical issues before his audience. He spoke readily of Aristotle and Aquinas, of Kant and Hegel, of Barth and Brunner; but often in the same lecture of Adam and Eve, Noah, Abraham, and David, and of his faithful Saviour Jesus Christ. “The self-attesting Christ of Scripture,” he wrote, “has always been my starting point for everything I have said.”

One does not understand Van Til in his significance who does not realize that true religion is the service of God with all one’s heart, in the place and within the circumstances where God has placed us. In Van Til we have had a man of great accomplishments; but the greatness of the man must be observed, first of all, in the fact that he did everything in humble devotion to Christ. He attempted to do the things that were most important. We must understand this to mean that he did not first do those things that would add to his own importance, but that he did the things that were important for the kingdom of God.

Van Til’s system of apologetics, indeed his philosophy of being, knowledge, and value, had as its goal nothing more or less than to honor his faithful Saviour, the self-attesting Christ of Scripture. He viewed his accomplishments as worthless apart from a humble dependence on Christ and on His grace.

Thus as we remember the apologist, we are inevitably driven to worship his Lord.

- Compiled from a Westminster news release and remarks given by Robert D. Knudsen and John M. Frame at Westminster’s memorial service for Cornelius Van Til.
Forty-five years ago, Chester, Pennsylvania, was a shipbuilding boom town, full of hope for a prosperous future. Tom Torosian was a kid without direction, hanging out on a Bronx street corner. Today, Chester is the second poorest city of its size in the country. One-third of all homes are abandoned. 30% of its people are unemployed. One in four lives in poverty. And hope is as hard to come by as a decent job.

But hope is what it’s all about at Chester’s East Side Ministries, where Tom Torosian, now a minister, is the catalyst for positive action.

An abandoned church becomes a beacon of inspiration

In 1985, Reverend Tom, as he’s known to his neighbors, and his wife Pat moved into this embattled community. They reopened a mammoth, two-story church in sad disrepair, once proud home to a congregation of 3,000.

Nowadays on Sunday mornings, only a handful of people attend worship service. But Reverend Tom has much more than preaching on his agenda. He spearheads a revolutionary ministry of education and action-oriented projects that offer hope where none existed for decades.

Building a foundation for a better standard of living

The century-old church is now home to several nonprofit community-development and grassroots political action groups, including a voter registration organization that has signed nearly 10,000 new voters in two years. The only library on the east side of town is housed on the second floor of the church. And a free food and clothing bank serves more than 2,000 people every month. Reverend Tom’s passion and optimism help keep each of these projects energized.

The ministry that excites Tom and Pat the most is Shalom Place. This is their school for the arts that brings neighborhood kids off
the streets and into a new world of music, dance and unlimited inspiration. For it is with the children that new hope can blossom and flourish.

Reverend Tom isn't bringing the love of Christ to Chester; it has always been there. He's just helping put that love to work.

His liturgy is hope. And his compassion and his faith are what keep him going in the face of all adversities.

Bettering a minister's standard of living, too

Reverend Tom lives with one fact of life shared by most ministers. While the spiritual rewards are great, a minister's pay and standard of living are below the level of those with comparable education and professional training.

That's why a group of dedicated Christians started the Presbyterian Ministers' Fund back in 1717. They recognized the need to offer sound financial counsel to the clergy and their families. And today, clergy of all faiths and others who serve the religious community can turn to a colleague for some good advice.

After 270 years, we're still committed to this service. And like Reverend Tom, we're spending our own energy creating new ways to help people have more control over their lives, more hope for the future. Not only in Chester, Pennsylvania, but everywhere touched by the grace of God.
**Why I Believe in God**

by Cornelius Van Til

You have on occasion asked yourself whether death ends all. Is there anything at all, you ask yourself, to the idea of a judgment after death? Am I quite sure, you say, that there is not? How do I know that there is no God?

So when I suggest that you spend a Sunday afternoon with me discussing my reasons for believing in God, I have the feeling that you are basically interested in what I am proposing for discussion. Perhaps you think that the only real reason I have for believing in God is that I was taught to do so in my early days. I don't deny that I was taught to believe in God when I was a child, but I do affirm that since I have grown up I have heard a pretty full statement of the argument against belief in God. And after having heard that argument I am more than ever ready to believe in God. I propose to argue that unless God is back of everything, you cannot find meaning in anything. I cannot even argue for belief in Him, without already believing in Him. And similar I contend that you cannot argue against belief in Him unless you also first take Him for granted. Arguing about God's existence, I hold, is like arguing about air. You may affirm that air exists, and that it does not. But as we debate the point, we are both breathing air all the time.

We are frequently told that much in our life depends on "the accident of birth." You were born, I am told, in Washington, DC, under the shadow of the White House. Well, I was born in a little thatched roof house with a cow barn attached, in Holland. You were "silver slippers" and I wore wooden shoes.

Both of us were born in the midst and under the influence of "Christian civilization." We shall limit our discussion, then, to the "God of Christianity." I believe, while you do not believe or are not sure that you do believe, in this particular kind of God. That will give point to our discussion. For surely there is no sense in talking about the existence of God, without knowing what kind of God it is who may or may not exist.

If you really do not believe in God, then you naturally do not believe that you are His creature. I, on the other hand, who do believe in God also believe, naturally, that whatever you yourself may think, you really are His creature. And surely it is reasonable for God's creature to believe in God. So I can only undertake to show that, even if it does not appear reasonable to you, it is reasonable for you to believe in God.

I see you are getting excited. You realize that if you are to change your belief about God, you will also have to change your belief about yourself. You are not quite ready for that. Well, you may leave if you desire. I certainly do not wish to be impolite. I only thought that as an intelligent person you would be willing to hear the "other side" of the question. And after all I am not asking you to agree with what I say. You might follow my argument, just for argument's sake.

Ours was not in any sense a pietistic
family. Though there were no tropical showers of revivals, the relative humidity was always very high. At every meal the whole family was present. There was a closing as well as an opening prayer, and a chapter of the Bible was read each time. The Bible was read through from Genesis to Revelation. I do not claim that I always fully understood the meaning of it all. Yet of the total effect there can be no doubt. The Bible became for me, in all its parts, in every syllable, the very Word of God. I learned that I must believe the Scripture story, and that "faith" was a gift of God. I was "conditioned" in the most thorough fashion. I could not help believing in God—in the God of Christianity—in the God of the whole Bible!

Living next to the Library of Congress, you were not so restricted. Your parents were very much enlightened in their religious views. They read to you from some Bible of the World instead of from the Bible of Palestine. No, indeed, you correct me, they did no such thing. They did not want to trouble you about religious matters in your early days. They sought to cultivate the "open mind" in their children.

Shall we say then that in my early life I was conditioned to believe in God, while you were left free to develop your own judgment as you pleased? But that will hardly do. You know as well as I that every child is conditioned by its environment. You were as thoroughly conditioned not to believe in God as I was to believe in God. So let us not call each other names. If you want to say that belief was poured down my throat, I shall retort by saying that unbelief was poured down your throat. That will get us set for our argument.

My parents sent me to a Christian grade school. In it I learned that my being saved from sin and my belonging to God made a difference for all that I knew or did. I saw the power of God in nature and His providence in the course of history. That gave the proper setting for my salvation, which I had in Christ. In short, the whole wide world that gradually opened up for me through my schooling was regarded as operating in its every aspect under the direction of the all-powerful and all-wise God whose child I was through Christ. I was to learn to think God's thoughts after Him in every field of endeavor.

How different your early schooling was! You went to a "neutral" school. As your parents had done at home, so your teachers now did at school. They taught you to be "open-minded." God was not brought into connection with your study of nature or of history. You were trained without bias all along the line.

Of course, you know better now. You realize that all that was purely imaginary. To be "without bias" is only to have a particular kind of bias. The idea of "neutrality" is simply a colorless suit that covers a negative attitude toward God. At least it ought to be plain that he who is not for the God of Christianity is against Him. You see, the God of Christianity makes such prodigious claims. He says the whole world belongs to Him, and that you are His creature, and as such are to own up to that fact by honoring Him whether you eat or drink or do anything else. God says that you live, as it were, on His estate. How then could you be neutral with respect to such a God? You deserve to live forever without God if you do not own and glorify Him as your Creator.

There you go again getting excited once more. Sit down and calm yourself. You are open-minded and neutral are you not? After all I am only asking you to see what is involved in the Christian conception of God. If the God of Christianity exists, the evidence for His existence is abundant and plain so that it is both unscientific and sinful not to believe in Him. If the God of Christianity does exist, the evidence for His existence must be plain. And the reason, therefore, why "everybody" does not believe in Him must be that "everybody" is blinded by sin. Everybody wears colored glasses.

Not believing in God, we have seen, you do not think yourself to be God's creature. And not believing in God you do not think the universe has been created by God. That is to say, you think of yourself and the world as just being there. Now if you actually are God's creature, then your present attitude is very unfair to Him, even an insult to Him. And having insulted God, His displeasure rests upon you. God and you are not on "speaking terms." And you have very good reasons for trying to prove that He does not exist. If He does exist, He will punish you for your disregard of Him. You are therefore wearing colored glasses. You have as it were entered upon God's estate and have had your picnics and hunting parties there without asking His permission. You have taken the grapes of God's vineyard without paying Him any rent, and you have insulted His representatives who asked you for it.

One who rejects creation must logically also reject providence. If all things are controlled by God's providence, we are told, there can be nothing new and history is but a puppet dance.

Of course I realize full well that you do not pretend to create redwood trees and elephants. But you do virtually assert that redwood trees and elephants cannot be created by God. You have heard of the man who never wanted to see or be a purple cow. Well, you have virtually determined that you never will see or be a created fact. With Sir Arthur Eddington you say as it were, "What my
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Unless God is back of everything, you cannot find meaning in anything.

It ought to be pretty plain now what sort of God I believe in. It is God, the All-Conditioner. It is the God who created all things, who by His providence conditioned my youth, making me believe in Him, and who in my later life by His grace still makes me want to believe in Him. It is the God who also controlled your youth and so far has apparently not given you His grace that you might believe in Him.

But now I see you want to go home. And I do not blame you; the last bus leaves at 12 o'clock. I should like to talk again another time. I invite you to come to dinner next Sunday. But I have pricked your bubble, so perhaps you will not come back. And yet perhaps you will. That depends upon the Father's pleasure. Deep down in your heart you know very well that what I have said about you is true.

Looking about me I see both order and disorder in every dimension of life. But I look at both of them in the light of the Great Orderer Who is back of them. I need not deny either of them in the interest of optimism or in the interest of pessimism. I see the strong men of biology searching diligently through hill and dale to prove that the creation doctrine is not true with respect to the human body, only to return and admit that the missing link is missing still. I see the strong men of psychology search deep and far into the subconsciousness, child and animal consciousness, in order to prove that the creation and providence doctrines are not true with respect to the human soul, only to return and admit that the gulf between human and animal intelligence is as great as ever. And yet I find all these, though standing on their heads, reporting much that is true. I need only to turn their reports right side up, making God instead of man the center of it all, and I have a marvelous display of the facts as God has intended me to see them.

I shall not convert you at the end of my argument. I think that argument is sound. I hold that belief in God is not merely as reasonable as other belief, or even a little or infinitely more probably true than other belief; I hold that unless you believe in God you can logically believe in nothing else. But since I believe in such a God, a God who has conditioned you as well as me, I know that you can reduce everything I have said this afternoon and evening to the circular meanderings of a hopeless authoritarian.

Well, my meanderings have, to be sure, been circular; they have made everything turn on God. So now I shall leave you with Him, and with His mercy.
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“MacArthur’s teaching is taken straight from the Scriptures, and God's Word breaks down all barriers. We found the series very applicable to our Full Gospel church.”
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Slothfulness continued from page 15

Prayer is the fatal enemy of sloth. Not superficial prayer, "Lord, please help me to feel better," but intense prayer. An early saint described sloth in one of his writings. Sloth is speaking, and says, "My adversaries are singing and labor, but that which kills me outright is prayer." When we turn to God with fervent, heartfelt prayer, and ask Him to give us victory, and then do something ourselves, we will win the battle.

We are waiting and longing for the kingdoms of this world to become the kingdom of our Lord and of His Christ. We are in a world where the Devil is determined that he will not give way. We are called as partners of Jesus Christ to be God's helpers in His work in the world. What will we answer on that final day when God asks, "What did you do?"

With the talent and opportunities God has given us, we should be able to say, "We have fought, and we have served, and we have tried to become what we could be." Then on that day of days, God will say to us, "Well done, thou good and faithful servant. . . . Enter thou into the joy of thy Lord."

Robert L. Bast is a minister with the Reformed Church in America.

Battling continued from page 27

Picking up a home economics book, Gabler cites the text's definition of a family as "a group of people in the same house." Parents are defined as "anyone who cares for and protects other people and change the traditional concept of a family

Both of these definitions subtly change the traditional concept of a family and parents. Both normalize homosexual "couples."

History texts often "ignore patriotism and censor the defects of Marxism and Socialism, while stressing the defects of free enterprise," Gabler adds.

Moreover, literature anthologies cater to students' feelings and emotions and neglect our many literary classics, Gabler charges. He feels this is in large measure a literacy problem, noting that more than 50 percent of American adults have serious reading problems, according to statistics, and that this number increases annually by 2.3 million.

Twenty-three states adopt textbooks at the state level. The rest adopt them at the local school district level. The Gablers urge everyone to contact his state Department of Education about the textbook adoption process in his school district or state. Get active early in your state's annual textbook reviewing season. "It's always better to prevent bad books from being adopted than to try to get them replaced after they have been adopted," Gabler explains.

Keep a positive attitude and a low profile. Work within established textbook adoption procedures. Your reasonableness and cooperativeness will eventually discredit your antagonists. Sometimes you will be pleasantly surprised to find local teachers and school board members who agree with you. If not, form a parents' group to build awareness and support. Involvement in PTA may also build bridges to educators. If there is a chapter in your area, Phyllis Schlafly's hardworking Eagle Forum is actively interested in textbooks and would be a valuable ally, Gabler says.

Go one-on-one with influential local educators or school board members before the textbook adoption meeting. Show them specifically objectionable passages. If they see nothing wrong with one passage, move on to another, and another. If you have prepared your case they will soon be telling you how bad the book is. This will make your job much easier at the actual textbook adoption meeting.

Remember the spiritual dimension. 'Textbook work takes prayer. It's a spiritual battle,' Gabler stresses.

Finally, be persistent. The Gablers have learned that "nothing happens overnight in education."

Mel Gabler is upbeat about the future of textbook reform. "For the first time in over a hundred years, Judeo-Christians have the initiative. Humanists know they are on the defensive," he says. "Just be sure you are prepared before you speak up. Inattentiveness to detail will quickly discredit your credibility."

Concerning the feminists' success in changing the image of women in textbooks, Gabler says, "It's not depressing. Much of it was justified. It's just that it is overdone."

And he quickly adds, "If they can do it, we can too."

The Gablers are living proof of this.
Howard Hendricks’ new film series is tailor-made to keep families from coming apart at the seams.

Howard and Jeanne Hendricks know that closely knit families are woven slowly and steadily. Made to last. But the family is unraveling like a cheap sweater. Couples are searching for a thread of hope. That’s why Help! Our Family Is Unraveling! is such a timely tool for your church. This two-part film series from Moody presents strategies to strengthen the fabric of the family. And bring hope to the hurting.

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NUCLEAR ARMS: TWO VIEWS ON WORLD PEACE
by Myron S. Augsburger and Dean C. Curry

This volume represents the first in a series of symposiums covering Christian positions on contemporary issues, published by Word Books. The quality of this contribution makes one eager for the rest of the series. Here the conflicting positions of Christian pacifism and of just war are attractively and intelligently presented. Each contributor has the opportunity to reply to the main arguments of the other, and each position includes annotated bibliography and notes to encourage further investigation.

Myron S. Augsburger, a Mennonite minister and professor of theology, presents the arguments for the position of Christian pacifism. He presents biblical support for an interpretation of Scripture based on the concept of progressive revelation. Hence the New Testament commands of “Love thy neighbor” and “Turn the other cheek” supersede the just war passages of the Old Testament. Augsburger rejects the arguments for the concept of just war, borrowing from Jonathan Schell’s The Fate of the Earth. Like Schell, he believes that the quantitative increase in destructive power implicit in nuclear war results in a qualitative transformation of war itself. While conceding the possibility of a just war before 1945, he feels that no postatomic war can be justified. Augsburger attacks the national security position of the Christian Right on two grounds. He charges hypocrisy since they oppose abortion of individual fetuses while supporting measures that would, he feels, result in the destruction of all human life. He charges idolatry since he feels the Right has put the protection of the state above the commands of God.

Dean C. Curry, professor of history and political science at Messiah College, supports the concept of just war. His biblical argument is that the commandment “Thou shalt not kill” refers to illegal murder. To protect the community, the Scriptures encourage society to execute the violators, domestic and foreign, of that divine ordinance. In his historical argument, Curry summarizes and supports the just war concept of Augustine and Aquinas, by presenting the Conservative belief of “the wisdom of our ancestors.” Curry becomes most stimulating and thought-provoking when he begins discussing the world of the present. Two arguments predominate. First he notes that modern totalitarian states have inflicted more deaths on their own people than were killed by all the wars of the century.

An excerpt from NUCLEAR ARMS: TWO VIEWS ON WORLD PEACE

During the past seventy years, totalitarian regimes have killed more people in the course of their “utopias” than all the wars of this century combined. As the cities of Dresden, Tokyo, and Hiroshima stand as monuments to the destruction of modern warfare, so the names of Stalin, Mao, and Pol Pot remind us of the unspeakable horrors.... The unprecedented danger which we now face is that of nuclear annihilation and totalitarian slavery.... Our task is to find a way to be “neither victims nor executioners.” The just war tradition remains a relevant moral framework for the Christian consideration of the issues of war and peace, even in a world of nuclear weapons.... The building of a more peaceful and just world will only emerge from: (1) a realistic understanding of the causes of war in our world, (2) a credible military deterrent, and (3) the strengthening of democratic values and institutions throughout the world.

Democratic civilization is the first in history to blame itself because another power is trying to destroy it.... Not only do democracies today blame themselves for sins they have not committed, but they have formed the habit of judging themselves by ideals so inaccessible that the defenders of democracy are automatically guilty.

BOOKNOTES

TEACH AS HE TAUGHT: HOW TO APPLY JESUS’ TEACHING METHODS
by Robert G. Delnay

Teach as He Taught is worth placing alongside Horne’s classic, Teaching Techniques of Jesus (Kregel Publications). The primary difference is in Delnay’s more limited breadth and greater depth on the topics selected. The audience is basically the same—church lay workers and pastors without educational training. However, the principles are sufficiently generalized that the Christian day school teacher will find profit in the work.

The book is easy to read, although the style of writing and the content degenerate in the latter chapters. The first six chapters offer the most content and new ideas, with the following chapters showing less intensity, description, and fewer pages devoted to the ideas being presented. The reader gets the feeling that the author was either hurried to finish the work or became tired of assembling the information.

This could be well-used in teacher training sessions for either church or day school workers. (Moody Press, 1987, 128 pp., $5.95) John Donaldson
Take on Today's Tough Issues With the Best Christian Coaching You Can Get

Broken families. Divided churches. Rampant abortion. Teenage rebellion. They're chipping away at the foundations of our society and changing the future for our children.

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CLASSROOMS IN CRISIS: PARENTS' RIGHTS AND THE PUBLIC SCHOOL
by Arnold Burron, John Eidsmoe, and Dean Turner

Classrooms in Crisis is a how-to book. The work is dedicated to helping parents be effective interveners for their children by providing them with legal principles; by offering suggestions for parent-teacher and parent-administration conferences; by offering positive letter-writing techniques; and by offering a rationale for combating objectionable programs, classes, or classroom content. In essence, this book takes a positive approach to minimizing a negative, threatening approach to encounter with public school officials. Unfortunately, the title and choice of color imply a confrontational approach that does not follow with the content.

The reader who chooses this work will have a specific interest in encounters between parents and their local schools. The line spacing is narrow and the binding and paper are not the best quality.

These characteristics may be in keeping with the author's admission that the material will be rapidly outdated. In addition, the styles of format and presentation are different. Some chapters present evidence and make recommendations while others make positive points and weaken to opinion.

The work has value for the library of parents and educators in public or private schools who wish to have their concerns heard by the governing body. (Accent Books, 1986, 210 pp., $7.95) JD

SYSTEMIC RELIGIOUS EDUCATION
by Timothy Arthur Lines

Relying on his professional experiences as social scientist, minister, and educator, Lines offers 'an attempt to integrate religion and science in a way that informs both and improves both' (p. 4). His systemic approach can be described as an 'organic interrelatedness and interdependence of dynamic entities incorporating the whole' (p. 9) of issues pertinent to religious education.

Accordingly, his view rejects any position of exclusivism or isolationism (including Christian education) since such a structure, Lines claims, demonstrates an unhealthy, closed system of thought and perception.

Ironically, in his attempt to issue a comprehensive statement concerning perspective paradigms and worldviews of his selected topic, the author consistently omits Conservative theological representatives. This is reflected by his quartet selection of religious educators Smart, Miller, Lee, and Westerhoff in the first and final chapters.

Given this philosophical bias, Systemic Religious Education nevertheless provides a helpful overview of prominent historical movements and literary works that have influenced theology and religious education in the past several decades. In fact, this summary represents the text's greatest contribution for professionals in contemporary Christian ministry. The substance of this well-documented book should be contemplated as yet another resource that encourages leadership to know why they believe
STUDY GOD'S WORD

In his latest book, The Bible Explorer's Guide, author John Phillips gives those who have not had the privilege of a Bible school or seminary education a mini-course in hermeneutics. Because there can be great danger in not knowing how to interpret the Scriptures properly, this book is a must for Sunday school teachers, Bible study leaders, and serious students.

This and other fine study aids published by Loizeaux Brothers are available at Christian bookstores everywhere, or they can be ordered directly from the publisher using the address below.

To order your copy of The Bible Explorer's Guide send $9.95 plus $1.50 for postage and handling. (N.J. residents add 6% sales tax.)

RAISING DRUG-FREE KIDS IN A DRUG-FILLED WORLD

by William Mack Perkins and Nancy McMurtie-Perkins

Focusing on the number-one problem among teenagers today, William and Nancy Perkins relate practical advice from their...
Witness the incredible disappearing act of the chameleon, one of nature's amazing magicians. Visit a miniature city ruled by a giant queen. Then take an imaginary journey to a galaxy more than a million light years away.

With Moody Videos, you can bring the magic, mystery, and adventure of God's universe into your family room. These all-time Moody favorites will help you nurture your children's faith while teaching them about the wonders of creation. And they'll provide an imaginative way for you to share the gospel with your friends.

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own experience as well as information gleaned from seminars held during their "Walk around America." From firsthand experience, they relate not only how to detect early indications of drug abuse, but immediate steps of intervention.

Former alcoholics and the parents of teenagers who have had drug problems, the authors attempt to provide the resources parents need to help prevent drug abuse among their teenagers, or to deal with an existing problem. Suggestions range from drug support groups for kids and/or parents to practicing good nutrition as an effective drug-prevention measure. They also provide suggestions for developing effective parental discipline and guidelines in the home.

While they offer some good practical information, it is not always documented. For example, Phil Hansen is quoted without footnote or bibliographic reference. A book entitled I'll Quit Tomorrow is cited in the text but not found in the bibliography. There are no biblical references. The title Drug-free Kids is a misnomer since the book claims that kids may use drugs as long as they do it "legally, responsibly, and appropriately" (p. 59).

While the book may provide practical information for dealing with drug abuse, the Christian should be aware that the problem is approached from a purely human perspective, and there is no reference to God as the supreme source for Raising Drug-free Kids in a Drug-filled World. (Harper/Hazelden, 1986, 92 pp., $9.95) Pauline Donaldson

SUCCESS IS A FAMILY AFFAIR
by Jim Powers

Success Is a Family Affair packs a lot of punch in only 118 pages. Geared toward success-minded businessmen and businesswomen, it reminds readers that what seems urgent in the business world may not really be important. What is important is the time, love, and affirmation you invest in your marriage and your family.

But Powers never suggests that the family is an excuse for poor performance on the job. "You can have it all," says Powers. His book outlines ways to find excellence and success in business, marriage, family, and personal development.

The book contains a foreword by Art Williams, a leader in the insurance industry, and is available from Parklake Publishers, 3100 Breckinridge Boulevard, Suite 1200, Duluth, Georgia 30199-0001. (Parklake Publishers, 1986, 118 pp., $4.95)

Angela E. Hunt

SATAN'S TEN MOST BELIEvable LIES
by Dave Breeze

Knowing our enemy is of prime importance, after knowing our Lord. This short volume contains pithy chapters which, when taken together, underline the worthiness of God. The covert activity of Satan is emphasized here, not the overt.

The essence of Job's experience of satanic attack is seen for what it truly was: an attack on God's character and person. This truth has most often been overlooked by others. Every Christian will do well to consider thoughtfully the "ten lies," and examine himself in light of biblical doctrine. (Moody Press, 1987, 144 pp., $6.95) Donald R. Rickards
IqfriEUlryn that gives God's Word the attention it deserves.

LESSON PLAN

In ONE of his books, C.S. Lewis observed that the "better" a person becomes, the more sensitive he is to his sins, and the "worse" he becomes, the less he is aware of his sins. Many believers, unfortunately, are sadly insensitive to their shortcomings.

This was not so in David's life. In Psalm 51 we clearly see David's awareness of his sins and the seriousness of their consequences. Perhaps this sensitivity to sin is what made David's man after God's own heart (cf. Acts 13:22).

Christians need to know that when we confess and forsake sin, God not only forgives us (cf. John 19), but restores us to fellowship and useful service.

FOCUS

CASE STUDY: Call attention to "How Would You Treat Tom?" (LT, p. 40). If your students have not read it, give them a minute to do so or have someone read it aloud. Raise the question of what Tom's father should do—do not attempt to answer it here—save that for the second part of the lesson.

DISCOVER

Review with your students the events of 2 Samuel 11:1—12 (reviewed in connection with Psalm 32, Lesson 4). Use visual aid 4 (from Lesson 4) to review the choices David made, but this time focus on the fact that when Nathan confronted David with his iniquity, David did confess (2 Sam. 12:13).

CHALLENGE: Mention that Psalm 51 is David's "full confession." It divides into three sections (cf. fig. 7)—each verse leads to the next, and none can be skipped. Sin confessed is forgiven. A forgiven sinner is Restored to fellowship with God and becomes Useful, once again, in His service.

What did David say to God about His transgressions? (Psalm 51:1-19).

What did God ask David to do? (Psalm 51:10-12). [To be gracious, blot out his transgressions, wash him from his iniquity, cleanse him from his sin, purify him, make him joyous and glad, restore his "broken" bones, hide His face from his sins, blot out his iniquities, create a clean heart in him, renew a steadfast spirit in him, restore his joy in salvation, sustain him, deliver him from guilt, open his lips, and "do good to Zion." ]

What terms did David use to refer to the sins he had committed? (Transgressions, iniquity, sin, evil, bloodguiltiness.

WORSHIP SUGGESTIONS

Use verses 10-12 of Psalm 32 as a Scripture reading for the class. Sing a selection such as Jesus Paid It All or Cleanse Me.

Teaching Guides

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Making every Sunday count
Preaching with Conviction
by J. Grant Swank, Jr.

The thrust that today's church needs more than anything else is preaching that will keep people awake! We have our church growth seminars and our trained personnel. We have our up-to-date equipment—intercoms, public address systems, movie projectors, slide shows—you name it. But we lack the most important ingredient of all—that gripping message that truly gets hold of the heart every Sunday.

What dimensions of preaching come from strong conviction? First is preaching that penetrates. Today's congregations will not tolerate phoniness in sermon content and delivery. They want the stark, honest stuff. Preach it.

Penetrating preaching is uncovering preaching. It targets an area and thinks through the truthfulness of the matter with the hearers, shedding light in dark corners.

Penetrating preaching is unnerving. It will not tolerate complacency. It seeks out the genuine, prods for action, challenges for com-

mitment. It refuses to coddle and excuse the inexcusable. Instead, it dares to call the forces up front for battle.

Second, preaching with conviction is personal. The hearers don't come for a lecture. They want to hear from the Lord. They expect the message to apply to them in their everyday living.

Personal preaching relates. Clergy must convince their people that they do know what life is about, and they know what God's Word has to say to that life.

Personal preaching reverberates throughout the soul. The message echoes in the spirit, convincing those in the pew that they are indeed attending more than a Kiwanis luncheon address. The heavens are to open. Truth is to descend. Hearts are to be stirred. Lives are to be changed—all through the foolishness of preaching under the inspiration of the Spirit of the living God.

Third, preaching with authority is persuasive. The one delivering the message has lived through his own sermon and comes out on the other side convinced by his own experience. He can hardly wait to share what he has discovered, pointing his church family to higher, holier ground. He does not fumble with his notes; his notes are written on his soul. He does not grasp for illustrations; they are dashing through his bloodstream.

Persuasive preaching losess the dead foundations. Every preaching opportunity must be a divine chance to dig up the wasteland, plant those seeds, believe earnestly for growth, and expect the harvest. Our sanctuaries are filled with people dressed in their Sunday-go-to-meetin' fancies, smiles pasted in place, Bibles in hand. But beneath it all are the hurs, the doubts, the weepings, the private fears—all covered over with that daily sophistication which can suffocate. In the power of the Spirit, pour out the Water of Life on that parched land!

Persuasive preaching lifts. It lifts from sin into holiness, from depression into faith, from death into life, from confusion into certainty, from loneliness into fellowship, from despair into hope. When the people hear the conclusion of that sermon, they are ready to believe again—with gusto. They have been taken away from the panic-stricken world long enough to get their balance.

How many believers simply go through the motions of worship each Sunday, primarily because that which is to be the challenging climax of the hour—the sermon—ends up to be the most monotonous half hour in the week. It is a disgrace.

We must make a conscious return to preaching that has backbone to it, that is convincing, that opens eyelids. No wonder they said of Jesus that He is the child of God that opens eyelids. No wonder they said of Jesus that He is the man after God's own heart. Preacher. He can hardly wait to share what he has discovered, pointing his church family to higher, holier ground. He does not fumble with his notes; his notes are written on his soul. He does not grasp for illustrations; they are dashing through his bloodstream.

J. Grant Swank, Jr., is a pastor in Walpole, Massachusetts, and author of several books.

Sermon Outline
The Doctrine of Marriage
1 Corinthians 7:1-40

A. The Precept of Marriage (vv. 1-7)
B. The Permanence of Marriage (vv. 8-16)
  Singles (vv. 8-9)
  Married (vv. 10-11)
  Divorced (vv. 12-16)
C. The Place of Marriage (vv. 17-24)
D. The Pressure of Marriage (vv. 25-40)
  From without (vv. 25-31)
  From within (vv. 32-40)

Word Study
Chorizo is ordinarily used in the New Testament to denote the idea of "to separate, divide, put asunder." Jesus uses this term in Matthew 19:6 (cf. Mark 10:9) to say of marriage: "What therefore God hath joined together, let not man put asunder." Paul uses the same term in Romans 8:35 in much the same way in order to say to the child of God that there is absolutely nothing that can separate him from the love of Christ. Later writers use the middle voice and aorist passive to signify the idea of "to separate oneself" or "depart" (Acts 1:4; 1:8-1-2; Phil. 15). This idea is also related to marriage as almost a technical expression for "divorce." Polybius uses chorizo in this way before the New Testament era. In 1 Corinthians 7:10-11, 15, Paul employs this term in his teaching on marriage and divorce.
Organizing Effective Sunday School Programs

Sunday school was established to provide biblical education. Too often this arm of the church could be defined according to Webster's lesser use of the word school, namely, "a large number of fish (or aquatic animals) of one kind swimming together."

An effective Sunday school program is built on four foundational requirements.

**Instruction.** This is imparting knowledge in a systematic manner. The publishers of Sunday school materials provide lessons that build upon one another according to categories of subjects, books of the Bible, or chapter-by-chapter exposition. The entire cycle of lessons covers the major doctrines, themes, and individuals of the Bible when taught from preschool through senior adult. But some teachers choose the material they will teach in their own classes. Or a committee may vote to change the curriculum after a trial period. This results in a duplication of lessons for some and a gap in knowledge for others.

A monitor needs to survey the material taught in other educational areas of the church's ministry. One church found that while the pastor was preaching through the Gospel of John in his evening services, students in almost every area of ministry, from Sunday school classes to home Bible studies—preschool to adult—were studying the same book! Such examples of poor planning are too numerous. The result is over-learning, boredom, discipline problems, and dropouts.

Since the Sunday school staff is a volunteer group, sometimes individuals teach classes without regard to their knowledge or teaching ability. Regularly scheduled teachers' workshops are a must. A department superintendent should periodically sit in on each class under his jurisdiction. Follow-up meetings should offer individualized help and suggestions to provide more effective classroom teaching. Teachers should have adequate resource materials available for their use.

**Training.** Measurable goals must be part of the educational process. The apostle Paul reminds us “to run with patience the race that is set before us” (Heb. 12:1). We need to set our eyes on the goal line.

Primary individual, group, motivational, teaching, and learning goals must be set for both short- and long-range planning. Realistic goals should result in growth. Determine goals for your class and the methods you will use to reach them. When you meet a goal, set another. Don't become stagnant in the victory of winning the race and retire from further participation.

Training is orderly instruction that leads to desired results. Those who are trained gain knowledge and are drilled on it to assure they understand it.

**Guidance.** Teachers have a moral responsibility to impart knowledge. Too often they think speaking is sufficient to transmit the message. But guidance is the most critical aspect of schooling.

Perhaps we assume that all Sunday-school teachers believe and teach acceptable truths, ethics, and morals. They guide our children in the most important area of their lives—spiritual truth. We must be vitally concerned about those who direct our children in their conduct and life's course.

**Discipline.** This word often carries negative connotations of punishment. On the contrary, discipline is most closely related to self-control, self-denial, self-direction, and self-mastery. Discipline is a determination to reach a goal. It is a resolve to hold fast to our knowledge and beliefs. Discipline requires organization and results in action. It does not allow for sloppy transference of facts with a laissez-faire attitude. Discipline gives direction. It will, at times, interfere with individual freedom of choice or action, but it brings order to otherwise disarranged portions of knowledge. Discipline is, undoubtedly, the most difficult area of schooling for both teachers and learners.

We must never be content to allow our Sunday schools to exist in mediocrity. Proper administration, well-defined goals, knowledgeable teachers, and willing learners are imperative if our Sunday schools are to be sources of meaningful learning to children and adults.

Marjorie A. Collins

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Al Huber and His Praying Palomino Sharing the Gospel Cowboy Style

He says he is just an old-time cowboy preacher with a praying Palomino horse, but to those who know Al Huber he is much more. He is a deeply committed man dedicated to the ministry of touching lives for Christ. No matter where he and Nugget visit, Huber and his mount immediately command the attention of the young.
and the truly young at heart.

While other preachers deliver their sermons from their customary pulpits, Huber swings into action on his golden Palomino platform to the delight of his congregation. His message is the direct result of the impact the late B. R. Lakin had on his life.

Huber had the unique privilege and opportunity of working very closely with Lakin from 1967 to 1974. "I learned many lessons from Dr. Lakin. One time he stayed in my home for six weeks. I loved to hear him talk about the great meetings he held in the Cadle Tabernacle, the Akron Baptist Temple, and even down at the forks of the creek where he was from. He was a special man of God. I have kind of patterned my life after him." He is a natural for all who love down-home, gospel music.

Huber’s ministry is not limited to trick riding and gospel singing. He is an excellent preacher in his own right. "I guess I learned everything I know about preaching in those years I spent with Dr. Lakin. His style of preaching just suits me fine. I enjoy sharing the Word of God more than anything else I do. To see the lost brought to Christ—that's the whole purpose for our ministry. That's why we took the time to train Nugget."

Al Huber is available for revivals, special events, and one-day services throughout the year. He limits his trick riding to the summer months, however. "I learned my lesson the hard way," he said. "I almost lost Nugget in a traffic accident one winter. We jackknifed our trailer on the highway and landed in the ditch. I thought I lost him. He's a part of the family and you know how hard it would be to lose a family member."

Unlike most preachers who board a jet and fly off to distant places after preaching engagements, Huber swings into his squeaky leather saddle, squares up his white cowboy "good-guy" hat, jangles his spurs, and rides off into the sunset.

**William D. Lee. For more information on Huber’s ministry, write Al Huber, Route 3, Box 15, Campbellsville, Kentucky 42718.**

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**Church News**

**Youth Evangelism Association**’s next annual convention is scheduled for February 15-18, 1988, at Merritt Island, Florida. Dave Adams, minister of youth at Thomas Road Baptist Church in Lynchburg, Virginia, will speak and lead a workshop on youth ministry.

YEA will also sponsor **Sonshine '88**, a conference for teenagers, between Christmas 1987 and New Year’s 1988 at the Canaveral Christian Retreat Center, Merritt Island, Florida. For details on either of these events, write Youth Evangelism Association, 13000 U.S. 41 North, Evansville, Indiana 47711, or call (812) 967-2418.

**Super Conference VIII, “Back to the Basics,”** is scheduled for October 19-22. Hosted by Thomas Road Baptist Church in Lynchburg, Virginia, the conference will cover 11 different areas of ministry including Church Administration, Music, the Deaf, Ladies, Pastors, Seniors, Singles, Youth, Crisis Pregnancy Outreach, Urban Outreach, and Missions. With a selection of over 100 workshops, there is something of interest for everyone.

Featured speakers are Jerry Falwell, Truman Dollar, E. V. Hill, Tim Lee, John MacArthur, and John Rawlings. In addition to the guest speakers, special music, and various workshops, over 80 businesses will display their materials to help make your ministry more effective.

To receive a boost of encouragement and fresh new insight, plan now to attend this Super Conference! For information write: Super Conference VIII, Liberty University, Box 20000, Lynchburg, Virginia 24506.

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Ronald E. Manahan is the new academic dean of Grace College, Winona Lake, Indiana, effective September 1, 1987. He replaces Vance A. Yoder. Manahan has 16 years of higher education teaching and administrative experience and has been affiliated with Grace since 1977.

According to John J. Davis, president of Grace Schools, “He is a scholar of high caliber, an articulate spokesman for Christian liberal arts education, and effective in mobilizing worthwhile activity among faculty members.”
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God Changed His Song

Is that young man here today with that horn? If he is, I'm going back home this morning. I can't take it no more.” The teenager overheard the woman’s remark as he entered the church lobby, but she could not discourage him. Playing his saxophone during the congregational singing was only the beginning of his dream. He would not give up.

Chronic asthma had plagued Vernard Johnson from infancy. His mother would often pace the hall outside his room at night, praying that he would keep breathing until morning.

Vernard’s aunt, who could not bear children of her own, asked his mother if she could raise one of her children. “If Vernard wants to go with you, it’s OK,” said his mother. Vernard agreed, and the small son of a Kansas City preacher went to live with his aunt.

One afternoon when he was 12, Vernard came home from school and asked if he could learn to play the saxophone. “You don’t have enough wind,” his aunt gently reminded him. “We are up tending to your asthma every night.” But Vernard persisted, and his aunt finally consented, with this admonition: “I know someone who sits high and looks low, and He’s the Lord Jesus Christ. I’ll pray and ask God to give you enough wind to blow.”

Vernard brought a saxophone home from school and began to try to blow the horn. He would blow and have an asthma attack, and blow again after the attack had passed.

By age 17 he was performing jazz in area night spots. “I was empty in heart and mind and still having asthma attacks,” he recalls. “My mom and dad and other people had witnessed to me, but somehow I never heard the witness in my heart. I thought I had too many hang-ups to accept Christ. But one day someone told me, ‘Christ was hung up for your hang-ups.’ ”

Two weeks later while walking down 12th Street in Kansas City, Vernard prayed that God would touch his lungs and heal them. “If you’ll do that, God, I promise I’ll play for you for the rest of my life.”

“You know how sometimes you expect God to work in one way and He works the opposite way? Well, that’s what happened. I wanted God to work in my lungs, but He knew He needed to work in my life first. My life was more messed up than my lungs. As I walked down the street, the Holy Spirit convicted me and showed me how I needed salvation. I knew God was speaking to my heart, and as I walked down 12th Street I prayed and asked Jesus to come into my life and be my Lord and Saviour.”

Vernard soon came to a church where a service was in progress. He stepped in and saw his mother and sister in a corner. At first glance, his sister realized something had happened to Vernard. “What happened to you?” she silently mouthed from across the room. “Did you get saved?”

Vernard simply smiled and nodded. She repeated her silent question. “Did you understand me? Did you get saved?” Vernard nodded again.

His sister quickly whispered the news to her mother. “They were trying to have a dignified service,” said Vernard. “But my sister went to shouting, Mom went to shouting in the corner, and the folks in the pews wondered what had happened. As the news spread across the room, the whole church broke loose and began praising God. Back at the door, somebody else was shouting—me. “I was going to put my horn down for good, but God said, ‘Don’t put your horn down, just change your song, Vernard.’”

“I was going to put my horn down for good, but God said, ‘Don’t put your horn down, just change your song,’ ” said Vernard.

“Two weeks later while I was playing in my room I felt the Spirit of God touch my lungs, and I felt the assurance that my lungs were healed.”

Vernard did keep his promise. He plays only gospel music, and he is careful...
about what gospel music he plays. "Music is a valuable tool that transcends all lines and reaches everyone—whether you are Baptist, Presbyterian, blue, brown, black, white, pink, yellow, or grizzly—everyone likes music. Why not use it for Christ? It is used in all other aspects of life. Our music is modern, but we are careful that it does not offend. We are careful about the lyrics. Our concerts are a mixture of old standards and newer songs."

Johnson travels with a five-piece band and three singers, averaging over 175 concerts a year. He has performed with his sax on national and international television, for President Reagan and foreign ambassadors, in the Taj Mahal, in Paris, and in the ancient ruins of Rome. He can make a saxophone talk, cry, and rejoice—and make a listener want to do the same. But unlike the instruments of secular musicians, Johnson's sax talks about one person, Jesus Christ.

"People see me on national television and they say, 'God has truly gifted that young man to blow a saxophone.' I am grateful to God for the gift of playing the sax, but our ministry is deeper. It is a soulwinning concert ministry that reaches people for Christ. We have large citywide concerts in auditoriums and churches, focusing our ministry toward people who probably wouldn't go to a church, but will go to a concert. We share the gospel with them through our music and testimony and invite them to come to Jesus. It's been extremely successful for us. We've seen over 18,000 decisions for Christ. We try to channel as many people as possible into the church."

Johnson and his band also perform in prisons, girls' and boys' homes, and convalescent homes. "Our concept is not to impress people with our ability, but to take what we have and allow the Holy Spirit to touch the hearts of men and women, boys and girls, for Christ."

Ministering to the poor has given Johnson enormous pleasure. Quoting from Psalm 31, "Blessed is he that considereth the poor," Johnson explains how he and his band hosted a free pizza party for over 3,000 inner-city young people of the Dallas-Fort Worth area. Johnson organized the pizza party, gathering donations from area pizza restaurants and financial donations from the private sector. He and his band played a gospel concert. "I've tried to do concerts for people who could not afford to bring us in for a concert, and we've tried to meet their physical needs as well. It's one of my great, great desires."

Although Johnson credits such preachers as E.V. Hill, S.E. Mitchell, Hubert Lambert, and his father, Lee Johnson, with a great influence on his life, he believes that the most influential figure he has known is his wife, Betty. And there is no doubt he will in turn be an influence on others. Though he is only in his mid-thirties, Johnson has already achieved many impressive milestones. Along with his many musical honors, he was the first man of his race to complete the Ph.D. in sacred music at Southwestern Baptist Theological Seminary.

Vernard Johnson realizes that he is a model for today's young people. "I tell young people that the Devil says, 'If you get saved, your good times will end.' That's not so. If you give your life to Jesus, you'll see more than the world could ever show you. You'll do more than you could do in the world, and you'll be more than you could ever be in the world."

For concert information write: Vernard Johnson Concert Ministries, 8701 Lake Country, Fort Worth, Texas 76179, or call 817-470-3530.
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<td>Stanley Performing Arts Center, Utica, NY</td>
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<td>Webster Bible Church, Webster, NY</td>
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<td>Shea's Buffalo Theater, Buffalo, NY</td>
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<td>Masonic Temple, Cleveland, OH</td>
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<td>Sylvania Burnham Building, Sylvania, OH</td>
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<td>First Baptist Church, Eklhart, IN</td>
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<td>(402) 423-6512</td>
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<td>(308) 234-9813</td>
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<td>(307) 638-9800</td>
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<td>(307) 632-1238</td>
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<td>(509) 586-6101</td>
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<td>(509) 586-9544</td>
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<td>(503) 657-9418</td>
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<td>(541) 345-0161</td>
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<td>(619) 565-4416</td>
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<td>Brawley Union High School, Brawley, CA</td>
<td>(619) 356-2821</td>
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<td>Thomas Road Baptist Church, Phoenix, AZ</td>
<td>(602) 247-5735</td>
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<td>(505) 623-2278</td>
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<td>(405) 722-4102</td>
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<td>Will Rogers Memorial Center, Ft. Worth, TX</td>
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<td>(501) 372-3678</td>
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<td>Broadway Baptist Church, Memphis, TN</td>
<td>(901) 375-1440</td>
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<td>Tennessee Performing Arts Center, Jackson Hall, Nashville, TN</td>
<td>(615) 226-2473</td>
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<td>Chauncey Geode Auditorium, Tennessee Temple University, Chattanooga, TN</td>
<td>(423) 493-4100</td>
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<td>Bearden High School, Knoxville, TN</td>
<td>(865) 637-6262</td>
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<td>Sun.</td>
<td>Nov. 1</td>
<td>Memorial Auditorium, Louisville, KY</td>
<td>(502) 368-5866</td>
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<td>Dayton Convention Center, Dayton, OH</td>
<td>(513) 890-6786</td>
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<td>Veterans Memorial Auditorium, Columbus, OH</td>
<td>(614) 274-7551</td>
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<td>Thurs.</td>
<td>Nov. 5</td>
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<td>The Forum, Harrisburg, PA</td>
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<td>Nov. 7</td>
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Financial Pressure on Marital Relationships
by Tim and Beverly LaHaye

Financial pressure is a major cause of discontent in marriage. There are times when a wife must work outside the home because her husband's income truly is not sufficient to cover necessary living expenses. In some cases what starts out to be a "temporary policy" ends up being a way of life. In others, greed motivates the wife to work outside the home. This is always a source of dissatisfaction.

The wife who starts working to "help hubby finish school," "to get a down payment for a new home," or "to pay off nagging debts" is able to sustain motivation because she thinks it is only temporary. When it begins to dawn on her that she and her husband have gotten so accustomed to living on two incomes that there is no turning back, disillusionment begins to set in. Tension between them builds up. When her mounting desire for children (a natural gift from God) begins to emerge, she may either become resentful or purposely pregnant. If her husband is not ready for children he may become resentful in return. Ideally, the young mother who must work outside the home would prefer to stay with her baby rather than hire a babysitter to care for him.

But by this time the worldly yen to "buy now and pay later" has plunged them hopelessly into debt. All their things now become a burden and what God intended to be "an heritage of the Lord" seems more like a financial disaster. Few couples ever get to the place where they think they have enough money to start raising a family. Instead, thankfully, children often just announce their coming. If it were not so, perhaps many families would cheat themselves out of one of the greatest blessings in life.

We live in a self-indulgent day when pleasure and gratification are emphasized more than responsibility. The Bible, however, tells us that we are to get our family operating procedure from the Lord and His Word, not the world in which we live. In future articles we will share biblical principles for family finances. In the meantime heed the psalmist's words, "Happy is the man [or family] that walks not in the counsel of the ungodly." Anyone who knows this world's economic system of "get, get, get," knows it is not of God and that it breeds discontentment. Be aware of its effects and avoid its temptation like the plague.

Christian Student Rights

Pete was witnessing to a friend during lunch when a teacher advised him that his religious discussion violated the "separation of church and state" laws. Was the teacher correct?

The whole school listened intently to the student body presidential candidates. During John's speech, he shared his beliefs in Christ. He was then severely reprimanded by the principal and dropped from the candidate list. Was this legal?

Libby carried her Bible to class to read during free time. The teacher informed Libby that she would have to leave her Bible in her locker unless she was studying for a Bible literature course. Did the teacher have a valid point?

A group of Christians enjoyed their before-school prayer meeting so much that they decided to continue it during the school's weekly activity periods. When the administrators found out, they said the students could not meet during school. Were the administrators misinformed?

These questions are encountered every day by teens in public high schools. Just what are a student's limitations and freedoms in the public school system? The First Amendment to the Constitution covers the students' rights in 16 words. "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."

Pete and John were both reprimanded for sharing Christ. According to the First Amendment, their freedom of speech was violated. The "Freedom of Speech Clause" guarantees us the freedom of uncensored speech. If a teacher reprimands a student for talking about Christ when he should be studying, the student is in the wrong. But if she silences the student because he is talking about Christ, she is censoring his speech and limiting his freedom.

In Pete's case, the teacher mentioned the "separation of church and state laws." Actually, such laws do not exist. According to Kenneth Peery, executive director of The Heart of America Christian Justice Center, "The separation of church and state depicts what we call the 'no-establishment' clause of the First Amendment. The religion clause really has two parts. The first part says Congress is prohibited from establishing a religion. That is where people have gotten the idea that the church and state are to be separate. But the following clause says, 'nor prohibit the free exercise thereof.' When a student is told, 'You can't bring your Bible to school because of the separation of church and state,' he can say, 'But that prohibits my free exercise of religion.'"

Libby's teacher was misinformed to say she could not bring her Bible to class. If a teacher bans a Bible, she must ban all books.

Another freedom guaranteed in the Constitution is that of assembling peacefully. In August 1984 President Ronald Reagan signed the
Equal Access Act. This Act makes it unlawful for schools to discriminate against student groups solely because their meeting will include religious, political, or philosophical discussions.

The Act, in short, gives the religious or Bible study group every advantage other groups have. If the school allows any noncurriculum-related student groups (i.e., cheerleaders, 4-H Club) to meet on school property during noninstructional time, it must allow religious groups equal access to school facilities. The Act does not allow special privileges for religious groups. It simply allows equal access. If your administrators restrict other clubs, they may also restrict yours. The group must be student-initiated and student-led. Teachers may attend meetings as monitors, but not as sponsors. If outside speakers are allowed in other clubs, they will be allowed at yours.

Another overlooked freedom is that of passing out tracts and other gospel literature on school grounds. According to constitutional attorney John Whitehead, "Literature that is 'libelous, obscene, disruptive of school activities, or likely to create substantial disorder or that invades the rights of others may be suppressed by public school officials. However, when no such conditions exist, and particularly when the literature is not sponsored by the school district, is not represented as an official school paper, is not financed by public funds, and is not supervised by school faculty, school administrators have no authority to suppress the distribution of literature on the school campus.'

If you feel your freedom is being limited, talk to the teacher or administrator—it may simply be a misunderstanding. Next, approach the administrator's supervisor. If the problem still exists after you have gone through all levels of school authority, seek help from a Christian youth worker or legal firm.

Remember that as an ambassador of Christ you must display sincere respect for your authorities. Those authorities hold their positions through God's allowance (Rom. 13:1). He can change any circumstance, so pray for your administrators and the freedoms you feel are abused. Take advantage of your guaranteed constitutional freedoms. Be a witness on your mission field!

Jeanette D. Gardner

"Fast-Food" Prayers

We are often critical of "fast-food" prayers—hastily formed and thrown up to God in emergency situations. The "God, help me!" breathed by a man as he plunges down a mountainside toward certain death. Or a mother's unspoken refrain, "Don't let her die, Lord," as the ambulance races toward the emergency room with an accident victim.

Other quick prayers are not life-and-death matters, but just as fervent. The student's "Don't let me fail, Lord," or "God, get me out of this" when he is in a ticklish situation. These spontaneous prayers appear to be quick-fix pleas that don't fit the traditional patterns of prayer. But are these wrong? Are they valid prayers? Can this type of prayer have a part in the prayer life of a Christian?

We tend to question these extemporaneous prayers as we often do deathbed conversions. However, the Bible records several very short prayers made in stressful situations.

The shortest recorded prayer is Peter's in Matthew 14:30. When he got out of the boat and began to walk on the water to Jesus, he saw the wind, became afraid, began to sink, and cried out, "Lord, save me." Just three words. The answer was immediate as Jesus stretched out His hand and caught him.

In the gospel accounts of the Crucifixion we find the seven last statements of Christ. Three were short prayers: "Father, forgive them; for they know not what they do" (Luke 23:34); "My God, my God, why hast thou forsaken me?" (Matt. 27:46); "Father, into thy hands I commend my spirit" (Luke 23:46).

Jonah prayed a brief, angry prayer (Jonah 4:2-3) when he was displeased with God's decision to save Ninevah. God let him cool his heels and his temper under the shade of a gourd. In the well-known account of Elijah's challenge to the 450 prophets of Baal, "Call ye on the name of your gods, and I will call on the name of the Lord: and let the God that answereth by fire, let him be God" (1 Kings 18:21). Baal's prophets called on the name of Baal from morning even until noon... But there was no voice, nor any that answered" (1 Kings 18:26). However, Elijah's
plea that the Lord show that He is truly God (1 Kings 18:36-37) was answered in only a few seconds when "the fire of the Lord fell."

The content of each of these short prayers was as different as the motives for praying them. They reflect various attitudes and emotions. Each result was different. But the basis for each prayer was the same. The men were not strangers to God. Their prayers were prefaced by an intimate, everyday relationship with Him. A pattern of fellowship and communication had already been established so that in a crisis they had confidence. Prayer was as normal and natural as breathing.

Scripture shows us that there is a time and place for this type of prayer. Spontaneous prayers are a valid part of the overall picture of prayer for the Christian. Whether our prayers are well thought out and more formal in nature or an occasional "fast-food" prayer, God wants us to pray. He stands ready to meet our needs, whatever the circumstances.

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:15-16).

Susan Efaw

The Trial of Faith

More Precious Than Gold

"Mom, how do bees get honey from flowers? Why do robins lay blue eggs? What keeps birds from falling out of the sky?" A child's questions come in staccato rhythm during those wonderful, curious years.

What a thrill to be able to focus a young mind on God, who designed, formed, and gave life to all creation. "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:11).

Christian parents must instruct their children in the knowledge of God and His majesty. These children may soon find themselves in a classroom with an evolutionist teacher who asks questions such as, "We see here the many varieties of plant life. What accounts for these variations?"

In answer to this very question on a biology test, our 16-year-old, Marty, secure in his belief, wrote, "A marvelous work of engineering by God."

His teacher replied, "Remember, Creation is only a theory. You must base your answer on fact," and marked his answer wrong. What a mixed-up world when the suppositions and theories of man (the created) are regarded as facts while the handiwork of God (the Creator) is relegated to a mythical, allegorical position.

Our son's disagreements with his biology teacher continued unabated throughout the school year. We encouraged him to stick it out and do his best to pass the course, without compromising his beliefs. It wasn't easy. This teacher was just as stubborn as our boy.

At the height of the controversy, Marty was scheduled to prepare a speech in English. His choice of subjects was "Creation versus Evolution."

Science and Creation textbooks lay all over the house as he gleaned facts and illustrations. Friends and relatives were asked to pray. He practiced delivering his talk to anyone who would listen.

Finally, the big day arrived. That afternoon he came home dejected. "I got a little mixed up and went too fast," he lamented. Nonetheless, God blessed his efforts and the results were most encouraging.

Several students congratulated him for the stand he took. Other people presented speeches with religious themes. Nearly every person who signed his yearbook made reference to his speech or to his belief. One girl wrote, "God bless you. P.S. I sure liked your speech." He had not even known she was a believer.

One day, just after school was out, I was complaining to a friend about the unjust behavior of the biology teacher, when she interrupted me. "Don't you realize how many kids heard Marty's clear Christian testimony as a result of this conflict?"

All of a sudden, I realized that God answered our prayers for this situation. He had given Marty a testimony in that school as a Christian and had strengthened his determination to follow the Lord.

The strengthening of our faith is very precious to God. First Peter 1:6-7 puts it this way: "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and..."
honour and glory at the appearing of Jesus Christ.'

As parents we were praying for the easy solution to Marty's uncomfortable problem. We were ready to go to battle with his teacher if necessary. But God was answering in a different way and teaching Marty courage, patience, endurance, and trust.

I thought of the many times I have prayed for the easy way out of a troublesome situation, only to find it growing more complicated and burdensome. Slowly, I am learning. My faith is much more important to God than my comfort.

I believe He will. God who made the flowers, the bees, and our children, will not fail. He never has.

Mr. & Mrs. Gary Ezzo

Families with adolescents—This is split—either it is the greatest period of the parent-child relationship or the worst period.

Couples with grown children—Tendency not to let go.

Gary Ezzo is pastor to Family Ministries at Grace Community Church in Sun Valley, California.

Family Bookshelf

Bedtime, Zachary! by Muriel Blaustein. "It is a funny book. I really like it. It is about Zac, who has to go to bed after dinner, but he is not sleepy. He makes noises and chases mice. He sneaks up and pull his mom's tail, then hides." Eight-year-old Kendra thoroughly enjoyed this book, and so will your child! The story uses a tiger family to show the frustrations many parents face with children at bedtime.

Zachary and his parents, tired of the every-night struggle over going to sleep, decide to temporarily reverse roles. After quite an experience, the whole family is so exhausted, they all "become very good at sleeping." A humorous approach to the dreaded bedtime blues, this book may help give children a better view of their parents' responsibilities. (Harper & Row, 1987, 32 pp., $7.95)

Gary Ezzo

How to Lead a Child to Christ by Daniel H. Smith. Focusing on the root purpose of children's ministries, this little book should be required reading for those working with children. While his academic tone may prove a challenge to some, Smith nonetheless shares a number of key insights arranged in outline form, including "Biblical Foundations" and the "Basic Needs of Children." His chapter on "Guidelines for Child Evangelism" contains a section with helpful do's and don'ts in working with children. This is followed by stories of a few of the more challenging children Smith has led to the Lord. Most helpful to the beginning children's worker. The experienced counselor will wish for a more expanded guide. (Moody Press, 1987, 55 pp., softcover, $2.95)

Carl Windsor

When Your Child Is on Drugs or Alcohol by Andre Bustanoby. This author has the unique ability to carry the reader along a line of thought as though it were the reader's own. When Your Child Is on Drugs or Alcohol is a short book designed to be read by parents in trouble. It offers reasonable solutions and counsel to parents involved in unreasonable situations with their teenage children.

The author discusses "polyabuse" among teenagers willing to try anything. He talks about the great danger of alcohol in a way that will not set well with social-drinking parents, and lists the risks of all kinds of substance abuse in a quick-reference style that will be useful to parents in stress.

The most important contribution to this reviewer is the chapter on the art of confronting an angry teenager. Bustanoby's explanation of a real-life story and one family's use of tough love is terrific. Parents of substance abusers are described as being too often either enablers, victims, or provokers of their abusing teenagers, when what they really need to be is a confronter.

I found Bustanoby's practical application of extra-biblical resources to be helpful. His explanation that a crisis in a family can be good if it leads to adaptive changes is most refreshing. As a counselor I will keep When Your Child Is on Drugs or Alcohol in my desk to lend to parents.

(Here's Life Publishers, 1986, 89 pp., $2.95)

David R. Miller

Family Matters

from Gary Ezzo

There are several different stages of married life. What are some of the greatest experiences, feelings, problems, or adjustments faced by couples during each stage?

Young couples without children—Dealing with inlaws and dealing with each other.

Families with young children—New parents have a greater tendency to focus on the children and move away from the priority relationship.

Family Bookshelf

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Children continued from page 32

Hollywood?"
"Hollywood seemed like a fun place."
"Was it a fun place?"
"No. Life was tough. It was hard getting enough money to eat and finding a place to stay."
"How did you support yourself?"
"I panhandled."
Angel admitted that people were not very generous, and "a couple" of times she resorted to prostitution in order to simply get enough money to eat. "But that was always a last resort," she said.

Some friends told her about Children of the Night, and there she has received counseling, practical help, clothing, and encouragement. In the future she would like to become a singer, in fact she is working on a demo tape now. But if a career in spotlight is not in her future, Angel would be happy taking classes to be a legal secretary.

"Would you ever go back home?"
"No." Vicki Balet, program director for Children of the Night, tells me that right now Macey and Angel are not hooking.

"My family disowned me. I stayed out and didn't listen to them. They told me to get out."

They look like normal high school kids—only they aren't able to be in school because they have to take care of themselves.

Balet says that over 1,000 kids each year find their way to Children of the Night's center. The center was founded eight years ago by Lois Lee, who did a study on prostitutes and found that many of them were juveniles who were "hooking" simply to survive—they didn't want to be on the street.

"All of our kids are either prostitutes, involved in pornography, or headed that way," explained Balet. "They don't have to turn their first trick to come to us, of course, but most of them have. We try to serve in a parental role. We provide clothing, educational help, counseling, medical services, showers, and so forth." The group does not yet have a shelter where teenagers can live.

Balet says Children of the Night is a nondenominational center funded by private donations. "We often use the resources of a Christian shelter, but we've found that if we preach to the kids while they are still on the street they don't feel they can trust us. Just the other day a man was on the streets here carrying a cross and screaming at the top of his lungs. Street kids are preached to on the streets all the time."

Balet went on to explain, "When they are off the streets and in some type of shelter, most reach out to embrace some religion. When they are settled they usually latch onto something, either God or Devil-worship."

"Angel, was your home a religious home?"
"No. We never went to church."
"As you have traveled, has anyone ever told you that Jesus Christ loves you?"
"Yes, all the time."
"What is your response?"
"I just listen to them."
Guetterman finds it easy to be a strong Christian and a professional baseball player. He enjoys fellowship with Christian teammates including Alvin Davis, Harold Reynolds, and Dave Valle. “If the guys know where you stand, they will respect you. Some non-Christians, however, don’t like Christians because they think we’re passive. It is ironic—if you have a temper, you’ll get in trouble, but if you don’t have some temper, they think you don’t care.”

Angela E. Hunt

Looking Back...1971

The First Basketball Team

In 1971 Liberty University launched its first basketball program with a winning record of 8-1. Their abbreviated game schedule was due to lack of space for practicing and a limited number of players. "Our team consisted of nine players. We practiced in the Lynchburg Christian Academy gym after school, late at night, or whenever the gym was available," said Dan Manley, the team’s first coach. Manley has coached several teams since then including Malone College. He is currently pastor of Stanwood Community Church in Canton, Ohio.

"Most of the young men who played on that first team (which included Robbie Hiner) are now serving in the ministry. They were all first-year students, and they had come with the purpose of going into the ministry. As coach, I was very much involved in their lives," said Manley.

The team played local Christian colleges—Piedmont Bible College, Appalachian Bible Institute, John Wesley Methodist College, and Shenandoah College. Only three Liberty players had previous experience. They played their first game against a team of juniors and seniors from Piedmont Bible College—and won.

LU Spotlight

Lee Guetterman: Standing Firm in the Major Leagues

“The discipline at Liberty University was good,” said Seattle Mariners’ pitcher Lee Guetterman. “It wasn’t hard for me to deal with, because some things are simply right and others are wrong. I’ve come to base a lot of my decisions on what I learned at school.”

Guetterman, a 1981 Liberty graduate, was drafted by Seattle during his senior year. He is now the ace of the Mariner’s pitching staff with a 9-3 record. Some baseball stars who achieve high status may snub their once-humble roots, but Guetterman and his wife, Drew, remain down-to-earth. Guetterman is not likely to be swayed from his strong Christian convictions by the lure of money, fame, or power.

Guetterman drew his inspiration from then LU baseball coach Al Worthington, once a major-leaguer himself. “Al Worthington is probably the biggest reason I’m not afraid to say, ‘No. That isn’t right,’” says Guetterman. “He always seemed to stick to the principles he laid down early in his Christian life—regardless of the circumstances. He was like a rock. I really admired him for that and have learned to incorporate what he taught me into baseball.”
Into the Hearts of Africa

When the intrepid missionary-explorer David Livingstone made his way into the heart of Africa over 100 years ago, few people there had ever heard of Jesus Christ. Now, in countries like Uganda, Kenya, and Liberia, where LIGHT Ministries conducted its 1987 evangelistic outreach, thousands are reaching, thousands are seeking, and thousands are being changed for Christ in these nations.

In Uganda and Kenya, 82 members of the Liberty University faculty, staff, and student body ministered for Christ in these nations. The stated purpose of Africa '87 was to provide an unparalleled opportunity for Liberty students to be involved in a team outreach dedicated to changing lives through Jesus Christ. Liberty students from Japan, Tonga, Brazil, Canada, and the Philippines participated with black, white, and Hispanic students from the States to make this a multinational, multiethnic, international outreach for the Lord.

The group was divided into two singing teams, two children's ministry teams, a sports team, a literature distribution team, and a construction team. One of the children's ministry teams spent their entire time in Liberia. The rest of the teams ministered in Uganda and Kenya.

While in Uganda the teams witnessed a powerful moving of God's Spirit. According to Rob Jackson, assistant dean of men at Liberty, "With all the trouble Uganda has experienced in the past, we were encouraged to realize that we were ministering to the next generation, and many, many of them came to Jesus."

Fruit from their labors continued in Kenya. As in Uganda, headmasters of public schools often added strong impact to the teams' message. After one service a headmaster admonished his students, "If you raise your hands to indicate you decided for Christ, please God! But, if you raise your hand to please people, I am sorry for you. You should please God, and not people!"

The team ministering in Liberia shared similar experiences. In describing the impact of this outreach on those participating, Al Snyder, the team's director, stated: "The Liberty students undoubtedly will never forget their unusual spiritual experience and will never be quite the same again. When they think of Christ's Great Commission, they will be compelled to think of Africa and the thousands of seeking, needy people they saw and met and loved."

Through the combined efforts of all the teams there were over 170 opportunities to share the gospel publicly.

Liberty student David Lobley summed up the attitude of participants. "It is such a privilege to be a servant of the Lord." According to Vangie Davis, the servant of the Lord, "With all the trouble Uganda has experienced in the past, we were encouraged to realize that we were ministering to the next generation, and many, many of them came to Jesus."

Thomas Road Baptist Church hosts Super Conference VIII October 19-22. The Ladies Conference, one of 11 conferences for church leaders and lay workers, features methods for starting ladies' ministries in local churches. With the purpose of instructing and encouraging Christian women in spiritual growth and in ministering to other women, the sessions will focus on how to start Bible studies, monthly ladies' fellowship meetings, and how to conduct banquets.

General sessions include stress management, how to encourage others, the disciplines of the Christian woman, and workshops on diverse interests and needs.
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Some people are upset that the American Civil Liberties Union is trying to eradicate prayer from the public school systems in Mississippi.

“We the people down here in Mississippi think that we should be able to pray anytime we want to and wherever we want to—daytime, nighttime, Saturday, Sunday, any day,” said three-term Senator Bill Harpole of Starkville. “We feel like we should be able to talk to the Lord if we want to, and it ain’t nobody’s business but ours.”

But the ACLU disagrees.

Citing the U.S. Supreme Court, the Mississippi chapter of the ACLU says that ever since 1962 the high Court has ruled against organized school prayer.

In 1962 the Supreme Court struck down state-composed and recited prayers. And as late as June 1985 the Supreme Court struck down a moment of silence that could be used for voluntary prayer.

But many Mississippians have simply turned a deaf ear to the nation’s highest Court.

“You can’t stop it,” Rev. Michael Wells, state chapter leader of Moral Majority, said about prayer in the public schools. “The ACLU is not going to stop it. The Supreme Court is not going to stop it. And that’s the way I view it. It’s going on all over Mississippi.”

That’s precisely what’s got the ACLU so upset.

Fully one-fifth of the state’s 154 school districts freely admit to conducting some sort of organized prayer—whether led by a teacher, a student, or read over the school’s public address system.

But 26 years of “flouting” the Supreme Court is all the ACLU is going to take.

Hilary Chiz, executive director of the ACLU in Mississippi, explained, “The latest spate of complaints began a few months ago when we got complaints from two different sets of parents in a northeast Mississippi county. Both sets of parents were concerned that their children were praying in the public schools.”

Shortly afterwards, a Jackson newspaper ran a front-page photograph showing three elementary school students praying at Flora Elementary School in Madison County. The ACLU immediately fired off a letter to the school superintendent.

In part the letter warned, “Such practices as are depicted in the newspaper are in clear violation of the supreme law of the land. The American Civil Liberties Union in Mississippi calls upon you to remedy this situation and to do so promptly and publicly. At the minimum I suggest the board adopt a policy prohibiting prayer, Bible reading, and similar activities from being a part of any school activities.”

Madison County school officials immediately voted to ban school prayer. Ironically, they opened the meeting with a prayer, and after asking God to “guide us and direct us in all that we do,” the board voted to ban school prayer without the slightest blush.

Hilary Chiz defended the ACLU, however, and added, “I don’t want it to be misunderstood. The ACLU guarantees every student the right to pray anytime, anywhere.”

Since the Clarion-Ledger photo appeared, Chiz said, “We have received a number of complaints from parents who object to their children praying.”

Pro-school prayer advocates, however,
have received a number of good-news items.

First, Attorney General Ed Pittman refused an ACLU request to issue an opinion against organized school prayer.

Second, the board of education refused the recommendations of the state superintendent to oppose school prayer and the board voted to leave the issue to local school boards.

Third, the state legislature passed a concurrent resolution urging Congress to amend the U.S. Constitution to allow prayer.

"Organized prayer in public schools is a well-established tradition and is of great value in instilling moral values in young people," the resolution read in part. "Our government was founded on that principle," said Senator Harpole in defense of the resolution.

Strangely, there is no organized effort in Mississippi to maintain public school prayer.

"If it's organized, it's organized in heaven," said Wells. He believes that rather than organization, public school prayer remains a practice in the state because people are just acting out of their own convictions.

"Their attitude is this: We don't want to start a movement. We don't want to change the Supreme Court. We just want to be left alone and have a word of prayer in the morning and go on about our day," said Wells.

Typically, Wells said, schoolteachers simply try a nonconfrontational approach to orders to stop prayer.

"If a principal says, 'You're not going to have a moment of silence in the morning,' they'll have it before lunch. And if he says, 'Don't have it before lunch,' they'll have it before they study. It's so rooted in the makeup of American citizens, it's a part of their life—whether they are Christians or Jews or whatever. It's going to be impossible for the Supreme Court or anyone else to eliminate prayer from everyday practice. We are a religious people and it's part of us and it's not going to be rooted out."

Senator Harpole agreed. "We're going to go ahead and do what we've been doing. It's none of the ACLU's business and they ought to just leave us folks alone. We're doing fine without their help."

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Martin Mawyer

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Major Supreme Court Rulings on Organized Religious Activities in the Public Schools

**Engel v. Vitale,**
June 25, 1962

The First Amendment prohibits school officials from composing an official prayer or requiring it be recited in the public schools—even if the prayer is denominationally neutral and pupils not wishing to pray are excused from class.

**Abington v. Schempp,**
June 17, 1963

The First Amendment prohibits public school officials from requiring that passages from the Bible be read or that the Lord's Prayer be recited in the public schools.

**Chamberlain v. Dade County,**
June 1, 1964

Devotional Bible readings in Florida public schools are ruled unconstitutional.

**Stone v. Graham,**
November 17, 1980

Posting the Ten Commandments in public schools is unconstitutional—even if purchased with private contributions.

**Wallace v. Jaffree,**
June 4, 1985

A moment of silence "for meditation or voluntary prayer" is unconstitutional because it is an establishment of religion. The court ruled that legislative records indicated that the Alabama statute was solely an "effort to return voluntary prayer" to the public schools.

**Widmar v. Vincent,**
December 8, 1981

State universities may make their facilities available for religious groups. Citing "free speech" and "equal access," the Court ruled that it would be a violation of the student's constitutional rights for the university to discriminate because of religious content of the meetings.

**Karcher v. May,**
To be decided

Whether the state of New Jersey may allow students, before classes begin each day, "to observe a one-minute period of silence to be used solely at the discretion of the individual student... for quiet and private contemplation or introspection." This case differs from the Alabama ruling because it does not mention prayer.
She Stood Alone
Pledging "Justice for All"

Kristi Rummell encouraged her daughter, Lana Morin, to stand up for her convictions.

For all her 14 years, Lana Morin of San Mateo, California, had been taught to value her country and respect its flag. She was surprised, therefore, when the teacher of her new class announced he would not be pledging his allegiance to our flag, but whoever wanted to could feel free to do so. To her greater shock, when the ninth-graders were called to attention by the loud speaker, only she and four other students rose to say the pledge.

She had not experienced anything like this in any other school or class. She was concerned, as were substitute teachers when they witnessed the lack of participation.

Her company in the daily exercises shrank. Soon she was the only person in the room standing to say the pledge! While she stood alone, students passed notes, talked, and moved around. The teacher worked at his desk. Students teased her, saying she was just trying to gain attention.

Lana confessed to her mother that she felt like giving up. Her mother, Mrs. Kristi Rummell, encouraged her to keep standing for what she believed regardless of the opposition.

“I was shocked to find this going on,” Mrs. Rummell said later. “I went to high school in the early sixties. If people told me then that my child would be the only one in her class saying the pledge, and that she was the subject of ridicule, I never would have believed them.”

Mrs. Rummell expressed her concern by phone to the administrative office and in writing to the principal, requesting a written response. The principal was surprised to hear that Lana was the sole participant, and that she was the subject of ridicule. She immediately spoke with Lana’s teacher, pointing out that the California Education Code required daily patriotic exercises, and the “Pledge to the Flag” fulfilled this requirement. As a teacher, he explained, she is obligated to establish a climate of respect for this time in her classroom, and all students should be requested to stand and comply.

Three days after Mrs. Rummell sent her letter, the teacher changed class procedures so that all students stand, face the flag, and quietly listen or repeat the pledge. He too began to stand and face the flag.

The principal assured Mrs. Rummell that before beginning each school year, teachers would be made to thoroughly understand their obligation to both the State Education Code and the district and school policies.

Kristi Rummell hopes others will be encouraged by her story: “I hope parents and family members will be enlightened and encouraged to become more aware of just how their children may be influenced by some teachers—even by simple nonparticipation!”

Laurie Porter, Concerned Women for America Newsletter, July 1987. Adapted and used by permission.
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"Creationism Act" Struck Down in Louisiana

The U.S. Supreme Court has struck down the Louisiana "Creationism Act" which forbade the teaching of evolution in public schools unless accompanied by instruction in creation-science.

Voting 7-2, the justices ruled that the Act impermissibly endorses religion by advancing the religious belief that a supernatural being created humankind. Furthermore, the Court ruled, the Act does not have a secular purpose.

Justice William Brennan, Jr., writing for the majority, said, "It is clear from the legislative history that the purpose of the legislative sponsor, Senator Bill Keith, was to narrow the science curriculum. . . . Such a ban on teaching does not promote—indeed, it undermines—the provision of a comprehensive scientific education."

In a dissenting opinion, Justice Antonin Scalia wrote, "The people of Louisiana, including those who are Christian Fundamentalists, are quite entitled, as a secular matter, to have whatever scientific evidence there may be against evolution presented in their schools." Scalia was joined in his dissent by Chief Justice William Rehnquist.

Supreme Court Rules Churches Can Use Faith as Basis for Hiring

Religious groups can use faith as a basis for filling nonprofit jobs. The U.S. Supreme Court ruled.

Voting 9-0, the justices said the Constitution is not violated by allowing religious groups to be exempt from a 1964 civil rights law that forbids employers to discriminate on the basis of religion.

Wrote Justice Byron White for the majority, "A law is not unconstitutional simply because it allows churches to advance religion, which is their very purpose."

The case stems from a suit filed by a former employee of the Mormon church. The employee, who did not qualify for a certificate that he was a church member, sued after he was fired as an engineer of the church-run Deseret Gymnasium.

A federal district court in Utah ruled against the Mormon church in January 1986. The court said religious employers can discriminate against people outside the faith only when hiring for religious activities, not for secular or nonreligious jobs.

Christian Job-Counseling Firm Says Recent Ruling May Help Its Case

NEW YORK (RNS)—A Seattle-based agency that links Christian job-seekers with Christian organizations is hoping that a recent U.S. Supreme Court ruling will help it win a discrimination case.

The 20-year-old organization, Interchristo, serves about 17,000 people with counseling and information each year, according to associate director Al York.

Last year the American Civil Liberties Union filed suit against Interchristo, charging that it violated both federal and state laws barring discrimination in employment.

Last March, in a fund-raising appeal to executives of Christian organizations, Interchristo said it spent more than $70,000 defending itself against the ACLU lawsuit. It charged that the suit was part of a "strategy to chip away at the right of religious organizations to hire only people of their own religious persuasion for any positions."

Supreme Court Rules on Homosexual "Olympics"

In a narrow decision, the U.S. Supreme Court prohibited a homosexual group from sponsoring an athletic event called the Gay Olympics.

Ruling 5-4, the Court said Congress intended to allow the United States Olympic Committee complete authority over use of the word "Olympic."

Justice Lewis Powell, Jr., wrote that Congress granted the committee a limited property right in the word, which "falls within the scope of trademark law protections, and thus certainly within constitutional bounds."

The homosexual group has vowed to take its fight to the halls of Congress.

Jews for Jesus' Right to Witness Upheld by Supreme Court

The U.S. Supreme Court upheld the right of the Jews for Jesus to witness in Los Angeles airport's central terminal. Airport management had restricted activities in all terminal buildings to "be limited to airport-related uses."

But the Supreme Court struck down the restriction as "facially unconstitutional," Justice Sandra Day O'Connor said the regulation "prohibits even talking and reading, or the wearing of campaign buttons or symbolic clothing."

The lawsuit was initiated after an airport peace officer on July 6, 1984, stopped...
a Jews for Jesus minister from distrib-
ing free religious literature on a pedes-
trian walkway in the airport’s central
terminal.

Following the ordeal, Jews for Jesus
executive director Moishe Rosen
remarked, “We’re puzzled as to why the
Los Angeles airport board of commis-
sioners, appointed by the mayor, dragged
us to the Supreme Court on this issue.
But I’m glad the Supreme Court upheld
the constitutional freedoms. We just want
to go on telling people, who want to
listen, that Jesus is the Messiah and that
He cares for them.”

Women Can Sue Doctors
for Emotional Distress
Caused by Abortions

Women who suffer emotional distress
after undergoing abortions can sue their
doctors, New York’s highest court has
ruled.

In a 5-1 decision, the state court of
appeals ruled that Carmen Martinez had
a legal right to sue for damages because
her doctor erroneously advised her to
obtain an abortion.

Her doctor recommended the abor-
tion because Martinez became pregnant
while under medication for a glandular
problem. Suspecting the fetal child may
have been damaged because of the medici-
ation, Martinez agreed to the abortion.
She later sued, but lost her case before
the appellate division of the state
supreme court.

But the state’s highest court ordered
the lower court to reconsider Martinez’s
suit. The court ruled: ‘The emotional
distress for which she seeks recovery
does not derive from what happened to
the fetus; it derives from the psychological
injury directly caused by her agreeing to
an act which, as the jury found, was con-
trary to her firmly held beliefs.”

Teacher Suspended for
Teaching Religion after
School Hours

A Fairfax County, Virginia, teacher
has been suspended for teaching religion
on school property after school hours.
Carol Gratchen, a seventh-grade teacher,
was suspended from Lanier Intermedi-
ate School by its principal for refusing to
discontinue the after-school activities.

Gratchen, who has been a Christian
for only a year, defended her actions,
saying she never recruited the students
for the session, but the “Lord just sent
them.”

According to the Fellowship of Chris-
tian Educators in Falls Church, it is
difficult to find a law Gratchen has viol-
ated. Bill Wheaton, writing for the
group’s quarterly newsletter, stated,
“We have been unable to find any specific
Fairfax County schools policy or regula-
tion that Miss Gratchen violated. We
have, however, identified a couple that
the principal may have violated.”

Before Gratchen was suspended, 12
to 14 students were attending her
sessions.

Public Schools Ignore Religion

The public schools are guilty of slight-
ing religion, says a report commissioned
by the 80,000-member Association for
Supervision and Curriculum Development.

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on my life and that of my wife and our seven children. I’ve been
able to provide for our considerable financial needs and have
been rewarded by the knowledge that I have changed the lives
of many people. I encourage others to explore this opportunity.”

Wilbur Miller, Oregon

“For the past four years I have earned more in this ministry,
past time, than in my position as a public health technician. This
good income along with the fringe benefits are certainly impor-
tant to me, but the real reward is knowing I am helping others
grow in their spiritual lives.”

Elna Kempff, Michigan

“In my eight years with Zondervan I have seen the Lord bless
many homes where the spiritual need is great. While serving oth-
ers, I have been personally blessed by being able to provide abund-
antly for my family, accumulate a substantial retirement fund,
and realize the protection of health and life insurance.”

Paul Satton, Florida

“My career with Zondervan began on a part-time basis. My deci-
sion to go full-time was determined by my initial success in the
work and the growing needs of my family. I found by working
harder I earned more and I could help more people come closer
to God. I found my place!”

Bill Stanley, Virginia

“I love the Lord! I love people! I enjoy working with Zondervan
because it enables me to share these two loves with others. On
the other hand, I like Zondervan’s attitude toward its workers:
no investment, no quotas, no minimum hours, no pressure. Just
good people and good pay.”

Madeline Smith, California

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The report criticized current textbooks, saying they are "bland" and "virtually ignore religion."

"The quest for religious freedom that fueled the establishment of this nation receives scant treatment at best in many textbooks," the report states. It adds that the profound religious beliefs that inspired the abolitionist and the civil rights movements are given little attention. The report blames the lack of religious studies on the fear of educators who worry "that the constitutional wall separating church and state might be breached."

The problem is not just with American history books. The impact of religion on world history and culture is "slighted in texts on political science, sociology, literature, and world history."

**California Education Board Wants More Religion in Textbooks**

WASHINGTON (RNS)—In what is expected to have an impact on school books nationwide, the influential California State Board of Education has told major publishers that it wants more religion in textbooks.

The board advised publishers in a July 13 meeting that history and social science texts approved by the state should reflect the impact of religion on society, said Francie Alexander, associate superintendent for curriculum instruction and assessment.

The meeting came three days after the state adopted a 263-page document, "History/Social Science Framework," that called for fuller treatment of religion in textbooks used by its elementary and secondary schools.

"We stressed to the publishers the importance of not ducking important and controversial topics such as the role of religion and its impact on historical events," Alexander said.

As examples, the board asked that textbooks address the contributions of religion to the development of the U.S. Constitution and compare religions in different societies, she added.

Alexander said 60 representatives of most of the major textbook publishers were at the meeting and that none posed objections to the requests for better coverage of religion.

California's textbook purchases, accounting for 12 percent of those sold in the United States, affect the entire publishing industry.

**Born-again Book Business Draws 10,000 Retailers to Convention**

ANAHEIM, Calif. (RNS)—Christians spend about $1.5 billion a year on Christian books, tapes, records, Bible games, religious jewelry, and such "witness tools" as buttons and bumper stickers.

The born-again business is big business—indeed—a fact apparent in Anaheim's convention center July 11-16 during the 38th annual convention of the Christian Booksellers Association, an exposition of the many new books and products coming soon to Christian bookstores.

Like any trade show, the convention is designed primarily for publishers and other wholesalers who are demonstrating their wares to retailers. This year, however, the general public also got to see what's new in Christian products in a Sunday "Expo for the Christian Family."

About 3,000 people attended the July 12 event, said William R. Anderson, CBA president.

More than 10,000 retailers from 40 countries turned out for the CBA convention, according to Anderson. He said retailers make about "20 percent of their annual purchase decisions at the annual convention."

**AUL to Appeal Ruling against Funding for Promotion of Abortion Alternatives**

The Americans United for Life will appeal a federal court ruling making it unlawful for religious groups to receive federal money to promote alternatives to abortion. Religious groups had received federal money to counsel against adolescent sexual activity and abortion under the Adolescent Family Life Act passed by Congress in 1981.

But the ACLU sued, and federal district Judge Charles Richey called the Act "unconstitutional" and said that no "religious organization" can receive funding under the AFLA.

Edward Grant, executive director of AUL, said the case is important for two reasons.

"First, the ACLU challenge is part of its long-standing goal of branding all anti-abortion legislation as an establishment of religion. Second, the suit threatens the ability of government to encourage alternatives to abortion."

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Musical Pulpits

by Truman Dollar

Later and upward mobility in the ministry is a growing phenomenon among Fundamentalist pastors. More and more young preachers are changing pulpits every three or five years. The acceptability of this practice is a significant change. Something needs to be said, kindly and in love.

"Son, find a city, put down your roots, and stay a lifetime." That advice was standard for young pastors in the early years of my ministry. The leadership set the example. The result was large, strong, stable ministries. Whole cities have been influenced. You will be hard-pressed to name a strong, vibrant ministry whose pastor stayed less than 20 years.

One of the first signs of institutionalism or denominationalism is a growing tendency for pastors to change pulpits often. Actually, denominationalism and the tendency to change pulpits frequently encourage each other.

Churches that have had to cope with repeatedly losing ministers begin to look to influential pastors or denominational institutions beyond their church for help and advice. A subtle dependency slowly develops. The "district missionary" syndrome begins to influence decision making. For example, no group of deacons will allow a pastor to lead them into major expansion programs when they believe he is only temporary. They will declare, "We won't let you make expansion decisions because you won't be here to help pay for them." Right or wrong, their fears make sense.

Pastors in a more highly organized movement also are likely to find more opportunities to move into larger churches as pulpits are vacated. A common practice in denominations is for gifted young men to remain at one church only until a larger and more prestigious one extends a call.

Changing pastorates every three or four years has a damaging effect on both churches and pastors.

Changing pastorates is not always a mistake. Most men move one or two times in their early ministry, and some mid-life moves can be fruitful when God clearly directs. But constant rotation from pulpit to pulpit creates disruption and is normally a symptom of problems. Sensitivity to the will of God and the direction of the Holy Spirit is critical to making the right decision.

Clearly, we all occasionally live in the permissive will of God rather than in the direct will of God. We may credit God for moves we consider good and credit Satan for our "mistakes," but the problems of rotating pulpits are so obvious that we admittedly cannot claim that God directed all the moves.

Now, staying at one church for an extended time is not easy. Often the most difficult course is to remain. The pressures of staying, however, help make "great preachers" and "great churches." The difficulties themselves are a part of the molding process.

Changing pastorates every three or four years has a damaging effect on both churches and pastors. Pastors who regularly leave churches after a short period of time must examine themselves and their ministries. Here are some problem areas that lead men to play the game of musical pulpits.

Failure in spiritual, intellectual, and emotional growth. No pastor can minister successfully to a growing church unless he is in the process of personal growth. Stagnation is inevitable. Both he and the congregation will tire of each other if he does not grow.

Failure to take the initiative in solving organizational problems. Lack of patience causes the less mature preacher to move on hurriedly because structural problems may obstruct his vocational ambitions.

Failure to establish credibility in the community. When a pastor has serious problems in his life or ministry, the quickest method of escaping the past is to move. Normally, however, credibility is damaged, old problems are left unresolved, and no lessons are learned.

Failure to realize that people are the same everywhere. A pastor makes a mistake if he thinks the people in a new ministry will be easier to deal with than those in his present pastorate. Members of a new congregation will have the same temperaments and problems of the one left behind. People are people.

Failure to make your congregation a part of your family. A pastor and his family must learn that social and spiritual aloofness is a form of pride.

Failure to accommodate to the geography. No geographic location on earth is perfect. God will not call you to a climate, or to the mountains, or the seashore, but he will make the wilderness a rose garden if that is the location of the work to which he has called you.

Failure to view the ministry as God does. The kingdom of God, not our success, is the important thing. When a pastor's number-one consideration is the advancement of his career rather than the advancement of the cause of Christ, he is on a shortcut to disaster.

Next month I will offer suggestions for overcoming these problems and staying in a pastorate for more than a decade.
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