Reconciling the Forgotten
Months Before I Graduated From Cedarville, A Major Corporation Hired Me

My name is Josias Lima.
When I came to the United States from Brazil ten years ago, I did not speak a word of English. Today, I am an investment advisor. My profession is the third highest paid in America, and I am doing very well, for which I am very thankful to the Lord.

I am also grateful to Cedarville College for helping me reach this stage of my career.

Cedarville's well-rounded, Christian liberal arts program was especially beneficial to me. Committed Christian professors taught me to think and to communicate -- skills essential in today's communication age. They encouraged me to broaden my interests by adding to my business program courses from other disciplines. This made me flexible and capable of pursuing more than just one career path.

Balancing the strong academic program was a healthy spiritual emphasis that included daily chapel and the integration of biblical principles into the classroom experience. I became more inquisitive about the Scriptures, and my faith matured. I was even able to travel back to Brazil with a Missionary Internship Service team.

My fine preparation at Cedarville College was instrumental in my being hired by General Mills before I graduated. Now, five years later, I have established my own business.

If your son or daughter is thinking about college, send for more information about Cedarville's well-rounded Christian liberal arts program. It gave me fine career preparation in a Christian setting where I could grow spiritually.

Josias Lima serves as an investment advisor in Minneapolis, Minnesota, and is a 1982 graduate of Cedarville College. He is also treasurer of International Reach, Inc., an organization that assists established Christian ministries in third world countries.

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Prison ministries are "Reconciling the Forgotten." Angela Elwell Hunt and Kay Raysor profile three different ministries and tell what each is doing to reach inmates through their programs and goals of regeneration.


What are churches doing to meet the needs and channel the untapped resources of their single adult members? Several pastors share their solutions.

From the Publisher
Jerry Falwell Comments on Prayerless Christians and Churches
Perspective Getting from Here to There
Edward G. Dobson
Profile Harold Morris
Today Is the Day to Love
Family Living
Preaching & Pastoring
Biography
John Clarke
Father of Baptists in America
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Appreciated... 

I appreciated Marvin Olasky's article, "Sound the Cry of Murder," in the January issue.

Roger Schultz 
Fayetteville, Arkansas

A response to "Toys"...

I would like to respond to a letter in your January issue. The "Toys with Christian Values" were created and marketed as an alternative to the secular toys such as "Barbie" and "G.I. Joe." If people of this nation would train their children in Christian values and get rid of the secular garbage, they would not have to be concerned with what their children would be doing. We as a family appreciate the introduction of these "Toys with Christian Values." Our children were trained in Christian values and are not interested in the world's secular toys. Also, children of secular parents receive Bibles as gifts—should we also take them out of the stores, or teach our children about God and the joys of living for Him? If this lady and others like her are so concerned about the present world conditions, they should pray about them and stop worrying Christian ideals and toys out of existence.

Daniel and Betty Hyatt 
Boswell, Pennsylvania

Murder!...

Your very educational articles concerning Roe v. Wade and the disregard of human life practiced by abortionists, in an issue two years ago, was largely responsible for my pro-life tenets. I cannot thank you enough for leading me through the errata thrown up by so many with your basic biblical stand. The issue is clear, abortion for birth control is indeed murder!

The January 1988 issue of the Journal concerning some American history in the anti-abortion fight during the nineteenth century was informative and caused me to wonder if something I read recently in the works of Josephus might be worth sharing. A portion of paragraph 25, book 2, "Flavius Josephus Against Apion" reads as follows:

"But, then, what are our laws about marriage? That law owns no other mixture of sexes but that which nature has appointed, of a man with his wife—But it abhors the mixture of a male with a male; and if any one do that, death is his punishment. . . . The law, moreover, enjoins us to bring up all our offspring, and forbids women to cause abortion of what is begotten or to destroy it afterwards; if any woman appears to have done so, she will be a murderer of her child, by destroying a living creature, and diminishing humankind; if anyone, therefore, proceeds to such fornication, or murder, he cannot be clean."

Satan just won't give up. I am so thankful that I have read the "end of the book." Until then, more forthright leadership, such as the Fundamentalist Journal, is necessary!

Russ Castleberry 
Harrisburg, Oregon

Lifts up the name of Jesus...

Greetings in the name of our wonderful Saviour, the Lord Jesus Christ, whom we love and serve. I am a pastor in the Philippines. I have been in the ministry for almost eight years. This is our third...
Richard Lee speaks out on an issue of critical concern:

Courage.

"Courage is doing what you're afraid to do. Without fear there is no courage." Eddie Rickenbacker

The old aviator's definition of courage is simple, common sense. In combat with German flying aces during World War I, he knew well the reality of fear. But for him it was a motivator, not an inhibitor. The fear impelled him to act with bravery. For the Christian engaged in the great spiritual warfare, fear is never far away, a lurking presence threatening with doubt and discouragement.

The only reasonable response to this enemy is firm, determined confrontation.

Sometimes it is difficult indeed to stand against the tide, especially in a generation that declares tolerance acceptable. But, as committed Christians, there are certain things we cannot and should not tolerate. To denounce sin and proclaim a standard of righteousness is not to be guilty of haughty idealism. It is the legitimate response of one whose desire is to please God, not men. Are we afraid to point out and identify iniquity? Not if our supreme goal is to hold forth the Word of Life, for in doing so we are spiritually courageous.

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With the theory that everyone likes to be appreciated, I am letting you know that I enjoyed Evelyn McKay's "Closing the Loop" in the November issue.

It is a lovely piece of life. I believe that to be a Christian is to be kind, but kindness itself exists outside of Christianity.

In the article, Jennifer's understanding is extraordinary: that she understood these happenings as God's answer to "what she could do for Him."

I hope Jennifer may retain her instinct for "listening" for special guidance.

Carolyn A. Cooper
Westport, Maine

I just wanted to take a moment to thank Dr. Dollar for his column in the October issue. My heart was both stirred and encouraged as he expressed his longing to "know God deeply" and to "be present the next time God moves sovereignly among His people."

He put words to the innermost desires and drive of my own soul. I join him in praying and believing God to grant our heart's desire.

Del Fehsenfeld, Jr.
Life Action Ministries
Buchanan, Michigan

I just finished reading Truman Dollar's article, "Reflections." Again, there is a strange warming of my heart and a drawing of the Holy Spirit to prayer.

May we live to see the church at prayer, and the great revival we long to see, should Jesus tarry His coming!

Bruce D. Cummons, Pastor
Massillon Baptist Temple
Massillon, Ohio

I liked your January column. Thanks for dealing with this issue realistically. I am going to accept your challenge.

Nelson Keener
Reston, Virginia

Thank you for your articles. I have torn out many of them for my husband who is preparing for full-time service as a pastor/church-planter.

I accept your challenge. Thanks for the encouragement and motivation to do this. I shall also share your article with our Sunday school class.

Anne C. Evans
Whitney Point, New York

I just finished reading the Bible through in 1987. Now I accept your challenge to read one book each day through this new year and study it in detail. My wife and I both accept your challenge and have chosen the Book of James.

Bob R. Nappier, Pastor
New Home Missionary Baptist Church
Lansing, Michigan
From the Publisher

An Honor to Be Shared. At the February meeting of National Religious Broadcasters, Food for the Hungry organization presented me with a special honor called the Two Hungers of Man Award. The award is given in recognition of a person or ministry for efforts to feed the two hungers—spiritual and physical—of man. Because of our new Liberty LIFE-AID Mission, putting those in need in touch with those who can help, and because of our foreign mission involvement, I was privileged to accept the award on behalf of those who financially support and those who labor in these special ministries. More importantly, God has honored our efforts as we have seen thousands of lives changed or redirected for His glory since we started LIFE-AID last fall.

Growing Again. Liberty University has taken another leap in its 17 years of continuous growth. As we expect an additional 2,000 students on campus this fall, we have purchased the former Craddock-Terry Shoe Corporation's manufacturing and office facilities to accommodate the increase. Currently Liberty University is seriously overcrowded, with young people jammed into every available classroom, faculty offices divided and subdivided, and supplies stacked in the halls. At the moment we have not decided which programs will be moving to our North Campus; but the 200,000-square-foot complex will more than double our existing academic space.

With 83 undergraduate majors of study and a growing list of graduate programs, we have added a four-year nursing program as well as a master of business administration and doctor of ministries. Ph.D. programs and expanded academic offerings are in the planning stages as God allows us to pursue our dream of one day training 50,000 young champions for Christ!

Inside. This issue takes a special look at the prison system in this country and highlights three special ministries that are in the business of rebuilding lives. The artwork in this section is based on photographs furnished by Prison Fellowship Ministries.
On Prayerless Christians and Churches

"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3).

The greatest sin of the church of Jesus Christ today is prayerlessness. No Christian's spiritual life is above his prayer life. No local church's effectiveness can rise above its corporate prayer life. No church's corporate prayer life can rise above the personal prayer lives of its members.

Prayer is a sacred, princely privilege. Prayer is a duty, an obligation most binding and most imperative, which should hold us to it. But prayer is more than a privilege, more than a duty. It is the avenue through which God supplies man's needs.

"Call unto me." This is God's command. It's not optional, but it is not difficult. God never asks us to perform beyond our capabilities. He is never unreasonable. Since He commanded us to pray, we ought to be about the business of praying.

There are no restrictions as to what we can call for. He doesn't say, "Call unto me in the following areas." He simply says, point blank, "Call unto me." Before this day had its beginning as far as obligations and duties in your life, you should have brought all your problems, heartaches, needs, burdens, and pain to God. "Call unto me." A command to you.

"I will answer you." Prayer can accomplish anything. There is no need so great that God cannot meet it. When you disobey the command to pray you lose God's promise of an answer. God is the Great Giver. He answers in four ways.

Sometimes, the moment we ask, that quickly, instantaneously, God gives just what we ask for. Sometimes God's answers are different but adequate. At times we do not receive what we ask for. If we had gotten it, it would have been bad for us, because we didn't really know what we were supposed to be asking for.

Sometimes His answers are delayed and blessed. God sometimes waits to be gracious, perhaps for a week, a month, a year, five years, ten years. You will remember that George Mueller prayed every day for 70 years for the salvation of a friend who finally accepted the Lord at Mueller's funeral.

Maybe you're wondering, "Has God forgotten me? Does He not hear?" Yes, He does hear. No. He has not forgotten you. But He often delays and waits to be gracious. Hang on and keep on praying.

Sometimes God's answers are denials for our good. Sometimes God says No. Paul received that answer when he begged the Lord three times to have a physical infirmity removed. Whatever it was, God said, "No, no, no. My grace is sufficient for you." So sometimes God says, "No, I will not do it. But I am going to do something else for you that is far better, and you will learn lessons that you could not have learned any other way."

"And shew you great and mighty things, which thou knowest not." We are all limited in our faith, and God knows that once in a while we need to be shown great and mighty things—things we have never experienced before. And though we are limited, God is limitless. He is boundless in His abilities and power. He can do the impossible in our lives. That means God can heal from cancer when it is His will to do it. It isn't always His will, but God will often do what no one believes possible, just to prove He is God.

God will not give His glory to another. God wants to be glorified through each of us and in everything He does with us. That means that we ought to get about the practical business of setting the priority of prayer in our lives. If we are going to have revival in America, if our churches are going to have revival, if we are going to reach our communities and the world for Christ, we need to become prayerful saints.

Make prayer a priority in your life. Designate a time and a place where you will come to God every morning, before anything, and meet with Him. Set a time and begin tomorrow. Don't wait.

Robert Murray McCheyne died at age 29. He left an impact upon every generation that is yet to come. He said, "What a man is, he is alone on his knees before God and no more."

Martin Luther said, "If I fail to spend two hours in prayer each morning, the Devil gets the victory through the day. I have so much business, I cannot get on without three hours daily in prayer."

Joseph Alleine arose at four every morning for his business of praying until eight. If he heard other businessmen plying their trades before he was up, he would exclaim, "Oh, how this shames me. Doth not my Master deserve more than theirs?"

Adoniram Judson, the great missionary, suggested, "Arrange thy affairs, if possible, so that thou canst leisurely devote two to three hours every day not merely to devotional exercises, but to the very act of secret prayer and communion with God."

And our Lord Jesus practiced this while He was here on earth. "My house shall be called the house of prayer."

God help us to become men and women of prayer who can change the world. "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."
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Getting from Here to There

by Edward G. Dobson

The first 11 verses of the Book of Acts set the tone for the early church, and for the church today—its message, its might, its mission, and its motivation.

The message of the church is the simple message of the suffering and the Resurrection of Jesus Christ—the gospel, the Good News that Jesus died and was buried and rose again. Luke introduces us to that message in verse 3, emphasizing again that the focus of what we preach is Christ, crucified and risen.

Paul said in 1 Corinthians 15:1-4, “Moreover, brethren, I declare unto you the gospel... how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures.” That, and that exclusively, is the message of the church. It is central to all of the endeavor, activity, preaching, and teaching of the church.

Luke identifies the might of the church in verses 4 and 5, and reviews it in verse 8. “But ye shall receive power, after that the Holy Ghost is come upon you.” The Holy Spirit is the power of the church. We do not carry forth the message of the Good News in the arm of the flesh, because the arm of the flesh will fail us every time. God has given to us the indwelling, explosive, dynamite power of the Spirit of God. And God has endowed the church with that power. We are to go forward in the indwelling power of the Holy Spirit.

In Christ’s last words to His disciples, and therefore to us, He gave us the mission of the church. “Ye shall be witnesses unto me” (v. 8). Notice He does not say, “You are to do witnessing.” We are to be something, before we say something. We are to be witnesses for Christ. Witnesses to what? To the gospel. We are to be witnesses to the fact that Jesus died and was buried and rose again. We are to be witnesses to the person and work of Christ.

Then Luke gives a strategy for how we are to accomplish this. Jesus did not say, “Go to Galilee and then be My witnesses.” No, He said, “You must begin where you are. Right here in Jerusalem.” What a profound statement. Wherever you are, the mission of Christ’s church begins there, with your friends, your relatives, your neighbors, with the people in your community. The Great Commission, the marching orders of the church, the mission of witnessing to the death and Resurrection of Christ begins with you, as you obey His last command.

We sometimes have the idea that missions is only “out there,” but to get “there” you must start “here.” The mission of Christ’s church begins where you are.

We find the motivation of the church in verses 9 through 11. “And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight... This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” Jesus gave His last words to the disciples. He said, “I’m going to give you power. You have a message. Now begin-
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...for the equipping of the Saints, for the work of service, to the building up of the Kingdom of Christ.

Ephesians 4:12

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The Jailkeeper
The Story of A Prisoner’s Witness

by Jack Boyd

Damon the jailkeeper was obviously angry. Actually, he was frightened, but for the squat, thick-shouldered man fright always took the public face of anger. His bulging thighs and veined calves strained at the leather thongs criss-crossing them as he angled quickly up the dark cobblestoned street toward his simple home. He slowed as that nagging conversation with those two Jews from Palestine grabbed at his mind. But greater than the Jews was the memory of the last meeting with the priestesses, and the final meeting with them scheduled for tonight. He twisted through the low rock wall surrounding their small house. “Lynnia? Wife!”

She hurried through the door, some sewing still in her hands. “Why were you running?” she asked nervously. “Did a prisoner escape?”

He waved her to silence. “You know better. If that happened I would be down in the jail myself, dead on my sword. Those are the rules.” He paced the tiny front room of the three-room
“They stole our minds that night, Lymnia, as they will steal our daughter’s mind for her entire life.”

And now, with age, that craving was expanding. He spent more and more time on solitary walks peering out toward the sea or upward toward the high ridge behind his town, forcing his mind through the labyrinths of the ancient Greek philosophies, those few scattered ideas he picked up from chance encounters with rich men or wandering scholars. He always came home from his trudging, muttering walks with some fumbling inquiries for Lymnia which seemed to bubble up from some passionate caldron of ignorance.

She glanced at the stolid face twisted with what she first thought was concentration, but which she now knew to be fear.

“Damon.” She waited apprehensively until he brought his tumbling thoughts back under control. “Don’t talk about the Jews now. Will we be walking to the meeting of the Melissae when the moon rises tonight?” A plain woman, worn from low pay and social nonacceptance, searched his broad, flat one for signs of understanding. She knew Damon feared the blue-robed priestesses, as she also feared them, but for the sake of the future of her daughter, and for her own standing in the community, the fear had to be conquered.

Damon rubbed his rough hands nervously on his skirt-robe. He remembered taking Lymnia to such a meeting. Never had Damon experienced such a fiery passion in his soul. He, with his history of total control of his mind and actions, found he could not stop his body from twitching at the constantly repeated rhythms of the two sweating drummers and the nasal whine of the reedy aulos. The wailing chant-like music and the flickering lanterns virtually robbed them of their minds while they sat cowering in the old quarry. He feared the Melissae, those priestesses of the Earth Mother, as he feared no other person or thing.

“That’s why we must talk,” Damon said rapidly. “I heard fantastic words from those two Jews. They talked to this cloth-seller, and then...”

“Are we going to the meeting of the Melissae tonight?” Her voice strained at the words.

“That’s why I have to talk to you. These Jews...”

“NO!” she interrupted angrily. “The priestesses have demanded our decision tonight.” She turned nervously. “You know how important it is... for our daughter.”

The jailkeeper struggled to control his agitation. He pulled in a deep breath, then let it escape slowly.

“Yes,” he said carefully. “I know how she will be accepted in this town... and so will we as never before if we allow our daughter to do what those other priestesses do.” Suddenly, his fragile control shattered. He leapt up, fists clenched. Lymnia cowered as if he were about to strike her. “These women, with their incense and strange music, they invite special men, the rich ones, into their little ‘worship’ rooms and they...”

“NO! They are our priestesses! They are our own voices to our gods.” Lymnia clamped her hands over her ears. “They have chosen our daughter. They choose only one each season, and this is for the spring, the most important time of the year. With our daughter’s beauty she will soon be one of the leaders, and you know what that means for us.” She leaned closer, her eyes brimming with tears. “We will be accepted by our neighbors. The entire city will know us. We will be more than...”

“Than just a jailer and his wife?” He shrugged, but he still had to say what touched him so deeply less than an hour before. “Wife, we will attend the Melissae gathering when the moon rises, but first you must hear me. Sit.” She dropped onto a piece of worn carpet as he paced the tiny room.
"You remember what it was like, that visit to the Melissae? There was darkness and that strange smell of incense. You remember how we tried to whisper, but something, the incense, or what they gave us to drink, something blinded our minds." Damon stood transfixed as the fear returned. "Do you remember when we tried to talk? All we had were simple words, like children." His voice became a hoarse whisper. "They stole our minds that night, Lymnia... as they will steal our daughter's mind for her entire life."

The hands of the frail, desperate woman clenched into pale claws as remembrance flowed through her reluctant mind. "But this is the way of our people, Damon," she sobbed. "These are our priestesses who speak for our gods. The Melissae come from here, in Philippa." Her voice trailed off into a keening moan. "And... they need our daughter, for our city!"

The jailer fell to his knees before his shattered wife. "Lymnia... Wife... listen to this question. I have bored and tortured you with my questions for months and years." He lifted her tear-stained and frightened face. His voice spoke with an unaccustomed gentleness. "But you must listen to one more question, and this time it must be you who speaks."

She looked up, startled at the remarkable change in this voice she remembered but had not heard for so many years. She nodded.

"I followed the two Jews and watched as they talked to the seller of bright cloth about this great single god of theirs, and how the god had a son who was the true ruler of the earth. But... "—Damon's voice broke at the remembrance—"both the father-god and the son-god ruled with kindness, and love... and each man and woman—do you hear me, Wife?—each man and each woman must be thought of as a child of that father-god and a sister to that son-god. Then the father-god will take care of each of his children as a father down here takes care of and loves his own child." He dropped to the floor before her. "Now, you must answer this question." Gently, as if cradling a fragile flower, Damon cupped Lymnia's face in his hands. "Do the Melissae love your daughter as you love her, and for the same reason?"

Lymnia threw back her head as if to take a breath, but only a rasping wail came out. All the years of frustration and social ostracism boiled to the surface. She knew what the Melissae could do for her... but at the cost of her daughter. She felt her husband's lips touch her forehead. Then he held her and rocked her, lightly, like a sick child. He had never touched her this way, not in their entire lives.

The tenderness in his voice was like a gentle breeze. "That question is the one you must answer, Wife. Our daughter is the die that will be thrown." He glanced through the small, crude window. "The moon has risen. Soon we must go. Sleep a little, and then answer the question."

He pulled Lymnia's head over on his shoulder as he lay on the rough texture of the rug. A great wave of relief, like cool water on a fevered face, fell over Damon. He had said it! He actually put his thoughts and his words together without muttering or stammering, and he even used some of the words of those two Jews. Like a sea mist blowing away, his mind cleared. Unaccountably, he slept.

Suddenly, some dust dropped from the ceiling of their small room onto his face, then the timbers framing the house groaned. Groggily, Damon jumped to his feet. He shouted as he yanked Lymnia through the door. "Earthquake! Get outside. We must... the jail! If the earthquake hits the jail the prisoners..."

He lost the rest of the sentence in a grunt as he climbed on top of the earthen fence. In the flickering glare Damon saw a huge billowing dust cloud wreath the jail itself. Horror-stricken, he climbed down and grabbed his wife in a fierce embrace. "I must go to the jail."

"NO!" She stumbled as she reached for him, trying with her slight body to block his path to almost sure death. "You can't go. If a prisoner has escaped..." Her tightening throat cut off the rest of the sentence.

"Wife," Damon said roughly, "I have lived my life with honesty, and I will keep it with me for as long as it is possible." He started to run, but stopped abruptly and turned. She stood transfixed by his level stare.

"Lymnia, hear me well. If I do not return, you know that you will have to make the decision. Think of the gods... all of them." Then he broke into a stomp- ing run through the rough, dark streets toward the jail.

And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved?

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house (Acts 16:25-34).

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Everyone, especially a Christian, should take any vengeful satisfaction in seeing a murderer put to death. But capital punishment is a necessity that Scripture imposes on society for the maintenance of justice and the common welfare. Here are some of the most common objections against capital punishment and suggested biblical answers to them.

**Capital punishment assumes the prerogative of God.** Yes, it does assume the prerogative of God. However, God mandated that prerogative to mankind in Genesis 9:6. "Whoso sheddeth man's blood, by man shall his blood be shed." The only thing that would invalidate this granting of the supreme power of life and death to society is the possibility that some later biblical teaching abolishes it, a question I will deal with shortly.
Capital punishment is "barbaric." This objection usually comes from those who assume the evolution of man and society. In other words, since man is becoming more and more moral and humane, he should leave all forms of violence behind. This is contradictory to biblical teaching. Romans 1:21-32 clearly teaches that man is on the moral skids. Left to himself he would become totally corrupt in all his behavior.

The fact is, barbarism would be expressed in the manner in which the death penalty is carried out, not necessarily in the penalty itself. All forms of cruelty and torture are indeed barbaric. The Bible teaches, however, that the reason for the death penalty is respect for life and God, a very unbarbaric idea. Note the rest of Genesis 9:6. "For in the image of God made he man." Moses is saying that murderers should be put to death because life is of inestimable value, since it is made in the image of God.

Capital punishment does not really deter murder. Undeniably, capital punishment fails to deter some murderers, even in an ideal society, but no one ever promised it would deter every murder. This argument usually resorts to statistics. In its heyday about the middle of this century, the statistical argument seemed strong because justice was not carried out fairly and swiftly.

These once imposing statistical arguments have been dramatically weakened by events of the last 15 or 20 years. Since the death penalty was abolished, the per capita murder rate and the actual number of murders both doubled. In response, a new generation of Americans has reinstated the death penalty in most of the states. Yet, the efforts of state legislatures to rewrite the death penalty statutes have been thwarted by certain lawyers and a drawn-out legal process, and until a few years ago none of the people on death row had actually been executed.

Justice William Rehnquist of the Supreme Court complained, "What troubles me is the Court... has made it virtually impossible for states to enforce with reasonable promptness their constitutionally valid capital punishment statutes" (Newsweek, July 18, 1983).

Why have murders been on the increase? Because executions were nonexistent between 1967 and 1984. Never before had such a situation occurred, and we saw firsthand what happens when no murderers are put to death.

What is the biblical case for deterrence? Scripture teaches that just and swift punishment deters crime. Ecclesiastes 8:11 reads, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." The ruler of Romans 13:3-4 who "beareth the sword" instills a fear of doing "that which is evil." This is deterrence.

The deterring effect of capital punishment would be even more dramatic if our judicial process were more efficient. Over a thousand men now await execution. The more biblically influenced our system of justice, the greater its deterrent effect could be.

There is no justification for capital punishment if it does not clearly deter murder. Deterrence is only one reason—and not the best one—for the death penalty. In addition to fostering respect for life created in the image of God, capital punishment is the only just form of punishment for premeditated, first-degree murder.

Deep in every human being is a sense of what is just, although it may be perverted for selfish reasons or distorted by the abuse of overreaction which we call "revenge."

The timeless principles of justice are set forth in that part of the Mosaic system we call the "civil ordinances." Exodus 21:23-25 is the classic example. "And if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." The gist of the principle is that the punishment must fit the crime. For the crime of premeditated murder, Exodus 21:12-13 is clear: put the murderer to death.

Failure to execute justice leads first to rebellion among men and ultimately to the judgment of God. God is just and must require justice of His creatures both in this life and in the life to come. God tolerates continuing injustices in this imperfect world because He is patient (2 Peter 3:3-9), not because He is lenient.

Capital punishment violates the commandment, "Thou shalt not kill." The answer to this is simple. The Hebrew word translated "kill" means "murder with malice." God commanded the death penalty. Those who quote the sixth commandment (Exod. 20:13) as an argument against capital punishment ignore the biblical context.

Capital punishment contradicts the New Testament principle of love and forgiveness. This argument fails to recognize the biblical distinction between a personal ethic and a civil ethic. Christians are to forgive as Christ forgave them (Eph. 4:32), but civil government must act as a "minister of God... a revenger to execute wrath upon him that doeth evil" (Rom. 13:4).

There is another angle to forgiveness. Only the offended party can forgive. How would I respond if someone were to insult me and defame my character, but a judge set aside my suit, saying glibly, "Case dismissed. I forgive the accused." In a murder, the offended party is dead. He cannot forgive, and society has no right to "forgive." Society can show mercy if it believes there are mitigating circumstances. Thus the death penalty may not be the only proper response to every form of murder.

In any case, most of those who claim that capital punishment is inconsistent with the Christian ethic of love and forgiveness are themselves inconsistent. They will still agree to the imprisonment of murderers. This may be a lesser punishment, but it is nevertheless still punishment—not forgiveness.

Capital punishment was abolished along with the law of Moses. A lot of confusion exists...
among Christians on this point. To say categorically, "The law was abolished by the death of Christ" is misleading. Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matt. 5:17).

The confusion arises out of a misinterpretation of several New Testament texts. For example, Colossians 2:14 describes the law as having been "blotted out" by Jesus’ death, but close examination reveals that Paul was referring to the law as something hostile to us because of our disobedience to it. In other words, Christ has removed the condemnation of the law. A similar consideration applies to Romans 6:14. "For sin shall not have dominion over you: for ye are not under the law, but under grace." The law by itself can only condemn and, therefore, dominate. The forgiveness of justification has put saved sinners "under grace," and we are able to present our bodies as "instruments of righteousness" (Rom. 6:13).

God gave the Holy Spirit precisely so that "the righteousness of the law might be fulfilled in us" (Rom. 8:4). Does this mean that believers today are under all the obligations of the law of Moses? No, of course not. Certain aspects of the law, those which foreshadowed what Jesus Christ accomplished in His death on the Cross, have been removed from obligation on the part of believers today. Once these foreshadowing elements, such as the sacrifices, priesthood, and dietary regulations, have been identified, the Old Testament Law is just as authoritative for us today as it was originally. The New Testament is clear as to just what these parts of the law are.

Capital punishment was given before the law, although it was incorporated into the law (Gen. 9:5). Even if you could wipe away the law, you would still have the mandate of Genesis 9:6.

Finally, if capital punishment was abolished along with the law, why does the apostle Paul refer to the civil magistrate as not bearing the sword in vain? This is a clear reference to government's power to take life as part of its vengeance on evildoers (Rom. 13:4).

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Capital punishment entails too great a risk of irreversibly punishing innocent people. This objection appeals strongly to our sympathies. Putting an innocent person to death is indeed a frightening possibility. The Old Testament recognized this hazard and put safeguards of various kinds into the legislation pertaining to the death penalty. For example, two or three witnesses were necessary (Num. 35:30), and giving false witness bore the death penalty (Deut. 19:15-21). Cities of refuge were designated for certain cases to be heard before the elders of the city (Deut. 19). Today's system also puts safeguards around the death penalty, in fact so many that the process of appeals affects the death penalty's deterrent value.

Which is the greater loss: never carrying out justice by never putting malicious murderers to death, or putting an innocent person to death in a rare instance? And such mistakes are rare. Even in our imperfect judicial system, there are very few proven cases of innocent people having been executed.

Ironically, often the same people who condone the execution of millions of unborn children balk at putting murderers to death. What kind of morality does this reflect? It reflects an anemic moral sense that is without courage and operates on sentimentality or selfish convenience, not on sound logic and biblical principle. Apparently it is easier for some to put to death a "piece of tissue," an innocent baby whose cry of pain cannot be heard, than to execute a full-grown human being, guilty under the law of God and man, who screams for his life.

Many sincere Christians oppose capital punishment on what they believe to be biblical grounds. I believe these Christians have a flawed understanding of the biblical message pertaining to law, justice, forgiveness, grace, and the role God has assigned to civil government.

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Reconciling the Forgotten
Three Ministries Rebuild Lives

by Angela Elwell Hunt and Kay Rysor

A knock at the door interrupted her housework. She peered through the peephole before opening the locks and saw a uniformed policeman.

"Ma'am," he began when she opened the door, "the house two doors down was burglarized this morning, and we'd like to know if you saw anything suspicious."

Her mind raced through the morning's events: schoolboys walking past on their way to class, a woman in a slow-moving white car investigating houses for sale—or was she? Was she casing the neighborhood for a gang of thieves?

There is a one-in-four chance that you or someone in your home will be a victim of crime within the next 12 months. Some say you are safer driving in a demolition derby than walking many of America's streets after dark.

Crime is a growing threat that makes us prisoners in our own homes. No responsible parent

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allows his children to roam unsupervised these days. Few women visit even their neighborhood malls alone after dark. America's prison population is growing 10 times faster than the general U.S. population.

A recent study by the Justice Department revealed that 71 percent of those convicted of serious crimes during 1983 received sentences in prisons or local jails. Approximately 28 percent were placed on probation and allowed to go free. The remaining 1 percent got a sentence other than incarceration or probation, usually a fine or restitution to the crime victim.

We have learned that incarceration alone will not rehabilitate prisoners. One FBI study reveals that three out of four ex-prisoners commit new crimes. Our courts continue to send lawbreakers to overcrowded prisons while the American taxpayer is shouldering a billion-dollar burden for crime.

Don't prisons keep dangerous criminals off the street? Yes, but only half the people behind bars today have been convicted of violent crimes. Inmates, and Justice Fellowship, which works to promote biblical standards of justice in the criminal justice system. One of the outreaches of Prison Fellowship is a unique opportunity for prisoners to perform community service and offer restitution to the community.

On a warm Sunday in June, an unusual dedication ceremony took place at Lighthouse Church in Lynchburg, Virginia. Five federal prison inmates were dedicated to the Lord after working for two weeks on a dilapidated house belonging to a woman who could not afford the badly needed repairs. They were not paid for their work, nor was their sentence reduced for their labor. But they were glad to participate.

The program was a Community Service Project sponsored by Prison Fellowship. The goal was to provide an opportunity for low-risk, converted prisoners to make restitution to the community. Five inmates traveled to Lynchburg from the federal prison in Petersburg, Virginia, for two weeks of work. Those two weeks produced radical changes in many lives.

Community Services Projects have been organized in many other cities across the nation, but this was the first CSP venture in Virginia. Les Stone, a Lynchburg businessman involved in the Virginia Prison Fellowship organization, shared the CSP concept at a community men's prayer breakfast. Ron Phillips, a member of Lighthouse Church, liked the idea and shared it with his pastor, H.B. Conaway. Conaway's reply: "Let's do it."

Ron Phillips began to organize. The church began accepting donations to pay for the materials. The program was under way. Did the organizers feel apprehensive before the prisoners arrived? "I think all of us did," said...
Phillips, "Usually what you hear about prisoners on the news is not good, even if they're nonviolent. There is a sort of 'they-got-what-they-deserved' syndrome, but I'm not sure that's always true."

But the five prisoners who arrived in Lynchburg dispelled those doubts. "It certainly was not the way we thought it would be," continued Phillips. "The men who came were fine men; they all have a working relationship with Jesus Christ. Some of them are new to the experience, but all of them were at the point where they wanted to have a greater relationship with the Lord and they're very enthusiastic about it."

Phillips and Stone recruited help from Lighthouse Church and other community members. A construction firm loaned its van to transport the prisoners from the church to the work site. The Rotary Club donated $2,500 as seed money for the project, and two professional contractors volunteered two weeks of their time to oversee the work. Paul Wright, a church member, arrived early each morning to prepare a "working man's breakfast" for the prisoners and construction supervisors.

The director of the local cable television station agreed to videotape the entire experience, so the tape could be shared with other interested organizations in Virginia. "We can show every city in the state of Virginia that we can no longer afford to confine men who are capable and willing to get out and do something to make restitution," explained Phillips.

Eight Lynchburg families opened their guest rooms to the men. Phillips selected families from several city churches "because we wanted to stimulate interest in other churches to sponsor this program." Terry and Debra Burford were thrilled when they learned they would be keeping prisoner Larry O'Brien for two weeks. Mrs. Riley said, "I think it was great. It was beneficial for both parties. Jesus talked about visiting the prisoners. Well, this was a way the prisoners could come to us."

Philips echoed Petriss's thought. "If a program is not Christ-centered, it's not going to work. This is—and it does work. We've had a lot of people in our city ask why the program has to be Christ-centered. Well, obviously, statistics show that such a program will work, while incarceration, which they've been trying for hundreds of years, does not work."

Jerry Falwell spoke about the importance of restitution at the dedication ceremony. "Chuck Colson went to prison. There are some who say, 'Well, he's a Christian now; he should be pardoned.' I think most of us agree that we as Christians also get our spankings. Just because we have God's forgiveness does not mean that we don't have to pay our debts to society."

"Like Joseph in Egypt, Chuck went to prison, and there God trained him and equipped him for the work that is going on right now. In prison, God gave him a broken heart and an informed mind concerning the problem, and what to do about it. That is why these five men are here and that's why across the nation today, multiplied many times, this is recurring."

Lynchburg mayor Jimmy Bryan complimented the five prisoners who had worked so well during the project. He presented each of the men with a commemorative Lynchburg pin and told them, "I want you to come back to Lynchburg. We want you back."

Does participation in a Prison Fellowship Community Service Project change prisoners? Hal Snyder said that he has been changed dramatically. "I've been sitting in prison for three years, trying to improve myself. I made a list of goals, but since I was sitting in an institutional situation, I didn't know if I had reached any of them. This gave me the experience to get back out in the community and find out that I have achieved the things I've been working toward. I can pick up with my life and get going. I'm totally different now than when I went to prison."

Mike Ciccaroelli was impressed that the community "opened its arms just like my family would. I praise the Lord that I'm even here, and it's been good for my family. I'll be different when I get out because I have Jesus."

Mike's wife sat by his side during the dedication service. "I think what they're doing is good," she said, wiping tears from her eyes. "A lot of people think that once somebody is in jail, you can just write him off—he's no longer a human being." She has two small children, and the community project gave her husband time to spend with her and the children.

According to Pat Wilcox, Virginia's area director for Prison Fellowship, the biggest obstacle to Community Service Projects is a lack of exposure.
"I think as people become more aware of what’s happening the doors will open up. If we all say as much about it as we can, we believe this can really lead to a type of rehabilitation. We’re just beginning."

The program worked so well in Lynchburg that two other churches have already arranged projects for the coming year. "Now that we have this under our belt," explained Phillips, "we can go with confidence to other cities and present it to the Christian leadership. It’s an excellent, workable, high-impact program."

**Hope Aglow**

**Hope for Lives of Wasted Years**

The man in the blue denim work shirt was a contract killer. The only emotion that registered on his face was indifference. Ed Martin wondered silently if there was any hope for the man. Perhaps he had already been too hardened by death and the outright evil recorded on his police record through the years.

There were other men listening to Ed, though, as he explained how, like them, he had once been a prison inmate. Ed Martin first ran into trouble as a juvenile and eventually landed in the Virginia State Penitentiary at Richmond. He worked on a chain gang and even pulled a daring escape by snatching a .38 revolver from a guard’s hip. He and a friend who escaped with him were worth $10 dead or alive to any enterprising Virginian who could catch them. Fortunately, the police and their bloodhounds caught up with the pair before any bounty hunters could claim the reward.

Some of the prisoners chuckled as Ed told his story. Others looked with friendly interest on the man who regularly visited simply because he wanted to. Only the contract killer sat impassively. Ed went on to explain how his sister’s friend Alfreda Enders began to correspond with him and even visited the prison to see him. "We had a talk in Sergeant Jennell’s office," Ed recalled. "He let us talk a long time, and one of the last things she shared before she left was the eighth chapter of Romans.

"I knew I wanted to ask the Lord Jesus to come into my heart to stay," Ed softly told the inmates. "How do I know that He did it? First, He promised to do it. Second—well, you must experience it to know it. Then you’ll never have to ask again."

Ed and Alfreda Martin have been bringing the gospel of hope and salvation to prisoners for over 20 years. Together they founded Hope Aglow Ministries, which is instrumental in reaching thousands of prisoners annually with the gospel.

The prison population is often overlooked in the church’s efforts to seek the lost and comfort hurting people in the community. More than 563,000 men and women are in our nation’s prisons today. Thousands of others are spending lengthy periods of their lives in city and county jails and juvenile detention homes.

Those of us who have never spent a day deprived of our freedom and citizenship, as those convicted of a felony are, will never realize the radical change in self-perception experienced by inmates. Most succumb to the brutal pressures of life on the 'inside,' as they find their dignity, individuality, and self-esteem stripped away. Many inmates begin to act and react like the caged animals they think they are. Many honestly believe they cannot change for the better.

Ed Martin has found that in a way, he has been a prisoner of his own success. Working with local prisons, jails, and detention homes and operat-
ing a ministry through the postal service, distributing literature, tapes, films, and Bible studies, has left little time for expansion. Although Hope Aglow materials are used in every state and in five foreign countries, Ed and Alfreda would like to do more.

"I'm 65," says Martin, "and we're thinking about a strong finish—whatever the Lord has in store for us. We believe we have covered all the bases and gotten the best mileage out of every dollar that has been entrusted to us. There were things we couldn't do, however, because of the enormity of the work here. We'd like to write and print more materials especially designed for prisoners and perhaps do a film."

On January 1, 1987, Liberty Prison Outreach was formed to enable Hope Aglow to continue to grow. Garry Sims, an ex-offender from Alabama, has been trained to continue the work the Martins began, so they will be free to travel and present the methods of Hope Aglow to other churches in the United States and overseas.

"I wouldn't be encouraged to start a prison ministry unless there was an ex-offender who had proven himself, who would be the key person to lead and direct that ministry," says Martin. "When you've been to prison and served your time, when you've gotten right with God and are a new creature transformed through Christ, you have half of your training done. After that, the heart preparation, theological training, and other things you need to know will come. I don't really see how anyone could completely relate to the prisoners unless he was an ex-offender."

Martin admits that the most discouraging aspect of prison ministry is recidivism. "People go back over and over—people with such potential, talented people, who are living a life of wasted years. I see men get out of prison, get their families together, but not make a clean break. There is a gradual drift and soon they are back in trouble again.

"But the best thing about this ministry is that we have something to offer. No matter who it is—man, woman, or juvenile—no matter how bad they've been, no matter if they've just been busted or if they've been in prison for years, we can offer them hope for a better life."

A special part of Ed's ministry involves long hours of correspondence. "For some reason, prisoners like to write poetry," says Ed as he pulls several letters from the credenza behind his desk. "Ed enjoys reading their letters, and either he or another staff member answers each one.

Through the years the Martins have learned how to work with both inmates and prison officials. Ed is proud that he is an honorary sheriff's deputy and has been the chaplain of the Lynchburg City Jail for 20 years. "We've learned not to rock the boat," he says. "We're there to minister to everyone—inmates, wardens, guards, and housekeepers. They all need the gospel."

Nine million people in the United States are arrested each year. Of those, only 12 percent will stand trial and only 3 percent will actually serve time in prison. But 1 percent of the entire U.S. population is under some form of correctional restraint, and we need more Ed Martins to bring hope where none is evident.

Ed visited the prison many times before the indifferent contract killer even acknowledged his presence. But Ed's words had not been wasted. The hardened killer had heard each one. One day he accepted the Lord, and today Ed Martin counts him as "one of my best friends."

"The best thing about this ministry is that we have something to offer—hope for a better life."

Liberty Prison Outreach

Regeneration—Not Rehabilitation

Liberty Prison Outreach, a ministry of Thomas Road Baptist Church, was founded January 1, 1987. Director Garry L. Sims wrote in a paper entitled "The American Prison Crisis: A Christian Viewpoint": "The legal system uses the word rehabilitate. Rehabilitate, according to Webster's Dictionary, means to restore to a former capacity. I have never met a man or woman in prison who I wanted to return to his former capacity. (With a 60-70 percent return rate to prison after release we would have to say rehabilitation is not working.)

"The Christian Church uses the word regenerate. Regenerate, according to Webster's Dictionary, means to change radically and for the better. This is what the Church... must aim for. How do we stop rehabilitating men and women and start regenerating them in Christ?"

In its first year Liberty Prison Outreach worked toward that goal by corresponding with prisoners throughout the United States, distributing 1,800 Bibles and commentaries, and ministering weekly to prisoners in 16 facilities throughout Virginia. They saw more than 450 salvation decisions, as 24 volunteers and 32 Liberty University students conducted services and corresponded with prisoners in penitentiaries, road camps, county jails, and juvenile detention homes.

Work is under way to make the Liberty University School of LifeLong Learning available to prisoners who want to get a college education or an advanced degree. Plans for the future include crime prevention programs for youths, a halfway house, a "Friendly Visitor Program," and training pastors and lay workers to work with prisoners, and with men and women coming out.
of prison. When they are released from prison, ex-offenders need to be trained in employment skills, and they need counseling that will help them slowly reintegration into society.

The "Friendly Visitor Program" is a ministry whereby people from the church go to hold services but just to visit a prisoner. Sims says, "Being in prison affects your ability to function and to communicate. In prison you don't know who you can trust, so you don't trust anyone. Consequently, you don't open up and talk to anyone. Prisoners need someone they feel they can trust, someone who will listen, someone who will get to know them as friends."

In connection with the Liberty LIFE-AID ministry, Liberty Prison Outreach is identifying other prison ministries throughout the nation. As Sims wrote in his paper, "We must set up a network of churches across this land that can work together to reach not only the inmate but his family...so that no matter where a man or woman is moved or how far he is from his family, we will be able to have a strong, fundamental Bible-believing church follow-up and disciple this person and his family. I have read that eight out of ten who leave prison without knowing God return. Of those who attend church regularly only two out of ten return."

Sims points out that prison workers must be persistent and must visit consistently. Prisoners, he says, often see church workers as "do-gooders who want to ease their conscience by coming a few times."

He also stresses that volunteers must not supply prisoners with money or material needs. When the prisoner with whom the worker has built a relationship is released, the church can assist him financially, but the prisoner must realize that the money is coming from the church, not out of an individual's pocket.

For example, one Virginia man had no money to get a place to live when he was released. His parents, who live in a rural area, agreed to let him live with them, but without a car he had to walk 15 miles to town to look for a job. His parole mandates that he cannot hitchhike.

In another case, a wife was left with no money for rent or food when her husband was arrested, and all of the money he had on him was confiscated. Having just put the last diaper she had on the baby when Garry visited her, she said, "My husband is sitting there in jail with a roof over his head and three meals a day, but I've got nothing."

If churches would step in and help at times like these they could have an influence not only on the prisoner but on the entire family as well. Such ministry could eventually result in a productive family being brought into the church.

"It's a very dramatic situation when a man lands in jail," Sims says. "We could make a tremendous impact if, instead of gossiping, a church went to see him and visited his family, telling them, 'We're not here to condone what's happened; we're here to help.'"

Many incarcerated young people have no one who cares, or they have parents who only swear at them when they do visit. Often their parents refuse to let them return home when they are released. "Although a church may not be in a position to take on a full-scale prison ministry, it could get involved in the lives of a few young people in this kind of predicament. The church could give them money for a place to stay, get them into a vocational school, and show them someone cares, but to do so workers must have gotten to know the young people in jail. Just knowing someone stable could make a difference in their lives," says Sims.

Not everyone is cut out for prison ministry, but Garry Sims believes there are usually one or two men in every church who are qualified. He warns, however, "To get a rose, you're going to get stuck with thorns. If you don't like to get lied to, this is not your ministry."

For more information write:

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Lynchburg, Virginia 24514
What does it take to be broken? I'd survived prison violence with numerous wounds, culminating in 39 stitches in the head. I'd survived prison punishment and the continual taunting of guards. I'd survived the loneliness—five years without receiving a letter or visitor because I was too ashamed to let my family know where I was. But the absolute hopelessness is what finally broke me. After six months on death row, I simply gave up.

"I didn't want to die. But I had evaluated my life, and I saw no reason to continue. Although I was physically strong enough to survive, I didn't want the kind of existence I'd known for five years. Convinced that I would never get out of prison, or off death row, I decided to take my life."

Those words, recorded by Harold Morris in Twice Pardoned, are today merely a reminding shadow of the nightmare he once endured. Unjustly convicted of
The Importance of Reading
by Tim and Beverly LaHaye

One of the most important gifts you can give your children, in addition to guiding them to accept Christ as their Saviour, is the ability to read well. If your child is a good reader, he can learn almost anything. Unfortunately, if reading is difficult for him, his opportunity to learn from either man or God is impaired.

Our forefathers were driven to make education a priority in the early days of America because they wanted their children to read God’s Word. They knew that God’s written Word was His primary method of revealing His message to mankind. Those who benefited most from it were readers.

The results have transformed our grandson and his grades. When our family got together at Christmastime, we immediately noticed a difference in him. He was confident, more outgoing and talkative, even more interested in what he was going on about him. When my son said, “He got more A’s on his latest report card than in all his four years of school together,” it was obvious all that reading practice was paying off.

All good parents want to prepare their children for life—spiritually, mentally, and physically. We are convinced this cannot be done unless we teach them to be good readers. Investing just 10 minutes a day is a small price to pay to help prepare our children for what God has planned for their future.

God did not give your children to the school, even to the Christian school. He gave them to you. Making sure they are good readers should be high on your priority list.

The Art of Friendship

Friendship experiences are universal. We all know the satisfaction, security, and benefits of good friendships. We also know that people who seem to be friends sometimes betray us, hurt us, or disappoint us. And if we are brutally honest, most of us would admit that sometimes we too play this dishonorable role.

God’s Word, especially in the Book of Proverbs, has a lot to say about friendship. The Bible’s focus is on being a friend, while our preoccupation is usually on having friends. The simple and ironic truth is that those who want to have friends, must first be a friend to others. Unfortunately, our society waters down the concept of friendship so much that many people do not understand true friendship. We each need to learn the art of being a friend.

The Bible says, “A friend loveth at all times, and a brother is born for adversity” (Prov. 17:17). From this verse we learn that a friend continues to love, and to show that love, whatever the circumstances.

He is there for you in adversity and is like a brother. A true friend helps you when your need is very great. He willingly throws himself into the fray, possibly suffering harm himself, just out of love and friendship. In this respect, a true friend may prove more dependable than a real brother. Many of us have experienced siblings who would rather not be bothered with our problems. Such is the teaching of Proverbs 18:24. “There is a friend that sticketh closer than a brother.” But Proverbs has more to say. “Faithful are the wounds of a friend; but the kisses of an enemy are deceitful. . . . Ointment and perfume rejoice the heart: so doth the sweetness of a man’s friend by hearty counsel. Thine own friend, and thy father’s friend, forsake not; neither go into thy brother’s house in the day of thy calamity: for better is a neighbour that is near than a brother far off. . . . Iron sharpeneth iron, so a man sharpeneth the countenance of his
Friends care enough to hurt our feelings if it means we will be better off for it. Who is going to tell you that your breath smells like a dog's except your best friend or your worst enemy? A real friend does not shy away from the abrasiveness that comes of rubbing iron against iron. Though it may grate on the nerves, he goes through with a difficult decision and hopes that his friend of today will still be his friend tomorrow.

Jesus shows us the ultimate commitment of friendship when He says, "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). Jesus met the test; He went the distance for His friends.

Another person who went the distance for his friend was Jonathan. His friendship with David is one of the outstanding and most moving in all of Scripture. In 1 Samuel chapter 19 King Saul issues the order to kill David. Jonathan defies his father's order and warns David of the plot. This was family disloyalty, but the deed was legitimized when Jonathan convinced Saul to countermand his order.

In 1 Samuel 20:17 we find out that Jonathan "loved him [David] as he loved his own soul." He risked his very life to be David's friend. Jonathan's commitment to David was such that he defied his own father—unthinkable in Hebrew culture. But Jonathan was faced with a tragic choice: to remain a faithful friend to David, the man after God's own heart. He chose the latter.

A true friend is "he that speaketh the truth in his heart. He that backbiteth not with his tongue... nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.... He that sweareth to his own hurt.... He that putteth not out his money to usury [exorbitant interest]" (Ps. 15:3-5).

Friendship is love expressed in acceptance of and commitment to another person regardless of the consequences. It is consistent and unfailling. It is being the one person someone else can count on.

Who's in Charge?

Brian, a fourth-grade boy, bright but undisciplined, often disrupted his release-time class. The teacher finally reviewed her options. She wanted to reach Brian for Christ, but she also had obligations to the rest of the class.

Taking him aside the teacher said, "Brian, I am giving you a choice today. It is not your dad’s choice, or your mother's, or teacher's. It is just Brian's choice.

"You may decide to do the class work today or you may decide to disturb the class. But once you make the choice, that's it. If you decide to disturb the class, you are through. You cannot choose to come back."

All during the ultimatum Brian's brown eyes watched his teacher. Then he slid into his seat and worked with the class.

When the teacher set limits, Brian knew what was expected of him. Although punishment turned out to be unnecessary, she had fully intended to carry out her promise. Each day Brian behaved appropriately, the teacher praised him for his cooperation.

Of course parents cannot threaten their children with expulsion, but they can set and enforce restrictions that let children know who is in charge.

The apostle Paul wrote to the Ephesians (6:1-3) that children should obey godly parents. He reminded children of the fifth commandment. "Honour thy father and thy mother" (Exod. 20:12).

"Train up a child in the way he should go" is a well-known proverb (Prov. 22:6). Biblical principles for rearing children include firmness, discipline, example, and love.

Firmness. "We try to give our children a strong sense of right and wrong,"
Firmness works better than permissiveness, indecision, and long explanations. A 9-year-old boy once told his mother, "Don't give me any reasons or a big discussion. Just 'yes' or 'no.'" The mother said no and the boy turned to something else.

The child who learns obedience to the one in charge at home can understand more easily that God is not only a God of love, but of judgment. God has created a world of order and discipline. If we disobey his physical laws, we suffer the consequences.

Discipline. Psychologists remind us of the difference between punishment and discipline. Punishment is repayment, an eye-for-an-eye type action. Discipline is day-in-and-day-out guidance. It includes teaching, correction, reproof, and encouragement.

Giving children the responsibility of some household chores is a good method of teaching them to have orderly and disciplined lives. The time for reproof and correction is when children become disobedient or unruly. Some situations may require drastic measures to show a child who is in charge. Some children may be disciplined by love alone. For others a switch or the flat of the hand on the child's seat, with great restraint, in the child's early years can be effective. Such measures should be followed by a firm "no" in similar situations (be consistent), and always by love and encouragement for acceptable behavior. James Dobson further elaborates this point in his book *Hide or Seek*, stating that a spanking should be reserved for willful defiance. He says, "Never spank for mistakes or accidents."

"From my perspective as a mother of teens," says Audrey, "I believe the rules and limits and directions should be greater in the early years and gradually relaxed as the child matures. After all, the goal is not blind obedience, but personal responsibility."

Example. According to another young mother, "We don't nag our kids to obey. We let them see our beliefs in action. We think example is important. After necessary punishment, I put my arms around them and say I love them. I try to follow through with praise for acceptable behavior, and never to punish in front of others."

Children who see the example of their parents' love and respect for each other feel secure. A mother who refrains from criticizing her husband to her child or holds back sarcasm or bitterness builds up the father and strengthens his authority in his own family. Similarly the example of a father's good driving habits sets the pattern for his children when they reach driving age.

Love. Parenting is not all grim. God has given us children to love, nurture, and train in the way they should go. What beautiful little bodies, questioning minds, winsome dependence, and comical actions our children have. And how good God is to provide his Book of commands, promises, and principles to guide parents!

Behind any worthwhile achievement, whether earning a driver's license, performing in the school band, or rocketing to the moon, there are authorities in charge who have set rules and limits for the benefit of all, and which must be obeyed.

When our children graduate to lead lives of their own, they will find the world tough and unsympathetic, hedged by boundaries and regulations. The best preparation is having parents with strong faith in God, good moral values, and the courage to be in charge.

Catharine Brandt

Dear Teacher...

Just when I thought everything was going smoothly, my doubter spoke up again—right in the middle of the lesson.

"Well I've been thinking," she said in a near whisper. "If there really is a God, how come He lets terrible things happen?"

The dominoes began to fall, one by one. "'Yeah,'" echoed a brunette seated to the doubter's left. "And how do we know for sure that the Bible isn't just an ordinary book?"

Ever felt like you were backed into a corner by a pack of hungry dogs, Teacher? Silly question. Of course you have. After all, I used to be one of your hungriest students, remember?

I was the one who decided that we all looked like tiny ants to God. He was so busy; He put our requests on hold until He could get back to them. My whys and ifs cut a wide swath in most of our Sunday-school meetings, shredding your well-planned lessons in the process.

But you see, Teacher, it was no mistake that I was in your class. It is important that you know how *planted* I was.

If God had not planted me around your table, who would have had patience enough to withstand my endless questions? Who else could have hugged me after the bell rang, knowing full well that I had destroyed your three-point
lesson and robbed the other children of activity time? God knew what you knew, and how capable you were of answering some of the faith questions that tumbled out of me at those inopportune moments.

And Teacher, you have probably long forgotten the times you paused to greet me in grocery stores, or honked in passing on the way home, or smiled from the church choir loft just when I needed a smile. You may not remember the gentle lessons you taught by example. Like how to care for the unlovely, reach out to the elderly, and show kindness to the one who refuses to return it.

Dear, dear Teacher, I know now what I did not know then. Sunday school is not a place for the unprepared or for one who is not grounded in Scripture. Teaching is a worthy calling that demands self-discipline, obedience, and hard work. The job requires someone who will be an example for others to follow. Being a teacher requires the degree of compassion that you showed me.

Thank you, Teacher, for not brushing aside my questions as trite or off-the-subject. Thank you for praising my curiosity and for providing solid answers that would follow me into my adult years.

And most of all, thank you for assuring me that I am an important and planned part of God's creation, someone special in His sight.

Because of your loving guidance, Teacher, I am now able to tell my own doubter that God is truly alive and well, watching over her as a Father cares for His child.

"My brethren, be not slanderers, butspeakers of truth to your neighbor, that you may possibly know how to answer him who asks you a reason concerning the hope that is in you, but with mildness and reverence. For if you were on trial before ungodly men, indeed, how could you deliver me? Yet if it be otherwise, and you are righteous before God, let it be known to them who charge you with that which they cannot answer. And we, my brethren, having a multitude of fathers, have received a brother as one of ourselves, whose deserts are well known among you, how that, turning to God from the works of men, he was filled with the Holy Spirit. And having put away his father, he served Christ. And we say to you, the truths of which this man speaks, are the word of God; and we are persuaded that he is in the right. For I have a multitude of fathers, and you know the truth of the Holy Spirit. But why do you wish that I should be liable to reproach? For God is my witness, how I am pure..." (James 3:1).

Bonnie Bruno

Family Matters
from John D. Graham

What do couples argue about most often, and what can they do to help prevent these disagreements? Couples argue most about: "Who is boss around here anyway?" "Whose job is it to..." "If you loved me you would..." "There's never enough [money, time, sex, respect]!"

Resolution sounds trite and simple, but: Consider yourself dead in Christ daily. Give preference to your spouse's needs over your own. Keep a spirit of thanksgiving for the blessing of family. Submit one to another in the fear of God. Keep a forgiving heart. Think no evil of your mate. Practice romance daily.

The three ingredients most essential to making a good husband-wife relationship are keeping romance alive by 'courting' each other on a daily basis—verbally and intimately; spending time together in shared activity; maintaining a "ready-to-forgive" attitude toward your spouse's "offenses."

John D. Graham is pastor of Grace Christian Assembly in Charleston, South Carolina.

Family Bookshelf

If I Had Long, Long Hair, by Angela Elwell Hunt, illustrated by L. Diane Johnson. Every little girl imagines, "If I had long, long hair," Through incredibly beautiful illustrations, we see Loretta Littlefield imagine what it would be like. This cute book encourages children to be themselves. (Abingdon Press, 1988, 32 pp., $12.88, library binding)

Deborah W. Huff

Precious Moments Stories from the Bible by Sheri Dunham Haan, illustrated by Samuel J. Butcher. Of all the children's Bible story books I have read, this is the best. It is presented in down-to-earth language that children can understand. The simple text along with a generous sprinkling of Sam Butcher's beautiful "Precious Moments" illustrations will surely hold any child's attention.


Cindy B. Gunter

An excerpt from Precious Moments Stories from the Bible by Sheri Dunham Haan

Hell is real! We don't know exactly how it's shaped, but we do know that there will be enough room for everyone who goes there.

You're asking, "What's so bad about it? What would happen to me there?" The Bible says that hell is a scorching hot place. It's hotter than all the burners on your stove when they're all turned on high. It's hotter than the fiery coals on your charcoal grill.

Hell is a burning fire. You would be in all of these flames but you wouldn't burn up. The Bible says you would burn forever. That's a long time, much longer than we can imagine. ... But you have one more question, don't you? You want to know if God's people will go there too. The wonderful answer is No! Christians will not have to go to hell. God loved you and me so much that He sent someone else to feel the pains of hell just so we wouldn't have to go. The next chapter will tell you about God's plan to keep us from hell.

March 1988 33
by Angela Elwell Hunt

Sandi Gibson grew up in the church. Her parents were strong Christians—her father a deacon, her mother a Sunday-school teacher. Sandi's two older sisters carried their glowing reputations as "fine Christian women" through college and into their marriages, marriages made with "fine young Christian men."

But Sandi became pregnant, married hastily, and divorced soon after the birth of her baby. Her family buckled under the pressure, but gradually grew stronger in her defense and support. Sandi is now divorced, a working mother, and a single parent at 19.

With her new responsibilities, Sandi needs her church more than ever. One Sunday not long after her divorce she crept into the back of the college and career Sunday school class. Before the hour was up, she knew she no longer had anything in common with the members of the class. They were worried about dates and exams; she was worried about raising her baby and paying her bills.

The next week Sandi tried a class for "older singles." In this class she met 25- and 30-year-olds who talked about interest rates and sushi bars. She left quickly.

A well-meaning friend told Sandi her place was in the "Rebuilders" class, a class for divorced people. In this class Sandi found men and women of all ages, but after a couple of weeks she found the atmosphere stifling. "OK, so I'm divorced," she told her mother, "but I want to get on with my life, not dwell on my mistakes. There is just no place where I fit in."

"Experts predict that by 1990
single parents will make up two-thirds of American families. The church has been missing the change in the eighties that will impact the nineties."

Where does Sandi fit into the body of the church? Would there be a place for her in your church?

The number of men and women like Sandi is steadily growing. Between 1970 and 1980 the United States Census Bureau noted that our nation's population grew by 11.4 percent, yet the number of households grew by nearly 27 percent, more than double the population growth. How can that be? Families are smaller today and more people are living alone. The average number of people per household dropped from 3.11 in 1970 to 2.71 in 1984.

Phyllis Alderman, director of singles ministry at the First Baptist Church of Indian Rocks in Largo, Florida, believes that a specific ministry directed to singles is necessary "simply because of the statistical and demographic changes in our society. Five or six years ago statisticians were predicting that as many as one-third of a congregation would be single. Experts predict that by 1990 single parents will make up two-thirds of American families. Even today, 'model' families of father, nonworking mother, and children make up only 6 percent of our population. The church has been missing the change that has been coming through the eighties and will impact the nineties."

Doug Randlett, a minister to single adults at Liberty University, notes that statistics indicate a United States population of over 59 million single adults—that translates into between 20 and 30 percent of a church's adult membership.

John Westfall, an associate pastor for single adult ministries at University Presbyterian Church in Seattle, Washington, says that his church suddenly realized half the congregation was single. "There were 1,500 people who weren't in the mainstream of our congregation. Obviously, with a group that large, there were needs that weren't being met by a traditional family-oriented ministry."

Single adults, whether never married, divorced, widowed, separated, or abandoned, have special needs. Debbi Mahan, interim director of Single Spirit Ministries of Orange-wood Church of the Nazarene in Phoenix, Arizona, believes, "There are times when it is important to be a part of the body with married couples, but it is also important to fellowship with people in the same walk of life. There are special needs to be met that aren't met in a general worship time."

James Richwine, minister to singles at Coral Ridge Presbyterian Church in Fort Lauderdale, Florida, believes the reason for a separate singles ministry is "the same reason for ministries to youth and senior citizens—singles are people who have some very specialized needs, although they share many needs in common."

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with people who are not single. For many years it seems the churches have treated single adults past a certain age as if there were something wrong with them—an unperceived prejudice.”

Claude Williams, minister to singles at the First Baptist Church of Odessa, Texas, has found that “the church in the past has been more family oriented. We’re finding that single people and families are there, and we haven’t been ministering to the singles as we should. We’re trying to reach out to those people who are alone in a church service.”

Doug Randlett feels that single adults often need special help when dealing with acceptance, loneliness, money, assistance with children, physical relationships, and finding God’s will. A single adult’s perspective on these problems is completely different from that of a married adult.

What have churches done to help single adults with their particular problems? Many churches have simply ignored the problem and hoped it would go away. John Westfall recalled that while growing up in a family church (“We even had it printed on our church letterhead—‘a family church’”), he never knew anyone who was single. “I thought I didn’t know any divorced people because we were Christians. Later I realized that whenever a family was on the verge of divorce, they dropped out of the church. That’s why I never knew anyone who wasn’t married.”

Randlett notes, “Fundamentalists don’t have many successful single adult ministries because philosophically no one has thought much about it. We’re a day late and a dollar short. Fundamentalists were on the cutting edge of youth ministries 30 years ago, but we are at the opposite end of the spectrum with single adult ministries.”

Many churches have made an attempt to reach “single again” men and women. Sunday school classes for divorced people are common in many churches, but these classes tend to alienate and isolate the people they are trying to reach. “Divorced-only classes are sensing a willful alienation from the church,” Randlett notes. “They are the church’s leper colony.”

What about the older single adult? Churches with vigorous programs for senior citizens may find that single and married senior saints don’t mix. Phyllis Alderman has found that older singles in her church choose one program or the other. “It depends on how they want to be identified—as a senior or as a single.”

James Richwine runs a singles program that effectively ministers to single adults no matter what their age or how they came to be single. Richwine does not group his members into age divisions. They are free to choose the programs and activities that appeal to them. There is something for everyone.
Williams believes single adults need “to find their lack of wholeness filled through Christ. Most of our singles are lonely. They feel they are not complete because they’re not married or they’ve lost a person—they feel like they are less than a person. We tell them, ‘You are complete in Christ. You can be all the person you need to be with Christ in your life.’”

Twice each year Williams conducts divorce recovery workshops consisting of seven weekly meetings. His program also offers a widow’s support group and a 24-hour telephone help line for information, transportation, and counseling. Like Richwine, Williams encourages his single adults to become involved in other areas of general church service.

Larry Pondoff, minister to single adults at New Testament Baptist Church in Hialeah, Florida, periodically holds sessions on grief recovery. “It’s not limited to divorce, but also geared toward those who have gone through separation, death of a spouse, or abandonment.” He also encourages his group to take vacations together. Excursions such as white-water rafting are satisfying “family vacations” for single adults. They share fellowship and cut costs at the same time.

Pondoff believes that single adults need to feel “that they are a part of something. Too many singles are more a wandering generality than a meaningful specific in life. Many have no goals in life. They’ve just given up on things and never really planned for their lives. They need goals, direction, and a building up of their self-esteem.”

“The church needs to put more emphasis into the singles ministry. Instead of overlooking single adults, we need to make them an integral part of the program. I feel single adults are the greatest untapped resource in our churches today. They have time, money, resources, so much to offer, but often they’ve been held back because of some tragedy in their lives.”

Phyllis Alderman echoes the thought. “The greatest need of singles is to understand that God did not create them for isolation, but that singleness is an opportunity to turn to His availability in that season of life.”

Sandi Gibson has special needs. She and others like her represent perhaps the most fertile mission field of today’s society. The church can ill afford to neglect its ministry to single adults.
I am grateful for the education that I received at Tennessee Temple University.
I was taught that the Word of God is the priority and the final authority for my life.
I was taught a world perspective and vision of ministry.
I was taught a love and loyalty for the local church.
I was taught that impacting people's lives with the gospel is my greatest responsibility and my greatest privilege.
And what made this education viable is that I was taught these truths by example!

Mike Calhoun
Class of '75
Director
Word Of Life Clubs
robbery and murder in 1969. Morris served nearly 10 years of his two life sentences at the Georgia State Penitentiary before being paroled in 1978.

Morris received an official pardon from the state governor in 1981. But the most significant point of his life was the night he received his eternal pardon from God, February 19, 1974.

Evangelist Clebe McClary and his wife, Deanna, had visited Morris and left him with a small Bible and a list of Scripture verses. When Harold Morris heard that God loved him and saw McClary pray for him, he felt love for the first time in years. He surrendered his life to Christ and began to believe there was an answer for his hopelessness.

Today Harold Morris spends his time traveling and speaking to audiences in high schools and colleges, churches, civic clubs, and prisons. His warm personal concern for each listening individual radiates from his gentle voice and humorous approach. Harold Morris has learned to value each day of life and freedom as irreplaceable, each man and woman he meets as an inestimable treasure to the heart of God.

In public schools Morris warns young people that sin brings forth death. “I tell them to look at my life—what did I sow? I say, ‘Many times you won’t reap what you sow now; you may reap it 20 years down the road. But you always will reap more than you sow. Some of you are now shopping in the grocery store of life. With some of the garbage you’re putting into your life, do you know what you’re going to reap?’ They listen to me because I’ve been there.”

Morris smiles and shrugs his shoulders. “Young people just want somebody to love them,” he says. “Everybody does. One little girl waited to speak to me after I spoke in her school. She was concerned for her daddy, who was in prison, and she wanted to know what she could do for him. ‘Just love him,’ I told her. ‘Just let him know that you care, no matter what he’s done, and you don’t look down on him. That will mean more to him than anything.’ When I was in prison, I didn’t hear the word ‘love’ in five years.”

He jokes about his age, but he is 47 and his hair shines a slight silver gray. As he speaks he acts out his stories, actively gesturing, bending forward, raising his eyebrows. “Oh, I forgot to mention,” he tells a photographer, “I’ve got the kind of face that goes over great on radio.”

His joyous humor is heartfelt and was taught by trial. For every mountaintop there has been a valley, among them, the valley of the shadow of death. From a close range he has watched many of his friends face death, and in 1984 he faced it himself. When a lump on his throat was diagnosed as terminal cancer, he was given three years to live. Today Morris is doing well and his cancer is in remission.

Radiation treatments destroyed his saliva glands, however, and Morris must frequently sip water as he speaks. He lives with a perpetual sore throat, but he truly counts his discomfort as joy. A dry mouth and a sore throat are a small price to pay for the chance to live and continue his ministry.

But due to scar tissue on his throat, Morris daily practices a ritual most of us find incredibly defeating. He must insert a two-and-a-half foot tube into his throat to stretch the throat muscles so they will remain open. His first attempt at insertion took 30 painful minutes. Now, incredibly, he can insert it twice in seven seconds. “I do it every day,” he smiles. “It’s nothing.”

“Most people say they feel sorry for me,” says Morris. “But the worst day I have is probably better than the best day most people have. It’s how you look at things. I’m so thankful for the tube. It allows me to speak. They were going to take my voice box out, but I prayed and told the Lord I’d do anything to keep my voice. The tube is what I have to do.”

Morris is especially thankful that he still has a voice, because his ministry’s strength is his public testimony. As he speaks, Morris holds his audience captive as he relates stories of people in a world the average listener never sees. His masterful stories of chained men and changed men illustrate both the awfulness of sin and the power of God. Most of us live our spiritual lives in an undulating delta, but Morris is a mountaintop man. His experiences have been far beyond the ordinary.

In the past year Morris has received great pleasure from working on a film series for youth with James Dobson. “It’s a dream come true because when I was supposed to be dying, I asked God to let me do two things—write a book and do a film. He has let me write two books and do three films. To realize that millions of kids could see those if I were to die tomorrow is exciting.”

He has never grown used to the magic feeling of freedom. “I have never forgotten where I’ve come from,” he says. “February 19 is a special day for me because that’s when I was saved. But I had the second greatest day of my life one Christmas when Bobby Richardson and I went back to my old prison, and we carried a gift to every man in every cell. It just really touched our lives.” Many of the men to whom Morris handed a Christmas present were once his fellow inmates.

The Lord said, “To whom much is given, much shall be required.” Harold Morris is an example of the reciprocal statement: from whom much is required shall much be given. Despite extreme trials and difficulties, his abundant joy and peace overflow to those who meet him. What is his secret? “We take everything for granted,” he says, speaking in pleading Southern tones. “I try to tell people, ‘Today’s the day to love. If you’re married, why in the world can’t you be thankful for each other? If you ever went through what I’ve gone through, you would know what love is and how special life is. You would have a burden for young people and you would be committed.’ It would be great if we could just realize today is the day of salvation. Today is the day to love.”

When Clebe McClary prayed for him, he felt love for the first time in years and began to believe there was an answer for his hopelessness.
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Preaching with Wisdom
by Ronald E. Hawkins

Helps for pastors abound at present. Though advice is available on how to run every phase of church life, we must not lose sight of our most valuable ally, our most important tool, and our supreme task. Our ally is wisdom, our tool is the Word of God, and our task is to faithfully teach it.

In Ecclesiastes 10, Solomon points out the dangers inherent in the ministry. He reminds us that a little folly may ruin the man who has enjoyed a great reputation (v. 1). He accentuates the dangers associated with work. Those moving stones must beware, and those digging pits may find themselves imprisoned by their own efforts.

Surely our position as ministers in Christ’s church is a precarious one. Satan would like nothing better than to destroy us, and we frequently meet those who seem to be his willing assistants in the enterprise. We might be tempted to succumb to fear. However, Solomon reminds us that the wisdom of God is ours (v. 10). It gives us direction and brings us to success. Truly it is our most valuable ally.

God’s wisdom is ours for the purpose of edification and direction. We need not fear, nor wander aimlessly. We have met the wisdom of God incarnated in the person of Jesus Christ (1 Cor. 1:30). We have in our hands the wisdom of God inscripturated; His infallible Word (2 Tim. 3:15). We may know beyond a shadow of a doubt that we can survive the dangers that surround us. We survive because of our submission to incarnated and inscripturated wisdom.

The primary tool for our ministry is the Word of God. Solomon reminds us in Ecclesiastes 12:11 that the Word is entirely a gift from the Shepherd of Israel. Solomon and Paul are in agreement that all Scripture is given by inspiration of God and is given for our profit (2 Tim. 3:16-17).

The wise preacher teaches his people the Word of God. When he is discouraged with his people he teaches them the Word of God. When he is concerned for them, happy for them, sad for them, and so on, he teaches the Word of God to them. His preaching rests on the settled conviction that this is his greatest service. He believes in the power of preaching and is totally concerned that his preaching be profitable to those who hear it.

His preaching follows a particular course. He does not get his sermon at 11:30 Saturday night. In Ecclesiastes 12:9 we discover the wisdom preacher method. Daily he pours over the Word of God. He ponders over, seeks out, and sets in order the Proverbs. He brings Scriptures together and focuses them on the meeting of human needs. We are informed in verse 10 that the wisdom preacher seeks words that fit the problems his people are experiencing. He counsels from his pulpit. He preaches in such a way that people are led into the experience of living profitably. They discover through his wisdom the answers to problems they face throughout the week.

His preaching is dichotomous. It is designed to goad and to secure. The goading statements of Scripture and the securing promises are all given by one Shepherd (Eccl. 12:11). The preacher seeks to goad his people when they are errant. He does not evade his prophetic responsibilities. The preacher also celebrates the encouraging promises of God with his people. Wisdom, however, demands that the preacher give his people a healthy diet of both goads and tent stakes.

Nothing is more discouraging to a congregation than a pastor who practices the art of spear-chucking. People thrive on a balanced diet. Goading exhortation in balance with encouraging reflection on the securing dimensions of God’s Word will build strong disciples.

Wisdom calls us preacher. It calls us to believe in what we are doing. The wise preacher will rejoice in his opportunities to preach. He will perspire over his preaching and not simply wait on inspiration; although he will be grateful for it when it comes. He will focus on meeting people’s needs. His listeners will rise up and call him blessed.

Ronald E. Hawkins is chairman of the Department of Church Ministries and director of counseling at Liberty University in Lynchburg, Virginia.

Bible Facts

And I saw a new heaven...

1. Heaven is being prepared by Christ Himself (John 14:3).
2. Heaven is only for those who have been born again (John 3:3).
3. Heaven is described as a glorious city, likened to pure gold and clear glass (Rev. 21:11, 18).
4. The name of this city is the New Jerusalem (Rev. 21:2).
5. It is in the shape of a cube, with the length, width, and height being equal (Rev. 21:16).
6. Its size is 12,000 furlongs, roughly 1,400 miles long, wide, and high (Rev. 21:16).
7. The city rests upon 12 layers of foundational stones, with each layer being inlaid with a different precious gem (Rev. 21:19-20).
8. Each foundation has one of the names of the 12 apostles on it (Rev. 21:14).
9. The wall around the city is made of pure jasper (Rev. 21:18).
10. The height of the wall is approximately 216 feet (Rev. 21:17).
11. The wall has 12 gates, three on each of the four sides (Rev. 21:12).
12. Each gate is made of solid pearl (Rev. 21:21).
13. Each gate has on it the name of one of the 12 tribes of Israel (Rev. 21:12).
14. An angel stands guard at each gate (Rev. 21:12).
15. The gates will never be shut (Rev. 21:25).

Harold L. Willmington. This list is the first in a series of facts about heaven. Adapted from Willmington’s Book of Bible Lists, published by Tyndale House Publishers.
Personal Growth

As individuals we never stand still. We are moving either forward or backward. To experience personal growth we must develop good habits and continually gain new information and insights. Thomas Edison said that thinking is a habit. If we get out of the habit of thinking we can become mentally flabby.

How often do we think about keeping our brain active? How many of us read at least one book a month? Reading is a great way to exercise our minds. Many people say they do not read more because they do not have time. However, since most of us find time to do what we really want to do, there is probably not one who could not read more. Maybe all we would need to do is turn off the television.

According to Psychology Today, television viewing increased by 27 percent from 1960 to 1980, with the average American watching television 6.5 hours per day. Why would any intelligent person deliberately spend nearly 40 percent of his waking hours watching television? Yet we do it . . . not by design, but merely out of habit. Let’s learn to use our time on more productive activity.

But why should we read? First, we should read for spiritual growth. Although the best source for this is the Bible, there are also many wonderful Christian books available on practical aspects of the Christian life. These can be of tremendous help in our daily lives. For young parents, there are books on the family and childrearing. Years ago Mother and Grandmother were always present to help the young parents through the trials of childrearing. But today, they are seldom around when young parents need help and advice—and that advice should come from Christians.

Reading is enjoyable and relaxing. It helps you put the problems of the day behind you.

We should read for information. We need to be well-informed about what is going on in the world around us. As your knowledge increases, your horizons expand and you can accomplish more for the Lord.

Another benefit of reading is inspiration. All of us can be inspired by books such as joni, the story of Joni Eareckson Tada, who at 18 was paralyzed from the neck down in a swimming accident. She now has a very fulfilling ministry.

While spending as much time reading as we would like may be difficult, there is a good alternative in cassette tapes. You can take them with you almost anywhere. An increasing amount of material, covering a wide variety of subjects, is available on cassette. Many people listen to cassettes while driving their cars.

As you grow personally through gaining new information and inspiration, you become a more effective servant of Jesus Christ.

Reaching Musical Finesse

Often the Lord reminds us of truths we learned earlier in our lives. I remember an old gospel song by Howard B. Grose that was frequently sung in our Sunday school: “Give of your best to the Master. Give of the best of your youth. Give of your best to the Master; Naught else is worthy His love; Give Him first place in your service. Consecrate every part. . . .”

That song’s admonition should appeal and apply to every area of our lives and Christian ministry, including the musical ministry of the church.

How can the church reach finesse in the music ministry? First, there must be a clearly stated purpose in our music. Our purpose should include a verbal and sacrificial testimony of praise (Heb. 13:15; Ps. 50:23). We are to praise, thank, worship, and magnify the triune God through music that is aesthetically, intellectually, inspirationally, doctrinally, and worshipfully conducive to a maturing Christian community.

Our principles of music should enhance our purpose by presenting biblical truth. In Christianity Today Richard Dinwiddie writes, “A genuine biblical philosophy of music demands theologically correct praise. . . . A musician has no more right to sing a lie than a preacher has to preach one.”

Our principles must be followed by a clearly scheduled plan for music. Jesus and His disciples had
clear schedules regarding where they would go, what they would preach, and to whom they would minister. Paul told Timothy to “study to shew thyself approved.” This applies to the music program as well. Music should be scheduled to reflect the following:

- The entire scope of biblical doctrine in general.
- The distinctive nature of your local fellowship and denomination.
- The seasons of the Christian calendar.
- The specific emphasis of the pulpit ministry, whether the message is presented by pastor or visiting preacher.

A musical ministry of finesse will include a cyclical selection in promoting music. Does your church music include classical, gospel, evangelistic, liturgical, folk, psalter, contemporary, country, cultural, and other styles of music? Our congregations suffer from a musician-induced myopia and monotony when it comes to exposure to different musical forms. In Colossians 3:16 we are encouraged to sing different kinds of music—psalms, hymns, and spiritual songs.

The church music repertoire should include a savoring of both past and present music. The older members of our congregations are often guilty of flatingly refusing to see any good in contemporary Christian music, but the younger members of our churches have been just as guilty of relegating music that is over one generation old as passe, obsolete, and dry. Both viewpoints are wrong. Integrate old and new, and demonstrate possible ways of savoring both.

Although repetition, remembrance, and reflection are to be desired and used, congregations also need to sing new songs in order to avoid becoming stagnant.

Finally, there can be no ministry done or worship accomplished unless there is an unquestionable, observable Christian spirit in presenting our music. A church musician must be born-again, skilled in the field of church music, confident in his relationship with Christ, and burdened for the salvation of souls and the edification of the congregation. Dinwiddie writes, “Music itself should be a bona fide ministry of the Word.” This says it all.

Jeffrey A. Mackey

Church News

A conference on Religion and American Politics will be held March 17-19 at the Billy Graham Center of Wheaton College, Wheaton, Illinois. During this event, sponsored by the Institute for the Study of American Evangelicals, speakers will address the relationship between religion and politics throughout American history—from the Puritans in New England to modern-day Fundamentalism. For more information call (800) 325-8718 and ask for the Institute for the Study of American Evangelicals.

COBE II (Committee On Biblical Exposition) is sponsoring its second national congress in Houston, Texas, March 7-10. COBE was begun in 1982 as a means to strengthen and encourage pastors, teachers, and laypeople, with the hope of sparking revival and evangelism throughout the world. This year’s congress theme is “Bringing God’s Word to Life.” Speakers at the general sessions include Ray Stedman, Jerry Vines, Adrian Rogers, Tony Evans, Charles Swindoll, Howard Hendricks, E.V. Hill, John R.W. Stott, H. Edwin Young, Ron Lee Davis, J.I. Packer, Ben Patterson, and Joel Gregory. Other special guests will hold seminars and workshops. For information call (713) 465-3408.

On January 17, worshipers at the First Baptist Church of Indian Rocks, Florida, were uncomfortably crowded—but they loved it. At a massive service from which over 100 people were turned away, church members enjoyed worshipping in their new 2,037-seat sanctuary. As he looked around at the congregation of people who were jammed into pews, on staircases, and in empty seats in the choir loft, pastor Charlie Martin smiled. “We’re planning to build a 5,000-seat auditorium,” he joked, “just as soon as you folks finish paying for this one.”

The church began in 1958 as a mission endeavor of Calvary Baptist Church of Clearwater. Pastored by Lester Huxtable, J. Thomas Harper, James R. Brown, J.C. Musser, Richard E. Brown, and since 1972, Charles W. Martin, the church has grown from 23 charter members to over 4,000 strong.

This new facility occupies nearly 40 acres and allows the church to worship together in two Sunday morning worship services instead of three. There is ample and convenient parking, large classrooms, a family life center with dining facilities, a recreation area with a private lake, a bookstore, two libraries, facilities for the physically handicapped, modern offices, improved music rehearsal rooms, and large activity rooms for ministries to young people and senior adults.

What do the new buildings mean to church members? “It means,” smiled one staff member, “We’ve got room to grow.”

Amen Corner

“God has not called us to be a reservoir. He has called us to be a channel. He pours His blessings out upon us so that we can be a blessing to others.”

—Jerry Falwell
This month marks 350 years of Baptist continuity on this North American continent. Roger Williams and John Clarke of Providence Plantations and Rhode Island share the honor of being Baptist pioneers and founders.

Both the First Baptist Church of Providence, Rhode Island, and the United Baptist (John Clarke Memorial) Church of Newport, Rhode Island, claim primacy, for each was founded in March of 1638, and each is a thriving congregation today.

When Roger Williams was banished from Boston in 1636 for his independent religious views, which were not shared by the prevailing Puritan (Congregational) churches of the colonial community, he founded a small colony in an area he designated Providence Plantations.

One year later in November 1637, John Clarke arrived from England with his young bride, Elizabeth. In the records of the Newport Historical Society appears a copy of a letter from Suffolk County in England, Clarke's birthplace, to the famous Winthrop family, mentioning, "Mr. Clarke, a minister, who I understand is safely arrived in America," and the expression, "my scholar, John Clarke," as having gone to America.

Another historical document reads, "He is said to have received his baptism in Elder Stillwell's church in London."

Under the date of July 19, 1636, there appears in a general catalog of the University of Leyden (Holland) the name "Johannes Clarq," thought by some Rhode Island historians to be the future minister and statesman.

Whatever his exact educational background, he was a most remarkable scholar, skilled in theology, Greek, Hebrew, Latin, law, and the arts. He was also a medical doctor, the first physician in Newport, honored even today by the medical profession in our smallest state.

Arrival in America. "I was no sooner on shore," Clarke wrote, "but there appeared differences among them [the Puritan believers in Boston, who were the great majority] concerning the Covenants."

Evidently a Bible-believing Baptist and an ordained minister already, he joined with the advocates of "the Covenant of Grace," actually the doctrine of salvation by grace through faith and not of works.

Mrs. Anne Hutchinson, founder of the first home Bible class in America, was having regular meetings, holding to this doctrine in opposition to salvation by works. A religious dispute raged in Boston, becoming so intense that some 300 people of like mind sought to establish a new colony in virgin territory. Finding the interior of New England too cold and inhospitable, Clarke and others sailed around Cape Cod in search of a home. Following a conference with Roger Williams and the Pilgrims at Plymouth, the pioneers obtained title from the Indians to the Island of Acquidneck (Rhode Island), where they established in March of 1638 a "bodie politick."

The Portsmouth Compact. Before leaving Boston John Clarke and 18 other leaders signed on March 7, 1638, what was to be known as the Portsmouth Compact. John Clarke was its author.

"We, whose names are underwritten, do hereby in the presence of Jehovah incorporate ourselves into a Bodie Politick and, as He shall help, will submit our persons, lives, and estates unto our Lord Jesus Christ, the King of Kings and Lord of Lords, and to all those perfect and most absolute laws of His given in the Holy Word of Truth, to be guided and judged thereby."

At the same time, according to the records of the Newport church, Clarke began conducting Baptist services, out of which emerged the First Baptist Church, which he pastored for 38 years until his death in 1676.
Not only was he a dedicated Baptist minister, the first in America (Roger Williams left Baptist ranks after only four months as a professing Baptist in 1638 and became a self-styled ‘seeker’), but his talents as a physician, teacher, and legal authority were in demand.

The Form of Government—Democratical. In 1647 Clarke authored a Code of Laws, appended to the documents that recognized Providence Plantations as a colony (arranged by Roger Williams in England) in which it was declared: “The form of government established in Providence Plantations is Democratical, held by the free and voluntary consent of all, or the greater part of the free inhabitants.”

Rhode Island historian Thomas Bickness cites Governor Arnold, who wrote in his History of Rhode Island these laudatory words about the Code of Laws: “We hazard little in saying that the digest of 1647, for simplicity of diction, unencumbered as it is by the superfluous verbiage that clothes modern statutes in learned obscurity; for breadth of comprehension, embracing as it does the foundation of the whole body of law, on every subject, which has since been adopted; and for vigor, and originality of thought, and boldness of expression, as well as for the vast significance and the brilliant triumph of the principles it embodies, presents a model of legislation which has never been surpassed.”

The Long Years in England. When the English monarchy was overthrown in 1649 and Oliver Cromwell then became Lord Protector, one of the founders of Rhode Island, William Coddington, who had in 1638 cleverly taken title to the Island of Acquidneck from the Indians in his own name, made a secret trip to England and obtained a charter for Providence Plantations. He joined with the advocates of “the Covenant of Grace,” actually the doctrine of salvation by grace through faith and not of works.

Catholic leanings, became the sovereign. During this time John Bunyan was to languish in prison for 12 years at Bedford, there to write his classic, Pilgrim’s Progress.

The Royal Charter of 1663. In the changing political climate, the colonial charter for Providence Plantations was annulled. John Clarke, statesman and minister-politician that he was, found himself in the vital position of negotiating a new charter with this repressive “Restoration Monarch.”

In the face of bitter opposition and personal abuse and against all odds, he secured the signature of King Charles II, July 8, 1663, on what has become known as “The Charter of 1663.” Under the terms of the charter, the colony would be known as Rhode Island and Providence Plantations.

Historian Thomas Bicknell again writes: “The Charter of Rhode Island of 1663 has been universally recognized as the most liberal state paper ever issued by the British Crown.”

For all practical purposes, the charter established a democratic and self-governing colony under its own laws, perhaps the most significant and prominent of which was absolute religious freedom. For the first time in the history of the world, this kind of unrestricted, full liberty in religious matters was firmly established.

These words from it are inscribed on the west facade of the capitol in Providence: “That it is much on their hearts (if they may be permitted) to hold forth a lively experiment, that a most flourishing civil state may stand and best be maintained, and that among our English subjects, with a full liberty in religious concerns.”

Bicknell explains, “Had John Clarke of Newport no other claim to first place among the founders of American colonies, the Royal Charter of 1663 would confer that honor.”

Obadiah Holmes, his associate pastor, led the Newport church for these years when Clarke lived in England, later succeeding the founder as the second full pastor in 1676.

Returning triumphantly to Rhode Island with the charter in hand, the Baptist minister and distinguished statesman was joyously welcomed by the whole colony. He was twice elected deputy governor of the colony.

A Minister and Statesman. One of the great men of the seventeenth century, John Clarke was born on October 8, 1609, in Suffolk County, England. He died on April 20, 1676. His will, written on the day of his death, is still preserved under glass in the Newp

or Historical Society’s museum.

During his long sojourn in England he published a “Concordance and Lexicon,” and III Neues from New-England, published in 1652, recounts his experiences as a pioneer founder of Rhode Island, depicts his experiences as a persecuted believer, and sets forth the basics of his theology.

Self-effacing and humble, he was the compassionate “beloved physician” of Newport. But his chief concern was his ministry, for he was a faithful preacher who considered his spiritual office paramount. For 38 years he was a soul-winner, Bible expositor, and scholarly theologian. He expounded at length on baptism, the offices of Christ, the literal Resurrection, and the Second Coming. On the front page of his volume of experiences is printed this verse: “Even so, come, Lord Jesus.”

This great and godly man, the originator of absolute religious freedom as an American concept, deserves much honor and recognition. He was the true father of Baptists in North America. His ministry spanned nearly four decades as a Baptist.

As we observe the 350th anniversary of Baptists in America, let us remember this illustrious leader, one of the “grandfathers” of the American freedoms we enjoy to this day.

James O. Combs is editor of the Baptist Bible Tribune, the national newspaper of the Baptist Bible Fellowship International in Springfield, Missouri.
Jesus of Nazareth
Lord and Christ

by John Clarke

Jesus of Nazareth, whom God hath raised from the dead is made both Lord and Christ.

You may see this testimony clearly and plentifully witnessed and confirmed by the Scriptures of Truth.

First, that God has raised Him from the dead appears by the testimony of 12 chosen witnesses (Acts 2:24-32). This Jesus, say they, hath God raised up, whereof we are witnesses (see also Acts 3:15).

And being alive again, He was seen of above 500 brethren at once, being faithful witnesses and children that will not lie (1 Cor. 15:6). Last of all He was seen of Paul, whom He sent to the Gentiles (1 Cor. 15:8; Acts 22:18-21).

And this is laid by Paul as the foundation of the hope of the Israel of God, that they shall be raised, and shall share in that glory that shall then be revealed.

Yet it is that Word of Truth (as Peter witnesses) by which the Father of mercies does again beget such as had sinned and come short of the glory of God. They were without hope. But now are begotten unto a lively hope of the glory of God, in an inheritance, incorruptible and undefiled, and that fadeth not away, reserved in heaven for them (see 1 Peter 1:3-4).

This Jesus I say is the Christ, the Anointed One, with a name above every name. He is not only said to be a christ and an anointed one, which is a name of eminency among men. There may be found many, both before the Time of Reformation (see Heb. 9:10) and since, upon whom this worthy name of christ, or anointed one, may be worthily called. Those were names of eminency among the Israel of old, as king, priest, and prophet. They were "anointed ones."

Such as are washed in the blood of the Lamb are also anointed and made kings and priests unto God, and prophets to men (cf. 2 Cor. 1:21; 1 John 2:27; Rev. 5:10; 19:10).

But I say He is not only a christ, but that He might appear in His eminent name to have the preeminence, is called THE CHRIST (see Mark 8:29; John 6:69; 11:27; 20:31), which in English is the Anointed One, as will appear (1 John 4:1).

We have found, says Andrew to Simon, THE MESSIAS, being the Hebrew word, which being interpreted into the Greek language is Xristos, or CHRIST. This is rendered in English in the margin as "the Anointed." Hence He is called in Luke 9:20, the CHRIST OF GOD, or in more plain English, the ANOINTED OF GOD.

Suitable to this are such expressions of the Spirit of God, in the Scriptures of Truth as these:

- Him hath God anointed, and that with the oil of gladness above His fellows (see Acts 3:23; 10:38; Heb. 1:9).
- And that He has a name above every name does evidently appear, for it pleased the Father that in Him should all fullness dwell, yea, He is the fullness of the Godhead bodily, that in all things, or as it is in the margin, among all, He might have the preeminence (see Col. 1:18-19; 2:9-10; Phil. 2:9).
- "Wherefore says the apostle God hath also highly exalted him, and given him a name that is above every name." He has a name above the anointed kings, priests, and prophets of old. They are but types and shadows of Him. Yet they were the highest names in Israel, which was a family that had a name above all the families on the Earth. So He has a name above all the names of Earth.

Yet this is not all, for He has a name above all principality and power and might and dominion, and every name that is named, not in this world only, but also in that which is to come (Eph. 1:20-22; Phil. 2:10-11).

He has a name above the anointed kings, priests, and prophets of old. They are but types and shadows of Him. He has a name above all the names of Earth.

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—Truman Dollar
Pastor of Temple Baptist Church
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The Branches: Kids Who Sing Praise

The Branches choir is led and directed by Herb Owen, a children's pastor at TRBC. Owen explains that the choir is open to any child in grades four, five, or six who wishes to join. "I believe music is for everybody," said Owen, "and music shouldn’t be segregated from our kids' lives. Many churches have separate music directors and children's pastors, but here I'm the children's pastor and the choir director. Working with the guidance and help of Dave Randlett, our minister of music, gives me a chance to show the kids that music ought to be a part of their daily lives, not a separate 'music' time. Music just gives them another way to praise the Lord."

His formula must work, because The Branches choir this year is 107 voices strong. They perform at various functions around town, in churches in neighboring states, and the group regularly travels each spring to Mexico.

The way Owen sees it, every kid should have a chance to sing. "Of course some of them don’t have strong voices, and when you’re recording an album you’ve got to have voices that blend well. But in the choir we average 15 percent with good, strong solo voices and 20 percent who can’t sing well at all. The rest are average. But when you put them all together, the weaker ones are pulled up by the stronger ones."

And everything comes out well. The Branches were given the honor of recording the Kids Sing Praise album when Jim Van Hook, president of Brentwood Records, heard The Branches sing in the church's recording studio as they recorded a song in the musical Sounds of His Love. Van Hook, whose company specializes in children's, Christmas, and praise music, knew that The Branches had the sound he needed for Larry Mayfield's arrangements of kids' praise music. Owen was called, The Branches rehearsed, and the record was on its way to selling thousands of copies.

"I think the secret to the Kids Sing Praise albums is that they are sing-along records," explains Owen. "One lady said it was the first album she ever bought that she could sing with. People simply enjoy singing along."

One woman told Owen that her daughter had always hated their daily half-hour drive to school. "But I bought Kids Sing Praise," she smiled, "and now my daughter sings along with one side of the tape on the way to school and the other on the way home. Now she's content."

Owen heard about another little girl in Kentucky who was dying from an incurable disease. "The only time she was not in pain," the mother recounted, "was when she was listening to Kids Sing Praise. After she died we played four of her favorite songs from the album at her funeral."

It is the aspect of ministry through recording that Owen relishes the most. "By this time next year our kids will have five albums out with a major publisher. We're the only local church group I know of doing this kind of thing. Our kids get to have a ministry. They are in tape players all across America singing to people."

And those songs are teaching songs. Seven of the songs featured on the two Kids Sing Praise albums were written by Owen. He believes music is an incredible teaching tool. "I never hear kids walk away quoting my sermons, but they know every word of the songs they learn. I wrote a song with 26 names for Jesus in alphabetical order, and they can spit those words out quicker than anything."

The Branches have a full schedule this coming year. Not only do they have homework, AWANA, church, home, and social responsibilities, but they are rehearsing for albums... and a video... and performances... and productions. Steve might miss a few birthday parties, but he really doesn’t mind.

Angela E. Hunt
SHARE—Parents Helping Teens

TRBC parents interested in being involved in their teen’s youth ministry organized a program called SHARE (Senior High Assistant for Relationships and Evangelism). When help is needed to counsel, teach, coach, chaperone, or serve refreshments parents are called on to assist. Those who do not have a lot of time to invest, or who may be heavily involved in other ministries, can easily participate because they volunteer for only the projects that interest them, giving as much or as little time as their schedule allows.

SHARE provides opportunities for parents to minister to other teens as well as to be more involved in the spiritual life of their own children. It creates a support network for parents, and provides a much-needed helping hand for the youth pastor and coworkers.

Kay Raysor

LBN Broadcasts Live Weekly Gospel Concerts

What’s happening Sunday nights at TRBC? A good old gospel sing hosted by Robbie, Don, and Mack, with special guest artists and the LBN Band and Singers. The live, homespun-type variety concert televised on LBN provides entertainment and ministry.

“We want gospel music to be to Lynchburg, what country music is to Nashville,” said Mack Evans, cohost. “At the present time there is no national airing of gospel music. There’s a void in gospel music today. Our two-hour Sunday-night program begins at 9:00 p.m. and from time to time will feature guests such as Steve Green, Larnelle Harris, Squire Parsons, the Inspirations, the Cathedrals, Gary McSpadden, Jim Murray, New Song, the Talleys, and others. Some artists are pioneers in gospel music and others are contemporary. Solos, duets, trios, quartets, and bands provide a good variety.”

A few props will be used to create a more informal setting. Tickets will be sold for $4.00 at the door.

“Broadcasting live at 9:00 Eastern time helps us reach the Central, Mountain, and Pacific time zones. People from the Lynchburg area have time to join us at TRBC after services at their own local churches,” said Evans.

Martha Harper

Calendar

March

3—Dr. Falwell speaks at the Real Evangelism Conference in Greensboro, North Carolina
11-20—Spring Break for LU
—LIGHT Campaigns to Romania and Russia, Iceland, and Peru
—“Clearwater Beach Alive” (see story at right)
20—Dr. Falwell speaks at New Testament Baptist Church in Hialeah, Florida
25—Dwight Reighard, Atlanta, Georgia, speaks at LU

Combing the Beach for Souls

Approximately 70 college and career age young people from TRBC will join First Baptist Church of Indian Rocks, Florida, March 11-20 for “Clearwater Beach Alive.” They will comb the area beach on the west coast of Florida, asking people to participate in a survey. The survey begins with general questions such as name, address, school, and eventually probes the participant’s religious background, ultimately asking questions regarding their salvation.

Last year 1,100 people were contacted one-on-one and 118 decisions for Christ were made. Those accepting Christ were asked to become involved in the week’s activities. Follow-up continued through local churches.

Dave Marston, associate director of the Center for Youth Ministry at TRBC, said, “The results last year totally revolutionized our young people. At least a dozen of them led their first soul to Christ.”

MH
STRENGTH FOR THE JOURNEY
An Autobiography
by Jerry Falwell

With remarkable candor pastor, televangelist, author, educator, political activist Jerry Falwell unfolds his life in *Strength for the Journey*, recounting his nearly 55 years of excitement, drama, crises, tragedy, and incredible success for all to behold.

No pastor in the twentieth century, or since Pentecost for that matter, has accomplished more in so many realms in 35 years of Christian experience and service than the Baptist Fundamentalist from the Blue Ridge Mountains of Virginia.

Touched by the ministry of the greatest radio preacher of the first half of this century, Charles E. Fuller, and identified from his conversion with the Independent Baptist movement, Falwell describes his family's colorful history tinged by tragedy, and reveals his emotional struggles and disappointments as readily as he modestly presents astounding achievements. His account of the Falwell family experiences reads like a John Jakes novel.

Two striking fabrics are woven into the narrative at unexpected intervals. Biblical applications and practical spiritual lessons appear like sermonettes in the text, adding a spiritual dimension. At the same time a hilarious strain of clean raucous humor erupts unexpectedly at unusual times in his life and history, revealing that this man of God is no super-pious, holier-than-thou pseudo-saint.

He is seen to be as intensely human as he is profoundly spiritual.

Depicting in interesting detail the growth of the Thomas Road Baptist Church from 35 people in the old "Donald Duck Bottling Company" building to a vast complex, serving 15,000 members, he shows his real heart as a pastor.

Giving the inside story of his political activism, Jerry Falwell announces that his major thrust in that arena is past.

But the journey continues as he builds a great university and reaches out through his television ministry to help the poor, the weak, the lost.

He exemplifies his insightful view of life's journey: "The inward journey—the personal quest to know God and to give His Spirit complete control begins from the moment of conversion."

If there is a fault in the book, it is its lack of a dramatic conclusion, ending as it does amid the throes of the PTL scandal. But then, the journey of Jerry Falwell may continue into the next century. For the closing chapters and the grand finale we are willing to wait a long, long time. (Simon and Schuster, 1987, 456 pp., $17.95) *James O. Combs*

An excerpt from
STRENGTH FOR THE JOURNEY

"Daddy," I said late one Saturday afternoon, "I have William out there and he's really scared of you. I'm going to bring him in in a few minutes," I added, almost goading my father into another of his infamous pranks.

I remember the excitement I felt when my daddy winked as I ran back out the front door to invite my friend William in for milk and cookies. William hesitated at the door. He knew my father carried a gun, and there were too many stories circulating about that gun to leave William feeling easy about entering our home.

Quickly I pushed my friend inside and closed the door behind us. Dad was still sitting at the kitchen table reading a newspaper. Suddenly he looked directly at us and shouted, "Both of you, stop!" William froze in his tracks, and I leaned forward eagerly to see what Dad was up to. William's eyes opened wide as Dad drew his gun and pointed it at the floor just in front of my friend's trembling legs.

"Don't move," he said quietly. Then he took careful aim and pulled the trigger. The shot from the .38 Remington pistol blew a fairly impressive hole in the kitchen floor. Calmly, Dad blew smoke from the barrel and placed the pistol back on the table.

"I've been trying to get that fly all day," he said, looking back down at his paper. "And I finally got it."

There was a moment of silence. Then, with a gasp, William bolted out the door. I never got him back inside our house again, and the legend about my father continued to spread throughout the neighborhood. Later Dad and I laughed ourselves hoarse just remembering William's startled look and sudden exit.

**BOOKNOTES**

TWICE PARDONED
by Harold Morris

*Twice Pardoned* is a striking parable of a sinful life with all its frustration, brutality, fear, and unfairness. In fascinating sketches, it contrasts the horror and humiliation of prison with the tenderness and love of a newborn Christian.

Harold Morris was no hardened criminal, yet he ended up on the FBI's most-wanted list. His experiences were the unfair results of a frame-up that saw him sentenced to two life terms for murder and robbery. This true story
recounts the change from bitter violence to model prisoner, from atheist to evangelist, from “convicted” to “twice pardoned”—by Christ and by the court. Morris’s jail-house conversion produced a radical redirection of his life due largely to the discipleship efforts of men like Clebe McClary and Bobby Richardson. Beginning as an ex-convict addressing high school assemblies, Morris became an effective speaker nationwide. Spellbound readers will be reminded of the wages of sin, shown the life-changing power of God, and motivated to experience the pardon of God available to all. (Focus on the Family Publishing, 1986, 180 pp., $10.95) Donald Preiser

BEYOND THE BARRIERS
by Harold Morris

Beyond the Barriers begins with the author’s personal testimony of how he overcame many difficulties and found the Lord while in prison. He tells of the struggle of witnessing to what he calls the meanest and toughest men at Georgia State Penitentiary. As Morris says, we are all in a prison of some kind. Only Christ can give us the strength to do the time, and only Christ can set us free. Contrary to the subtitle, “Overcoming Hard Times Through Tough Faith,” Morris seemed to experience tender faith. In his various relationships Morris showed enduring faith, strong faith, soft faith—every kind of faith except what the world calls tough faith. Tough faith is often described as rough and hard. Morris looked for tender and caring relationships. He says, “The undeniable fact was that this penitentiary remained part of my everyday life. It affected the way I talked, the way I hurt, the way I loved. I’d seen men bleed from the inside out because nobody cared for them. Knowing they were desperate for love, and remembering the years when no one loved me, I often went overboard to express love to people.”

We all need faith that touches us deep inside, the kind that Morris found in his relationships with tender Christians. Portions of the book are very moving and help us understand that our occasional trials may not be as bad as the trials others face daily. The book has some valuable lessons and is well worth reading. (Focus on the Family Publishing, 1987, 182 pp., $10.95) Garry L. Sims
Believers who long for the deep things of God will certainly find them in a study of the Sermon on the Mount. This small-group Bible study series has an excellent theme, “Seeking First the Kingdom of God”; a notable author; and a redemptive purpose. The topic easily lends itself to discussion and involvement by all participants.

The 13 studies are appealing, well-structured, and include detailed instructor helps and adequate questions from which to make personal applications to daily living.

The secret to successful home Bible studies is in the nurturing relationships. The Sermon on the Mount majors on bridging the gap from learning to living. Highly recommended. (InterVarsity Press, 1987, 80 pp., $2.95) Rick Buck

Friendship Unlimited was written to help all of us “normal” people overcome our fear and uncertainty in dealing with the handicapped. Many of us would like to befriend or lend a helping hand to a handicapped individual but never step forward for fear that we might say or do the wrong thing. In this practical book, Joni Eareckson Tada describes the major disabilities common today and the challenges that those who have these handicaps face from day to day. She then offers advice about what to do and what not to do in reaching out to assist these people.

Joni also exhorts us to become a friend to a disabled person, suggesting that we may be surprised to find that he may teach and encourage us as much as we encourage him. As Joni put it: “An intimate relationship with a disabled friend or family member can be a special way to discover what real life is all about. As you both do your work heartily as to the Lord, every day can have purpose, challenge, and meaning.”

Hats off to Joni for a book whose time has come. (Harold Shaw Publishers, 1987, 152 pp., $7.95) Tony Norman

Friendship Unlimited
by Joni Eareckson Tada

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Stripping the Pornography Industry

S hutting down the smut industry. That's the objective of the National Obscenity Enforcement Unit, a division of the Department of Justice.

No small task.

Consisting of no more than 11 full-time lawyers, the unit has to combat one of the most highly organized, financially solid, and profoundly underground "businesses" in the country.

And then, of course, there's the mob.

According to testimony before the Attorney General's Commission on Pornography, La Cosa Nostra crime families control about 85 percent of the pornography industry.

Eleven against the mob? Well, it's not quite that bad.

The Obscenity Enforcement Unit also has the help of the Federal Bureau of Investigation, the United States Postal Service, the Internal Revenue Service, the U.S. Customs Service, and 93 district attorneys who have been assigned as specialists to prosecute pornography cases.

Prior to the creation of the Obscenity Enforcement Unit in March 1987, none of these federal agencies could boast of its prosecution of obscenity cases. As a matter of fact these federal agencies quickly took cover whenever media inquiries attempted to investigate the track record of federal obscenity prosecutions.

No wonder.

From January 1, 1978, to February 27, 1986, a total of only 100 individuals were indicted for violation of federal obscenity laws. Furthermore, neither the FBI nor U.S. district attorneys have ever brought prosecutions in the two districts that seep pornography—Los Angeles and New York City.

The findings of the Commission on Pornography stated the problem best: "The evidence is unquestionable that with few exceptions the obscenity laws that are on the books go unenforced." But all that is changing. And the record of the Obscenity Enforcement Unit is proof. In just three-quarters of a year, the unit has held 10 training seminars for local, state, and federal law enforcement officials encompassing 12 states and 21 districts.

Though the unit would not be specific about the content of the seminars, they did say the instruction was to provide information about the investigation and prosecution of obscenity cases. Clearly, however, these seminars are to break down the personal and corporate barriers to obscenity prosecution.

The list of reasons why obscenity cases go unprosecuted are endless. They include some real and imagined beliefs by law enforcement officials—that obscenity cases are difficult to investigate and impossible to win, that scarce funds are better spent on more "serious" crimes, that there is no public demand for prosecution, that even convictions bring small fines and virtually no jail terms, that few police officers or public prosecutors have the experience and resources necessary to bring forth successful prosecutions, that obscenity investigations are without praise or merit... But these objections, and those not mentioned, can be summed up in a single objection: Obscenity cases are perceived as high-risk, low-reward ventures.

The task of the Obscenity Enforcement Unit, then, is to address these concerns, train law enforcement officials in successful investigation and prosecution strategies, provide federal leadership and support, and develop a "national strategy" to attack the pornography industry.

"We have developed an overall strategy—a national strategy and training program—on how to deal with this problem," said H. Robert Showers, executive director of the unit. "Investigators and prosecutors are now working together rather than working piecemeal."

Though Showers would not be specific (why divulge strategies to the opposition?), the unit obviously works with every level of government—the FBI, Postal Service, Customs Service, IRS, state and local prosecutors, and law officers—to develop that "national strategy."

So far the effort has worked remarkably well. In November, the unit (along with other agencies) was instrumental in getting the nation's first-ever pornography conviction under RICO (Racketeering Influenced and Corrupt Organization Act).

RICO (pronounced Reeko) is the most potent tool federal prosecutors have to shut down the porn industry—and it's a good one.

Once convicted under RICO, the pornographer loses all profits derived from the illegal activity—this includes boats, cars, homes, real estate, businesses, and so forth.

Under traditional prosecution, the convicted pornographer simply paid the fine (which had come to be viewed as nothing more than the "cost of doing business") and went back to work in the illegal activity.
For example: The highly publicized X-rated movie Deep Throat cost the producers $25,000 to make. It reaped $50 million in profits! Those profits were later used to buy a Hollywood film studio (which distributed The Texas Chain-Saw Massacre) and to purchase yachts, airplanes, islands, property in the Bahamas, and provide seed money for drug-smuggling activities.

Successful prosecution under RICO allows the government to confiscate these enormous holdings.

The unit’s conviction of Mr. and Mrs. Dennis Pryba of Lorton, Virginia, on RICO charges demonstrates the effectiveness of this strategy.

Prior to their RICO conviction, the Prybas had been convicted 15 times on pornography-related charges since January 1981. They simply paid the fines and went back to work. But when convicted in November of violating RICO, their 14 "adult" bookstores and video-peep outlets became the sole possession of the U.S. government, which can now use the outlets for undercover operations.

Furthermore, the government gained possession of their $2 million estate, a 1984 Mercedes-Benz (and five additional vehicles), proceeds from several banks, and more. All of which can be sold. The funds derived from these seizures can then be used to help fund further obscenity investigations and prosecutions.

In another major challenge, the unit, along with an outpouring of public support, has brought racketeering and interstate commerce investigations and prosecutions.

Without question, the unit’s training of law enforcement officials, its aggressive investigative and coordinating tactics, its use of RICO, and its willingness to use imaginative strategies for ferreting out child molesters has the obscenity industry running scared.

Already, the pornography industry has initiated a lawsuit in Los Angeles to prevent the federal government from prosecuting under RICO, and numerous lobbying groups have been formed by the smut peddlers to solicit public support.

The objective of the National Obscenity Enforcement Unit is to eradicate child pornography, eliminate obscenity from the open market, and dismantle the organized crime element that produces and distributes the material.

Said Showers, “The close cooperation of federal agencies, including the FBI, IRS, Customs and the Postal Service with the unit, along with an outpouring of public support for our enforcement effort, portends a major victory against the purveyors of obscenity and child exploitation in this country.”

■ Martin Mawyer
North American Baptists to Celebrate Anniversary

Two churches, the United Baptist Church of Newport, Rhode Island, and the First Baptist Church of Providence, Rhode Island, both claim to be the oldest Baptist churches in North America. While there is some question about the exact founding dates of both churches, March 1638 is claimed as their dates of establishment, making 1988 the 350th anniversary of Baptists in North America.

In recognition of this anniversary the Bible Baptist Fellowship is planning a year of celebration, which began February 15-17 at the midwinter Tribune meeting at the Midway Baptist Church in San Diego. A special one-day convocation will also be conducted in April in Newport, Rhode Island, with John Rawlings as the keynote speaker. Commemoration will continue throughout the year at all Fellowship meetings as well as on all Fellowship college campuses. The culmination of celebrations will be at the annual meeting of the Baptist Bible Fellowship International in September at Landmark Baptist Temple in Cincinnati, pastored by John Rawlings.

Writing for the Tribune, James O. Combs said concerning this 350th anniversary, "Every New Testament Baptist church ought to hoist the Baptist banner and give glory to God for our heritage and continuity."

ACLU Sends Scrooge Greeting Cards

During the Christmas holidays the Oregon chapter of the American Civil Liberties Union sent out holiday greeting cards to public school superintendents. The greeting cards, of course, contained a message:

"We are writing to extend best holiday wishes to you, and to put in a good word for the separation of religious and school activities.

"This is a time when many of us feel an extra measure of community spirit, and want to share holiday activities with our friends and neighbors. But, by law, religious observances in public schools must not occur."

The card went on to preach, "The framers of the Oregon and U.S. constitutions recognized that this country and this state have people with quite diverse beliefs about religion. Indeed, one of the great strengths of Oregon is the fact that people of diverse beliefs are working together.

"If public schools were to sponsor activities that suggested support of religion, it would undermine that community spirit."

Who says Scrooge was a fictional character?

Supreme Court to Hear Religious Liberty Case

The U.S. Supreme Court has agreed to consider whether an abortion rights group has the right to sue for the loss of the Roman Catholic church's tax-exempt status.

The case is a complicated one and, even if the Court rules in favor of the abortion rights group, the decision will not mean the Catholic church will lose its tax-exempt status.

The suit began in 1980 when the Abortion Rights Mobilization League (and about 20 other plaintiffs) sued the IRS to force the agency to strip the tax-exempt status of the Catholic church.

According to the pro-abortion groups, the Catholic church violated federal law by using tax-exempt funds to help political candidates who supported the church's pro-life views.

Though there has never been a Supreme Court ruling on the right of churches to become involved in political campaigns, it has been the stated policy of the IRS that all tax-exempt groups abstain from endorsing or otherwise helping a political candidate—including churches.

The IRS, however, has not moved against the Catholic church for illegal campaign activities, and this is where the case gets complicated.

Because the IRS "failed" to move against the Catholic church, the Abortion Rights Mobilization League sued the IRS to have the tax exemption removed. But before the Supreme Court can determine whether the IRS should have stripped the Catholic church's tax-exempt status, it must first determine whether the Abortion Rights Mobilization League has the right to sue the IRS.

If the Supreme Court rules the abortion rights group has standing to sue, the courts will then consider whether the Catholic church violated Internal Revenue rulings.

It's a complicated case, but religious liberty groups agree the case is extremely important because it would not only expose sensitive church documents to public review, but would also have the chilling effect of silencing the church on moral issues that have political overtones.

"Dear Mr. Jesus"
One of Record Industry's Hottest Hits

Nine-year-old soloist Sharon Batts.

"Dear Mr. Jesus," a young girl's song about child abuse, has become one of the record industry's hottest hits.

Released last year by PowerSource, a Texas-based Evangelical youth group,
the song is attracting requests from hundreds of Top40 listeners nationwide.

"Dear Mr. Jesus, I just had to write to you," 9-year-old soloist Sharon Batts sings. "Something really scared me when I saw it on the news. A story about a little girl, beaten black and blue."

Following a plea to Jesus to comfort abused children, the young singer concludes, "Dear Mr. Jesus, please tell me what to do, and please don't tell my daddy, but Mommy hits me, too."

Although the record has not been accompanied by a costly promotional campaign, its popularity is rising. In fact, the record, not sold in stores, has reportedly sold more than 30,000 copies by mail, and PowerSource still has approximately 50,000 orders unfilled.

Thomas Noonan, director of Billboard magazine's Hot 100 singles chart, says the song is unusually successful because it "happens to hit on a sensitive area."

PowerSource, a nondenominational group, was started five years ago to produce songs for troubled children.

**Sex Education Mandated for Virginia's Kindergartners**

A comprehensive human sexuality program, including information on contraception, homosexuality, and reproduction, is now required in Virginia's kindergarten classrooms.

Supporters of the program, the result of a 7-2 board of education vote in December, say it gives the state's elementary and secondary school students the "survival skills" they need to cope in the home, school, and community. State Superintendent S. John Davis says now the state's young people will be "better informed." He also believes the ruling will have national implications. "This is far-reaching because many other states are just beginning to go through the process," he says.

The controversy here, however, is not over. Conservative critics say they will fight the decision in the next general assembly session. In addition, the board's offices have received hundreds of protest letters from opponents, who argue the program gives children too much information too soon.

Critics also say the state should have stressed abstinence rather than "mandating higher teen pregnancy."

**ACLU Forces Removal of Church Sign**

A visiting attorney sparked a debate in Celina, Ohio, over a sign encouraging residents to "Worship in Church this Sunday." The sign, part of the courthouse square since 1963, was removed in early December after the American Civil Liberties Union of Ohio condemned it as "a near perfect example" of an unconstitutional church-state clash.

That criticism, however, infuriated many of the rural community's residents, who believed the removal violated their rights to free speech. Furthermore, the residents argued the complaint, lodged by a Columbus, Ohio, attorney who was in town on a business trip, was an isolated incident. Mercer County Commissioner Herbert Muhlenkamp agreed, saying he was aware of no prior complaints.

Still, under pressure from the ACLU, the commissioners voted 2-1 to remove the sign from the predominantly Christian community.

Muhlenkamp, who cast the dissenting vote, said more than 50 residents had called or written voicing concern over the removal.

Local ministers plan to reerect the sign across the street on private property.

**"Dial-a-Porn" Services Violate Federal Law**

The Federal Communications Commission ruled in December that two California "dial-a-porn" services apparently failed to require the use of credit cards or access codes. This action, the FCC said, violated a 1983 federal law preventing minors from gaining access to the explicit messages.

The ruling stemmed from letters written to the FCC by angry parents.
alleging that their children had called the dial-a-porn services offered by Audio Enterprises of Mill Valley, California, and Intercambio of San Jose, California.

The FCC could fine the two porn services $50,000 per day for the violation. Under the 1983 law, the Justice Department could also impose six-month prison sentences on the two distributors.

Former NBA Star
Maravich Dies

Former National Basketball Association star Pete Maravich died last month after suffering a heart attack while playing basketball at the Church of the Nazarene in Pasadena, California.

Maravich was rarely without a basketball as a kid, even doing fingertip drills in bed. While at Louisiana State University Maravich became the nation’s leading scorer for three straight seasons, amassing a still-standing record of 3,667 points. He always dazzled crowds with his flamboyant ball handling. He went on to play with the Atlanta Hawks, New Orleans Jazz, and the Boston Celtics.

The recent Basketball Hall of Fame inductee became a devout Christian after his retirement in 1980.

He once said he turned to religion to straighten out what he called a “negative” career.

“I accomplished what I set out to do, but I lost my discipline and my career. I got involved in going out. That was my fatal mistake,” he explained a few years ago. As a result, Maravich tried to straighten out his life after retiring. He worked with young athletes and attempted to influence their lives. In fact, “Pistol Pete,” as he was called by fans, frequently conducted basketball camps for youngsters without regard to profit.

At the time of his death, Maravich was preparing a broadcast on “Focus on the Family Radio Show” to discuss his new book, *Heir to a Dream*.

Although he was an excellent shooter, Maravich was best known for his brilliant ball-handling and passing. He died at the age of 40.

Maravich is survived by his wife Jackie, and two sons, Jaeson, 8, and Joshua, 5.
The Drift Away from Life

by Truman Dollar

A Michigan man in early 1988 petitioned the Macomb County Probate Court to prohibit his mother's doctors from amputating her gangrenous leg. He was her co-guardian. An attorney for the other court-appointed co-guardian pleaded for the operation to save the life of the 93-year-old woman.

The attorney argued, "This is not a right-to-die case. She is not terminally ill like a cancer patient. If they give her normal medical treatment for gangrene, her life won't be threatened any longer. But if you don't treat her, she will die." Gangrene is a painful way to die.

Her son responded dispassionately, "She is going to die soon, so why make her suffer through another operation. We want her to die. She has no quality of life now."

This drama could not possibly have been played out in an open court session even five years ago. A dramatic shift of opinion about the sanctity of life is taking place in America, and it is happening with frightening speed.

Derek Humphrey, founder of the Hemlock Society, points out that in 151 recorded U.S. cases of euthanasia from 1920 to 1985, half have occurred since 1980 and one-fourth in 1985 alone. Humphrey achieved notoriety in this field by assisting his terminally ill wife to commit suicide and then writing a book to encourage the practice.

The highly regarded Hastings Center on medical ethics has recently issued a report condoning the withholding of nourishment in certain cases.

At a conference at Stanford University last year, a philosophy professor even suggested that suicide might be an acceptable way out for elderly couples facing financial problems.

Last June the New Jersey Supreme Court ruled that the family of a 31-year-old accident victim could order her to be starved to death, over the protests of the hospital she was in.

The justification for the assaults on our traditional view of life frequently hinges on the argument that there is no quality of life. The change taking place is clear. Society, in general, is losing its belief in the sanctity of life. For most of human history the law has leaned on the side that life is worth preserving. That view is shifting, and we are moving toward the idea that a substantial number of people are "better off dead."

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Civilization has discarded its view that human beings are a special form of creation made in the image of God, singled out from all other animals, and alone possessing an immortal soul. We are losing the belief that the mere fact that being a member of the Homo sapiens species endows human life with some unique, almost infinite value. It is a rejection of God and His revelation of Himself.

Peter Singer, Australian bioethicist, said, "Once the religious mumbo jumbo surrounding the term "human" has been stripped away... we will not regard as sacrosanct the life of each and every member of our species, no matter how limited its capacity for intelligent or even conscious life may be."

The growing acceptance of abortion throughout the Western world was based philosophically on the rejection of man as a special creation. But, the practice of abortion has contributed to the spreading disregard for life. Our world is being desensitized by the destruction of one and a half million babies each year. The step from believing that life in the womb is not sacred to accepting that life outside the womb is not sacred is not a long one. Late abortions have made the problem worse. Bioethicists are now openly saying that the location of the fetus, inside or outside the womb, cannot make a crucial difference.

The revelation that it is standard practice in many major hospitals to refrain from providing the necessary lifesaving treatment to certain patients has been another blow to the sanctity of life view. Medical personnel report that the practice is widespread in major hospitals.

We have said it before—this is the precise series of events that occurred in Nazi Germany. The medical field contributed to a growing loss of commitment to the sanctity of life. That was followed by experiments on the elderly and mentally incompetent. Euthanasia followed close behind. Then it was the extermination of the Jews.

Surgeon General C. Everett Koop outlines those steps in his chilling article published in Human Life Review entitled "The Slide to Auschwitz." The slide did not take long. America is headed down a dangerous path. Proposed legislation in a dozen states is only a harbinger of things to come. Believers must rise up to oppose this outrage before it destroys the moral fiber of our nation.
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