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Jesus took three years to turn twelve ordinary men into disciples, but out of these came the dynamic evangelists that delivered the gospel to every corner of the world. Today, many Christians have forgotten the essential connection between discipling and evangelism. And until now there has been very little taught about this vital link.

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George Gilder, The American Spectator

Murray’s book, relentlessly logical and well-documented, should convince any serious reader that it must at least be squarely faced... The heart of the book, the best and most devastating part, is a long compilation of data meant to prove that the poor have done worse as government programs aimed at them have flowered. It is especially uncomfortable reading because the case is made by comparing blacks to whites... No doubt that racists will love Murray’s book. So what? When millions of people are suffering, it seems irresponsible for the left to expend its intellectual energies on these blame-shifting exercises... his is a vision that coheres, as the left’s on this subject doesn’t any more... This is the problem that liberals must address: Murray’s book in effect throws down the gauntlet to them. The standard responses (most of which Murray neatly sets up and demolishes) won’t do, because they don’t offer real hope of a solution.” - New Republic

“Irrefutable.” - John Chamberlain, syndicated column

“Without bile and without rhetoric, it lays out a stark truth that must be faced.” - Business Week

“Devastating... Those who already believe welfare is a poverty trap that undermines independence, ambition, and upward mobility will find Charles Murray’s new book a powerful and well-documented affirmation of that belief.” - National Review

“Murray unabashedly asserts that slashing social spending is the greatest favor the Government can bestow upon the poor... Conservatives have made that argument before, but no one has documented it as thoroughly as Murray does.” - Time

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Thou Shalt Hate Thy Neighbor
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The Preacher and Politics
Truman Dollar
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Shimei's Dust

Christmas was great! Of all the seasons, I love Christmas best—old St. Nick, plum pudding, chestnuts roasting. We had all the best. I got new covers for my Corvette. I bought my wife a gold chain, and we really overdid ourselves with the gifts. You know what I love best about Christmas? It’s the warm feeling I get when I see the family’s faces light up as they open their gifts.

You know how the Bible says it’s more blessed to give than to receive? It’s really true. Our company took on a special project this year. We each chipped in a dollar and bought a new television for a needy family. They lost their home in the recent flood. I could tell they were thrilled. They just stood there speechless. They asked us to keep it until they could find a place to live.

I think that’s the real spirit of Christmas. We should make it a part of every day of the year—not just December 25. If these people who are always looking for handouts would get to work and share their income with others, we wouldn’t need all these welfare programs.

I would give even more if I made more. But then, I have always been pretty generous. When I get back from our Hawaiian vacation I’m going to get involved in charity work. There’s a group in our town starting a new support group to help victims of yuppie fever, a highly contagious disease that attacks overactive shopping mallies.

Shimei

A delight...

I am encouraged by the forthrightness, candor, and confessional spirit of Ed Dobson’s monthly articles. What a delight!

I also read the typical preacher’s fare in other popular Christian magazines, but none is so heartening as your journal.

I grew up at Moody Church. Dr. Harry Ironside was the pastor of my youth. I fell in love with the Lord and the Scriptures during those formative years. Later, I graduated from Moody Bible Institute, where both loves were strengthened.

In the early fifties I became disenchanted with Fundamentalism. The anti-intellectual, separatistic, and pugilistic stance of certain verbal Fundamentalists embarrassed me. I have never for a moment left my commitment to an Evangelical faith, including my firm stand on biblical inerrancy, but I refused to be identified with a movement that claimed to be true to the Scriptures and yet was loveless.

If your magazine is representative of the real mood of Fundamentalism...
today, perhaps I am a closet-Fundamentalist.

I have been a part of the Baptist General Conference for approximately 20 years. It is a fellowship that has been consistent in its Evangelical commitment. I am humbled that God has allowed me to serve its largest church these past three years. We are having the time of our lives! God is on the throne.

Keep up the good work.

Dan Baumann, Pastor
College Avenue Baptist Church
San Diego, California

From cover to cover...

As a pastor, I receive many religious magazines. The Fundamentalist Journal is the only magazine that I go through from cover to cover. I think the Journal presents a good cross section of ideas and thoughts in current religious thinking. I appreciate your spotlighting of men, churches, and Christian colleges, even though many of them have opposed you. You have been most generous to give time and space to opposing viewpoints. Many of your articles have been very informative. You have selected topics not found in most religious magazines and have made me think in areas I ordinarily would not.

You have my prayers and support!

Duane W. Smith, Pastor
Bible Baptist Church
Michigan City, Indiana

Valuable reading material...

Recently, while in a missionary's library, I saw the Fundamentalist Journal for the first time. The articles were very relevant, attention-getting, and thought-provoking. I was especially attracted to the article on Communism and Marxism (July/August). Our school campuses here are infiltrated with this godless ideology and, sad to say, many are victims of this demonic doctrine. It is very good that you publish articles like this.

Please accept my heartfelt appreciation for your magazine. I believe it is very valuable reading material for every Christian.

Salvador S. Caspillo
Davao City, Philippines

I cannot tell you enough about how much I enjoy your magazine. Being a pastor of a brand new church, I especially enjoy reading about other pastors in your profile column.

John Auchtung, Pastor
Hamden Baptist Church
Hamden, Connecticut

Absolutely right...

I have just completed an in-depth study of the Epistle of James in a course on "The Practice of Biblical Theology." Truman Dollar is absolutely right—we must develop a "Theology of the Poor" (October). I think the Scriptures affirm our respons-
sibility for the poor within our churches and within the family of God.

Clifford E. Clark
Pastor Emeritus
Tulsa Baptist Temple
Tulsa, Oklahoma

To be commended . . .

Truman Dollar is to be commended for his article “A Response to AIDS” in your November issue. With regard to homosexuality and homosexuals, he reminds us of the need to distinguish our hatred of sin from our love for the sinner. Nevertheless, he quite properly used some variation of the word homosexual (or the word itself) eight times, but never once used the word gay, not even when he spoke of the homosexual community. He avoided substituting good for evil and thereby set an example which Christians would do well to follow.

W. Ross Fraser
Westland, Michigan

Did it again . . .

Truman Dollar did it again. I hope people read what he said in “A Theology of the Poor” (October). He is 100 percent right on!

Sam Moore, President
Thomas Nelson Publishers
Nashville, Tennessee

Shortsighted judges . . .

The News Briefs section of your November 1985 issue mentions that the U.S. Court of Appeals has decided that creation-science, even if it can be fully supported by scientific evidence, must not be taught in public school since it is also a religious belief.

The judges seem to have been somewhat shortsighted. Since science and true religion are both involved with truth, they are certain to agree where they overlap. Therefore, to be antireligious can also be antiscientific.

In the 1600s the discoveries of Galileo, the great Italian scientist, were opposed because they disagreed with religious beliefs of the time. The situation has reversed. It appears that now scientific beliefs will be suppressed because they agree with religious beliefs. It would all seem absurd if it were not so serious.

Charles R. Yoder
LaGrange, Indiana

We welcome your comments and will include them in You Said It as space permits—subject to condensation at the discretion of the editorial staff.
All around our world there are people who know no absolutes, who do not know right from wrong, good from bad, truth from error. But as Christians we do know. We face the challenge of the New Year with a definite advantage. We know whom we have believed, and we know what He has written because we have the Bible, the Word of God. We can count on basic biblical truths and principles as we move into the future.

God says repeatedly in His Word, “If you do that, I will do this.” We can depend on Him to keep His promises. While I cannot give you a “magic formula” for success in this life, I do know that if you live by the principles of Scripture, God will bless you.

Here is a fundamental, four-point plan to help you realize God’s best in 1986.

“Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” God wants you—body, soul, and spirit. You are His property; acknowledge His lordship. Present your talent, your time, your treasure, everything you have. Present yourself to the Lord as a moment by moment, living sacrifice to God.

Do not be fooled by the philosophy of the world by allowing yourself to be motivated by money, power, or prestige. God wants you to win in life, but He wants you to have the proper motivation, that in winning you bring glory to Him, not to yourself.

God is always right. His will is always good for you. Commit yourself to Him.

Prepare for the Christian life. Discipline yourself to read the Bible through at least once a year. It has all the information you need to know to obey the Lord, to know what He wants.

Why are you in church on Sunday? Because there is a Scripture that says, “Not forsaking the assembling of ourselves together.” Why do you give tithes and offerings, the tithe being the first tenth of your total income? Because the Scripture says, “Bring ye all the tithes into the storehouse... and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” Why do you read your Bible on a regular basis? Because there is a verse that says, “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” Why do you spend time every day praying? Because the Scripture says, “Praying always, with all prayer and supplication.” Why do you share your faith with others? Because the Scripture says, “Go ye into all the world, and preach the gospel to every creature.”

Look to God’s Word for instruction on how to be a prepared Christian. Be consistent in church attendance, giving, Bible-reading, prayer, and witnessing. They are all part of the preparation process to make you a fit servant of God.

Learn God’s priorities for your life. First, develop your relationship with Him. Spend time every day before Him and with Him privately in His presence. The priority of the Christian is to learn who Christ is. Paul’s great obsession was to know Christ and the power of His Resurrection and the fellowship of His sufferings. Getting to know the Lord Jesus Christ must be your first priority. If what you are doing so involves your time that you are unable to read the Bible and pray and attend church and seek Christ first, you need to change your schedule. Your priorities are out of order. Until you get under control and make room for God and seek His kingdom first, you will fail in all of life.

Your family is your second priority. My responsibility to my family supersedes any responsibility I have to my congregation. I love every member, but there will never be a debate on the issue if ever they come between me and my family. I would not even pray about it. My biblical obligation is that my wife is first in my life under God, and our three children are next. Get your priorities in order. First God, then family, and after that your work or ministry. You can have them all if you keep them in order. If you get them out of order, you will lose them all. You have to decide whether you want them all or none of them. If you start blowing your family apart, and blowing your duties at work, blowing your relationship to God, pretty soon you look up one night, and you do not have any of them.

Determine that you will persevere. Paul said, “I can do all things through Christ which strengtheneth me.” There are days when you get up and you do not see how this will work, or that will come out. All you can do is walk by faith. You cannot see the light at the end of the tunnel, but you see the light at your feet—the lamp of the Word of God, the leadership of the Holy Spirit. As you take one step at a time, the light precedes you. You do not have to see where you are going; you just need to know who is leading you. When you are walking with God, He will never put more on you than you can bear.

Present yourself and all you have to God. Prepare yourself to serve Him. Get your priorities straight. Determine to persevere. God wants you to be a winner. He does not have any losers. He always causes us to triumph in Christ. Always!
Chuck Millhuff is an evangelist with headquarters in a suburb of Kansas City called Olathe, Kansas. His crusade ministry has taken him all over the world for more than 20 years.

When God gave him the “Giving Living” message, Chuck had no idea how the message would be used to further the cause of Christ. To date, over $40 million has been raised through the preaching of this sermon in many different pulpits.

The premise of the message is that one must give to get to give again. The message has benefited not only the churches in which it has been preached, but also the lives of millions of believers who have followed these principles.

Chuck believes that God wants him to open his schedule and be available to preach “Giving Living” in churches for stewardship banquets, Sunday services, and crusades.

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“Each time he has preached this message, we have truly seen an explosion. Chuck is, without a doubt, one of the greatest pulpites alive today.

“If you want to challenge your people to new levels of giving, I highly recommend Chuck Millhuff and ‘Giving Living.’”

—Jerry Falwell

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Thou Shalt Hate Thy Neighbor

by Edward Dobson

William Potter Gale is a retired army colonel who served with General Douglas MacArthur in the Philippines. He is founder and “pastor” of the Ministry of Christ Church in Mariposa, California. Although he claims to be a “pastor” of a “Christian” church, he is not a pastor and his church is certainly not Christian. In 1983 radio station KTIZ-FM in Dodge City, Kansas, broadcast one of his messages. The following is an excerpt from that message.

Yes, we’re gonna cleanse our land. We’re gonna do it with a sword. And we’re gonna do it with violence. “Oh,” they say, “Reverend Gale, you’re teaching violence.”

You better start making dossiers, names, addresses, phone numbers, car license numbers, on every damn Jew rabbi in this land, and every Anti-Defamation League leader or J.D.L. leader in this land, and you better start doing it now. And know where he is. If you have to be told any more than that, you’re too damn dumb to bother with.

Such is the language and message of a so-called minister. Gale is part of a small but dangerous collection of American organized hate groups. His church is part of a movement known as the “Identity Churches.” These churches, along with the Posse Comitatus, the Christian Defense League, Aryan Nations, the Christian Patriots Defense League, certain parts of the Ku Klux Klan, and Neo-Nazi groups, all share a common theological belief and a hatred for nonwhites and Jews. These groups present themselves as biblical examples of Christianity, but true Christians must expose them for what they really are—racial bigots who are neither biblical nor Christian.

Anglo-Israelism: Their Identity.

“Identity” churches practice a theology called Anglo-Israelism. They teach that white Anglo-Saxons are God’s chosen people and compose the 10 lost tribes of Israel. They speak of the “true identification of Israel,” claiming that Great Britain and America are the Holy Land and they are the true descendants of Israel. They believe that God’s promises to Israel are fulfilled in them and that the Jews, who are represented in Judah, are recipients of all curses given in the Old Testament.

Racial Hatred: Their Theology.

The leaders of these organized hate groups preach a doctrine of white superiority and promote intense hatred against all nonwhites. Thomas Arthur Robb, director of The White Peoples’ Committee to Restore God’s Laws and editor of The Torch, writes:

The law of God as set forth in the Holy Bible is the only cure for the black plague and Jew parasites that are destroying our race and nation. Will you be the next victim in this age-old battle between the Children of Darkness (Jews) and the Children of Light (the White race).

Apocalyptic Paranoia: Their Motivation.

Many of the “Identity” followers believe that there will be a major war between the races in America. According to them, this war will be followed by an attack on America by the Soviet Union. They believe that only the “Identity” followers will survive, and they will build a “New Israel” in America. This apocalyptic vision of impending doom precipitates a paranoia of every person and group not associated with their movement. Consequently, many of these hate groups have become heavily armed paramilitary organizations that specialize in guerrilla warfare.

Violence: Their Solution.

In shocking resemblance to Hitler, these groups offer their solutions to the world’s problems—violence. These groups will be satisfied with nothing less than the exportation and elimination of all nonwhites in America—Jews, Blacks, Orientals, and Hispanics.

A Christian Perspective.

The theology, attitude, hatred, and violence of these “Identity” groups are an affront to the teaching and spirit of Jesus Christ. They must be exposed for what they are—religious bigots who know nothing of the spirit of Jesus Christ. They have twisted the Scriptures, distorted the truth, and manipulated the prejudices of people toward their own depraved beliefs. They are not Christian, humanitarian, or rational. They hate their neighbor instead of loving him. They are known for their violence, not their love.

A Christian Response.

First, we ought to be informed about these hate groups. Second, we ought to expose them for what they are and what they believe. They are neither Fundamentalists nor Christians. Third, we ought to support law enforcement agencies in their battle to bring many of these groups to justice. Fourth, we ought to support Jews, Blacks, and all threatened nonwhite people, to protect their freedoms and ours, to defend their dignity and our own. In doing these things, we will likely become the recipients of “Identity” hatred. Sheldon Emry, from Phoenix, Arizona, charged that, “Some of the Identity Christians are still fooled by Falwell and others like him who get the confidence and trust of Christians by mouthing patriotic slogans, opposing obvious and open crimes, and who then preach that being a Christian or a patriot is synonymous (sic) with praising and supporting the anti-Christs.”

We must take our stand against religious and racial bigotry, because it is anti-biblical, anti-Christian, anti-humanitarian, and anti-American!
If you care whether America lives or dies...

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AMERICA: YOU'RE TOO YOUNG TO DIE.
Watch your local newspaper or TV Guide for January airdate, time and channel.
Resolutions

by Jonathan Edwards

That I will do whatsoever I think to be most to the glory of God and my own good profit, and pleasure, in the whole of my duration; without any consideration of the time.

To do whatever I think to be my duty, and most for the good and advantage of mankind in general.

Never to lose one moment of time, but to improve it in the most profitable way I possibly can.

To live with all my might while I do live.

Never to do anything which I should be afraid to do if it were the last hour of my life.

To be endeavoring to find out fit objects of liberality and charity.

Never to do anything out of revenge.

Never to suffer the least motions of anger toward irrational beings.

That I will live so as I shall wish I had done when I come to die.

To live so at all times, as I think is best in my most devout frames, and when I have the clearest notions of the things of the gospel and another world.

To maintain the strictest temperance in eating and drinking.

Never to do anything which, if I should see in another, I should count a just occasion to despise him for, or to think any way the more meanly of him.

Never to say anything at all against anybody, but when it is perfectly agreeable to the highest degree of Christian honor, and of love to mankind, agreeable to the lowest humility and sense of my own faults and failings, and agreeable to the golden rule; often, when I have said anything against anyone to bring it to, and try it strictly by, the test of this resolution.

In narrations, never to speak anything but the pure and simple verity.

To inquire every night, as I am going to bed, wherein I have been negligent—what sin I have committed—and wherein I have denied myself; also, at the end of every week, month, and year.

Never to allow the least measure of any fretting or uneasiness at my father and mother. Resolved, to suffer no effects of it, so much as in the least alteration of speech, or motion of my eye; and to be especially careful of it with respect to any of our family.

On the supposition that there never was to be but one individual in the world at any one time, who was properly a complete Christian, in all respects of a right stamp, having Christianity always shining in its true lustre, and appearing excellent and lovely, from whatever part and under whatever character viewed: Resolved, to act as I would do if I strove with all my might to be that one who should live in my time.
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by Carlton P. Gleason, Sr.

“Whatev...ard shall ask the Father in my name, he will give it you,” Jesus told the disciples in the Upper Room (John 16:23). This most precious of promises was followed by the comment, “Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.” Failure to understand just what constitutes praying in Jesus’ name has resulted in failure to bring the miracle-working power of God as an effective force into the lives and experiences of professed believers.

Until that hour in the Upper Room, the disciples had asked nothing in Jesus’ name. They, as the Master, had worshiped and prayed in the temple according to the Law through the blood sacrifices of animals as administered by the earthly priesthood. What had changed? Jesus was about to be crucified! He was to become the ultimate and eternal sacrifice for all sin, for all men, for all time. He as God’s High Priest was to sacrifice Himself. The veil of the temple was to be rent in twain, and all mankind was to have open access to God through Christ.

Praying in Jesus’ name became the avenue of approach to God and the assurance that our prayers would be answered because of the death, burial, and Resurrection of our Lord Jesus Christ.

Praying in Jesus’ name is not just a “tag” we put on as an addendum to our prayers. Neither is it spiritualized “name dropping” inserted to impress God. Praying in Jesus’ name involves two crucifixions, His and our own! The shedding of His blood provided our access to God. Our self-crucifixion makes His Crucifixion available to us. Prayer that moves the hand of God was made possible by our Lord’s supreme surrender of Himself. We too must be totally surrendered to the will of God as we understand it. In James 5:16 we read, “The effectual fervent prayer of a righteous man availeth much.” Also in James 4:3 we are warned, “Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.” What was wrong with such prayer? Those “asking amiss” had not experienced their own crucifixion. In compassion and wisdom, God will not answer prayers that are not for our good and His glory. I have learned to pray, “Lord, I’m not trying to deceive You. You know what I want. You know my desire, my request. But only You know whether or not this is consistent...
with Your will for me. If this request is not in keeping with what You know to be best, then I really do not want it to be." God has honored many such prayers with positive answers. At other times He has left me to wait and trust. However, He has frequently taken away all interest and desire for that which had seemed so important to me. We are not wise enough to know exactly what is best unless it is clearly stated in His Word, or we have been given direct assurance through His indwelling Spirit.

As in most situations, there are ditches on both sides of the road. On one extreme are those who believe that praying in Jesus' name obligates God to give them everything they ask for, if their faith is strong enough. Requests that are consistent with the will of God are no problem to them, but tragedy occurs when God in His loving wisdom does not grant their desire. Friends who hold similar interpretations of the promise chide them for their lack of faith. Their confidence in themselves, and even in God, is undermined. Jesus Himself prayed in the garden, "If it be possible, let this cup pass from me." The cup was not removed from Him, and He did not lose faith in the Father's love or power, for He knew the purpose and will of the Father when He prayed. "Not my will, but thine, be done" is the prayer of the crucified life.

In the ditch on the other side of the road we find those who pray with such a lack of confidence and assurance that their prayer is hardly more than mere wishful thinking. Their faith has been so undermined by the possibility that God may not grant their request that their prayer becomes ineffectual. "Not my will, but thine, be done" should never become the conditioning for defeat nor the excuse for unanswered prayer. We can stand assured that when we pray according to the will of God, He hears, He will answer, and all hell cannot prevent our receiving our requests.

How can we know when to stand in faith on an issue? How can we entertain the possibility that God might not wish to answer our prayer as we prayed it, yet not lose faith or confidence? The secret involves our own crucifixion! When we die to self in total surrender to God, we lose our shallow, humanitarian self and find our true Christ-centered self. We enthrone Him within, and His Spirit directs our thoughts and monitors our prayers. We can then say with Paul in Galatians 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." We have this assurance in Romans 8:26, "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." We are further assured in verse 27 that the Spirit makes intercession for the saints according to the will of God. Those who are born of the Spirit, filled with the Spirit, can be led by the Spirit. Such a wonderful relationship with our living Lord is not the blessing of only a privileged few. It is to be the norm of all born-again believers.

Jesus was born to die that we might live. We in turn should die to ourselves that He might live in us. One Jewish maiden was honored by God to provide a human body for Jesus, the Christ, that He might die. Each of us has the high honor before God of providing Him a body through which He can live. God the Father, God the Son, in the person of God the Holy Spirit wish to walk the earth in our shoes. Our Lord wants to complete His redemption of the world through us. I thrill at the words of that Gaither song, "Oh to be His hand extended, reaching out to the oppressed. Let me touch Him, let me touch Jesus that others may know and be blest!" Our Lord would love the unloved through our hearts, would lift the burdens of the oppressed with our hands, run missions of mercy with our feet, look with compassion through our eyes. How wonderful if the world looking on could see Jesus, the living Jesus, alive in us! I believe that if we will truly let Jesus teach us how to pray in the Spirit, we can pray the prayers God is longing to answer.

Jesus did pay it all. He was crucified to provide, for all who will surrender to Him, direct access to the Father that we may truly pray in Jesus' name.

■ Carlton P. Gleason, Sr., is a retired pastor and administrator. He holds a B.A. from Eastern Nazarene College in Quincy, Massachusetts.
Battling BOREDOM
Shakespeare refashioned a phrase from Homer’s Iliad, and it has become a famous line in King John, III: “Life is as tedious as a twice-told tale, vexing the dull ear of a drowsy man.”

One of the subtlest cankers Christians face is boredom. The dull, uneventful pace of routine can grip life at its throat, and choke out the fresh breath of zeal. Uninteresting sameness has a drying effect on outlook. Doing the same things over and over again, with the same people, in the same places, and in the same old ways can take the sparkle out of life. The future loses its luster.

God wants us to live life as it was meant to be—bursting with fountains of living water overflowing our cup.

Monotony may be a greater threat than you think. When people grow tired of dullness the old nature is prone to struggle for attention. Our thrill-filled world shouts aloud a message of gusto. The road of temptation gets wider.

Business as usual can grow unbearable. Deep within boils the plot to make a great escape. The frustrated are liable to try anything to get out of their rut. Virtually no area of life is exempt from the commonplace.

You might be surprised, even alarmed, at the army of people who battle boredom. Marriages often turn stale because couples forget to pump in new vitality through communication, friendship, and sharing. Then they wonder why they have become tired of each other. Schoolwork has its own special grade of tedium. Perhaps none complains of boredom more than the anxious teenager. Workers have another brand of boredom—fatigue. So it has been said we are a generation of clock-watchers. Commercials sing a message that sticks: “Turn it loose, turn it loose, turn it loose tonight. . . . Don’t hold back, turn it loose tonight!” We do not want to listen, but we cannot help hearing.

Church and Christian living are just as vulnerable, maybe more so. Teachers grow weary of their Sunday school classes; bus ministers tire of their menial tasks; music ministers battle to keep life in the services, and against an onslaught of unfit contemporary songs; laymen fall into a sort of slow motion when left unfed and unchallenged by preaching; and pastors lose heart. When the abundant life in Christ is lost in the ordinary, a wilderness journey is fast approaching. The Bible calls it lukewarmness.

How about you? Do you long for some zesty change of scenery? Is there something inside you that dreads trudging through life as it is? Does the thought of a refreshing opportunity perk up your interest? Has blandness caught up with you? If any of these things are so, what would it take to make your life exciting?

That last question is very important. A false enthusiasm often becomes the choice of people eager for adventure. This is one reason Charismatic groups attract crowds. With a manufactured hoopla they invite people who are trapped in the drab to visit the world of sensationalism. The sad fact is their dramatics are all too often far from authentic.

Whatever area of living we apply this to, the fleshly, carnal approach to eternal youth, freshness, and vitality is ever-tempting. From sports cars to sports stars the crave for thrills pangs in us all one way or another. While some are content to be plainly dull, most of us are hungry for criioness. We want a rejuvenated exuberance in our relationships, our home life, our daily walk, and our communion with God.

The only genuine path to freedom from boredom leads toward a deeper relationship with Jesus Christ. He says, “I am come that they might have life, and that they might have it more abundantly” (John 10:10). He later built on this theme by teaching, “I am the vine, ye are the branches . . . These things have I spoken unto you, that my joy might remain in you, and that your joy might be full” (John 15:5,11).

Jesus invigorates all of life. An intimate friendship with Him is necessary to refuel everything that gives life purpose. I am not talking about religion or churchmanship. “Deeper life” people.

January 1986
living loses its edge. When personal intimacy with Christ is out of focus, days blur into weeks. Everything seems the same.

Some other boredom-breakers may help rekindle this central flame. Provided they are only a supplement to the actual relationship, these tips can bring zing:

**Break routine occasionally.** Routine is not bad; it is good. It leads to consistent progress. But when routine becomes rut, everything has a way of digging in. Preventing this is not hard. Just switch things around a little bit. Major changes may not be the key. Just knowing that something new is on the way will give you the punch you need.

**Get away from it all.** Vacations, retreats, camps, and such are a breath of fresh air. Jesus made timely use of getting away from pressures. He took His disciples aside privately for a day, maybe two. The idea is to find some serenity, a place to relax and unwind. During these times one should seek special spiritual and physical recuperation. Uninterrupted nourishment from the Word, while apart from the usual rigors of life, can renew the well-being of the whole person. When you return, reborn ardor will replace the musty odor of the unchanged.

**Rediscover precious truths.** People commonly grow weary with the Christian walk. I have known some who behaved as if they were machines. Having been programmed with the essential truths, they became unresponsive to anything they had already learned. They were mechanical, fulfilling the outward “obligations” of being a Christian. However, inwardly, life-giving truth had gotten old. Look out when God’s Word gets dull to you! God’s Book is alive through the Holy Spirit, who quickens it. Whenever we get bored with previously discovered truth we need a new treasure hunt in old gold mines. Let God’s Spirit roll the stone away, so repressed promises can escape the graveclothes we have given them.

**Reach out to the lost.** Few things evoke heart-thumps like witnessing. Every person being different guarantees a unique situation each time you share your testimony with the unsaved. Those who have become bored with winning souls have let their love for the lost ebb low. Evangelism has become a chore rather than a challenge. Break out of methodology in witnessing. Try some new approaches, but be prepared for these golden opportunities. Nothing puts a shine on life like seeing a sinner being born again.

**Disciple a new convert.** Have you ever listened to new believers talk? They do not talk; they babble. Have you ever noticed how they smile? They do not smile; they glow. Then, of course, there flows a never-ending river of questions. New converts are so eager to learn. They have the wonder of a child. That is what bored Christians are lacking. By spending time in fellowship the mature believer can give the young in Christ some goals to shoot for, while the enthusiastic convert unknowingly will rub off some sparkle on the worn-out saint. Both are good for each other.

Unfortunately, some people are satisfied with mediocrity. They do not want to move any faster than slow; they do not want to answer any other way than “no”; they do not want to face any hurdle but low. They are not bored. They are **boring**. Their spiritual blood pressure barely registers, and their vision is nearsighted. They think the preacher is always talking to somebody else. They mistake apathy for contentment, and ritual for spirituality.

Let it not be so with us. When boredom creeps in let’s not “turn it loose.” Rather, let’s “tune it” to Christ. Then we might be able to refashion the words of Shakespeare’s King John to something like: "Life is as challenging as a first-sought adventure, thrilling the heart of a Spirit-filled man."

Brent D. Earles, seminar speaker and author of several popular books, holds a B.A. from Open Door Bible College in Kansas City, Kansas.
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The Bible is clear concerning the absolute protection to be afforded human life. An unborn child is a human life, an unrepeatable miracle. God’s care and concern for the unborn is clearly expressed in Psalm 139:13-16: “For thou hast possessed my reins: thou hast covered me in my mother’s womb. I will praise thee; for I am fearfully and wonderfully made: marvelously are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.”

The unborn child is the most helpless of the helpless. Deep within the womb, each one is viewed and loved by the Father. The Giver of Life knows the little one is growing and developing according to a precise genetic pattern that marvelously sprang into being at the moment of conception.

Yet, how does secular society, and even some Christians, view the un-
An article in *Newsweek* (January 14, 1985) reveals the pro-choice attitude toward the unborn—a view in total antithesis to the biblical perspective:

It is one thing for the born to recognize the unborn as human, however, and quite another for society to vest them with moral or legal rights as persons. “I don’t think abortion is ever wrong,” argues psychiatrist and anthropologist Virginia Abernathy of Vanderbilt University’s School of Medicine. “As long as an individual is completely dependent upon the mother, it’s not a person.” In this view, which is shared by other pro-choice theorists, an individual becomes a person only when he or she becomes a responsible moral agent—around the age of three or four, in Abernathy’s judgment. Until then, she thinks, infants—like fetuses—are nonpersons. Defective children, such as those with Down’s syndrome, may never become persons. The claim they have on people, she says, is compassion, not a moral right to life. “Compassion is always very important, but [it] loses when weighed against the rights of a person.”

On January 22, 1973, abortion-on-demand became a legal option for the women of America. Until then, the church had been relatively quiet and unconcerned over the equal rights and pro-abortion movements. We had looked on smugly at what we wrongly believed was just a bunch of harmless “kooks” and misguided misfits. *Roe v. Wade* belatedly brought us to our senses. Since then, covered beneath a bloody sea of senseless rhetoric, more than 15 million babies have been killed through abortion.

Pro-abortionists have developed an extensive lexicon of deluding jargon and slogans. Shortly after the *Roe v. Wade* decision shocked moral America awake in a strong anti-abortion reaction, the pro-abortionists attempted to confuse the issue by labeling themselves pro-choice.

Pro-choice grew out of the dual argument that (a) a woman has the absolute final right of choice over her own body, and (b) every child should be a wanted child. Whether or not the woman is married is of no consequence—the opinion of the husband or boyfriend is irrelevant.

When discussing abortion prior to 1973, terms were clear and graphic. Abortion meant the surgically induced prenatal death of a live baby in the mother’s womb. It was the intentional killing of the fetus during the nine-month period of pregnancy. Such language brought to mind too clearly the genuine horror and questionable morality of abortion.

However, the abortionists had the answer. First, they began referring to the unborn baby as merely tissue, the product of conception (POC), a mass of cells, a thing, an it. Then they brought in the question of “viability” and “personhood.”

By viability they mean the ability of a fetus to survive outside the womb. The argument focused on what time during the pregnancy a baby became viable. According to the *Roe v. Wade* decision, an unborn baby is not considered viable until the third trimester (approximately the 28th week) of pregnancy. Until then it is a prime candidate for abortion. Yet, advances in medical care keep pushing back the point of viability earlier and earlier. As Dr. Bernard Nathanson has stated, “viability depends on today’s state of technology. What was not viable during my years as a medical student is viable today. Five years ago, William Schroeder—the artificial heart recipient—would not have been viable. Today, he’s perfectly viable” (*USA Today*, March 21, 1985).

Still, the argument over viability did not quiet the opposition to abortion. And the issue shifted to the rights and personhood of the fetus. The abortionists argued that since the unborn fetus was not viable, it was not a person. And since it was not a person, it had no rights—to defend or protect. Only the mother whose body housed the baby had the right of choice. A nonperson, or nonentity, had no choice. At this point the abortionist’s respect for all human life is brought into question, and a Pandora’s box of ethical dilemmas is loosed into society.

The appalling tragedy is that God-fearing people have naively accepted these views as the correct ones—and willingly debated them as if they had merit. We have left unchallenged their basic philosophical assumptions and failed to point out the repugnant, logical conclusions to which these views inevitably lead—infanticide and euthanasia. If a healthy, unborn child is considered a nonentity, what of a deformed infant, a middle-aged victim of a debilitating disease, or a helpless aged adult with no one who wants to care for him?

Albert Schweitzer once stated, “If a man loses reverence for any part of life, he will lose his reverence for all of life.” The fundamental biblical issue here is that abortion is the shedding of innocent blood and utterly violates the value and sanctity of human life. God-fearing people of all religious backgrounds must call the debate exclusively to this—and insist that it stay there.

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The unborn child is the most helpless of the helpless. Deep within the womb, each one is viewed and loved by the Father.
Immorality and violence generally stem from the devaluation of human life. Pornography devalues women. Homosexuality devalues men. Incest devalues children. And a person devalued gives rise to a person who abuses and brutalizes others. Sin begets sin. Murder begets murder. The sustained legalization of abortion inevitably leads to infanticide, euthanasia, and a plethora of other moral and ethical nightmares.

As to pro-choice, the Scriptures condemn this sophistry which attempts to remain neutral to the shedding of innocent blood. The Scriptures emphasize that the choice is to protect innocent life.

As to the right of a woman to her own body, the Word of God emphasizes that we are created in the image of God and our life—our bodies—are gifts from Him. Our first consideration is not for our rights, but for the responsible use and behavior of our bodies, that we might bring glory to God.

As to viability, the Scriptures emphasize no such arbitrary designation, but consider human life precious in all instances. We have been given a great creative gift. God is aware of each life at the moment of conception and even before. God told Jeremiah that He had known him before he was even formed in the womb. What about the promises to the parents of Isaac, Samson, Samuel, or John the Baptist?

All these questions touch on an immeasurably larger question: What value does our society place on human life? Biblically that is the all-embracing question. The bottom line? None of these factors—choice, rights, viability, acceptance—are relevant. They are modern diversions in which even anti-abortionists have become tragically caught. The issue is the value and absolute sanctity of human life. That is the message we must bring to society.

Secular society has devalued life across the board. Non-Christians may find it easy to devalue and abort an unborn baby because they do not value themselves enough! They cannot. Without God, their value system is baseless. The only alternative, Humanism, attempts to put man in the place of God. But, all too aware of his own weaknesses, faults, and insecurities, man senses the foolishness of this false philosophy. Yet he has to believe in something, so he tries to live out the ultimately despairing course Humanism sets, and to embrace Humanism and its consequences is to abort one's soul.

Abortion kills helpless, innocent life by sanction of the state and society—murder sanctioned and encouraged. Daily, thousands of women are told that they should abort their children. Society tells them it is right, normal, and moral for them to kill the life developing helplessly in their wombs. What should be our reaction?

Here is where Christians have failed. Instead of confronting the error of the world with love, and teaching them the truth of God's Word—that all men are created in the image of God and are infinitely valuable and loved—we have persisted in reacting to secular society with condemnation, ridicule, and a sense of self-righteous superiority. We offer judgment without compassion.

Angry condemnation attacks the inherent God-given value and dignity of the abortionists, who also are created in the image of God. Violence, as has recently occurred in the bombing of abortion clinics, is not the answer.

Our first reaction should be to respond in love. Christ clearly stated in Matthew 5:44, "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you."

While God intends that all men exercise faith in Him and live obedient lives, He also gives each the power of choice. But we must live with the consequences of our choices. Redemption is an option available to everyone.

This leads to our second reaction which must be to warn, with compassion, of God's impending judgment in the face of persistent sin. We must explain clearly that choosing sin is also choosing judgment.

Ezekiel confronted the idolatry and child sacrifice of his day, and spoke clearly of God's judgment. God's Word is clear, and we must proclaim it. This is not, as the Humanists have accused, a matter of imposing our morality on others. It is not our law; it is God's law. And we, His church, are subject to His laws, as is the world. We are held accountable, as is society.

Proclaiming God's Word is not just a matter of rights. It is a matter of responsibility. We are commanded to preach the gospel to all the world, especially where sin is most visible. By refusing to speak and live His Word in society, we become as guilty and susceptible to God's righteous judgment as the society we ignore. We must remember that the First Amendment is subordinate to God's Word.

Finally, we must also proclaim God's compassion and desire for reconciliation. God's ultimate dream is that all men would walk in His law, redeemed by the blood of His Son, Jesus. This is the hope of God's Word, and the hope for society and the church.

Only by the grace of God has America gone unpunished for its attitude toward abortion. This is why the church today plays a crucial role—as did the prophets of the Old Testament. God's special care for the innocents, and the value of all human life, must be proclaimed, so Americans can once again grasp the infinite value of each unborn child, cease striking at God's gift of procreation, and avoid national cataclysmic doom and eternal judgment and despair. We must act now to save the children, to stop the killing and to save our society through God's mercy and grace.

John O. Anderson is an author and pastor in Klamath Falls, Oregon. Stephen R. Clark is a freelance writer and editor in Findlay, Ohio. This article is based on Cry of the Innocents: Abortion and the Race Towards Judgment by John O. Anderson with Doug Brendel (Bridge).
Parents v. Planned Parenthood

by Judie Brown

More than 30 American cities have birth control clinics in junior and senior high schools. Planned Parenthood Federation of America is the nation's number-one promoter of abortion. Each affiliate of Planned Parenthood may be in control of numerous offices, thus the tentacles of Planned Parenthood spread across this nation.

The concept of "family planning" suggests a concern for those who, for whatever reason, want to space their children and need guidance. Wrong!

Family planning today is the provision of abortion-causing pills and IUDs to uninformed "clients" and the provision of abortion-promoting counseling to women who are already pregnant, and distressed about it.

If they unsuspectingly enter a "family planning" clinic and determine that they are pregnant, the last thing they hear is congratulations! Rather, they are advised of the availability of abortion. The "family planner" feels it is his "ethical" duty to provide the guidance needed to terminate the life of the preborn child. Each time an abortion is performed, a baby dies and motherhood is defiled.

Can the children of our nation seek "family planning" services independent of their parents? Yes. The Supreme Court has ruled that parents have no right to be involved with the decision of an unemancipated minor to abort a baby or use dangerous birth control chemicals and devices. Most parents are completely unaware of their lack of rights in this area. "Family planners" have fought efforts for mandatory parental involvement from the very first discussion of sexuality with unemancipated minors. Similarly, these "family planners" have denied their support for abortion by exclaiming, falsely, that their programs are designed to lessen the need for abortion.

Between 1970 and 1980 the number of teens exposed to these so-called "family planning" programs increased by 397 percent. Yet, during that same period, the number of teens who obtained abortions increased by over 230 percent.

Adolescent pregnancy, abortion, venereal disease, and sexual activity in general is on the rise. It will continue to rise until parents reclaim their God-given position. A recent Harris poll, commissioned by Planned Parenthood and done under the most dubious of circumstances, pointed out that over 64 percent of the adults in our nation today support the idea of birth control clinics working hand-in-hand with junior and senior high schools.

Were those polled the parents of teens? Were those polled informed beforehand that no parental consent would even be considered?

In order to protect preborn children who live in the wombs of their mothers, we must first protect the moral values of our own children. So far, the abortion promoters are ahead of the parents by a score too high to count.

Parents must fight for a restoration of their rights as the primary sex educators of their own children. Parents should discuss these matters with the child in the privacy of the home, determine the course of action that is best for the child, and then shepherd the child onward throughout adolescence. The federal government, its bureaucrats, and its facilitators should not be replacing parents in a classroom setting, in an in-school birth control clinic, or in any other situation.

Judie Brown is president of the American Life League.
The wind stung my face as I stood on the sidewalk clutching my sign in mittened hands. December is cold in Spokane, Washington. I gazed up at the imposing structure towering above me. DEACONESS HOSPITAL—neat concrete letters identified the institution.

Deaconess Hospital had an excellent reputation in the medical community. It had developed one of the finest obstetrics units in the Northwest. That was the reason I had chosen this hospital for the birth of our children.

Fourteen years before, I stood in this spot waiting for a severe labor contraction to pass before entering the hospital to give birth to my son. Today, Paul stood beside me, holding his own sign. My daughter, Merilise, also born in this hospital; my pastor husband; and three members of our church were with me. We came to protest the performing of abortions in this hospital.

Moments before, as we climbed out of our car, a woman leaned out of a third-story window in a nearby apartment house shouting, “What about Women’s Rights?” A knot of fear clutched my stomach.

Picketing was new to me. I had looked askance at picketers of any kind in the past, classifying them as radical or part of the lunatic fringe. My attitude toward abortion had been one of pious complacency supported by rationalization. I had never condoned abortion. As a Christian I knew God’s viewpoint on life.

I had felt that the escalation of abortions in this country was just another sign of the times. We are in the last days, I would say. “Evil men and seducers shall wax worse and worse.”

Several things had focused on my life during recent years to bring me to the activist stance I now hold. The national election brought attention to the moral question of abortion. My
Picketing seemed to be the best way to go. A meeting was called for concerned pastors to discuss the issue. There were mixed feelings about picketing, but each committed himself to pray. Three pastors agreed to approach John Mitchell, chairman of the board of Deaconess Hospital, asking for the cessation of abortions. This confrontation brought negative results.

The pastors then organized a committee called Christians for Life. They proceeded to set down positive guidelines for picketing. Picketers were to be quiet; orderly; maintain a prayerful, positive attitude; and not block access to the building. A large prayer meeting was called the week before the protest. We obtained the permit required for the demonstration and announced our intentions to the news media. The local TV stations and newspapers had avoided any coverage of pro-life picketing in Spokane up to this time.

Suddenly we were no longer alone in front of the hospital. People converged from all directions. Church buses, cars, and vans unloaded picketers carrying signs and petitions. Almost 30 were there from our small, rural church alone. A total of 324 Christians marched seven times around the hospital, alternatingly singing and praying. Although there were jeers, shouts, and obscene gestures from passing motorists, there was encouragement too. A taxi driver honked and gave a thumbs-up sign. A nurse pushed a patient in a wheelchair to a window in the hospital. Smiling broadly, they gave us a thumbs-up. I cried as we gathered for prayer in front of the hospital and sang "Amazing Grace" before dispersing.

The evening news carried the event on three channels. The coverage was positive. I was amazed. The protestors were shown marching, singing, praying. The news commentators reported that when hospital officials were contacted they stated there were no plans to change the policy. I thought to myself, "At least they are admitting publicly they have such a policy." No longer was this a well-kept secret. It was blazoned before the world.

Our Christians for Life group has expanded. It is now the umbrella organization for most of the pro-life groups in the Spokane area. We have an office, volunteer staff, and a regular newsletter. Churches proceeded to ask their congregations to boycott Deaconess and write letters of protest to the hospital. In May 1985 a formal Declaration of Boycott, patterned after the Declaration of Independence, was drawn up. It was signed by 115 pastors representing 90 churches.

Plans for 1986 are to escalate the boycott, enlisting more pastors and their constituency in the battle. Picketing continues. Leaders of Christians for Life see this as a two- to three-year campaign, but are willing to continue standing for "those who are ready to be slain."

Anita L. Reno is a homemaker and freelance writer in Elk, Washington, where her husband pastors Peaceful Valley Church.
A Chance to Laugh

by Suzy Lowry Geno

I lay shivering on the steel X-ray table. “Try to stay calm,” the radiologist urged. “These tests will be over in a minute.”

My husband and I had been hoping for an addition to our family for nearly a year. Our two daughters even ended their mealtime and bedtime prayers with a request for a baby brother or sister.

Now suddenly my own health problem had forced its way into the limelight and I was undergoing four days of intensive tests and X-rays. A routine hospital admissions pregnancy test had revealed the usual disappointing negative.

After X-rays, scans, and tests of practically my entire body, the doctor concluded that my stomach pains and discomfort were related to severe food allergies.

That night, I cheerfully packed my medication and left on a short vacation with my family. Since I was not pregnant I scheduled some dental surgery for the following week.

“Maybe after that I can just concentrate on rebuilding my health and enjoying my beautiful family,” I thought happily.

But five weeks later, I was back in the specialist’s office, complaining of even more problems. This time the tests showed I was pregnant.

“My elation quickly turned to fear as I learned that I had already been pregnant at the time of the intensive tests, numerous X-rays, strong medications, and when I had been anesthetized for dental surgery.

After being so careful and “baby conscious” during the year that we had been hoping for a baby, a faulty pregnancy test had caused my unborn child to be exposed to almost every harmful condition from which I had wanted to protect him. To make matters worse, I learned that one of my medications had just been added to the Federal Drug Administration’s list as one of those that possibly cause birth defects.

“What can we do?” I asked frantically.

My doctor was not very reassuring. “If you really want this baby, you can only wait and see.”

During the next few days, our telephone bill increased dramatically as I called every physician and research specialist about whom I heard or read. Everyone showed concern but no one could give me the reassurance I sought.

I visited our library’s reference section and began reading every book and magazine article that dealt with the many causes of birth defects. I was strengthened and awed by the courage and patience that many parents of special children possessed when they faced the staggering responsibilities of a handicapped or brain-damaged child.

But in examining newspaper and magazine articles on genetic research, I saw the word abortion often listed as a simple and convenient alternative to that of bringing an “imperfect” child into the world.

Back at home, I found the small booklet my doctor had given to me before the birth of our oldest daughter. I quickly turned to the illustrations of the month-by-month development of a baby inside its mother’s womb.

The brilliantly colored pictures illustrated the fact that by the time we had discovered I was expecting, my baby already possessed tiny arms and legs, and its small heart was beating steadily. From the moment of conception, this little creature had grown from a minuscule part of my husband and me and had begun its own individual and unique existence.

During the next few months as I felt our baby kick and move, I could not help wondering if his limbs would be shortened or otherwise deformed. Could our human errors have interfered with his brain development?

My prayers went upward constantly for this new life that was surrounded by so much love. I was certainly not being brave or heroic—I was fighting a daily battle with my emotions.

I was uncertain about so many things. I only knew that whether our baby was perfectly healthy or whether he possessed formidable handicaps, he would still be our gift from God.

Watching a few minutes later as my doctor called every physician and research specialist about whom I heard or read. Everyone showed concern but no one could give me the reassurance I sought.

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I reread Dale Evans Rogers’ book Angel Unaware, about her handicapped child, Robyn, and I prayed that God would give us the same kind of faith in whatever situation we faced.

Many months later I visited a large department store to have photographs taken of the perfectly healthy son with whom God had blessed our family. As I was writing a check while waiting for the photographer, the receptionist asked my son’s age. For some reason she opened her heart to me as she played with Nathan.

“I was pregnant but I didn’t know it,” she said. She then explained that she had the identical tests I had undergone. “Later my doctor told me that if there was a defect, it probably couldn’t be determined by amniocentesis, but he thought there was a big chance of fetal deformity. I decided not to have the baby. I can always have other children...” Her voice trailed off.

Watching a few minutes later as my laughing, handsome little boy looked up at the camera, tears stung my eyes. My heart was aching for the other little child who never had a chance to laugh.

Suzy Lowry Geno is a staff writer for the Southern Democrat in Oneonta, Alabama.
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When we adopted our daughter we found that adoption is like a Volkswagen—you never notice how many of them are on the road until you own one yourself. Adoption is quite common, and with the rise of infertility, more families are considering this method of enlarging their families. They consult with family and friends, but seldom stop to consider the spiritual implications. How does God view adoption?

William Pierce, president of the National Committee for Adoption in Washington, D.C., recently remarked that a growing number of Christian couples fear that adoption is not biblical. Those against adoption cite reasons of "bad blood," "sins of the mother visiting the children," and

God sent our son and our daughter to us through adoption. Those children were meant for us.

"Mothers with illegitimate children need to face the responsibility of their sin and raise their own children."

What does Scripture tell us? Adoption—the legal act of investing with sonship—occurred often in the Old Testament. Abraham adopted Eliezer, before Isaac was born, and declared him his heir. Joseph's sons were adopted under Jacob. Moses was adopted by Pharaoh's daughter. Mordecai adopted his niece Esther. In another sense, Samuel was "adopted" by the priest Eli after Hannah placed him in the Lord's service. Even Jesus was adopted by Joseph the carpenter—His earthly, not biological, father.

The nation of Israel was spiritually adopted by God and subsequently blessed. The Lord told Moses, "Thus saith the Lord, Israel is my son, even my firstborn" (Exod. 4:22). The Gentiles were later spiritually adopted by God, and are now the sons of God.

Willmington's Guide to the Bible offers an interesting comparison between spiritual and civil adoption. Willmington first writes of how they differ. We never adopt our own
biological children, but God never adopts any other than His spiritual children. Civil adoption provides a comfort for the childless, but God had a beloved Son prior to adopting us. There are usually many pleasing characteristics in a civily adopted child, but not in God's children prior to their adoption (Rom. 3:10-18). Civil adoption could never give the child the nature of the father, but God's adopted are given the very mind of Christ (1 Cor. 2:16). In some cases, civil adoption could be declared null and void, but God's adopted are absolutely secure.

Willmington also points out how spiritual adoption and civil adoption are similar. First, the Father must begin the action leading to adoption (Isa. 1:18, John 3:16). Both types of adoption give an inheritance to one who previously had none (Rom. 3:17, 1 Peter 1:1-9). Lastly, both types of adoption provide a new name (John 1:42; Rev. 2:17) and a new home.

Galatians 4:4-5 records the promise, "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." I cannot understand the mystery of why, when a certain fullness of time had come, God sent our son and our daughter to us through adoption. But I do not doubt for one minute that those children were meant for us. There were too many miracles along the way, too many things that could not have happened by chance. I am always mindful that our God is the one who takes bad things and makes them good. He takes ugly things and makes them beautiful.

Do adopted children have any special spiritual problems? None that cannot be understood and dealt with. No two children are alike, whether adopted or biological. Therefore no two children can be disciplined, loved, and handled in the exact same way. Adopted children may feel intensely insecure and wonder, "Where did I come from?" Or they may feel bitterness toward the mother who gave them up. But if these problems are recognized and patiently confronted with love, they need not be any more traumatic than a biological child's problems of self-acceptance. Each child's personality and needs will be different.

In his 1982 Institute in Basic Youth Conflicts, Bill Gothard cautions that infertile couples may adopt children to meet their own needs rather than the needs of the child. He writes: "A couple who adopts a child as an object to be loved and to return love to them will usually have a possessive emotional involvement with the child. This will not free the adoptive parents to objectively discipline the child or allow the child to properly respond to that discipline. Every parent must be emotionally free to properly discipline each child."

Parents of any child must realize that children belong to God. Through this knowledge we can cope with a child's illness or death. The lack of this knowledge leaves parents bereft of any comfort when misfortune falls upon one of their children.

Gothard stresses that this principle will uphold parents if the children later reject them or the things the parents have taught. We must dedicate our children to the Lord with our wills, and our emotions must be in submission to the wills we exercise. Gothard cites the example of two Old Testament parents who died emotionally to their children in order to please the Lord. Abraham dedicated Isaac to the Lord on the sacrificial altar. "When he raised the knife, he died emotionally to the son whom he loved. Hannah dedicated Samuel to the Lord. When she promised to give him back to God for His service, she became emotionally objective."

God called us to adopt. I do not have any doubt.

When you are feeling the desperation that comes as a result of infertility, or when everything within you longs for a baby to hold, emotional objectivity is difficult. But from personal experience, I believe God will bless you if you are willing to follow His will first of all.

After waiting for 18 months, we heard about our daughter, Taryn. For 13 weeks we waited for her paperwork to be completed. We had received one package of photographs of her and I studied these for hours each day. She was living, breathing, and I loved her with all of my heart even before she arrived. And then we were tested.

Suddenly, my husband learned that he might lose his job. I cried out, "Lord, I can stand to lose our house, our church, and our friends. But, I can't stand the thought of losing my baby girl." If he had lost his job, we would either have had no money to pay the adoption expenses and no way to get a loan, or we would have had to move to find another job and most likely would be in a state outside the jurisdiction of the adoption agency through which we were working.

The days of uncertainty wore on and finally I was able to pray, "Lord, you know best. You have never failed us. You have our lives and that baby's life in Your hands. May Your will be done. We will trust You.

What God did for Abraham, He did for us. He gave us our baby back. And though we know that she belongs to Him, we are proud and happy to be the ones who will care for her, love her, and teach her the things of the Lord.

I know that the Lord intended for us to be adoptive parents. When we first learned of our infertility, of course we grieved, but our first reaction was to say, "Let's adopt." My husband and I both knew that there were many homeless children, and I had visited orphanages where these children stood with open arms and open hearts. God called us to adopt. I do not have any doubt.

However, many pastors believe that infertile couples too often seek to adopt a child when they should be waiting on the promise of God. The story of Isaac and Ishmael is used to illustrate the dilemma parents can create when they substitute a child of their own choosing into the role intended for the child of promise. If you feel that this is your situation, by all means wait. Doctors are not infallible, and many women who were labeled "infertile" do give birth to children. The Bible records that Isaac, Jacob, Joseph, Samuel, Samson, and John the Baptist all were born of "barren" women. A child who takes some time in coming is truly a special gift from God. With Him, nothing is impossible.

But for many, adoption is God's way of bringing parents and children together. According to the National Committee for Adoption, 2 million couples are presently on the waiting lists of adoption agencies. Those families will find that children who arrive on an airplane or in a worker's car are gifts from the Lord, as precious as biological offspring.
In my 12 years of pastoring in rural churches, I have never ceased to marvel at the commitment of the saints who labor for God in relative obscurity. The real work of the kingdom rests upon the shoulders of those little-known saints who serve without recognition, that God may be glorified to a lost and dying world.

We hear about the great evangelists, the electronic preachers, and the glitter and lights often associated with glorious servanthood, but little is said about those who remain loyal to the local church in faithful service. Though their efforts may go unrecognized now, they will be rewarded openly before the throne of God.

The beauty of the contemporary church is the humility of the little-known saints who never count the cost.

Paul wrote to the church in Corinth concerning this matter (1 Cor. 1:26-29). Those people were discouraged because their work gained little or no recognition. They were freely giving of themselves, but there was no glory associated with their labor. The rich just kept getting richer, the strong stronger, the wise wiser, and the poor poorer!

Paul gave them a timeless message. He asked why they could not see that not very many mighty, wise, or aristocratic people were a part of their ranks. Could they not see God's purpose in this? God chose the foolish to confound the wise, the weak to confound the strong, the lowly to confound the mighty.
found the mighty, and the lowly to con-
found the noble. Why? Because the lowly people would submit themselves
to the authority of God and the power of God to accomplish the work of the
kingdom. God could mold them and
make them. But that was not true of the wise and rich and noble. They
would never submit to Christ's
authority; they would only try to over-
throw it. They would trust in them-
selves and what they possessed, but
not in God.

The beauty of the early church was
that it was made up almost entirely of
common people, little known of the
world, but known of God. Without
these people the church would have
died in infancy. But the power of God
worked through these humble people
and the church grew.

The beauty of the contemporary
church is the humility of the little-
known saints who never count the cost.
They labor and increase the kingdom
without popularity or fame. So many
men leave the pastorate for the
glamour of evangelism simply because
they want to be well-known. But re-
maining pliable to the Spirit of God is
more important than having our name
in lights.

In Arlington National Cemetery
there is a tomb inscribed to the “Un-
known Soldier.” This gesture of praise
and gratitude is a lasting monument to
the valor and courage of every man
who has given his life so that we may
be free to enjoy the bounty of God's
blessings upon this great land.

Few of us realize it, but Christians
have unknown soldiers too—people
who have given unselfishly of them-
selves for the building of the church.

Perfect examples of the little
known are those disciples of Jesus who
took a backseat to the popularity of
men like Peter, John, and James—the
inner circle. The others labored with-
out a great deal of fame. They patiently
built the kingdom and then laid down
their lives for Christ. Perhaps the least
known of these men was James the
Lesser, or James the son of Alphaeus.

There are many theories regarding
who James really was, but all we know
is his name. We have no hint of his
origin, or his prior occupation. He is
obscure in Scripture and history. We
know even less about him than we
know about Simon the Zealot. He was
not a part of the inner circle. His name
was not spoken in Scripture as often
as Paul's. Grand things were not told
of him. His name is never linked with
a great event. No powerful sermon of
his is recorded, and there are no ac-
counts of any miracles performed by
this man. What can be said about
James the Lesser? He experienced
Christ! He was known of God. And
that is all that matters.

He saw the water turned to wine.
He was there when the 5,000 were fed,
and he helped gather up the 12 baskets
that were left over. He was a part of
it all, and in that sense he was as great
as any of the disciples. Still, as far as
the world is concerned, James is the
unknown disciple.

James simply proclaimed the gospel
in the early church. He did it without
fanfare, fame, fortune, recognition, or
reward, but God was well aware of
what James was doing, and He was
well pleased. James gave his all, even
his life, for the gospel.

We should not yearn to have people
know our names or recognize us every
time we walk down the street. We
should not have to receive great praise.
Our desire should be that people recog-
nize the name that is above every
name—Jesus.

We would do well to pattern our
lives after the unknown James. I be-
lieve he was an unselfish man who was
more concerned with the needs of
others than with his own desires. I can-
not remember a time when there was
more selfishness in the world than
today. No one seems concerned about
others, only about himself. The more
people have, the more they want. This
attitude hurts God's church, for people
fail to give God what is His in terms
of tithes, time, and talents. One of the
most rewarding experiences of the
Christian life is putting self aside to
give to and for others. When there is
no giving, there is no joy in the Chris-
tian life.

I believe that James was an unbridled
man. He was not ashamed or wishy-
washy. He boldly preached and took a
stand on everything that was godly and
right.

Today men seem blown about with
every wind of doctrine, following
whatever comes along, providing it
does not require something of them or
step on their toes. They are for one
thing one day and something totally
different the next. No wonder the
world is in a state of confusion! But the
people who are like James are not con-
fused. They are steadfast. As trees
planted by living waters, they cannot
be moved. They stand firm on the solid
rock, and no flood can ever sway them
or wash them away.

Lastly, I believe that James was an
unrelenting man who would let noth-
ing stop him. No mountain was too tall
to climb, no obstacle was too great for
James. Likewise, the unknown Chris-
tian, with the power of God burning in
his soul, will arise to spearhead the
work of God in this world.

We recognize the names of the great
saints of old—Peter and Paul, Martin
Luther, John Calvin, Billy Sunday, and,
Charles Spurgeon. But how many can
name the untold saints of the early
church who were fed to the lions or
burned at the stake? How many know
the names of those who spent much of
their lives in the catacombs beneath the
city of Rome? How many can name
those saints of God who have given
unselfishly of their time and effort to
promote the gospel and the church
down through the ages? How many can
name the precious saints who labor
behind the Iron Curtain and dodge cer-
tain persecution? How many can name
those who work each day, without
thought of reward, to fill the pews every
Sunday and support their local church?
No one could name every name, but the
kingdom of God is made of such people.

When we feel that we are laboring
in obscurity, we must remember the
your names are written in heaven."

The One who sees in secret will
reward our efforts openly. And we know
that the rewards of this world can in no
way compare with what we shall receive
of Him in eternity.

Are you unknown? Then rejoice, for
you are the one who carries the load,
does the most work, and gives the
greatest gift. Be patient and of good
cheer. God knows what you are doing,
and His is the only praise for which you
should strive.

- Terrell Ray Blair, Sr., is pastor of
Chapel Hill Baptist Church, Millry,
Alabama.
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Are you enjoying your life in Christ, or are you constantly discouraged and disillusioned because you do not see great successes for Him? What makes one person achieve mighty things in the Christian life, while another barely maintains from day to day?

Many believe that setting a goal to start the day or the New Year is the most important factor in their success. Yet goals will mean nothing unless they naturally unfold from a deeper motivation that is focused on two principles. The first is a simple biblical principle that, if forgotten, makes life a futile exercise in self-propulsion. Jesus said in Matthew 10:39, “He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.”

Life in Christ means letting go of life on your own, in your own strength, according to your own plans and schemes. Only by losing your life in Christ will you discover the life you are so desperately trying to find by yourself.

Next to this basic principle from Scripture, the most meaningful thought I have experienced is: “You are the same today as you will be in five years, except for two things—the people you meet and the books you read.” Of course the Bible is The Book. It stands alone. It is more than a book. It is the Word of God.

After you come to know Christ as your Saviour and have hidden His Word in your heart, the surest way to a triumphant and abundant life is to read and study the biographies and autobiographies of the saints who knew what it meant to lose their lives in Christ.

I discovered soon after I came to know the Lord that the Christian life is by grace, but everything I came in contact with related to work, which usually led to a short period of excitement and a
long period of discouragement. The discouragement is supposed to end when you give up, but it never does.

Fortunately, God exposed me to people who introduced me to books. Because I never liked to read, God allowed me to experience many wonderful failures in teaching Sunday school and witnessing. I say wonderful because it was these failing experiences that drove me to the most tremendous discovery of my new life in Christ—BOOKS!

When I read about Adoniram Judson, William Carey, or David Livingstone, I forget myself without any effort. As I enjoy Christ living in them, I discover new ways to serve, people who need help, places that need financial aid, and so on. I find myself reaching beyond my own plans for my future, my family, or my happiness.

Let me share a few experiences and book titles that I hope will warm your heart and enlarge your vision.

**Discouragement details many great plans.** I remember reading *Perspectives* by Dick Halverson one day when I was in a state of complete discouragement. No matter how hard I tried, nothing worked. Imagine the joy of my heart as I read: "In one respect at least a man is like a horse. He's not really of much practical use until he's broken.

"A wild horse out on the mesa may be thrilling to watch... but he never carries a rider or pulls a load. All his energy, strength, speed, and beauty are wasted... until he's broken.

"A man is that way too. He may be quite exciting and attractive when wild and untamed... but he doesn't pull a load! He needs to be broken for harness! He may hold great promise; purebred pedigree, intelligence, strength, drive... but until he's broken, all these qualities are dissipated.

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Ps. 51:17).

By the time I reached the end of the page, I was not only smiling, but my eyes were clouded. I realized once again that "we are His workmanship." I thank God for that book. It turned my discouragement into a learning experience. Instead of continuing on in discouragement, I experienced the encouragement of God working on me as I kept on working for Him.

**Criticism causes many to give up.** Once when I was experiencing the sting of prolonged criticism I discovered A. W. Tozer's *The Pursuit of God.* I read: "Jesus calls us to His rest, and meekness is His method. The meek man cares not at all who is greater than he, for he has long ago decided that the esteem of the world is not worth the effort. He develops toward himself a kindly sense of humor and learns to say, 'Oh, so you have been overlooked? They have placed someone else before you? They have whispered that you are pretty small stuff after all? And now you feel hurt because the world is saying about you the very things you have been saying about yourself? Only yesterday you were telling God that you were nothing, a mere worm of the dust. Where is your consistency? Come on, humble yourself, and cease to care what men think.'

"The meek man is not a human mouse afflicted with the sense of his own inferiority. Rather he may be in his moral life as bold as a lion and as strong as Samson; but he has stopped being fooled about himself. He has accepted God's estimate of his own life."

When I reached the end of that chapter, my hurt had melted. I realized again, God's wonderful grace, love, mercy, and especially a fresh glimpse of His patience. Someone could have made me stop through counsel, but sometimes God chooses to work in a very special way when you are alone. A great book does not seem to get in the way. Some well-meaning saints do.

**Why can't I be a winner?** Many Christians grow bitter with this question, and I have to confess to asking the question a few times myself. Why does it take me so long to accomplish so little? A few years ago, after traveling 3,000 miles to a meeting, I was left waiting for my transportation for almost three hours. I was extremely tired and began to think about my problems and enjoy some self-pity. Then I began reading *Don't Waste Your Sorrows* by Paul Billheimer.

"The impression is current that to be saved and filled with the Spirit opens a charmed life entirely trouble-free, where all problems are instantaneously solved and where miracles never cease. According to some, 'a miracle a day' is the norm. If one does not experience constant supernatural manifestations it is because he is subnormal spiritually.

"The other side of the coin is also represented by the record of the noble army of martyrs whose blood has proved to be the seed of the Church. It is represented further by the body of literature that has exalted and glorified the heroic courage, valor, self-denial, and the high cost of discipleship or disciplined Christianity."

Amy Carmichael, who directed the Dohnavur Fellowship from an invalid's bed for many years, has articulated the warfare ideal.

**Soldier's Prayer**

Give me the love that leads the way,
The faith that nothing can dismay,
The hope that will bend my way,
Make me Thy fuel, Flame of God.

I'll remember that wait as long as I live. As I read those wonderful thoughts I began to laugh. My heart shouted Amen at the end of each sentence. Once again, I was wonderfully delivered from trying to be a winner for Christ. I realized anew that trying to be a winner is like trying to earn your way to heaven. I thought of missionaries who see only an occasional convert, evangelists who can never get their mortgage paid and barely make ends meet. In Christ we are winners. But the victory is His. We have the Victor and thank God for His victory. Paul said it beautifully when he said we run the race with patience. Whoever heard of running a race with patience? The child of God has. The race has been fixed. We run out of obedience. We run because God says run. We run with confidence because He has declared us victors with Him.

Add a new dimension to your life. Commit Matthew 10:39 to memory and remember—you are today the same as you will be in five years except for two things, the people you meet and the books you read.

---

**Charles E. (Tremendous) Jones** is president of Life Management Services and author of *Life is Tremendous and Eternal Life Insurance Policy.*
From Charles "Tremendous" Jones

"Every good thought, every good thing that has happened in my life is related directly or indirectly to a book. That should explain my motivation for this book."

Foreword by

D. JAMES KENNEDY

"Great preachers have almost inevitably been men who were broadly read in the great books of the world. This book serves to encourage a greater interest in reading on the part of Christians, it will no doubt serve to very knowledgeable and useful purpose in the Kingdom of God."

You are the same today as you'll be in five years, except for two things: the people you meet and..."

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Life in Contrast

by Tyler B. Flynn

Contrasts. Life is made up of them—day is juxtaposed against night, labor against rest, satisfaction against frustration, gladness against sorrow. Like the strings on a violin, life is made taut by contrasting forces. The people who experience life’s richest melody have discovered and learned to appreciate this tension.

Virtually all of life is made up of opposites. Eating follows hunger, sleeping comes after fatigue, the blossom of spring is preceded by winter’s death, satisfaction is the victory over frustration, fellowship is most appreciated in the context of loneliness, and comfort comes only when there has been sorrow. That is the way life is meant to be.

Eliminating contrast is like loosening the strings on a violin—the melody disappears. Ironically, we resent the contrast and wish life were uniform. On Monday we wish the weekend would never end! We fail to realize that the weekend was pleasurable because it followed five days of hard work. An endless weekend would destroy the melody. Eliminating contrast is like loosening the strings on a violin—the melody disappears.

This desire for uniformity is not new. It goes back to the Fall. Satan enticed Eve with this delicious thought: “In the day ye eat thereof, [the forbidden fruit] then your eyes shall be opened, and ye shall be as gods, knowing good and evil” (Gen. 3:5). Adam and Eve must have chafed under the lordship of God. They resented the contrast between God’s dominion and their servanthood. So they took a step they thought would make life uniform. Instead they plunged themselves into the deep abyss of sin and created the ultimate contrast—between the Holy God and sinful man.

Life’s opposites are not to be eradicated. We must accept them and live with them. The key to doing that is contentment. The Greek word for contentment literally means “self-sufficient.” It conveys the idea of being independent of one’s circumstances. Christians, of course, are not to be self-sufficient, but God-sufficient. The contented Christian has learned to rely on God, not circumstances, for ultimate security and pleasure. Having ordered ambitions and emotions around a relationship with God, the Christian is able to live with life’s hard moments as well as its pleasurable counterparts (Phil. 4:12-13).

So the next time you wish for a weekend that never ends, or a spouse who always agrees with you, or a life free from menacing headaches, or a church that is a carbon copy of your preferences, remember what a violin sounds like when its strings are loose... and when they are taut.

Tyler B. Flynn is pastor of Covenant Baptist Church, Columbus, Ohio.
Gateway Films

"You're crazy! It will never fly!" we were told when Gateway Films made a long range commitment five years ago to put out an ongoing series of films on church history. Contrary to that sentiment they have been, and will continue to be, the central (although not exclusive) focus of our energies and efforts.

We will admit that these historical films are not big money makers. But they have developed an enthusiastic and appreciative following. And there is a reason why we feel particularly called to this neglected area. The public perception of Christianity, especially in the United States, is tragically distorted. We desperately need a historical perspective to understand where we have come from, who we are as Christians and the church, how we got here, and where we should be headed.

We are deeply convinced that some of the best tools that we can provide you to help your ministry are these historical productions.

Not only are these films encouraging and challenging people in your local ministry, but we have been heartened as doors have been opened to a wider outreach.

Last February our John Wycliffe aired prime time on the British commercial network. In December of this year the new C. S. Lewis film aired prime time on two other European networks. These and our other films are enjoying an ever increasing reception both in this country and around the world.

Looking to the future, we are involved now in major co-production agreements with both national secular television companies as well as international Christian organizations to bring you more of the great stories from our Christian heritage.

As an ordained minister it has been my privilege to serve in local pastorates as well as teach at both college and seminary levels. I have personally tested the films offered here in a variety of local churches and classroom settings to discern how well they communicate. Each title in this catalog has been included because of its particular usefulness in opening up a certain dimension of the gospel and its application to our lives. When properly introduced and integrated into your ongoing program they will serve you well.

All of the films in this catalog are intended as a resource for the Christian community. We thank you who have used our films over the past twelve years of our existence and trust that this present catalog will be used to schedule programs that will be of significant assistance to you in your work.

A. Kenneth Curtis, Ph.D.
President

A GREAT VALUE
Christian films represent a very economical way for a church, Christian school or other ministry to enrich its program and increase its effectiveness in communicating the Gospel. They are an outstanding value! And their ability to challenge the mind and stir the heart is unique.

Consider by comparison the cost to bring in a guest speaker including travel, lodging, meals, honorarium. Film is an invaluable assistant for you. It does a job no other communication format can do. Use films. Select them carefully and they will work for you for a very reasonable cost.

WHAT ABOUT VIDEO?
You can usually save even more by using video-cassettes rather than 16mm film. But be sure to select film or video according to your group size and purpose.

Video is excellent for groups of under 20 people, for small classroom or small group meetings, especially if you want to stop and start the program for comments and discussion. It also gives you the advantage of being able to easily back up and review sections.

For larger groups, video cannot compare with film. The darkened room and large screen help concentration and provide an impact that is unique to film. Make the most of your program presentation to larger groups by relying on the superior quality of film.

VIDEO VERSION
While this is basically a film catalog, many of the productions presented herein are now also available on video as well as film. This symbol is used to indicate those now out on video. Ask your film dealer for rates.

PLANNING SUGGESTIONS to give you some ideas on when and how to use the films in this catalog are on page 23. Also on each page please note that the suggested audience age level is indicated. Production format, whether animated, documentary or drama, and prices for rental are also given on each page. Rates are for single showings only. Consult your dealer for additional showing rates.

SPECIAL DISCOUNT
You may receive a special discount of $10 off the listed rental of most films in this catalog when you book more that one film at the same time. The exceptions are mostly series films that have their discount structure indicated. All films available for the $10 discount have this symbol.

SAVE TEN DOLLARS $ Save $10 off rental price when more than one film is booked

ADDED COSTS
Your film dealer will add to the film rental the cost of shipping, a small film damage insurance fee, and if applicable in your area, the required local tax.

FREE PRISON SHOWINGS
In order to encourage local ministry in prisons and correctional institutions you are permitted to conduct a free showing in a prison when you schedule the film for your own use on a rental basis. The free showing must be on the day adjacent to your rental showing and arrangements must be confirmed for this in advance with your librarian.

YOUR FEEDBACK IS IMPORTANT
We listen to you. We value your comments and suggestions for planning. Write and let us know how the films are received by your group and what you want to have available for the future.
THREE NEW FILMS IN PREPARATION FOR GatewayFilms’ Church History Collection

BUNYAN the PREACHER

The second in the BBC Great Preachers series to be included in our Church History collection. The first was WESLEY (see page 11). This film on Bunyan is released concurrent with DANGEROUS JOURNEY (page 5), an animated series for children based on his classic PILGRIM’S PROGRESS. John Bunyan, now remembered as one of the most gifted of all Christian writers, was better known in his own day as a soul stirring preacher. This film follows him as he is let out of jail temporarily by a friendly jailer to preach to an “unlawful assembly” gathered in the woods near Bedford.

The message, based on his writings, is “so run that ye may obtain,” an urgent call to pursue salvation by faith in Christ. The film is a heavy dose of 17th century Puritan preaching at its best.

Documentary/Release Date: February 1986/Running time: 30 minutes/Rental: $39/For Youth through Adult

Zwingli

Ulrich Zwingli was the leader of the Reformation in Zurich in the 1520’s. A contemporary of Luther, Zwingli was a capable scholar, powerful preacher, and gifted leader. He was also a man of action and his life of 47 years was caught up in a swirl of conflict, controversy and difficult decisions that resulted in both noteworthy triumphs and tragic defeats.

The film depicts no ivory tower saint. Rather, Zwingli was a man who passionately sought to do the will of God in the midst of intense historical change when the answers were never clear or easy. He died on the field of battle. His life is an important part of the Reformation story that you will want to experience.

Running time, release date and rental price to be announced.

COMENIUS

Although not that well known today, John Amos Comenius (1592-1670) has to be ranked among the greatest leaders in all Christian history, particularly in the field of education. His fascinating and tragic life is set against the background of the atrocities of the Thirty Years War. He is exiled from his beloved Czechoslovakia because of his religious convictions and finds refuge in England, Poland, Sweden and Holland. His startling educational concepts spark historic innovations across Europe. His personal life is a testimony to faith and courage as he loses three wives, battles the plague, has his life long literary pursuits burned and flees persecution. COMENIUS will be a major dramatic film.

Release date and other details to be announced.

For more information on Christian History Magazine and special issues devoted to other films in this series write:

Christian History Magazine
Box 540
Worcester, PA 19490

Tragedy upon tragedy tested the faith of John Amos Comenius including the burning of his books by government authorities.

Each of the films noted on this page will be accompanied by a special edition of Christian History Magazine.
Nikolai

Dramatic
30 Minutes
Rental $39

Nikolai Rublenko is a high school student and the son of devout Christian parents. He lives behind the Iron Curtain. His father is under KGB surveillance for his Christian activities.

Nikolai is a sincere Christian. He is also an outstanding student and a gifted athlete. He will go on to university and become a lawyer and perhaps he will be able to help the struggling Christians. All he has to do is compromise along the way, not mention his faith, and join the Young Pioneers Youth Organization. And, one more thing, he would need to cooperate with the authorities by turning in evidence on his father’s ministry. If he does not go along, not only will Nikolai’s academic and athletic aspirations be sidetracked, but his entire class will be penalized. Only Nikolai can decide!

This gripping half-hour dramatic film will cause every believer, but especially young people, to take a new and deeper look at the meaning of Christian commitment and the price some must pay to remain faithful.

SAVE TEN DOLLARS

Save $10 off rental price when more than one film is booked.
Dangerous Journey

A new series of films for children based on John Bunyan’s immortal classic Pilgrim’s Progress.

A vivid retelling of this victorious journey of faith.

A special treat for children.

- Animation
- Four Films
- 30 minutes each
- Series rental price $150

Written while in prison by John Bunyan in 1676, PILGRIM’S PROGRESS has for centuries captured the hearts of children and adults alike. Especially suitable for children ages six and older, these films are a faithful condensation of the original book. Beautiful illustrations are animated as a compelling dramatic sound track makes for story telling at its best!

DANGEROUS JOURNEY will introduce children to the basic themes of the Christian life and pilgrimage. Colorful characters and gripping situations, depicting the challenges of a life committed to Jesus Christ, will make a vital and lasting impression.

Ideal for Bible School, Children’s Church and Sunday School, the four DANGEROUS JOURNEY films cover the following episodes from PILGRIM’S PROGRESS:

Film 1: The Slough of Despond and The Interpreter’s House
Film 2: The Hill Difficulty and The Fight with Apollyon
Film 3: The Valley of the Shadow of Death and Vanity Fair
Film 4: Doubting Castle and The Dark River

A book version of DANGEROUS JOURNEY based on the film series has been published by Wm. B. Eerdmans Publishers and is available in bookstores and libraries.

For Children/Animated
This beautifully crafted true story drama is full of both laughter and tears. Lewis, the brilliant Oxford and Cambridge scholar, lives the life of a comfortable professor who confidently expouses the Christian faith in the midst of his skeptical colleagues. His life as a confirmed bachelor is rudely interrupted when he meets Joy—a Jewish, former communist, divorcee who becomes a Christian through reading Lewis’ books. Unusual circumstances lead him to marry her in a secret “technical marriage” where they continue to live apart. When it is discovered Joy has cancer, he marries her openly “before God.” A brief miraculous remission only adds to the devastating grief Lewis endures upon her death. Lewis, grief stricken, is left as an awkward stepfather to Joy’s two sons and with a sorrow so shattering that his basic Christian beliefs, magnificently communicated in his many books, are called into serious doubt.

We live with Lewis the man as he begins to put back the pieces, pick up his life, and move forward in faith out of the depressing shadowlands realizing anew that “real life has not even begun yet.”

**SAVE TEN DOLLARS**

Save $10 off rental price when more than one film is booked.

**NEW**

“I never knew that love could hurt so much, yet I love you, and all I want is to love you. Beyond every door I hear your voice saying to me—’This is the land of shadows... Real life hasn’t begun yet.’”

- Dramatic
- 80 Minutes
- Rental $85
An Oxford scholar, John Wycliffe was one of Europe’s most renowned philosophers. Yet Wycliffe identifies with the common people and teachers that 15th Century church doctrine and practice are corrupt. From the New Testament, he brings forth Biblical teaching to call the powerful and worldly medieval church to repentance. A mighty battle ensues. Archbishop Courtenay, obsessed to preserve the power of Rome, moves to silence Wycliffe. But Wycliffe won’t be stopped and boldly moves forward in spite of increased persecution and opposition.

John Wycliffe was grieved and angered as he saw indulgences sold with the promise of forgiveness. He knew that genuine spiritual recovery would come only with a return to the Word of God. But there was no Bible in English and many of the priests could not even read it in Latin. Wycliffe was exiled from his beloved Oxford in his later years. But this humiliating banishment became the occasion for his greatest work and monumental achievement—the translation of the entire Bible into English. This unprecedented accomplishment did much to shape our Western world and the course of Christianity.

SAVE TEN DOLLARS

Save $10 off rental price when more than one film is booked.
A priest and scholar from central Europe, John Hus lived 100 years before the Protestant Reformation. As a forerunner to that momentous time, Hus became convinced of the authority of God’s Word and that the Bible should be presented in the language of the people. Through the study of Scripture, Hus came to the conviction that salvation comes by faith in Jesus Christ.

Hus introduced reform in his urban congregation. He initiated congregational singing in the native language. He also taught openly in the University of Prague challenging the abuses of medieval Christendom. But soon, Hus was accused, imprisoned, and charged with heresy.

JOHN HUS is the film depiction of Hus’ prison days (with flashbacks to earlier experiences) and of his trial at the Council of Constance. Intrigue, deception, and false witnesses challenge Hus’ firm stand.

Ultimately, he is left to stand alone—condemned as a heretic. His death by burning at the stake is a powerful reminder of the price that many have been willing to pay for their commitment to Jesus Christ.

SAVE TEN DOLLARS

The first of three films in this history collection to win the Christian Film Distributors Association “Best Film of the Year” award. (First Fruits and Wycliffe were also winners.)

Condemned as a heretic, Hus was burned at the stake. He died singing.

- Dramatic
- 55 minutes
- Rental $66
First Fruits

A multiple award winning film about missions, the motive and necessity to take the Gospel to all the world.

They went willing to become slaves themselves in order to preach the Gospel!

- Dramatic
- 70 minutes
- Rental $75

During the early 1700's, the Moravians sent out more missionaries than all other Protestant groups would send in 200 years. Under the dynamic leadership of Count Zinzendorf, they were driven by two strong convictions: world evangelism is the prime obligation of the church; and every member of the Christian community has this responsibility. Over a hundred years earlier, they were persecuted refugees. But then under the protection of Zinzendorf, the Moravians had become a settled, prosperous people until the vision for world missions possessed them.

In FIRST FRUITS, you will share the struggle of this community in reaching the decision to reach out at a time when missions to the heathen masses was unthinkable. You will learn of the suffering which the first missionaries endured for their zeal. Among the slaves in the West Indies they were met with ridicule, sickness, and condemnation. Yet, ultimately you will rejoice over the first fruits of ministry and the impact of this vision on the course of Christian history.

SAVE TEN DOLLARS

Save $10 off rental price when more than one film is booked.

Drama/Church History Collection
An excellent introduction to the great leader of the Reformation

On-camera host is the late Professor Roland H. Bainton, dean of Luther scholars, longtime professor at Yale University and author of the award-winning Luther biography HERE I STAND.

- Documentary
- 30 minutes
- Rental $40

The film comes alive with the lore of Roland Bainton’s stories, but also from Bainton’s dramatic flair for acting out Luther’s feelings and struggles. For example, we can better imagine Luther’s problems at saying his first mass when we stand with Bainton, through the eye of the camera, in the Augustinian monastery at Erfurt and sense the feeling of awe that comes from the stained glass, the ancient limestone arches and gravestones of long-dead monks.

Bainton is highly successful in transferring to his audience the enthusiasm he put into his books. He examines with care the contrasting feelings of young Martin and his father, when Martin decides he does not want to be a lawyer but a monk instead. He investigates Luther’s devotion in becoming a monk and how quickly those feelings of awe and mystery turned into doubts.

He depicts Luther’s annoyance when the members of the City Church flocked to buy the indulgences of Tetzel, when the salvation that Luther considered the free gift of God was being bought and sold. These and other enlightening insights are addressed in the captivating documentary film “Where Luther Walked.”

SAVE TEN DOLLARS

Save $10 off rental price when more than one film is booked.
John Wesley: Preacher

"The film JOHN WESLEY, PREACHER is the finest audio-visual available depicting Wesley's passion for the whole gospel. The content and acting are thoroughly first class. This is an excellent tool to use to introduce Wesley’s theology, his concern for people, and his prophetic message.

Dr. Charles Yrigoyen Jr., General Commission on Archives and History, The United Methodist Church.

- Documentary/Dramatic
- 30 Minutes
- Rental $39

The film JOHN WESLEY: PREACHER begins with a short documentary opening which sets the day and age in which Wesley lived. This information gives necessary background to prepare the audience to share in a recreated Wesley sermon. Using authentic locations, this dramatic film captures the excitement of hearing firsthand one of the most powerful preachers in all of church history. As the people gather, a wealthy merchant pays off a group of thugs to break up Wesley’s meeting. When Wesley begins preaching from II Corinthians 6:14, he is interrupted; but Wesley masterfully uses the taunts and challenges to highlight his preaching. Using stories from his own experience and Paul's text “Now is the day of salvation...,” Wesley launches into a captivating sermon which confronts the ills of the day with a message that has lost none of its power to stir hearts.

In the end the young men who came to break up the meeting show their change of heart by putting their money in the poor box. Others also are deeply moved by Wesley’s call for salvation. Even as his preaching stirred the masses then, so will congregations today be cut to the heart by this enduring message.

SAVE TEN DOLLARS

Save $10 off rental price when more than one film is booked.

Documentary/Church History Collection
Pilate tried to wash his hands of Jesus as depicted in program 8 — Opposition. Today most people would still prefer to wash their hands of him. This series presents the Christ of The Scriptures and his unavoidable call to us today.

David Watson, noted evangelist and author, hosted the series prior to his recent death.

Twelve half hour films

- Select individual films for a single program.
- Plan a mini-series using 2, 4, or 6 selections—whatever you choose.
- Use as a 12 part series.

Using a diversity of media techniques, each half hour program investigates the history and significance of Jesus Christ. A few of the questions addressed are listed below. Not only are issues discussed from a Biblical perspective, but each program is brimming with insight into the meaning of Christ’s life for us today. Many relevant examples of faithful contemporary responses are documented.

Each JESUS THEN AND NOW program intends to edify and deepen the lives of believers as well as give the unbeliever a convincing presentation of the living Christ. David Watson and co-host Tina Heath, along with prominent Christian leaders and ordinary people, dig deeply into the issues Jesus raised, and press home their relevance to the problems of today. You'll see and hear Bishop Festo Kivengere, Eric Delve, Mother Teresa, Ronald Sider, Dr. Howard Marshall, Cardinal Suenens, Michael Cassidy, the Riding Lights Theater Company, and Dr. Michael Griffiths.

You won’t agree with every single point of interpretation, but you will find all of the programs faithful to the Scriptures. Everyone who sees these programs will come away with new insight into the life and meaning of Christ and challenged to new levels of commitment and service.

Twelve Film Series Rental
$350 (U.S.)

Films available individually for $40. each.
Jesus Then and Now will serve you as an invaluable resource. Use it for . . .

Twelve half hour programs from which to choose:

**Program 1: BEGINNINGS**
Why look at Jesus? Is the New Testament reliable? What kind of world was Jesus born into? What did his birth mean?

**Program 2: TEMPTATION**
Who was John the Baptist? Why was Jesus baptized, and how was he tempted? Does the Devil really exist? How can Jesus help us with temptation?

**Program 3: DISCIPLES**
Why did Jesus call disciples? What does discipleship mean, and what effect does it have?

**Program 4: MIRACLES**
Why is there pain and suffering? Why did Jesus work miracles—do they prove who he was? Do miracles still happen?

**Program 5: LIFESTYLE**
How did Jesus live? What did Jesus say about lifestyle and how should we live today?

**Program 6: PRAYER**
What is prayer—and what can Jesus teach us about it? Why is prayer so difficult? How can we develop in praying?

**Program 7: THE MAN**
What kind of person was Jesus? Who did Jesus say he was—and can we believe him?

**Program 8: OPPOSITION**
Why was Jesus arrested—and what charges were brought against him? How is Jesus opposed today?

**Program 9: CRUCIFIXION**
Why is the cross central to Christianity? What is sin—and how is Jesus’ death a solution to it? What was the result of Jesus’ death?

**Program 10: RESURRECTION**
Is the resurrection important? Can we believe in the resurrection, and if so, what does it mean? This program includes a drama sequence in a judge’s chambers where the evidence for the resurrection is weighed.

**Program 11: THE SPIRIT**
Can we believe in the ascension? Who is the Holy Spirit and how does He work?

**Program 12: THE NEW AGE**
How do we look at the future? Are Christians optimists or pessimists? How should we prepare for the future? Will God really judge people? What is the Christian hope?

**Programs 3-12**
“Jesus: Then and Now” shows a creativity which is too often lacking in Christian films and video. I was struck by the variety of forms used to communicate Jesus’ story—interviews, drama set in Jesus’ day, drama set in modern times, documentary. The Palm Sunday dance sequence was brilliant.

And through it all, I got the feeling that what Jesus did all those years ago was very important to the people on the screen—and that, if I am to be any sort of responsible citizen of the modern world, Jesus should be important to me as well.

I don’t know how they found so many interesting interviewees. I would expect theologians and scholars of the caliber of those interviewed here to be dusty old chaps—brilliant but boring. Maybe it’s the camera angles or the questions asked or the comfortable surroundings—or maybe there’s just a lot of boredom left on the cutting room floor. Whatever, the result is a very cogent conversation about the key doctrines of the faith. And then they move from discussing justification in this theologians office to a flock of sheep scurrying blindly across a hillside. ‘All we like sheep have gone astray’ was never plainer. A simple, powerful image.

Thank you for letting me view these episodes of Jesus: Then and Now. It has restored my faith in Christian use of modern media methods.”

—Randy Peterson Managing Editor
Evangelical Newsletter. The Bible Newsletter
For the Christian leader, no task is more important than opening the door to the message and meaning of the Bible for your people.

Thirty-three 16mm films covering the entire books of Genesis and Luke bring Scripture alive in a new and meaningful way. Meticulous research and unsparring attention to detail gives an authenticity to every scene and chapter. The contents treat only that which is in the Scriptures with no added commentary. As you see the compelling visualization of the people, places and events, and words of the Bible, new levels of understanding and appreciation of Scripture will result. From God’s provision of a sacrifice for Abraham to the resurrection of Jesus Christ you and your congregation will be touched by the simple yet profound power of God’s Word.

The New Media Bible is not a substitute or replacement for the written word, but a valuable supplement providing a vital

“In a day when the actual contents of the Bible seem to be poorly understood, the production of The New Media Bible will help people visualize the biblical narrative.”

Mark O. Hatfield, U.S. Senator
Oregon

“As I sat viewing the films, I was very impressed with their potential for the Lord in every culture of the world.”

Jason Johnson
Overseas Crusades
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“One of the greatest breakthroughs in biblical communication since the Bible was first translated into common language.”

Dr. Robert Schuller
Garden Grove, California

The films of

Genesi s

(18 volumes)

Film 1: THE CREATION
(Genesis 1:1-2:4)

Film 2: ADAM AND EVE
(Genesis 2:4-23:24)

Film 3: CAIN AND ABEL
(Genesis 4:1-5:27)

Film 4: NOAH & THE FLOOD
(Genesis 5:28-11:30)

Film 5: ABRAHAM I—THE JOURNEYS
(Genesis 11:31-13:18)

Film 6: ABRAHAM II—THE PROMISE
(Genesis 14:17)

Film 7: ABRAHAM III—SODOM & GOMORRAH
(Genesis 18:19)

Film 8: ABRAHAM IV—THE BINDING OF ISAAC
(Genesis 20:22)

Film 9: ISAAC, ESAU & JACOB I—REBEKAH
(Genesis 23:1-35:18)

Film 10: ISAAC, ESAU & JACOB II—ESAU & JACOB
(Genesis 25:19-28:9)

Film 11: ISAAC, ESAU & JACOB III—RACHEL & LEAH
(Genesis 28:10-30:43)

Film 12: ISAAC, ESAU & JACOB IV—ISRAEL
(Genesis 31:35, 32)

Film 13: ISAAC, ESAU & JACOB V—THE COVENANT

Film 14: CONTINUES
(Genesis 33:1-36:29)

Film 15: JOSEPH I—THE DREAMER
(Genesis 37:1-38)

Film 16: JOSEPH II—VIZIER OF EGYPT
(Genesis 49:1-11:46)

Film 17: JOSEPH III—JOSEPH’S BROTHERS
(Genesis 41:46-44:2)

Film 18: JOSEPH IV—RECONCILIATION
(Genesis 44:5-47:20)

Film 19: JOSEPH V—ISRAEL IN EGYPT
(Genesis 47:27-50:26)

Biblical/All Age Groups
New Media Bible

visual perspective which recaptures the Biblical world. It shows the human, personal face of the Scripture accounts which will send people back to the written with a new appreciation and understanding of God’s Word.

General information and ordering the New Media Bible:
- Genesis, 18 films
- Luke, 15 films
- Suitable for all denominations, the films consist of the Biblical text only—no added commentary or interpretation
- Based on meticulous historical, geographical, archeological research. No detail spared to bring the biblical world to life authentically
- May be rented or purchased
- Rentals may be for a single film, a selection of films, or the entire series.

VIDEO VERSION

The films of

Luke (15 volumes)

Film 1: ANNUNCIATIONS (Luke 1)
Film 2: THE NATIVITY (Luke 2)
Film 3: BAPTISM, TEMPTATION & REJECTION (Luke 3:1-4)
Film 5: THE ANOINTING (Luke 7:39-43)
Film 6: THE TRANSFIGURATION (Luke 8:9-18)
Film 7: THE LORD’S PRAYER (Luke 10:11)
Film 8: THE MUSTARD SEED (Luke 12:15)
Film 9: THE PRODIGAL SON (Luke 1:14)
Film 10: TEACHINGS (Luke 16, 17)
Film 12: JERUSALEM (Luke 19:29-41)
Film 14: THE CRUCIFIXION (Luke 23:1-49)
Film 15: RESURRECTION & ASCENSION (Luke 24:50-25:52)

Special uses for the New Media Bible

Wherever the reading of scripture is appropriate, the New Media Bible films bring God’s message to life. Use these films to highlight sermons or special meetings.

Seasonal film packages will also renew interest and bring excitement at these special times of year. See the Christmas story with ANNUNCIATIONS (Luke 1) and THE NATIVITY (Luke 2). A variety of films are available for special Lenten or Easter programs. Trace the final week, Christ’s crucifixion, resurrection and ascension. Other films from the Gospel of Luke such as JESUS’ HEALINGS, MIRACLES, or TEACHINGS will fill out a Lenten series.

Each program approximately 20 minutes
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Scripture will come alive with these helpful teaching films.

Rent singly or select for use as a series

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Introduce children to the great people and events of the Bible through these animated films.
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Urban gangs in the 1950’s were as hopeless and violent as they are today. But their world was given new hope by an innocent country preacher, David Wilkerson, who brought the message of Christ’s forgiveness to these embittered youth in New York City. Confronted with suspicion and hostility, he persisted against all odds in proclaiming the Gospel. Finally, a key breakthrough came when Nicky Cruz, the leader of the notorious Mau-Mau’s, gave his life to Jesus Christ.

The power of Christ to change the human heart is presented with clarity and unforgettable impact. Millions around the world have been moved by this hard hitting presentation since it was first released in theaters.

Save $10 off rental price when more than one film is booked.

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Two films featuring world class magician Danny Korem exposing the world of psychics and the occult. You may use either film alone, but preferably plan to use both as a two part mini-series.

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- **Documentary**
- **44 minutes**
- **Rental Price $66**
- **Audience: Youth-Adult**

**The Fakers**
Calling on experts of deception, Korem further reveals the psychic’s bag of tricks from firewalking and the Ouija board to pendulums and sleight of hand. When over 100 million Americans believe in the powers of “psychics” and fortune tellers, no Christian should be unaware of these dangers. Korem is clear and convincing and makes for an important, informative, entertaining program.
- **Documentary**
- **41 minutes**
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- **Audience: Youth-Adult**

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FILM #3
THE OUTWARD DISCIPLINES
The Spiritual Disciplines are not a set of pious exercises for the devout, but a call to discover the social implications of solitude, submission, service, and simplicity.

FILM #4
THE CORPORATE DISCIPLINES
The Spiritual Disciplines are meant to be experienced in community. We explore the disciplines of confession, worship, guidance, and celebration as we journey together into this “more intimate walk with God.”
**Sound of Light**
Laurie Moore's promising music career is cut short by a car accident. Consumed with anger, she sees her life dreams ruined. Through the Christian witness and love of a blind girl, Laurie finds new hope in Jesus Christ.

Color/Dramatic/25 minutes/$36
Audience: all ages—especially teens.

**Ben Trying**
Ben was confused by everyone’s opinion about religion. On the brink of death, Ben grasps for answers from his three sisters: Misty, Ernestine, and Faith. Only Faith showed Ben how faith in the finished work of Christ was the way to find the peace of God. But wait, the film is not over yet—you’ll want to see what happens next with special guest appearance of “Little Richard.”

Color/Dramatic/20 minutes/$27
Audience: all ages—especially teens.

**Diagnosis**
Just before her daughter’s planned wedding, Mrs. Saunders is sent to the hospital. Long harbored hatred have translated into physical symptoms. With repentance of sin, God's forgiveness in Christ brings healing to broken lives.

Dramatic/25 minutes/color/$36
Audience: all ages.

**When the Bough Breaks**
Jeanie had always been told she would never amount to anything. As a child she had been sent from foster home to foster home. Now as a teen-age mother, her fragile existence collapsed. She deserted her baby, who was suffering from pneumonia and malnutrition, and desperately tried to end her own life. Share how Christ’s love and grace bring new hope to this broken life.

Color/Dramatic/25 minutes/$36
Audience: all ages—especially teens.

**Good Ship Amen**
Hard-driving business man, Larry, meets Cap and is amazed at the old timer’s gift of caring for others. Larry tries to take advantage of this former sea captain but is touched by the Gospel when he discovers that Cap has inoperable cancer. A powerful example for all of us to share the Good News of Jesus Christ.

Color/Dramatic/25 minutes/$36
Audience: all ages.
Gateway Films

The Visitor
Based on Tolstoy’s short story, “Where Love Is”

Everyone whom Martin encounters is dragged down by his troubled spirit. However, one day a friend from Martin’s past helps fan a flickering spark of faith and assures him that an important visitor is coming to see him. Martin thinks this coming visitor will be the Lord. He begins to find renewed strength to reach out to others.

He awaits expectantly and a visitor does come, but not as Martin had imagined. Ordinary, everyday people become the channels of God’s grace.

Dramatic/30 minutes/$39
Audience: Youth-Adult

Hazel’s People

Secular-minded Eric is confronted by a seemingly backward community of faith among Mennonites of Pennsylvania. When he attends the funeral of his best friend, Eric discovers a way of life he never knew existed. The mother of his friend is torn by grief yet she struggles to understand and help Eric.

Bitter and hostile at first, Eric stays and finds his hatred changed to love through a personal faith in Christ.

Dramatic/105 minutes/$85
Audience: Youth-Adult

So Many Voices

How does the media affect our thoughts, perceptions and behavior?

A captivating host uses humor to convey the serious message that music and the media can manipulate and shape our values. Using Ephesians 6, the film encourages viewers to “Put on the whole armour of God...” because the battle for the mind is really a battle for the soul.

Documentary/45 minutes/$48
Audience: All Ages

I, Paul

Use I, PAUL as part of a sermon series, as a devotional, in Sunday School, youth meetings, for an evening service, prayer meeting, or any time when the presentation of Scripture is appropriate.

I, PAUL, is an unexpected and different type of film presentation. With clarity and power, one actor depicts the imprisoned Paul giving forth his final legacy—the second letter to Timothy. Presented in the classic majesty of the King James Version, I, PAUL’s only script is Scripture itself.

Color/Dramatic/31 minutes/$33
Audience: Young Adult-Adult

Jesus is the Answer

In his own words, Nicky Cruz of THE CROSS AND THE SWITCHBLADE fame tells his story. He relates how everyone—the courts, psychiatrists, teachers—wrote him off as beyond help and hope. Nicky describes how Christ was able to bring new life to one who was spiritually dead. His simple, penetrating testimony has challenged even the most cynical skeptics and has been well received in churches of all denominations.

Documentary/30 minutes/$36
Audience: All Ages, especially Teens.
A DUTCH TREAT IN CHRISTIAN BROADCASTING

The E.O. (Evangelische Omroep) of Holland in addition to serving its own people is developing a unique and significant international communications ministry.

Beginning of E.O.

During the turbulent sixties when new trends and diverse groups clamored for attention, God worked in a most unusual way in the Netherlands.

As the Holland government sought to reorganize their broadcast facilities to meet the demands of those seeking social change, a new structure arose. Organizations which represented large enough constituencies would be assigned tax revenue in order to provide broadcast programming. A door was unexpectedly opened for the spread of the Gospel.

From a small, uncertain beginning in April of 1967, a group of evangelical Christians sought a place within this provision of Dutch law. By 1969, the Foundation Evangelische Omroep grew to 15,000 members which allowed it to provide four hours of radio and one hour of TV per week. Through opposition and discouragement, E.O. continued to grow. Within two more years, E.O. had reached the mandatory membership of 100,000 to continue broadcasting. As a C-Category station, E.O. then provided 2½ hours of TV and 13½ hours of radio per week. In 1984, E.O.'s classification was increased to a B-Category. Now five hours of Christian television and 38 hours of Christian radio are being aired weekly to millions of homes in Holland.

Productions that Minister

Always guided by the aim of spreading the Gospel of Jesus Christ in the widest sense—E.O. has been providing Christian television, films, radio programs, books and literature over these past 18 years. This product is used not only in Holland but in other countries as well.

Some of the best Christian programs now available in America originated in Holland from E.O. A number of film series are to E.O.'s credit: ORIGINS, HOW THE BIBLE CAME TO BE, WHATEVER HAPPENED TO THE HUMAN RACE, and HOW SHOULD WE THEN LIVE to name a few. E.O. is presently involved in a number of co-productions including the story of C.S. Lewis through THE SHADOWLANDS and NIKOLAI. E.O. Television productions have been used on national television networks throughout Europe.

An International Outreach

E.O. is now expanding its ministry with the appointment of Gateway Films as exclusive North American representative. E.O. and Gateway are currently researching a projected twelve-part documentary series treating examples of Christian renewal and revival around the world where the presence of the Gospel is making a difference in the society.

Gateway will be responsible to provide E.O. product to other Christian organizations for distribution in North America and will also serve to generate new co-production projects involving various Christian film producers in the United States and Canada with E.O.

As the whole communications industry worldwide has become more complex, E.O. has felt compelled to join forces with other like minded ministries in the media systems not only of Holland but around the world. The top quality programs planned and produced will attract, challenge, and touch a wide audience with the claims of Christ. Programs from a Christian perspective that entertain, inspire and fascinate are needed to compete amidst the present clutter of messages. Through film, radio and TV programs, E.O. is on the forefront of media ministry.

The goal of E.O. has always been and will continue to be the presentation of Jesus Christ through the contemporary media.

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Evangelische Omroep
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HOLLAND
Film Planning Suggestions

Films will be one of your most loyal, devoted, and effective assistants if used properly. Carefully consider how and why each film is to be used. Whether for evangelistic outreach or a family fun night, good planning leads to an uplifting event.

Consider these three “P’s” of film planning:

PROMOTE film showings — people will come to see a film who might not come for other meetings.

PREVIEW each film — your awareness of the content and enthusiasm for the film makes for a more effective program.

PREPARE and involve the viewers — introduce film showings with comments or background and then close the showing with discussion or a call for commitment.

Good films take months, even years to plan and produce. You need to spend some time planning its best use for your situation.

Plan for the Elderly
Senior citizen programs are using films more and finding them among the most popular programs. I PAUL, THE VISITOR, GOOD SHIP AMEN and most others in this catalog will fit well into these types of programs.

Plan for the Family
Special family film nights will be an enriching experience for all age groups. Start with a meal or light refreshments, show a film, share a few comments or insights about the subject matter in the film and then open for discussion for the whole group or in small groups.

Plan for Sunday School
Plan an adult Sunday School class for a month using CELEBRATION OF DISCIPLINE or a quarter using THE GENESIS PROJECT NEW MEDIA BIBLE, or a quarter using JESUS THEN AND NOW. We find two things happen as a result. Attendance increases and the class complains that they need more time to discuss matters raised by the films.

Plan for Films to Accompany Sermon Series
If you are a pastor, you will see many films that may be used in conjunction with a sermon or series of messages. Or you may be preparing messages and find that some films will fit in beautifully with your themes. Just a few examples: Abraham, Isaac, Jacob and Joseph from the NEW MEDIA BIBLE series, or Prayer, Lifestyle, The Holy Spirit selected from JESUS THEN AND NOW.

Plan a Historical Series
Introduce your people to the great leaders and movements from our Christian heritage. Use The Church History Collection to show how God has worked through his people in the past. Many have used Reformation Sunday or Worldwide Communion Sunday to test this approach and have come back to schedule a whole series of historical films.

These are just a few ideas for your consideration. You know best the needs that can best be served by films. Some other areas to think of for film use:

- Evangelistic Outreach
- Special Summer Retreats
- Special Midweek Series or Monday Night Film Series
- Bible Studies
- New Year’s Eve Service

ONE FINAL WORD. While we believe the films offered by Gateway in this catalog will serve the wide variety of your film planning requirements, we fully realize that there are many other superb productions available from other companies. Your film library is an able consultant to help you plan and select. They are eager to discuss your needs and advise you. They and we want you to have the most appropriate selection for your particular occasion. Use their services. For immediate help contact the Christian film library whose phone number and address are on the back of this page.
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Gateway Films INCORPORATED
Divorce and the Teaching of Jesus and Paul

by Edward Dobson

The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery (Matt. 19:3, 9).

We have been discussing the principles of divorce and remarriage according to the Scriptures. Last month we studied the various positions on divorce as related to Matthew 19:9.

Three theories are commonly based on this passage. Those who hold to the theory that the word porneia (fornication) refers to premarital sex believe that Jesus meant the marriage covenant could be broken during the engagement period.

Those who believe that porneia refers to an incestuous relationship allow divorce only in the case of incest.

The third interpretation, the illicit sex theory, holds that porneia refers to premarital sex in general. It is a broad term that can refer to all types of sexual immorality including incest, sodomy, harlotry, perversion, and all sexual sin before and after marriage.

Where else is this word used in Scripture? In 1 Corinthians 5:1 Paul defines "fornication" (the Greek word is porneia) as an incestuous relationship. In this particular example it also refers to adultery. The man Paul wrote of was married and had a relationship with his father's wife.

Jude wrote in verse 7 of the porneia of Sodom and Gomorrah, and the passage obviously refers to homosexuality. Paul also used porneia to refer to premarital sex in 1 Corinthians 7:1-2.

Porneia is used throughout Scripture to refer to different types of sexual activity. So what did Jesus actually say in Matthew 19:9?

"Whosoever shall put away his wife, except it be for fornication [porneia — adultery, homosexuality, incest, perversion, prostitution] and shall marry another, committeth adultery."

In contrast to the school of Hillel, which allowed divorce for any trivial reason, Jesus said that sexual immorality was the only allowance for divorce.

Did Jesus permit remarriage after divorce? Those who hold to the engagement theory believe that because the marriage was never consummated, remarriage is not an issue. Those who believe in the incest theory allow for divorce, but do not permit remarriage. Those who believe that porneia refers to illicit sex in general have two positions: 1) There may be biblical grounds for divorce, but remarriage is not permissible. 2) If there are biblical grounds for divorce, there is a biblical reason to remarry. The key to deciding between these two positions is found in the exception clause.

"Whosoever shall put away his wife, except it be for fornication and shall marry another, committeth adultery."

The issue here is actually simple to understand but difficult to solve. Does the exception clause refer only to divorce, or to remarriage as well? I believe the exception refers both to the act of divorce and the act of remarriage. If a person has a biblical divorce, that innocent person is free to remarry.

In Luke 16:18 Jesus dealt with the adultery inherent in divorce and remarriage, and he mentioned the consequences of both. In Matthew 19:9 He allows for an exception, and the exception appears to be given for both divorce and remarriage. The two schools of philosophy prevalent in Jesus' day, the schools of Shamai and Hillel, both believed that a legitimate biblical divorce allowed remarriage. If Christ had intended to prohibit remarriage, He probably would have made it much clearer than He did in this passage.
I believe rather than emphasizing the putting away of the wife or marrying another, Jesus emphasized committing adultery. Jesus was saying that divorce and remarriage not based on a biblical allowance was adulterous. If a divorce was granted on a biblical basis, *porneia*, then the innocent party had the opportunity to remarry. Remarriage was not required, but the party did not sin by remarrying.

Some suggest that there are no biblical grounds for divorce or remarriage and that those who divorce and remarry live in a perpetual state of adultery. Have they forgotten the forgiveness of God? Our loving God forgives and forgets.

As he usually did, Jesus encouraged God's ideal for marriage. While there are biblical grounds for divorce, divorce is not a right. I have met families who are falling apart and claim they have a right to divorce. No Christian has that right. We have every reason and opportunity to reconcile our problems, to come together, and stay together. Even though God permitted divorce, God's ultimate plan and will is for people to stay together.

But Jesus did recognize that we live in a sinful world. The ideal state seen in the Garden of Eden was ruined when sin entered the world. Because of the hardness of their hearts God allowed Moses to instruct the Israelites on how to write a bill of divorcement. Jesus did not condone divorce, but He recognized that the world is sinful.

Jesus therefore permitted divorce on the basis of sexual sin and allowed remarriage to the innocent party after divorce. Does this position open up doors for divorce in the church? No. We ought to preach against divorce. We ought to urge reconciliation. We ought to encourage people to work out their problems and stay together.

Some people who do not believe in eternal security use a similar argument: "If we teach eternal security, then people will just get saved to go out and sin!" In reality, once a believer understands salvation and what God has done for him, he wants to live for Christ. When Christians understand God's plan for marriage, they will also understand what God wants them to do to preserve their marriage in a sinful world.

Perhaps the most difficult Bible passage to deal with is Romans 7. Stating that the woman is bound to her husband until his death, Paul uses the illustration of marriage to explain how believers are no longer under the Law. In 1 Corinthians 7:39 Paul makes a similar statement: "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord."

Paul's language is straightforward and simple. If a woman remarries before the death of her husband, she is an adulteress. Can this passage be reconciled with Jesus' exception in Matthew 19?

Next month: Divorce and the Teaching of Jesus and Paul, part 2.

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Montaigne said, “Children’s playings are not sports and should be deemed as their most serious actions.” Child’s play may seem silly from an adult point of view, but children learn through playing. The teacher who wants to be sure children learn biblical principles can easily insert them into playtime by using dramatic techniques.

Finger plays and action rhymes (babyhood—grade 2) may be used to...
relax children, introduce a story, impress a simple Bible truth, teach rhythm, or simply quiet children after an exciting activity. They allow the child to use his muscles, and the challenge of moving his head, arms, body, legs, and fingers is often equally as important as learning the words.

To use finger plays the teacher must tell the story or repeat the rhyme, demonstrating appropriate movements and facial expressions. The teacher should thoroughly learn the words and actions, because this teaching method is not effective if she is dependent upon a book. A teacher must make the finger play so much a part of herself that she can use it spontaneously. The finger play then becomes a great vehicle for teaching Bible stories or Christian character qualities.

The **tableau** is a favorite dramatic form with young children (grades K-6). The teacher displays a picture of a Bible scene (available in Bible story books or included in most curricula) and then chooses several children to take the same "still" position as the pictured characters. Although this form of drama will need props (crown, staff, robe, etc.), it helps the young child 'feel' the part of another person. It serves as an excellent introduction for a Bible story.

**Puppets** (pre-school—grade 6) is a dramatic form all young children enjoy. Even the most shy child will project himself into the puppet character and will sometimes act with an abandon he would not display were he doing the acting himself. He finds security in working behind a puppet screen or losing himself in the fun of working the puppet.

Before choosing the kind of puppets you will make with your children, remember that puppets need not always represent people. They may be talking animals (the donkey Mary rode to Bethlehem), talking trees (the sycamore tree Zacchaeus climbed), an article of clothing (Joseph's coat of many colors), or even a piece of furniture (Jesus' manger). The child's sense of "let's pretend" may lead to the creation of almost any character.

The puppet production should be simple. Little children are satisfied with merely holding the puppets in front of them. Older children enjoy manipulating their puppets along a table ledge, kneeling behind it to be out of sight. The emphasis should not be upon production, but upon the use of puppets to teach the Word of God.

After the children have heard or read a Bible story or character quality story, each one chooses the person, object, or animal he wishes to depict. With the teacher's guidance he will now choose from several puppet types.

The **stick puppet** is the simplest. The child makes a picture of the character he has chosen; colors it with crayons, markers, or paints; cuts it out; and glues it onto the end of a craft stick or straw. Or the child can make a **bag puppet** by painting a face on a small paper bag, stuffing it with tissue, putting it over a foot-long dowel or stick, and tying a string around the neck.

**Molded puppets** may be made from papier-mâché or styrofoam balls. A cardboard tube for the base provides an opening to move the head. **Glove puppets** are made by gluing a puppet head to one or all of the fingers of a glove. The heads may be made of paper, large wooden beads, or small styrofoam balls. **Hand puppets** consist of a head and a small garment that fits over the puppeteer's hand. The puppet is worked with two fingers and a thumb. Lastly, **sock puppets** lend themselves particularly well to the creation of animal puppets. The foot becomes the animal's head and may be decorated with buttons, yarn, and felt to make the face. The leg of the sock then becomes the animal's neck.

The idea of using some form of drama in your classroom, or even at home, may be frightening to some. It demands enthusiasm, a confidence in what you are doing, a little bit of know-how, the gathering of supplies, and a love and respect for the children placed in your care. But, isn't this a small price to pay in order to see the Bible come alive in the eyes of your children?

Whether you use puppets, pantomime, or finger plays, you will encourage imagination, creativity, and group participation. But most importantly, dramatic play is fun, and the Bible lessons your children learn will remain with them for years to come.

---

Jean Beck is curriculum writer for the children's ministry at Thomas Road Baptist Church, Lynchburg, Virginia.

January 1986 43
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Mel Trotter knew Skid Row only too well; he had frequented it for years. Now cold, penniless, and unable to satisfy his demonic demands, he began to listen to other voices:

"Mel, you're no good—just a bum. You'll never amount to anything. It would be better if you headed for Lake Michigan and jumped in, ending it all. There's no hope for you!"

Surely this seemed the only solution to a life of misery.

But other forces were also at work, unknown to the 27-year-old former barber, insurance salesman, and gambler. In the providence of God, he stumbled past the old Pacific Garden Mission, then at 100 East Van Buren Street. In spite of the biting cold, Tom Mackay, an ex-drunk and cardsharp, was standing outside, looking for needy souls. When Trotter shuffled past, Mackay grabbed him and with a cheerful word led him into the warm building, propping him up on two wooden chairs. Demon Rum was about to lose one of his many victims—but not without a fight.

Trotter fell asleep, but awoke when Superintendent Harry Monroe prayed, "O God, we ask You right now, move in that poor boy's heart and save him!" As consciousness ebbed and flowed, he heard enough of Monroe's testimony (who was also 27 when he was saved) for the Spirit of God to penetrate his alcohol-fogged mind and spirit. He began to feel his heart strangely warmed; perhaps he was recalling the fervent prayers of his godly mother and wife.

Finally the invitation was given and Trotter lurched forward, asking for prayer. That night, he accepted Jesus Christ as his personal Saviour and immediately became a new creation (2 Cor. 5:17). At once he was delivered from his former slave master—and was destined never to touch, even to desire, alcohol again!

Trotter was born in Orangeville, Illinois. His godly mother believed in prayer and tried to teach her boys spiritual truths. But for a time his alcoholic bartender father set the
example and influenced Mel, who began barbering and drinking heavily at an early age.

He moved to Pearl City, Iowa, thinking a new environment might help. There he met and married Lottie Fisher, a dedicated Christian, who was soon to suffer two severe shocks—finding out Mel was a drunkard and seeing him lose his job, an ominous omen of much worse to come.

The next few years were a nightmare of struggle for survival, and heartache beyond description. Repeatedly Mel would promise, “I'll quit.” But the constant craving always conquered him. Hospitalization, treatments, nothing worked.

Then their baby was born. Friends wishing to help Mel avoid the liquor curse set the family up in a farmhouse 11 miles from Polo, Illinois. For three months they lived like honeymooners with their little boy. But Lottie did not know that the devilish desire for drink was gnawing through Mel’s weakening willpower.

Everything climaxed one terrible night when Mel made a mad dash for town, sold his horse and buggy, and began drinking to make up for lost time.

Next morning he staggered the 11 miles home—to be welcomed as tenderly as ever. Lottie’s look and touch broke Mel—and once again he swore off booze.

The Trotters moved back to town, where his lack of willpower led him steadily downward. The baby died. Again Mel could not keep his solemn promises.

Monroe and Trotter formed a team, going out to different churches representing Pacific Garden Mission. Trotter memorized 365 verses of Scripture the first year of his new life and was becoming more and more an effective soulwinner.

In 1900 a group of businessmen invited Trotter and others to visit Grand Rapids, Michigan. There a mission was voted into being, $1,100 was raised to start it, and Trotter was asked to head the new work.

At that time Trotter, who had so often given his testimony, had never actually led a mission meeting. But he accepted, and on February 24, 1900, the organization, which eventually became known as the Mel Trotter Rescue Mission (now Mel Trotter Ministries), was opened at 95 Canal St.

Soon the work expanded, and on a vacant lot across from a downtown hotel “a lease was secured and a mission building constructed in 44 days. Suddenly Trotter found himself in a new building seating 750, the largest mission auditorium in the country at that time.”

As time went on, Trotter called more and more upon local ministers to baptize, marry, and perform other functions that he as a layman could not. So a pastor said, “Why don’t you become ordained? We can ordain you as an evangelist, and it will carry all these privileges.”

Mel went before the Grand Rapids presbytery, but somehow it was found that he could be ordained only as a minister. His examination was a classic, as recalled by Ed Reese in his Christian Hall of Fame series booklet: “What are your Christian evidences?”

“'What's that?'”

“'Are you saved?'”

“'You bet.'”

“'How do you know?'”

“I was there when it happened, January 19, 1897, 10 minutes past 9, Central time, Pacific Garden Mission, Chicago, Illinois, U.S.A.!”

“What do you know about church history?”

“You know more about church history than I do.”

“What’s that?”

“The Monroe doctrine. Harry taught me everything I know.'”

“You are Calvinistic or Arminian?”

“'You can search me; my father is Irish.’”

“An old minister rose and said, ‘Who are we to refuse ordination to

Trotter prepares for his mission to deliver food to the needy.
Mel Trotter's group bought the old Smith Opera House, just across the street. "Conversion of the building from a cheap burlesque show into a house of prayer captured the interest and enthusiasm of the entire city."

But the evangelist was concerned at the presence of a saloon next door to the mission—and 14 houses of prostitution in the immediate area. His first victory was getting the saloons on the street to close from 7 to 9 p.m. on Sundays, during the mission service.

A greater triumph came when the saloon next door finally had to close because of lack of business, so many of its customers were getting saved! Trotter bought the property and poured the liquor down the sewers, dedicating this new addition to the glory of God.

As a natural outgrowth of his great success in Grand Rapids, Trotter was used to establish missions in other cities across the country—a total of 67, finally.

In 1912 Harry Monroe had to give up his work at PGM because of poor health. Mel Trotter was called to become superintendent; however, he felt other responsibilities made it impossible for him to assume that work. He did take over PGM for six months, then entrusted it to an assistant for several more years, until the next permanent superintendent was called.

During World War I Trotter and others ministered among servicemen at 57 camps in this country, resulting in an estimated 15,000 professions of faith in Christ.

Five times cancer threatened the life of Mel Trotter, and he had to give up his work temporarily. Letters poured in from all over the nation assuring him of the prayer support of such eminent leaders as Billy Sunday, Charles M. Alexander, James M. Gray of Moody Bible Institute, and many others.

Howard A. Kelly, the beloved physician of Baltimore, took care of him, and at last Kelly could write: "I give thanks that the dreadful trouble is better. I am sure it was in answer to prayer, both here and that of your many friends. I give hearty thanks for your relief."

As Trotter's fame grew, so did his opportunities. On occasion, Billy Sunday's illness made it impossible for him to complete a campaign. At these times Mel Trotter took over for probably the most famous evangelist in the country at that time. Trotter also assisted J. Wilbur Chapman in meetings.

In 1936 and 1937 Moody Bible Institute sponsored a two-year campaign to mark its 50th anniversary and the centennial of D. L. Moody's birth, with great meetings across the United States and British Isles.

Mel Trotter joined some of the most renowned religious leaders of the day—H. A. Ironside, Bishop J. Taylor Smith, and others—in these services, with the evident blessing of God.

Meanwhile, Trotter's mother, after so many years of heartache, had the joyous experience of living to see "her boy become one of the greatest soul-winners of his generation...[and] all her children saved and her husband as well."

Trotter was described as "a man who was powerful, built close to the ground; [whose] massive shoulders looked as if he could relieve Atlas of his world-holding job."

His ready humor and quick Irish wit enabled him to present messages irresistibly. "His audiences often rocked with laughter."

Sometimes he would observe, "I ride thousands of miles yearly in sleepers [railroad Pullman cars] now, but I used to ride them on top or underneath."

Though his deliverance from drink was total—he had indeed been saved as a brand from the burning—it did not follow that he never had any struggles after that. On the contrary, Homer Hammontree, the musician long associated with Trotter, recalled how the evangelist would sometimes exclaim, "Ham, it's a long way back; it's a long way back!" The Devil and his forces had dragged Trotter to the very bottom, and it was indeed a "long way back." But the grace of God enabled him to make that tremendous transition.

His favorite Scripture verse, naturally, was 2 Corinthians 5:17, his favorite hymn, "When I Survey the Wondrous Cross."

His last appearance at the mission was the 40th anniversary, in January 1940. In April he became ill and never completely recovered. He died on September 11.

—Bernard R. DeRemer is a free-lance writer in West Liberty, Ohio.
The Double Cure

by Melvin E. Trotter

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. (2 Cor. 5:21).

In 1883 in Sing Sing prison was a man named Bill Caesar, guilty of murder in the first degree and sentenced to be electrocuted. He discovered one tiny ray of hope, however. He reasoned, "If I can only get the governor now to give me a reprieve and sentence me to life imprisonment, maybe the state of New York will someday have another governor, and he will give me a pardon." Now that was like a drowning man grabbing at a straw, yet that was the only hope he had.

Finally, Bill went into a decline and the doctors declared that this fellow had what they called quick consumption. Old Bill was up against what you might call the real thing. He was under a double sentence of death. If he were cured, he must die for his murder; if he got a pardon, he must die of his disease. A pardon would not help him; a cure would not help him. He needed both.

That is the picture of every man, woman, and child born into the world since Adam fell. David once said, "Behold, I was shapen in sin; and in sin did my mother conceive me." Paul said, "In me (that is, in my flesh,) dwelleth no good thing." I am old-fashioned enough to believe the Bible from cover to cover. So I am going to keep on believing what God said about original sin. He said, "The soul that sinneth, it shall die." I do not believe God made Adam to die, or he would not have been made in the image of God. But He told him if he did a certain thing he would die. Adam did it and he died. From that day until this there have been graveyards and undertakers. The moment we come into the world we start toward death. We might as well face it. Quick consumption had old Bill Caesar, and death as sure as that has got you and me, unless we can find somebody who will bring us a double cure.

Every red-blooded man knows that if he lets go of himself he will go down. You get hold of yourself, and you try your level best to hold yourself up where you belong, but in spite of all you can do, that miserable thing that got Adam is in you. Everywhere you go you will find it the same way. There is not one who ever escaped it.

In Isaiah 53:6 we have this word, "All we like sheep have gone astray." It does not say, "Part of them," and exempt a few nice folks; but it says, "All we like sheep have gone astray." We have all committed the thing. We were not only born in sin, but we have done the thing. Sin always gets you down to the very place you do not intend to go.

A fellow who "can drink or leave it alone" always drinks. He never intends to form a habit. I never intended to become a drunkard, and yet I lived to see the day when I could no more stay sober than I could fly, if I could get hold of anything to get drunk with. Do you mean to tell me I intended that? Never. I went down a step at a time—one glass, three, four glasses, five; and the first thing you know, I was playing the sky's limit. Go down and get among the bums and they will tell you, "Oh, my, I never intended to get down here." Yet at last they wake up to the fact that they are hopeless slaves; and when they do, there is nothing left for them but to go and end their miserable lives. You know that is the funny thing about sin. It always gets you down to the very place you do not intend to go.

I was called at two o'clock one morning to the police station. A little girl had been brought in, about 18 years of age. She had taken carbolic acid. I knelt down beside her. The doctor there said, "I don't believe she will understand you." I tried to pour into her dying ear the story of Jesus. I did my best to get her attention. I got down beside her and said: "Listen, Jesus loves you, and Jesus died to save you. You know, He died to save sinners; you must be a sinner, and He died to save you. Jesus loves you."

At first she did not seem to hear, but pretty soon I caught her trying to say something, and I listened, but we could not understand. Then I led in prayer, hoping she could hear. Pretty soon I heard her lisping again. I crawled down and put my ear by her burned lips, and I heard her pray, "Now I lay me down to sleep," the only prayer she knew, perhaps. I heard her say, "I lay me down"—she tried to finish the prayer, but when she got to "If I should die," she never finished it.

"All we like sheep have gone astray." She just wandered off. No more harm in that poor little thing than there is in the sheep, yet she wandered away just having her own way.

You have gone astray like a sheep. Suppose He had said, "like a dog." A dog will always get back. I had an old dog. My father tried to lose him. He put him in the back of a buggy where he could not see, hauled him away 25 miles, and had a man lock him up until he got out of town. When he got home, the dog was there to meet him. You never could lose him. But sheep never can get back alone. That is why a shepherd must go and bring back his sheep.
You do not mean to do it, but when you drift away, the first thing you know you are yielding to that sin. It may be temper, envy, pride, jealousy, drunkenness, stealing, lying. I do not care what it is. "We have turned every one to his own way," So you see you are not only a sinner by birth, but you are a sinner because you have committed it.

A fellow said to me on the train one day, "Oh, you preachers make me sick."

"I am not a preacher," I replied. "I wish I was. I don't know enough."

He said: "I don't care what you are. You Christians are always talking about a man going to hell because Adam sinned."

"No," I said, "you will never go to hell because Adam sinned. You will go to hell because you refuse the remedy God provided for Adam's sin. Don't you go crying about something that has absolutely been taken care of. If you go to hell you will go over the broken body of Jesus Christ who died to keep you out."

So I have to find a remedy. A cure is not going to help you. Thank God, you can find something more than that in Jesus Christ, who forgiveth all thine iniquities; who healtheth all thy diseases (Ps. 103:3). Forgiving iniquities, healing diseases. That is the thing. You have got to have a double cure. And you will find it in the Lord Jesus Christ. Why, a large part of all His earthly ministry was taken up in healing bodies, but that was only a part of His mission. If Bill Caesar had had his body healed he would have died for his crime. In the Lord Jesus Christ we have the double cure, and we must have the two things.

Let us get to the morning of Bill's execution. Bill's mother was allowed to go to the cell to bid him good-bye, for the governor had refused to pardon him. His wife and children came. Finally Bill came out into the little room and sat down in the electric chair, sat there coughing with quick consumption, bent over, before they strapped him back into the chair. Supposing Jesus had walked in there in person and had said, "Mr. Caesar, if you will get up out of that chair I will sit down and become your Substitute and die in your place."

"I'm not joking you, Mr. Caesar; if you will get up out of that chair, I will sit down and die and let you go free. I do not owe the state of New York anything, and because you took a life you must pay with your life. I am willing to give Mine in your place. You go home to your family."

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**You will never go to hell because Adam sinned. You will go to hell because you refuse the remedy God provided for Adam's sin.**

Bill, without looking up, might say, "How can You do that?"

"Well," He would say, "God so loved the world that He gave Me, Jesus."

"Oh, are You Jesus? Are You Jesus?"

Now he would look up.

Oh, I wish I could get you folks to look up tonight. I wish I could get you to do what I am trying to have you see Bill do. If you would only raise your eyes and look up and see Jesus in His beauty.

But Bill said, "How can You do it?"

"God so loved the world that He gave Me, Jesus, to die."

We can picture Bill slowly rising, and Jesus saying: "Wait a moment. Before I sit down and become your death, I want you to come over here."

Bill slowly walks over. And He says: "See here, this is My place here; that is My place here; that is death over there. There is no sin in My life; and if you will come over here, I am going to reckon all My righteousness unto you, and you are going to sit down or stand here in My righteousness. In order to accomplish this I am going over there and become your sin."

And you know, if He had turned old Bill Caesar out of the penitentiary without giving him righteousness forever, Bill would have been pointed out as the old murderer. His little children would have been pointed out as the children of a murderer. His old mother could not walk the streets with her head uncovered because her son was a murderer. But thank God, Jesus was made his sin that he might be made the righteousness of God in Christ.

I wonder if you understand what it means to get up out of the death chair where you belong, and where you and I must go because, "All have sinned, and come short of the glory of God." You can sit down here and be baptized, you can sit over in this death chair and be confirmed, you can take communion, attend the church, work for foreign missions, be patriotic, or be a Red Cross nurse; you can give your heart and your life and your body for your country; but you will never be converted until you get up out of that chair and let Somebody become your Substitute and die in your place, and at the same time come over here and be reckoned righteous in the sight of God. Have you ever taken the place of condemnation, ready to be strapped in because of your sin? We have all sinned, been born in it and committed it, and Jesus Christ cures us and pardons us. And then, thank God, He imparts to us a new character, making us as though we had never sinned. I do not stand before you, if you please, a reformed drunkard. I am a transformed man, a child of God. Tell me why Mr. Moody allows me on this platform. Tell me why He receives me in his home. Tell me why He allows me to mingle with his wife and daughters. Because I am a reformed man or forgiven? No. It is because I am a new creature in Christ. I have His righteousness.

And I say to you who have never dealt with your sin and your God in a definite way, will you give your heart and your life to Jesus Christ tonight?"
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Expressions on Evangelism
by Raymond Barber

When the battle-scarred apostle Paul penned the inspired words, “Do the work of an evangelist” to Timothy, his young son in the ministry, the fires of evangelism still burned brightly in his own heart, in spite of the fact that he faced execution.

From his prison cell in the heart of the empire, the aged Paul informed Timothy that he would soon have the weight of the ministry thrust upon him.

The theme of this “deathbed” message was evangelism. Twenty centuries after the great warrior’s execution, we must not lose sight of the importance of our sacred task of reaching the world for Christ. Nor can we allow the evangelical fervor kindled in those days to cool off in our day.

Evangelism, whether door-to-door, city-to-city, or continent-to-continent, is a priority in our church programs for today’s world of skepticism and unbelief. This ministry can and must be carried out through the concerted efforts and sincere involvement of all believers. In a sense, every born-again Christian is an evangelist, and every Bible-oriented program is a tool for our ministry to others.

Evangelism stresses the lost condition of man and the redemptive power of Christ. The saving efficacy of His blood is the heart of the gospel, and His Resurrection from the dead is the keynote of the good news. Further, it emphasizes the inherent inability of man to save himself, declares that “without shedding of blood is no remission,” and underscores the truth that Christ alone can save.

Evangelism echoes the truth that salvation is only in the Person of Jesus Christ, “the Lamb for sinners slain.” It accentuates the plain, positive fact that man is a sinner and Jesus Christ is the Saviour. Our preaching should paint the picture of sin as it really is—bleak, black, and burdensome—and at the same time, it should show the difference Jesus makes when He cleanses the sinner in the fountain that washes whiter than snow.

The man on the street is bombarded daily with cure-alls for physical, emotional, psychological, social, moral, and spiritual diseases. He needs to hear the old-fashioned, New Testament message of the gospel that declares the sufficiency of the blood of Christ to “make the vilest sinner clean” and “melt the heart of stone.”

Our message suffers not from a power shortage on the part of God, but from a “short circuit” between the divine powerhouse and the human instrumentality. God is still the same. His power has not diminished. The need is still the same. Men without Christ are lost—eternally, hopelessly lost. The gospel is still the same dynamic of God. The conductors of the evangelistic message must be charged from heaven’s dynamo in order to preach in a divinely empowered, Spirit-filled, Christ-exalting, sin-killing manner.

Evangelism is God’s way of spreading the good news of the death, burial, and Resurrection of Jesus Christ. May God rekindle the fires of evangelism in the hearts of men everywhere, and may the flames burn brightly until Jesus comes.

The message of Christ is still effective.

Sermon Outline
“Turn over a new life for the New Year.”
I. Newness of life (Rom. 6:4)
II. Newness of spirit (Rom. 7:6)
III. Newness of person (Eph. 4:24)

Word Study
Katargeo means “to reduce to inactivity” or “render inoperative” (Kata, down; argos, inactive). Jesus’ victory at the Cross provided the believer with power not to live as he once did, serving his old master, sin (Rom. 6:6), but to live eternally serving his new master, Christ.

Attendance Records In

The October issue of Fundamentalist Journal featured the story of Monty Cummings of Bellevue Baptist Church in Owensboro, Kentucky, who had not missed any church service in more than 26 years.

We asked our readers to reply if they, or someone they know, had a longer record of perfect attendance. While none of the respondents indicated that their continual attendance included Sunday and Wednesday evening services, their faithful Sunday morning attendance merits mention.

Alvin Tallman, Tennessee Avenue Baptist Church, Bristol, Tennessee—48 years.
Homer Ragland, Hillview Cumberland Presbyterian Church, Louisville, Kentucky—51 years.
Ethel M. Spragg, Richmond, Ohio—66 years.
Vaughn E. Beeman, West Side Christian Church, Springfield, Illinois—45 years.
Edith Moore, Trinity Baptist Church, Clearwater, Florida—38 years.

Congratulations!
Bailey Smith:
No “NutraSweet” Preaching

(An Interview by Glena R. Fields)

How did God lead you into evangelism?
I had no desire to be an evangelist—just developed. I've been a pastor for 27 years and had the second largest church in the Southern Baptist Convention. The church was about to move into the largest Baptist church auditorium in the world. Our evangelistic team had 130 invitations for crusades. The pressures were just too great to do the church and the crusades too. I felt I had to give up one or the other, and I knew I could not give up the crusades. I either had to be crazy—or right in the middle of God's will. Although I saw God's hand in the church, I realized there was a large gap in Southern Baptist evangelism at this point—at least in crusade evangelism.

Was it difficult to leave your church?
 Terribly. I still haven't gotten over it. I cried several nights. That church was the most cooperative I've ever heard of—1,000 percent support of my ministry. Several came to me and said, "Why don't you just take off a year and come back?" But I am trying to be in the center of God's will.

What suggestions do you have for pastors on follow-up?
The greatest follow-up is an evangelistic church itself. Follow-up is important to affirm the decisions made. We want to get people in a strong Sunday school program, and teach them the importance of a daily walk with God: prayer, Bible study, and quiet time.

Has your experience as an evangelist paralleled your expectations?
My expectations have really been fulfilled because I am not expecting anything glamorous, but rather an opportunity to proclaim in an uncompromising way the straight, strong gospel of Jesus Christ.

How has evangelism changed from Paul's time to the present?
Well, we don't get stoned anymore! Seriously, the real problem in evangelistic preaching is very similar to the problem seen in pastoral preaching. There is almost a "NutraSweet" gospel, a substitute for the real thing. There has been a bland, psychology-type preaching of positive thinking, a self-motivation approach that sounds good but is very shallow. I believe that many men have taken the Bible and refused to preach it just like it is—hell, hot, heaven, sweet, and Jesus saves. That's the way you've got to preach it because that's the way it is.

I think the biggest change is that it has lost its cutting edge. You hear very little preaching today that changes anyone. Most people don't expect to be challenged; they don't expect to be challenged; they don't expect to be really strengthened. We need to stir the complacency of our people with the straight-forward preaching of Christ.

Is there a need for more emphasis on evangelism today?
Yes, in the sense that we all need to be winning people to Christ. You cannot train an evangelist. It has to be something that God puts in his heart—a flame of fire that ignites from a compassion for people, a hatred for sin, and a willingness to bite the bullet. If we can have more churches with Holy Ghost revival going on, evangelists will naturally emerge from them.

Is there any advantage in pastoring before going into evangelism?
Yes. I believe that is the strength of our team. I've personally wanted to offer my experience to preachers. I've pastored about every size Baptist church. I have a lot to share with a pastor from the pulpit in a crusade and as I meet with him on a one-to-one basis. He cannot look at me and say, "Well, Smith doesn't know my problems," because I do. I know exactly. The most important position on earth is the pastor of a local New Testament church. It is more important than the evangelist.

What advice do you give young men preparing for the ministry?
I would say three things to young preachers: love God's Word, love God's people, and love the lost. I don't think any man can be greatly used of God unless he has gone through the fire. God didn't tell us in Isaiah that we wouldn't get burned. But He said, "When you pass through the fire, I'll be with you. When you go through the water, I'll be with you." If we skip those experiences, we lose some of the deepening that God wants us to discover.

For more information on Bailey Smith's ministry, write: P. O. Box 46478, Houston, Texas 77234, or call 713-464-3626.
Quarterbacking for God

by Louise Sutton

John Cartwright’s illustrious athletic career began on the right path when he was just a young man. He relates, “I gave my life to Christ when I was 15 years old in a little church in Sharon Hill, Pennsylvania (near Philadelphia), and God took me on from there.”

After star-studded performances in high school football, John was accepted at the United States Naval Academy at Annapolis, Maryland. While he was winning the title of “All-American Quarterback” and surpassing all records set by earlier stars, he was also winning souls for Christ. John notes, “If I was going to say I was a Christian, then I’d have to act like one before 50,000 people, and off the field.”

He started a Bible study and was active in the Officers’ Christian Fellowship and the Fellowship of Christian Athletes.

After graduation from Annapolis, John married his high school sweetheart, Thelma Themens. His football career was followed by four years aboard a navy ship. But “quarterbacking for the Lord” continued without pause. He became the ship’s chaplain, “I scheduled my sermons in the movie theater, when the men came early to get good seats for the show,” he shyly admitted.

After his time in the navy, John Cartwright came to Liberty University in Lynchburg, Virginia, as assistant coach and later as coach. But this was not God’s continuing occupation for John. In 1977 he, Thelma, and their four children returned to their hometown and started Calvary Independent Baptist Church in Prospect Park, Pennsylvania. God provided a building.

John’s team of over 30 reaches new people through door-to-door evangelism. In eight years the church has branched out to include a Christian school—kindergarten through high school, a prison ministry, a training program for evangelism, and a bus ministry.

John’s family is part of the ministry team. Thelma works in the church nursery, sings, and visits prospective members with the ladies of the church. She also goes with John on door-to-door visitation. Donna, their 16-year-old daughter, plays the piano, works in the bus ministry, and teaches. John, Jr., 13, works in the bus ministry and serves as an aide in one of the classes. Jennie, 12, is becoming more involved and helps in the beginners’ class. Timothy, 11, helps with classes and is starting to accompany his father on door-to-door visitation.

With an ever-increasing membership, the Calvary Independent Baptist Church team, coached by God and quarterbacked by John Cartwright, is winning souls for Christ!

Caring for Your Missionary

Thursday was mail day. A peek in the cubbyhole of the “missions post office” revealed only one letter. Why didn’t people at home care about loneliness?

The missionary’s initial disappointment melted when he opened the birthday card from a friend back home. A note said, “By the time you receive this card your birthday will be past, but I wanted you to know that I care.”

The missionary tucked the letter into his weather-beaten shirt and headed home. Knowing that someone cared helped to erase the empty feeling inside.

Supporting a missionary involves far more than sending a check occasionally. It requires prayer, personal care, and finances. Here are some suggestions for caring for your missionary.

Financial support should be regular. Urge your church to adjust support to match the cost-of-living increase of the country in which the missionary is serving.

Use the remittance advice form with your check, showing the missionary’s name and the amount provided. If you enclose a special gift, explain how you want it to be used.

Back up your financial support with faithful prayer. Check the missionary’s prayer letter to learn of special needs or notes of praise. Remember...
Christmas and family birthdays with a card and send a gift if at all possible.

Furlough time brings heavy schedules and increased expenses for the missionary. Encourage your church to be generous in its love offerings and honorariums.

Finally, remember that sharing in your missionary ministry is a privilege and should spring from your commitment to God, not to a person or a mission. Trust God to enable you to fulfill the commitment you make to missions.

*Adapted by permission of TransWorld Radio*

**Church News**

A formal meeting at Farwell Hall with Dwight L. Moody addressing the gathering resulted in the founding in 1886 of the Chicago Evangelization Society, now the Moody Bible Institute.

Moody envisioned a center for training men and women in biblical studies and the skills necessary for various church-related vocations. His students studied in the classroom, and he used the city as a giant laboratory. A century later students still leave the MBI classrooms and move out into the city. They are Bible teachers, mission workers, tutors in housing projects, visitors to hospital patients, and engaged in various other practical applications of their classroom training.

While Moody Bible Institute was not the first Bible institute, it grew to be the largest and best-known and is looked to as "the mother of the Bible institute movement."

Moody Press, one of today's leading publishers of Bibles and Evangelical books, began as an avenue to furnish printed literature to those whom Moody led to Christ in his meetings. Unable to find solidly biblical and inexpensive literature to give his converts, Moody published his own. He began the first book-of-the-month club a full 25 years before any other publisher used the concept.

**Dallas (RNS)-Members of First Baptist Church contributed a record $1.85 million in cash October 6, exceeding a $1 million appeal made by the church's pastor, W. A. Criswell, for upkeep and maintenance on the church's large facility. While single collections for building funds have produced $1 million or more in cash and long-term pledges, the Sunday contributions are believed to be the largest one-day cash offering ever taken by a church. The offering was over and above the congregation's giving toward the church's $11.2 million budget for 1986.**

The Alumni Council of Philadelphia College of Bible has chosen Harry Bollback as its outstanding alumnus for 1985. In citing him for the award, the college recognized his "outstanding service and dynamic Christian leadership over the past 35 years."

As a codirector of *Word of Life* with Jack Wyrzen and George Theis, Harry helps manage the entire ministry, which includes camps in 21 countries, 10 Bible institutes, Bible clubs throughout the world, and a worldwide radio outreach.

**The Rutherford Institute** is an aggressive legal organization committed to preserving the First Amendment freedoms and religious liberties that are too often misinterpreted and violated as they relate to religious people. As an educational organization, it is committed to making the religious community more aware of the major legal, legislative, and social issues that have a direct bearing on their personal freedoms. Since its inception in mid-1982, institute attorneys—led by president John Whitehead—have participated in more than 25 cases that have been decided in the courts. Only one of those cases was lost, and that is now being appealed.

As a milestone in its educational efforts, the institute held its first national seminar in Washington, D.C., in November 1985. For more information on this Christian legal and educational organization, write P. O. Box 510, Manassas, Virginia 22110, or call 703-369-0100.

An expected 20,000 churches across the United States will observe *Sanctity of Human Life Sunday* on January 20, 1986. This date is the Sunday closest to January 22, marking the 12th anniversary of the Supreme Court's *Roe v. Wade* decision, which requires that abortions be legally available on demand throughout pregnancy.

The *Sanctity of Human Life* Sunday program was developed three years ago by the Christian Action Council, a Washington-based pro-life group that combats abortion and other life-threatening practices such as denying medical treatment to handicapped newborns.

"Sanctity of Human Life Sunday represents a prophetic statement by the church against our nation's growing disregard for human life," said CAC Executive Director Curtis J. Young. "It is also a reaffirmation of the church's own commitment to protect the fatherless and to help those in crisis. One and a half million abortions per year is a clarion call to Christians to enter this battle."

For more information write, Christian Action Council, 422 "C" Street, N.E., Washington, D.C. 20002, or call 202-544-1720.
The Christian, the Arts, and Truth
by Frank E. Gaebelein, edited by Bruce Lockerbie

Reviewed by Michael E. Travers, assistant professor of English, Liberty University, Lynchburg, Virginia.

Where do the arts belong in the Christian life? How can I discern truth and error in the arts? How do the arts relate to education? If you find these questions puzzling at times, this is your book. In editing Frank Gaebelein's writings on the subject of the arts and truth, Bruce Lockerbie provides a service for the Christian in this age of cultural pluralism and, at times, mediocrity. Citing Philippians 4:8 as his watchword, Gaebelein argues for biblical excellence in our responses to art.

Throughout his life as an educator, editor, and writer, Frank Gaebelein insisted that Christians "must practice the unity of truth they preach" (p.58) by exercising a proper Christian life and worldview. For Gaebelein, the believer is to develop this Christian perspective from the Bible alone and, in turn, apply it to all areas of life—including the arts. He came to use the term "integration" for this Christian view of life, an "integration of faith, living, and learning" (p.32).

His argument is important. The Bible is preeminent, but human endeavors such as those in the arts do have value. The arts are an expression, even if marred by our fallen condition, of the image of God in us; they are a product of our humanness. Therefore the arts are important for the believer.

Gaebelein surveys the arts generally, moving competently and gracefully from one form of aesthetic expression to another, from music to painting to literature. Of special interest is his analysis of John Bunyan. For Gaebelein, Pilgrim's Progress provides an "encounter with greatness," not just in its spiritual wisdom but in its artistic integrity. Who of us would not benefit from another reading of Pilgrim's Progress, from another "encounter with greatness"?

However, Gaebelein does not limit his discussion to the arts in the abstract. He develops the implications of his Christian perspective of the arts for education, particularly Christian education, which is his primary concern. For Gaebelein, excellence in education is a commitment to truth (p.145)—the centrality of the Bible and the implications of the preeminence of the Word of God in all of the school's curriculum.

Beyond the school, Gaebelein touches on two other areas of the Christian life: our use of leisure time and our responsibilities in the issues of social concern. In leisure, we can enjoy God; in social problems, we can manifest God.

The Christian, the Arts, and Truth is important reading for the believer. Gaebelein's commitment to the integration of his own "faith, living, and learning" (p.32) is clear in his reach for excellence. Though you may not agree with all that Gaebelein writes, he will stir you to study the Word of God afresh and consider its implications of human culture and your part in it. (Multnomah Press, 1985, 261pp., $12.95)

A PRIMER ON JUSTIFICATION
by John Gerschner

John Gerschner has written a compact statement and corrective with regard to that crucial theological pillar—justification. Yet his apparent deeper purpose is to write a polemic against dispensationalism. He implies more than once that dispensationalists cannot be orthodox because of antinomian tendencies he perceives. His arguments are controversial and will not likely convince dispensationalists. (Presbyterian & Reformed, 1983, 26pp., $1.50)

THE CONCEPT OF GOD
by Ronald H. Nash

Many philosophers and theologians have concluded that the classical formulation of God's being and attributes is self-contradictory. Having examined the options and finding both "extremes" to be problematic, Nash sets out on his agenda to reexamine, define, and clarify a more coherent and biblical understanding of the core divine attributes.

Nash's conclusions are close to classical theism's view of God, but he does make some concessions in presenting a creative approach to the doctrine...
of God. While at points he may make concessions that are unnecessary, he is surely correct in his call to reassess classical theism's view of God in light of the Bible's own account of a God who both cares, loves, answers prayer, acts, and who is all powerful. The concern is proper, and the realm of theology proper must thoroughly engage itself at this cutting edge, now and in the years ahead. (Zondervan, 1983, 127pp., $5.95) —J.D.M.

**BOOK NOTES**

**A LIGHT IN BABYLON**  
**by Carole C. Carlson**  
The story of Daniel is vividly retold in *A Light in Babylon*. Though fiction based upon historical and biblical fact, it allows the reader to relive the days of Jeremiah, the fall of Jerusalem, and the well-known events of the lion's den, the fiery furnace, and the test of the king's food. Carlson also includes descriptions of Daniel's prophecies regarding the last days. Biblical characters spring to life through colorful storytelling. Adults and teenagers will enjoy this vibrant story. (Word Books, 1985, 235pp., $12.95) —A.H.

**YOUR WEALTH IN GOD'S WORLD: Does the Bible Support the Free Market?**  
**by John Jefferson Davis**  
Davis's excellent and highly recommended book briefly and nontechnically sifts through the contemporary material on this subject. It defends a balanced view favoring both the free enterprise system and the willing sacrifice of one's substance, talents, and time to the Lord's service and to the needy, whether Christian or not. (Presbyterian and Reformed Publishing Co., 1984, 134pp., $4.95) —G.R.H.

**THE BEST THINGS IN LIFE**  
**by Peter Kreeft**  
Peter Kreeft's volume is a delightful, easy-to-read book that challenges many of modern secular man's deepest beliefs and practices such as hedonism, pragmatism, and scientism. It is a fictional account written in dialogue form where Socrates of ancient Greece defends what are frequently the views of C.S. Lewis with contemporary students at Desperate State University. (InterVarsity Press, 1984, 216pp., $6.95) —G.R.H.

**BIBLICAL CONCEPTS FOR CHRISTIAN COUNSELING**  
**by William T. Kirwan**  
This book is an attempt to modify counseling that is biblically based and psychologically astute. The author, a clinical counselor and adjunct professor at Covenant Theological Seminary in St. Louis, presents a case for integrating psychology and theology. He accepts Scripture as the basis for counseling, but disagrees with the Nouthetic approach of Jay Adams in dealing with emotions. Though coming from the same theological viewpoint, Kirwan argues for empathy and warmth, rather than confrontation as the primary model for Christian counseling. The chapter on "The Counsel of God" examines the theological concepts (e.g., regeneration, justification) and their relationship to the counseling process. (Baker, 1984, 230pp., $9.95). —E.H.

**WHY I TRUST THE BIBLE**  
**by John MacArthur, Jr.**  
MacArthur has succeeded in giving an enjoyable, readable, and clear explanation of the reliability and trustworthiness of the Bible in the face of modern counterclaims. This work would be appropriate for individual or group study. All will profit, hopefully to the end that all will do and not just hearers of the inerrant, infallible Word of God. (Victor Books, 1983, 118pp., $3.95) —J.M.

**CHRISTIANITY AND WORLD RELIGIONS: THE CHALLENGE OF PLURALISM**  
**by Sir Norman Anderson**  
This is an edited and expanded version of an earlier work by Anderson. It contrasts the differences between Christianity and the world's major religions. The strongest feature is Chapters 2 through 4, which present the uniqueness of the Christian gospel and salvation, as well as the nature and revelation of God. The most debated portion is Chapter 5, dealing with those who have never heard the gospel. (InterVarsity Press, 1984, 216pp., $6.95) —G.R.H.
Joe Hale in Korea—
The Land of Explosive Potential

by Angela Elwell Hunt

"I don't know if I ever felt a missionary call," says Joe Hale, "I just responded to a tremendous need and asked God what my place would be in helping to meet that need. On a trip with the LBC Chorale in 1977 we visited four different countries, and God planted a seed in my heart in Korea. That seed was the beginning of a love affair between me and those people. I can't explain it, but it has gotten worse through the years," Hale laughs. "The seed has grown into a mammoth tree now."

Joe Hale and his wife, Ann, have lived and worked in Korea for the past seven years. Three boys were born into the Hale family while there, and the Hales are expecting a fourth child this year during their furlough.

Hale leads a unique ministry among American soldiers and the Korean people, who are "hospitable, pro-American, life-loving, and very receptive." Hale graduated from Liberty University in 1977 as a youth major and finds the challenge of working with Korean young people an exciting avenue of service. Fifty-six percent of the population of Korea is under 25 years of age.

"When I went to Korea I never had any intention of working with the American people," explains Hale. "But we were located in an area with no other missionaries, and there are 20,000 American troops within 25 miles from our home. Every now and then a Christian soldier would come to Korea and try to find a missionary. They found us."

Joe and Ann began opening their home to the lonely soldiers, and it was regularly filled with young men eager for a familiar face and American cooking. "I was really in a dilemma because our Korean ministry was growing and the GIs were asking for English Bible studies, a worship service, and more. I asked God what I should do. Should I turn the soldiers away because they were American? There was only so much one person could do."

One day while studying Ecclesiastes 4, Joe read, "Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up.... And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken." The phrase "threefold cord" stuck with Joe, and he realized that the Lord's plan for him involved a team of people who would commit themselves to each other and the ministry in Korea.

After working four years with established Korean ministries, the Hales decided to create the independent Liberty Mission of Korea. They began in the basement of a house and fervently prayed that God would send them fellow workers.

Through the months that followed, other staff members joined Joe in ministry—20 Americans and 20 Koreans. Now the Liberty House Service-men's Center is open around the clock for American soldiers. The Liberty Church is an English-speaking church for missionaries, servicemen, and English-speaking Koreans.

The Hales soon faced another dilemma. Their three children were in need of an education, and private schooling was too expensive for the missionaries. "We found out that missionaries were leaving Korea left and right because they couldn't afford to put their children in foreign schools—elementary level costs between $5,000 and $6,000 per child per year. The money a missionary has to raise for the education of his children kills his ministry because there's nothing left."

The Hales began to pray that someone would start a Christian school for missionary children. Joe resisted when the Lord first laid the burden on his heart, but he remembered the admonition "two are better than one." He prayed for someone to come to help him start Liberty Christian School.
Sue Karrer was the answer to his prayers. When she arrived there was no school, only two students. The word spread that a new Christian school had been formed and response was staggering. Joe found a Chinese school in town with three empty classrooms, and on the first day of school in the new location 83 students enrolled. In the second year, the Chinese school explained that since the new school was four times bigger than their's, Liberty Christian School and its 160 students would have to move. The Liberty missionaries began to pray for a new building, and the Lord miraculously provided eight classrooms in a church.

In Korea, often a church will build a huge building and lease part of it until they need it. A tenant will give them a large sum of money—called key money—and when the church grows and takes over the building, they return all of the tenant's key money. The church can build their building at that year's cost, and the tenant doesn't have to pay any rent.

The church with eight empty classrooms wanted $50,000 key money. It was a great deal. The rooms were perfect, but Joe did not have $50,000. "We are not backed by any large group or denomination and we had no way to raise $50,000. I called people for months and we weren't even halfway to our goal, but God touched the heart of a farmer in Iowa who sent $30,000—exactly what we needed. Today we have 173 students, and there are waiting lists for five classes. We need to grow again." Now in their third year of operation, Liberty Christian School is the third largest foreign school in Korea. In the last two years, the school has saved missionaries over $200,000 in tuition costs.

"It's the greatest prayer of my heart that God will touch somebody somewhere who can help us buy land and start building our own buildings. We spend thousands of dollars fixing up rented buildings, but the building owners are happy to see us leave so they can use the improved building."

On his first trip to Korea, Joe was impressed with Korean young people. He was shocked to learn there were no youth pastors or Christian camps—as we know them—in Korea. "I went back to Korea basically as a youth minister wanting to work with young people. God has greatly blessed in that area, and He has given us much more than that. We have a ministry relationship with an orphanage, and we have youth crusades once or twice a year. This past spring we had a three-night youth crusade with an average attendance of 2,500. We were able to get into every elementary, junior high, and high school in our city to sing and share the gospel. We have a Bible correspondence course geared to young people, and we are preparing for a ministry called Loveline, a telephone counseling ministry."

Joe is most excited about the Youth Station, an innovative concept with the potential for reaching the entire country. The Youth Station is a coffee shop, but it does not fit the American concept. "I think if you say 'coffee shop,' American people respond to it in the wrong context. In the Orient the coffee shop is very much a part of everyone's social life. It's where you go when you have free time, and young people by the hundreds go to these places. You can find 10 different kinds of coffee shops in one block. You go there to get off your feet, to get something to eat, or to talk with your friends."

Joe had long been burdened with the idea of using the coffee shop concept as an evangelistic outreach. For $20,000 the Liberty team could rent and equip a building to begin a different kind of coffee shop. "The Lord began giving me ideas; I couldn't lay down to sleep at night without being flooded by ideas and images. We didn't want to call our place a 'coffee shop,' so one day I drove past Seoul Station and the name hit me—Youth Station. These people were going through Seoul Station to ride a train, and I could just see all kinds of young people coming into our place to hear about the Lord. The name—trains—would go a hundred miles."

The Lord began to send money for the latest Liberty venture in unbelievable ways. Joe found a beautiful new building located on a main intersection, signed a contract, and regrettably left the latest project to return to the States for furlough.

Joe has not seen the completed Youth Station, but Dennis Lugar, another Liberty missionary, reports that young people are flooding through its doors. The Koreans are presently very concerned about rising problems with their young people, and the Korean Broadcasting System was so overwhelmed with the idea that they did a news special on the Youth Station. The Youth Station employs waiters and waitresses who were saved in youth rallies. A trained counselor is always available to talk to a young person who needs help. The idea is innovative and it is working.

Joe is excited about the possibilities for ministry throughout Korea: "I feel like we're sitting on a bomb that could be reaching multiplied thousands of people, but we're only reaching multiplied hundreds. If we just had the means to make it all possible! It's very frustrating because we're in a country where the receptivity factor is so high—the Mormons have 300 missionaries in Korea, and the people are just as receptive to them. If we do not move quickly and mobilize, people who do not have the truth will. We have invitations right now to set up Youth Stations in five cities, but we do not have the means. We have the manpower, but we just don't have the means. I'm praying that while I'm home on furlough God will touch somebody to help us. We've got the place, we've got the manpower, and I know we have the explosive potential to see it happen."

For more information on the Liberty Mission in Korea, write to Joe Hale at 4259 White Street, Lynchburg, Virginia 24502, or call (804) 845-1345 (until July 1986).
Help Your Teen Avoid Suicide

by Tim and Beverly LaHaye

More than 285,000 Americans committed suicide between 1970 and 1980, according to a recent government report. The suicide rate jumped 60 percent, and it is still climbing. But the startling change is that now suicide is the third leading cause of death among teens, according to the National Centers for Disease Control.

Ten years ago suicide among youth was prevalent on college campuses. Now it has invaded the junior high schools of the nation.

What would make a normal, healthy 14- to 19-year-old commit suicide? Depression!

Parents of teens should be aware of the following signs of depression: withdrawal from family and friends; self-condemnation; apathy; loss of appetite, or excessive eating; loss of interest in appearance; loss of sleep; loss of interest in a favorite hobby; morbidity; gripping; and most of all, indulgence in self-pity, which may or may not be verbalized.

Following are major reasons for teen depression:

- **Rejection**—by parents, siblings, or peers.
- **Drugs**—The aftereffect of speed, marijuana, and cocaine is depression. Sometimes before their natural body function recharges their spirits they become quietly self-destructive.
- **Body change**—often produces hormonal change, resulting in unstable emotions.
- **Conflict**—with parents.
- **Rock music**—The morbid lyrics and tunes can make teens depressed, as can the death of a rock star.
- **Hopelessness**—The doomsday philosophy of Secular Humanism, the declining values in our country, and the unsafe world condition can depress teens.

There are many things a concerned parent can do:

- Make sure your teen knows Jesus Christ.
- Schedule a physical examination for him by your family doctor.
- Help your teen realize what his talents are and develop at least one until he is good at it.
- Do not let him associate with the wrong peers (1 Cor. 15:33).
- Teach him to give praise and thanks in everything (1 Thess. 5:18).

Encourage him to be active in your church youth group.

- Make sure he knows you love him.
- Set reasonable guidelines and lovingly enforce them.
- Encourage physical exercise.
- Guide his music interests away from rock.
- Make sure he is not taking drugs of any kind.
- Do not assume that your child would never take drugs.

The teen years are a precarious time, but most make it through. With God's help and your loving concern, yours will too.

### Start a New Year's Growth Graph

by Geneva Cobb Iijima

How do you identify and monitor your spiritual progress? After battling this problem over the years, I finally discovered a means of recognizing growth, and this has become an effective tool to encourage me in my Christian walk. Perhaps the idea will be just as beneficial to you.

At the first of January, set aside some time to prayerfully consider the coming year, noting the areas of need in your life and the lives of those you love. In a looseleaf notebook, write down each area for prayer, and leave space to record the answers later. God's answer is the source of encouragement in asking the Lord to resolve the problems and meet the needs brought to Him, you must allow Him the freedom to work in you and to use you in the process. If you are not ready to make a personal commitment, ask Him to help you become willing. God will meet you where you are in your walk with Him.

This past year my husband and I made our growth graph together. Our faith has increased as we have prayed together, and we are seeing some special things happen. When we included the business side of our lives in our growth graph, we experienced the unity of purpose needed to jointly plan a budget to which we both felt responsible.

At times the Lord may require you to wait for His answers. This is where faith comes in. "Wait on the Lord," He commands in the Psalms. Waiting is often the hardest thing to do.

Some things are growing experiences. Although He gives progress, each year you may find yourself writing down the same request, asking again and again.

Part of the benefit of using the growth graph is the spiritual yield of problem solving. Sometimes you focus your eyes on the problem to resolve it. God will spiritualize the underlying issue. Your responsibility is to pray and be obedient in dealing with it.

When you wonder if you are growing at all, go back over your prayer expectations and growth graph. You will see that you are making progress. God is working out His purpose in your life. Be encouraged. You are maturing in Him.
Wonder Son from Korea
by Elizabeth Kanouse

The solemn eyes of a destitute youngster in a foreign land usually appear in advertisements to sponsor a child. Sometimes the relationship between sponsor and child blossoms into love that endures, as ours did.

My husband, Edgar, and I already had two sons but wanted to share our blessings with a less fortunate child. We did not find him, however, in a magazine. Instead, I asked Miss Mabel Culter to find a boy for us to “adopt” when she went to Korea in 1954 to start an orphanage.

Our child, Kim Choon Taik, was deserted by his mother, who boarded him with a family and disappeared. At first his caretakers forced him to work, then cast him out. He was begging on the streets of Pusan at the age of 6. He ate leftovers from the trays with a winsome smile, standing stiffly with arms pressed to his sides. He wrote: “How are you in America, which is very, very far from here? I am your beloved son, Kim Choon Taik. I am happy in this home studying my lessons hard. Thank you for helping me...I pray for you...God bless you.”

Paul expressed his longing to meet us, his family, and I yearned to reach across the ocean with a motherly hug. But we had to content ourselves with letters. Paul graduated from high school in December 1965, and was admitted to Sung-jun University in Seoul. The bonding with our family continued to strengthen. After college graduation in 1970, he served three years in the Republic of Korea Army. Upon discharge he eventually found permanent employment, working in the Republic of Korea Army. He was admitted to Song-jun University in Seoul. The bonding with our family continued to strengthen. After college graduation in 1970, he served three years in the Republic of Korea Army. Upon discharge he eventually found permanent employment, working in the Republic of Korea Army.

In November 1973, Paul discovered new life in Christ. He wrote: “You know how much [Christ] loves me and patiently and tenderly calls me to do His work. From now on I will do what He wants to do to me.”

Paul later chose the daughter of a Methodist minister for his wife, and the following year the couple rejoiced in the birth of son, Samuel. Paul believed God was calling him to the ministry of Christian camping and wished to study in America.

His application to Talbot Theological Seminary in California required a physical examination. It showed tuberculosis. Since his recuperation was slow, he applied to a seminary in Korea. Soon he wrote: “Hallelujah! We praise Him forever, I am completely healed from TB.”

In 1981 Paul was sent to the states as a delegate to a Christian camping convention. On November 17, he arrived at the airport, holding aloft a large sign with “Paul” on it. A slender young man approached. With instant recognition we rushed into each other’s arms, and the years of separation were completely healed from TB.

During the next 10 days we savored the closeness so long denied us. We lingered at the table, bordered over his photo album, traveled, visited, and attended church, where we thanked God for answered prayer.

Back in Korea he wrote: “It was so wonderful time to meet you and all the family. To stay with you is the experience of Alice in Wonderland. Thank you so much for your love as a mother. I felt your great love with my skin.”

The Bible says, “Cast thy bread upon the waters: for thou shalt find it after many days.” When years ago, love was cast upon the waters, it multiplied and produced this incredible man—Paul. I call him our wonder son!

Family Bookshelf

Peter and Barbara Jenkins, authors of the best-selling books A Walk Across America and The Walk West, have finally written the inside story of their lives and their walk.

The Road Unseen explores the usual and unusual ways God led, directed, and provided for Peter and Barbara during their walk across America and through the years since. Their stories are entertaining, heart-warming, and convicting. This book offers a glimpse into adventures most of us will never know, but it also reveals how God cares for all of His children.

Readers of The Road Unseen will finish the book with a prayer in their hearts, “Lord, place enough adventure in my heart to allow me to follow you completely.” (Thomas Nelson Publishers, 1985, $12.95)

In his new book, The Fine Art of Friendship, Ted Engstrom reminds us that to have genuine, precious friends, we must take time and effort. He illustrates principles most people know but do not utilize, with heartwarming stories about the infinite value of friends. Engstrom emphasizes the importance of “loving your neighbor as yourself.” (Thomas Nelson Publishers, 1985, $9.95)

The Complete Book of Home Management was first published in 1929 under the title The Complete Family Book. Elva Anson, a licensed marriage counselor, and Kathie Linden discuss every area of home management: budget; organization; home space-savers; how to include your children in chores; nutritious meals; and how to be the stewards of time, money, and talent that God intends. The book is totally practical. No matter how many books you have read on similar subjects, you will find new ideas here. (Moody Press, 1985, $5.95)

—A.H.
Nutritional Supplements

by Gregg Albers, M.D.

Everyone seems to be a nutrition expert, especially as it applies to the treatment of health problems. Food faddists would have us believe that all diseases are due to poor diets or poor food quality. They want us to swallow vitamin pills to cure all our health problems. But thousands of scientific studies belie the claims that all diseases stem from poor nutrition, and that vitamins perform miracles.

Vitamins are only a portion of an enzyme and must be combined by the body with a protein called an apoenzyme, which the body makes in limited amounts. If excessive vitamins are taken, only those needed to fill the available spaces are used, and the rest are usually discarded by the body. Thus excessive doses of vitamins do not add anything to the body's health, and may cause toxic problems if taken in megadoses.

Sound preventative nutrition is extremely easy. Everyone can practice it. Eat a sensible diet that is balanced between fresh fruits and vegetables, some breads and whole grains, milk and related products, and some lean meats. It is that simple.

Instead of wasting your money on vitamins, mineral pills, essential fatty acid capsules, protein supplement powders, and other nonnatural food supplements, spend your money on fresh foods and eat a balanced diet.

A registered dietician can discuss your nutritional needs and your present diet, giving you clear direction on how to alleviate many problems. He will probably save you many dollars as compared to "vitamin popping" and will give you an even more precious commodity—some peace of mind.

Kids Follow Our Examples

by Mel Johnson

A study once disclosed that if both Mom and Dad attend church regularly, 72 percent of their children remain faithful; if only Dad attends regularly, 55 percent remain faithful; if only Mom attends regularly, 15 percent remain faithful; and if neither attend regularly, only 6 percent remain faithful.

The statistics speak for themselves! The example set by parents and adults is more important than all the efforts of church and Sunday school. If we believe that religion is important to our children, we must demonstrate that it is important to us as well. Family worship each Sunday can be one of the beautiful experiences of growing for any child.

I may sound a little old-fashioned, but sit together for the Sunday morning worship! In some fashionable churches people used to pay for the distinction of having a family pew. To me this is quite egotistical and hypocritical. But, you know, it did give the pastor and the people a chance to see if there was any togetherness in your family... and maybe what control you had over your kids.

New Year's Day Fun Project

Make New Year's Day distinctive by putting together a family scrapbook for the year gone by. Bring out last year's programs, report cards, poems written by the children, photographs, and other paraphernalia. Sort it into 12 stacks, one for each month. Using rubber cement, paste each item into an organized scrapbook, scrawling comments to help remember each event. When finished, sit down together and look through the events of the past year. Leave the scrapbook lying around for a few weeks so everyone can have an extra look.

Consider the year ahead in the light of the goals your family would like to achieve. These might include a hoped-for trip, the raising of school grades, or acquiring a new skill. New Year's Day can be a quiet and introspective time, but never an unhappy or dreary day.

Adapted from Six Weeks to Better Parenting by Caryl Waller Krueger, © 1980, used by permission of the publisher, Pelican Publishing Company, Gretna, Louisiana.
How to Give Your Children A Heart for the World
by Nancy Leigh DeMoss

Children will not automatically adopt God's heart for the world. This month Miss DeMoss explains how you can open your home to missionaries and give your children direct exposure to them and their needs.

Invite missionaries who are home on furlough to eat a meal with your family or stay overnight in your home. Be sure to ask lots of questions!

Invite international students who are living in your community into your home. You will have a good opportunity to ask questions about different countries and possibly to share the gospel with students who do not know Jesus Christ.

"Adopt" a child. Several organizations offer you the opportunity to financially sponsor an orphan or an underprivileged child in another country.

Encourage your high school student to participate in a foreign student exchange program. Your child and a student from another country would live in each other's homes and attend each other's schools for a short period of time.

Take advantage of any opportunity your family has to travel to another part of the world. As our family was growing up, my parents took us to different parts of the world to meet missionaries and do some evangelistic work ourselves. We found it most stimulating to spend time with the national people in the places where they live and work. God used many of these early experiences on the mission field to grab hold of my heart and indelibly impress on my mind the picture of a world that needs Jesus Christ. At an early age, I committed my life to taking the gospel to that world.

My family once spent several days in Haiti. We were helped to understand God's broken heart for the world as we saw filth,bject poverty, crowded marketplaces, voodoo priests and cemeteries, small villages on nearly inaccessible trails, and countless people eking out an existence—their lives ravaged by the satanic influences of their animist worship.

Encourage your children to read biographies of men and women whom God used to impact their world for Christ. Many such books have had a tremendous influence on my life. I recommend the stories of Hudson Taylor, D. L. Moody, David Brainerd, David Livingstone, and William Carey. Many of these stories have been written especially for children or teenagers. These men teach us the character traits God used to achieve His purposes. They inspire us to trust the character of God and to attempt great things for Him.

Witness for Jesus Christ in your own community. God will not call all of your children to be missionaries in a foreign country. He does, however, call them to be His ambassadors, to represent Jesus Christ to those with whom they come in contact. The most effective means of training them for this calling is to model a life of confronting men and women with the gospel of Jesus Christ. As they see the powerful effect of the gospel in changed lives, their own faith will become personal and strong, and they will grow in their commitment to make Jesus Christ known to the world.

Adapted from Worldwide Challenge by permission of the author.
I Thought That Was What Parents Were For!

by Cal Thomas

The American College of Obstetricians and Gynecologists, which is now headed by pro-abortion people but formerly had a pro-life leader, wants to advertise on television. Their reasoning is that, because there is so much sex on television, young people, particularly, ought to have a source to which they can turn for guidance about when, how, and with what precautions they should engage in sexual activity. I thought that was what parents were for, but dumb old me.

One of my kid's friends called me old fashioned the other day. Me, who grew up with rock and roll; me, who used to cruise the drive-ins with the window rolled down and the radio turned up; me, who was part of the generation that invented "cool." I mean, we were cool before cool.

Anyway, the ad features three young women. The first says she intends to be President, the second that she intends to go back to school, and the third, who is pregnant, says that she intended to have a family, "but not this soon." An announcer says that nothing changes intentions faster than unintended pregnancies and that these have risks greater than any of today's contraceptives. Then he gives a number to call for an informational booklet. The booklet plugs the young person into the world of Planned Parenthood and their, you should pardon the expression, bedfellows.

There is no mention in the ads (and I guarantee you there will only be the most cursory mention in the publications) of abstinence as the best pregnancy preventer. You see, the American College of Obstetricians and Gynecologists are interested in treating symptoms, not causes. The rationale is that we can't tell young people to stop doing what they are doing, or if they haven't started doing it, not to do it. They won't listen, they say. Well, why won't they listen?

If they listen to a stream of sexually-oriented propaganda about engaging in premarital sex, why would they not listen to a stream of common sense from the other point of view? There are anti-smoking ads, aren't there? Although not everyone has stopped smoking, many have. Why not anti-sex-untill-marriage ads. One answer is that the sex industry has a lot of money riding on the continued free love attitude, and they don't want to have to find honest work.
Christ the Saviour

by Richard D. Patterson

Christians have always loved to make acrostics of well-known words of the faith. For example, from the word FAITH has come “Forsaking All, I Take Him,” and from GRACE has come “Greater Riches at Christ’s Expense.” It was no less so in the early church. One of their favorite symbols was the fish, for behind it lay the motto taken from the Greek word for FISH, “Jesus Christ, God’s Son, Saviour.”

Although the term Saviour, referring to Jesus Christ, fills the pages of our hymnbooks, interestingly enough it was not applied to Him often in the earlier portions of the New Testament. To be sure, the term was used at the announcements concerning His Birth, first to Joseph (“Thou shalt call his name Jesus,” Matt. 1:21—Jesus meaning Joshua, “God is salvation”), and then to the shepherds (Luke 2:11), but after that it is found only rarely until later. It was the confession of the people at Samaria who believed in Jesus (John 4:42). It was the testimony of Peter (Acts 5:31) and Paul (Acts 13:23) on scattered occasions in the early days of the church’s expansion. However, not until the seventh decade (A.D. 60-69) did the term come into great use. Significantly, God’s timing was just right. Rome groaned under Nero (A.D. 54-68), whose ever-increasing madness caused the whole Roman Empire to look for a deliverer from his oppressiveness. The Jews, too, severely persecuted by the Romans and in imminent danger of losing Jerusalem, increasingly cried out for a saviour. Ironically, the Saviour had come! By His death and Resurrection He had effected man’s salvation once and for all (1 Cor. 15:3-5). To a world crying for a deliverer, the apostles introduced Jesus Christ, God’s Son, the Saviour.

The main thrust of the early Christian message had been to Jews and, accordingly, the chief emphasis had been on the messiahship of Jesus (e.g., Acts 2:36). Now, as the mission to the Gentiles moved on in full force even to Rome itself, the New Testament writers of that seventh decade employed the term that God had prepared the world to receive—Saviour. In his Prison Epistles, Paul points out that Jesus is the Saviour of the church, His body, for whom He gave His all (Eph. 5:22-27). He reminds the Philippian Christians that this Saviour is coming again to secure the believers’ full and final deliverance (Phil. 3:20-21). In his Pastoral Epistles, Paul speaks frequently of Jesus the Saviour. Together with the Father, Christ is the source of grace, mercy, and peace (Titus 1:4). He is the source of a holy and productive life both now and forever (2 Tim. 1:8-10). Because Jesus is the believer’s Saviour, those who have accepted Him have entered into the family of God and have a present hope of eternal life and heirship with Christ (Titus 3:4-6). Yes, Jesus Christ is the great Saviour who offers the Christian an abundant and fruitful life in this present age and who is coming again soon to receive him unto Himself (Titus 2:11-14).

Peter also reminds his readers that Christ is the Saviour. That Saviour has provided equality of redemption for all who receive Him by faith (2 Peter 1:1-4). Peter reminds the believer that he has been delivered from the pollution of this world by Christ the Saviour (2 Peter 2:20) and given an “entrance… abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ” (2 Peter 1:1). He challenges Christians to get into the Scriptures, Old and New, and to “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ” (2 Peter 3:1-2,18).

Today’s world still longs for deliverance. Yet, God’s message is plain: the Deliverer, Christ the Saviour, has come. He offers to all men everywhere the promise of full salvation from the bondage of sin and a rich and rewarding life that stretches out to all eternity, lived in union with the Saviour.
Walk-A-Thon: Overwhelming Success

Predicted rain turned to beautiful sunshine as over 5,000 Liberty University students, faculty, and staff walked around Liberty Mountain on December 11. The Walk-A-Thon was coordinated as a fund-raising project by the Liberty Trust Endowment Program for the expansion of the university.

“It was a physical happening, but a spiritual event,” said Dr. Jerry Falwell, Liberty’s chancellor. A special 8:00 a.m. chapel service with 45 minutes of songs and testimonies preceded the walk. The LU marching band played “Joshua Fit the Battle of Jericho,” getting the walkers off to an enthusiastic start.

Rest stops were provided every 2 miles, and WRVL, Liberty’s own FM radio station, broadcast live interviews throughout the event. The route actually covered a little over 12 miles, and at all times walkers were touching the campus borders. “It gave the students a perspective of how big the campus area really is and the size the completed university will eventually be,” said Dr. Falwell.

Because of the success of the Walk-A-Thon, another one is being considered. “I believe the students now have a better understanding of the enormity of the task of building the university, and their much-appreciated efforts to raise funds for building projects will benefit students yet to come,” Dr. Falwell added.

LU Professor Dies

Daniel L. Barlow, professor of education at Liberty University since 1978, died suddenly on December 7. He is survived by his wife, Wilma Mae, who is professor of mathematics at Liberty University, and two children, Dana Scott and Brett Robin.

Barlow had recently finished a college textbook, Educational Psychology—The Teaching/Learning Process, published by Moody Press in 1984. He was in the process of producing a paperback, Child-rearing Christian-style.

Characterized by graciousness, Dr. Barlow busied himself with involvement in church and civic affairs. His education included a doctorate in guidance counseling from Arizona State University in 1970 and masters degrees in both education and religion.

CALENDAR

January
6-17 — LU winter modulars
20 — LU spring semester classes begin
27-28 — Liberty Baptist Fellowship meeting at LU
30 — Dr. Falwell speaks at ACSI meeting in Virginia Beach

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Construction of the new 1,000-seat “Moody Building” was begun. “The Old-Time Gospel Hour” broadcast expanded to include stations in Richmond, Virginia, and Bluefield, West Virginia.

Treasure Island, located in the middle of the James River, was purchased, the buildings were renovated, and a Christian summer camp for children was established.

During the summer of 1985 the camp ministered to 6,192 young people. On November 5, 1985, the camp sustained losses in the millions when flood waters covered the island, washing some structures and the 400-foot bridge downstream.

Save-A-Baby Changes Name

Liberty Godparent Ministry is the name that has been chosen for the Thomas Road Baptist Church ministry to women with unwanted pregnancies. The name change comes after a lengthy but futile attempt to work out an agreement with Father James Fiatarone, founder and director of the Pinoles, California, Save-A-Baby.

Fiatarone stipulated in a September 1985 letter that any use of the name after November 1 would have to be with permission from his organization, and full credit would have to be given whenever the “name is used in print or speech.” Before the TRBC organization used the name, the company hired to search for possible simultaneous use of the Save-A-Baby name failed to turn up an already-existing organization.

Commenting on the choice, Dr. Jerry Falwell explained, “Both Liberty University and our earlier Godparent program are well-known across the country. This will make the change less difficult. There shouldn’t be any problem with another group using the name because it is a merging of two components of our own ministry.”

TRBC Musicians Serve Faithfully

Macel Falwell, wife of Pastor Jerry Falwell and mother of three, has been playing the piano for Thomas Road Baptist Church since its beginning in 1956. Mrs. Falwell is also pianist for the Old-Time Gospel Hour. She began studying music at the age of 12 and started playing in church just after she began her lessons. An accomplished pianist and admirer of classical music, Macel enjoys playing duets with her daughter, Jeannie.

Donna Hindson is TRBC and OTGH organist. Wife of Ed Hindson and the mother of three, Donna has been the organist for 10 years. She majored in sacred music at Moody Bible Institute and received her bachelor’s degree in music at Michigan State University. She has given private piano lessons for many years and has been playing in church since the age of 13. Continual practice keeps her talent sharp.
The Man Satan Wanted

by Harold L. Willmington

“O h, for the good old days!” Only eternity will reveal the countless times human beings have sighed those words in times of trouble. In truth, for the majority, the good old days were probably not that good. But that was not the case for a certain rich man from the land of Uz. In a matter of hours he lost his friends, fortune, and family. A fearful and loathsome disease befell him, causing him to despair of life itself. But by far, the most unbearable agony was heaven’s deafening silence to his pitiful cry—“Why is all this happening to me? Where is God? Does He care? Will He hear?” Job’s desire to return to better times was certainly understandable. But even Job would not have been better off in the good old days, for God would turn his sorrow into singing tomorrow. This is true for all who love God, and Job qualified. If he endured the pain, he would enjoy the prize. He could not put stock in friends or feelings; both would let him down.

Job’s children were dead, his wealth was gone, and his body wracked with disease and pain. His own wife had advised him to curse God and die. Then his friends came to him. Did ever a man so desperately need his friends as this man? But his friends were more like foes. They condemned rather than comforted him. They added to instead of taking away his grief. They offered no tender touch, only pointing fingers. He was quickly judged and denounced, without trial or defense. His pitiful protests fell on deaf ears. They called him a terrible sinner, saying that the Almighty simply did not allow righteous people to suffer. The greater the sin, the greater the suffering, they chided him. For a while Job seemed able to cope, even with this heaped-on hostility. But eventually fallen flesh displayed itself. He heard himself lash out against these fake friends, and worse still, against his very God. He felt that his troubles could get no worse and that they would never end. Only through patience would he endure. In fact, Job was his own best adviser: “For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth” (Job 19:25).

Job’s travail seemed pointless and endless, but in reality it was neither. He was patient. The storm passed. The light shone through. His suffering had a purpose.

First, God used Job to silence Satan: “Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face . . . And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face” (Job 1:9, 11; 7:4 - 5).

Through suffering, Job was able to see God: “I have heard of thee by the hearing of the ear: but now mine eye seeth thee” (Job 42:5).

And he saw himself: “Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth” (Job 40:4). “Wherefore I abhor myself, and repent in dust and ashes” (Job 42:6).

Job’s suffering taught his friends not to judge others: “And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath” (Job 42:7).

Finally, Job learned to pray for, rather than to lash out against, his critics: “And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before” (Job 42:10).
Supreme Court Weighs Abortion Case

Though the media has hyped the Reagan administration's request that the U.S. Supreme Court reverse its abortion ruling, pro-life groups do not expect the high Court to outlaw abortion.

Last July the Justice Department asked the nine-member Supreme Court to reconsider its 1973 abortion ruling, Roe v. Wade. It argued that the U.S. Constitution does not expressly guarantee a woman a right to an abortion.

In that landmark decision, the Supreme Court said a woman's right to abortion is protected by a constitutional right to privacy which, though not found in the Constitution, is implicitly implied in several amendments. This right to privacy, the Court said, is sufficient to prohibit government from interfering with a woman's choice of abortion.

The high Court went on to dismiss the fetal child's right to life by saying the Constitution protects only persons and that an unborn child is not legally a person until it reaches viability—that is, until the child can live outside the womb. When the fetal child reaches viability, the Court said, states may then restrict a woman's right to abortion—unless the doctor determines the abortion is needed to protect the woman's health, and this includes mental as well as physical health.

Due to this last stipulation, women have been able to obtain an abortion at any point during pregnancy—all a doctor need do is claim the woman's mental health would be impaired by delivering the child.

The Reagan administration, in a friend-of-the-court brief, told the Court that it should overturn the abortion decision because, "There is no explicit textual warrant in the Constitution for the right to an abortion." The brief added that "the textual, historical and doctrinal basis of that decision is so far flawed that this Court should overrule it and return the law to the condition in which it was before the case was decided."

The Reagan administration used Pennsylvania and Illinois abortion laws as a vehicle to ask the Court to overturn its Roe v. Wade decision.

The Pennsylvania case, Thornburgh v. American College of Obstetricians and Gynecologists, involves a law that required unmarried minors to obtain parental or judicial consent before an abortion, that doctors give women a detailed description of the abortion procedure and its risks, and that literature be offered listing agencies providing alternatives to abortion. The law also made it a crime for a doctor to perform an abortion if he thinks the fetus is viable.

The Illinois case, Diamond v. Charles, involved a law requiring doctors to inform patients that certain contraceptives are abortifacients—that is, the fertilized egg is killed because the contraceptive prevents the egg from implanting. The IUD is the most common device of this kind. This law also made it a crime for a doctor to cause the death of a viable fetal child by failing to make every effort to save its life.

Both laws were designed to provide women with the information necessary for them to make an informed judgment about the medical procedure before giving their doctors their consent.

"Informed consent" is an ethical standard that doctors habitually obey on almost every medical procedure—with the exception of abortion. Right-to-life groups believe abortion is the exception because doctors know that few women would select the procedure if they knew they were aborting a recognizable human being.

The Reagan administration opened its brief with the cases of three women who contend they would not have had abortions had they been informed about the development of the unborn child, the risks accompanying abortion, and the availability of childbirth assistance for single women.

The brief said the consequences of not fully informing women about the abortion procedure has resulted in severe emotional distress for many.
The Reagan administration added that because the abortion industry is a profitable business, the state has a duty to ensure that women are informed of alternatives to abortion.

The brief states, "In the highly commercialized and deeply politicized context of abortion, it is simply unrealistic to rely on abortion providers to willingly provide information such as that prescribed . . . to women contemplating abortion, even though it might be essential to their informed decision making."

Opponents of the Pennsylvania and Illinois laws complained that the statutes were designed to dissuade women from abortion and to force doctors to accept the state's theory of life.

But pro-abortion groups would not elaborate on their objections. Planned Parenthood Federation of America and the National Abortion Rights Action League refuse to comment on their positions. NARAL, in fact, apparently unable to defend itself against the harder questions, said, "We do not talk to the anti-choice press. There's no need to."

Last November, the Supreme Court heard oral arguments from both supporters and opponents of the Pennsylvania and Illinois laws, but the justices indicated they were more concerned about the procedural problems the laws presented than with their constitutionality.

The Pennsylvania law presented problems because it had not finished normal court proceedings before reaching the Supreme Court. The 3rd U. S. Circuit Court of Appeals had issued only a preliminary injunction against the law, blocking its enforcement until a full hearing could be held. The Supreme Court traditionally reviews only final decisions, not temporary injunctions.

The Illinois law presented problems because it was appealed by a right-to-life group which placed the state's name on the appeal without first obtaining permission from the state's attorney general. The Supreme Court learned of this only after it accepted the case.

Furthermore, the Illinois Legislature has since amended the law so that the provisions upon which the 7th U.S. Circuit Court of Appeals ruled no longer exist.

The Supreme Court, therefore, has a number of alternatives: It can rule the laws are moot due to procedural problems; strike down the laws as unconstitutional; uphold the laws as legitimate restrictions on a woman's right to abortion; overturn the abortion ruling altogether; or issue a ruling that is a combination of any of these.

Which is it likely to choose? No one is saying, but there are some behind-the-scenes speculations.

The foremost opinion is the Court will neither overturn Roe v. Wade nor uphold the Pennsylvania or Illinois laws, since the same justices who ruled against abortion restrictions in 1983 decision still sit on the bench. (In that 6-3 decision, the Court struck down laws in Akron, Ohio, and Kansas City, Missouri, that carried many of the same restrictions existing in the current litigation.)

In addition, many pro-lifers believe the media has overemphasized the amount of importance the Reagan administration's request will actually have on the Court.

"We have no expectation that the court is going to overturn the Roe v. Wade decision," said Janet Carroll, associate legislative director for the National Right to Life Committee.

Then why did the Reagan administration make the request? It was motivated by three reasons, insiders say.

One, it was a reasonable request, since the abortion ruling was clearly a departure from constitutional law, reason, and tradition.

Two, it was to show that the Roe v. Wade decision was fatally flawed. For instance, since the age of viability is moving closer and closer to the moment when a woman learns she is pregnant, soon many women will not have time to make up their minds about abortion before the child becomes viable. (Justice Sandra Day O'Connor has referred to this flaw as the "vulnerability of viability." )

Three, the Reagan administration was strongly criticized by pro-life groups in 1983 for failing to ask the Supreme Court to reverse itself.

Even if the Court refuses to overturn its abortion ruling, and it strikes down the Pennsylvania and Illinois laws, pro-life groups still believe the movement will benefit by the case.

Said Carroll, "The case kept abortion before the public, it captured headlines, and it showed that America is not living well under Roe v. Wade."

- Martin Mawyer
Reference to Title X might ring vague bells for some people. Or is it Title IX or Title VII? They all seem to run together.

Title X, which was budgeted $142.5 million in 1985, is important because it is one of several that fund often-controversial programs opposed by many Conservatives. This particular title program provides what Doug Johnson, legislative director for the National Right to Life Committee, calls indirect funding of abortions.

Initiated under the 1970 Family Planning Program of the Public Health Service Act, it originally provided for the distribution of contraceptives to indigent persons and forbade disbursement through what Johnson calls an agency where abortion is a method of family planning.

Those days are gone, and today through what Johnson calls administrative interpretation of the act, all agencies must now counsel and refer for abortion in order to receive federal money.

With the development of a strong pro-life movement, more and more objection has been raised to the use of federal tax dollars to fund abortions—directly or indirectly. In 1985 Representative Jack Kemp of New York and Senator Orrin Hatch of Utah sponsored an amendment designed to withdraw Title X funds from any agencies, public or private, that “performed, counseled, or referred for abortion.”

In addition, it required parental notification when Title X services were provided to emancipated minors. Ironically, the original intent of the program was to service adults, but an amendment opened the door for the agencies to work with teenagers. In recent years as many as one-third of the clients these agencies served have been minors.

The Kemp-Hatch push set family planning agencies, such as Planned Parenthood, the American Nurses Association, and others so loud that they responded with a three-year period.

An amendment restricting use of federal funds, Johnson stated, would “very seriously affect the way these organizations do business.”

But pro-choice advocates fought hard to discourage legislatures from supporting the amendment. And that is part of the significance of the amendment. The threat was real, pro-choice groups felt, and they responded with both barrels.

Planned Parenthood took out full-page ads in such print media as the Washington Post, USA Today, Time, and Atlantic Monthly—and fought network opposition to the placement of similar ads on television.

Brashly, they asserted in the USA Today ad that their agencies have actually prevented abortions (and unwanted pregnancies), presumably through the distribution of contraceptives.

However, all the talk about prevented abortions in the ad was second to the charge that the real target of the Conservatives was the distribution of the contraceptives, the core of the program.

Not so, Johnson contended. “We don’t take a stand pro or con on the contraceptive program.”

The anti-abortion amendment was designed to deny Title X money (and only Title X funds) to agencies who continue to perform, counsel, or refer for abortions.

Another Planned Parenthood ad in Time set the organization forth as a pro-life group, with its headline suggesting a way to prevent abortion. That solution was “to make birth control more easily available.” The ad again

Title X Battle Waged for the Unborn

Acknowledging earlier efforts, she added, “A lot of groundwork has been done by other groups.” In 1985 that work paid dividends as Kemp and Hatch, along with Senator Jesse Helms, put their weight behind it.

At press time final action had not been taken in either chamber of the legislature. But Johnson felt that a strong showing or passage of the amendment in the House would be a victory for the pro-life movement.

Appropriations for Title X are renewed every year, with authorization of the program normally renewed for a three-year period.

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declared Conservatives were trying to prohibit this birth control distribution.

The second way was to give young people “a better teacher than experience,” through sex education. A third suggestion was to build self-esteem in young people by allowing them to make decisions about their future.

Fourth on the list was the need for men to accept their share of responsibility for the pregnancy; and finally, a plug for better birth control methods through research was presented, along with a plea for funding.

An ad in Atlantic Monthly pictured a woman who had suffered a back-alley abortion that almost killed her. The copy described the evils of such treatment for women, including the pain and humiliation that women suffered, but neglected to point out that abortions are still often painful and that they can be just as humiliating.

No mention was made of the life of the child; only the woman was considered.

The attack on the pro-life position was vitriolic: “This increasingly vocal and violent minority will stop at nothing. They’ve resorted to harassment, physical threats, and bombings.”

One other issue concerning Title X was discussed by Johnson and Hornsby, the use of federal funds by these planning agencies, which operate through 33 state governments and more than 5,000 private agencies. These include several hundred Planned Parenthood groups; other private, nonprofit groups; hospitals; and some city and county agencies.

These agencies state that they do not fund abortions with federal money because they use private funds for that part of their service.

However, Johnson pointed out that without the federal funds, which are used to counsel and refer for abortion, the agencies would be severely curtailed in their programs.

Hornsby also noted that it is all a matter of the way these agencies do their bookkeeping. At the least, she contended, such a dual role presents a serious conflict of interest.

A final objection to the amendment was that it would restrict practitioners from using the word “abortion,” a matter Kemp clarified in floor debate. Groups would not be able to counsel or refer for abortion; but asked a direct question concerning the legality of abortion, they could inform the client that abortion is legal.

Ann Wharton
the history of the 1500s had references to religion, but the percentages steadily dropped, to 9.75 percent of the pages covering the 1700s, 3.42 percent of those for the 1800s, and 1.27 references for every 100 pages on the twentieth century.

With regard to world history textbooks for the sixth grade, Vitz found that the life of Mohammed got “much more coverage than that of Jesus” in several of the books. The Protestant Reformation got little or no mention in the books, he said, and where it was covered, “religious differences, the fundamental basis of the conflict, are typically omitted. For example, one text mentions Martin Luther and the break from the Catholic church, but no reason of any kind for the break is mentioned.”

Describing the readers for grades 3 and 6, Vitz said that “in contrast to the serious neglect of Christianity and Judaism, there was a minor spiritual or occult emphasis in a number of stories about American Indians.”

Lawyers Claim Handicapped Infants Warrant Legal Protection

Rutherford Institute attorneys claim the federal Rehabilitation Act of 1983, which prohibits discrimination against the handicapped, was intended to protect all handicapped individuals, including newborn infants with serious birth defects.

Institute president John Whitehead, board member James Knicely, and attorney William Mims recently filed a friend-of-the-court brief with the U.S. Supreme Court, urging reversal of a lower court ruling that the act’s protection does not cover medical services for newborns with serious birth defects.

Section 504 of the act states that “no otherwise qualified handicapped individual” shall be discriminated against by federally funded programs on the sole basis of his handicap.

Acting under the presumed authority of this section, the Department of Health and Human Services issued regulations in 1984 providing guidelines for the medical treatment of handicapped newborns. In May of that year, however, a U.S. district court in New York ruled that HHS had no such authority. This decision was upheld by the U.S. Court of Appeals for the Second Circuit.

The issue went to court when the American Medical Association and others challenged the HHS regulations, which included an express prohibition against withholding nourishment and customary medical care from handicapped infants in a discriminatory manner.

“These children have every right to be protected from arbitrary decisions by parents and doctors who, for whatever reason, believe that their ‘quality of life’ is not high enough to warrant treatment,” Whitehead said.

Religious TV Viewed Widely

VIRGINIA BEACH, Va.—Because of a long-running debate over the audience size of religious programs, the Christian Broadcast Network hired the A. C. Nielsen Company to determine the audience and find it twice as large as most experts had estimated.

The survey showed that 40.2 percent of all homes in the United States with television sets tune in to one or more of the top 10 television preachers at least once a month. The study is based on television viewing in February 1985.

Jeffrey K. Hadden, a University of Virginia professor who coauthored a book that said television ministers had consistently exaggerated the size of their audiences, admitted that many more people were being reached than previously thought.

The Nielsen study is the first in the nation to measure the religious broadcasting market by the same means that gauge commercial network shows.

Religion Censored from Textbooks

NEW YORK—Religion as an influential factor shaping America has been virtually censored from the social studies and history textbooks used by three-quarters of the nation’s public schools, according to a federally funded study.

Paul C. Vitz, professor of psychology at New York University and principal investigator for the National Institute of Education’s study of “Religion and Traditional Values in Public School Textbooks,” said that the removal of religion indicates that textbook authors have great fear of any form of active contemporary Christianity.

Based on a review of 40 textbooks, the study found “a clear ideological bias” against traditional family values, such as marriage and homemaking, and a “strong liberal bias” in the selection of important and admirable Americans. All the social studies texts were found to “have a strong unisex emphasis,” and children’s basic readers were found to engage in “clear attacks on traditional sex roles.”

Child Sex Abuse Will Be Primary Focus in Next Elections

Colonel Doner, chairman of the American Christian Voice Foundation, said his organization will make child pornography a major issue in the next election.

Speaking at a rally of 500 school children, teachers, and congressional wives outside the Capitol, Doner said congressmen must pass legislation to end the sexual abuse of children.

Doner suggested two valuable bills in congressional committees that deserve the support and sponsorship of congressmen.

The Kemp-Grassley bill provides stringent punishments for convicted sexual offenders, mandates life or death sentences for kidnapping offenses that involve murder of a minor, and mandatory five-year sentences for child pornographers convicted of a second offense.

Senator Jesse Helms’s bill prohibits obscene language and pornography from being broadcast over cable television and the telephone. The bill provides fines of $50,000 for those convicted.

Robert Grant, chairman of the board for Christian Voice, said his organization will issue a “report card” to 6 million households revealing how the congressmen voted.

FCC Approves Regulations on Dial-a-Porn

WASHINGTON—The Federal Communications Commission recently issued new regulations designed to block access by children to recorded sexually explicit telephone messages, known as Dial-a-Porn.

Regulations originally approved by the FCC allowed the messages only between 9 p.m. and 8 a.m. These rules were struck down by the U.S. Court of Appeals for the 2nd Circuit.

The new regulations permit access to the messages only for people with
a special code given after proof of age, or people with credit cards, which are not issued to minors.

Florida School Authorities Say Students May Not Distribute Bibles

Handing out Bibles to classmates is against the law, an 11-year-old girl was told by authorities in the Florida school district where Rebecca Higgins is a student at Venice Area Middle School.

On May 21, Rebecca followed an oral book review of the Bible by distributing free copies of the New Testament to requesting students in her reading class. During her next class period, however, a math teacher ordered all students who received a copy of the "maroon-colored Testaments" to turn the Bibles over to him. He told Rebecca that giving Bibles to other students was a violation of Supreme Court rulings and returned the Bibles to her.

The following day Rebecca redistributed some of the Bibles. Her teacher "became very upset," Rebecca said, and demanded that the Bibles be turned over to him. Rebecca was sent to the assistant principal's office. School officials began "interrogating" her about her religious beliefs and church affiliations. They then told her that she had "broken the law," Rebecca said. She responded by suing the school district for violating her constitutional rights.

Town Wants to Reinstate Bible Class

DUNN, N.C. (RNS)—Residents here are arranging ways to reinstate a Bible study class in public schools. The class was shut down earlier this year. Meanwhile, the woman who was responsible for convincing officials to discontinue Bible class has moved out of town with her family because of what she termed harassment.

Thomas M. Freeman, pastor of Dunn First Baptist Church, called assertions that the Bible program is unconstitutional "pure rubbish" and vowed to continue efforts to reinstate the Bible study in Dunn public schools.

The paper has come out staunchly in favor of the Bible study program, running daily front-page stories on the issue and sponsoring a poll of Dunn's citizens in which thousands favored the program while only seven were opposed.

Dunn Mayor Ralph Barefoot also favors reinstating Scripture study.

The Bible program was held in Dunn public schools for almost 45 years before Mrs. Laury Gaspersohn Wyble, mother of a child who attended the program, complained about her child receiving religious instruction.

After conferring with the North Carolina Civil Liberties Union, county school officials ordered the Dunn public schools to discontinue the Bible study.

Americans Support Prayer in School

NEW YORK—Support for silent prayer in American schools is widespread, with support from large majorities in every age, race, economic, and political group, according to a recent poll of 1,412 people conducted by Media General Associated Press.

Of those responding, 74 percent said prayer in schools did not violate the constitutional principle of church-state separation. Eighty-seven percent favored, and 10 percent opposed, a moment of silence when students may pray if they choose. A moment of silence where students were encouraged to pray was favored by 63 percent while 32 percent opposed.

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The Preacher and Politics

by Truman Dollar

This may surprise you, but I have a strong opinion about a constitutional convention to consider a statutory balanced budget. On the editorial page of the Detroit News, I read two opposing views of a constitutional convention—one written by the Detroit News staff and the other by Griffin Bell, former U. S. Attorney General under Jimmy Carter. As I read I realized that many think that as a minister I should not have any political opinions, and if I do, I should keep them to myself. I find that a curious interpretation of the Constitution and a strange view of my position in the community when considered in its historical perspective.

The relationship of church and state has been thrust into bold public debate in the last decade. The U. S. Supreme Court has taken an increasingly aggressive part in building a great wall of separation between church and state. This judicially unwarranted action has challenged all the traditional roles that have been played out by ministers and Christian laity. The erosion of some freedoms, coincidental with a new wave of Conservatism, has thrust Fundamentalist ministers into leadership situations unknown to them for a century. Their function in these areas needs to be reexamined in light of American judicial history and the biblical posture of the minister in politics.

The framers of the Constitution never intended to keep God or ministers out of government. There are too many religious symbols in our national life for any serious-thinking person to believe that. The history of the U. S. Constitution and government in no way supports any such suggestion. Free speech is not denied because one talks about God or for God.

Those who wrote the Constitution intended that the corporate power of the church never be used to unduly influence the political future or design of our nation. At the same time, government was not to use its considerable power to dominate, define, or control the religious life of the nation and in writing the Constitution.

Conservatism has thrust Fundamentalist ministers into leadership situations unknown to them for a century. What is the biblical posture of the minister in national affairs?

First, a minister's unique and primary responsibility is to faithfully preach the Bible. He is a spokesman for God. His message is one of divine revelation. The congregation is obligated to obey when Scripture is faithfully preached. Their relationship is unlike any other on earth.

Second, the minister is responsible to speak out on those moral issues that are political in nature. Abortion is a constitutional issue, but it is also a deep spiritual issue. Abortion is murder. The minister must speak. To avoid the issue because it is political, violates the minister's mandate.

Third, the minister should not use the pulpit to advance causes that are exclusively political in nature—no matter how noble. The gospel is more important than politics or political figures. Political gains can be quickly lost, but eternal progress in the spiritual realm is timeless.

Fourth, the minister has a right and responsibility to participate as a private citizen in the political process. Ministers were active in forming our nation and in writing the Constitution. A minister can personally support a candidate, personally support issues of social or economic significance, or personally oppose government policies. We must remember, however, that being a minister does not make a man's opinions on political issues profound. However, there are limits to a minister's involvement in politics. Whenever his involvement begins to obscure his role as a minister of the gospel he has gone too far. The ministry committed to him is too important to be imperiled by the welfare of earthly kingdoms. When the minister's reputation as a political figure overshadows his reputation as a man with a message from God, his political involvement has damaged his influence to preach the gospel.

A man has made a wrong choice when he gives up the ministry, even to save his country through the political process. A minister serves God and man best when he prepares and encourages others to run for public office. Jerry Falwell is not attempting to be a role model for young preachers as he exercises his function as a national leader in the political arena. He would be the first to agree. He is unique in this country as he exercises dual roles as pastor/educator and statesman. Few men have the capacity to function in the multiplicity of roles and maintain balance and spiritual credibility. I personally believe God has raised him up for a special task and his political involvement requires an incredible balancing act. Clearly, in this area God has given him wisdom beyond most, if not all, his peers.

For decades Fundamentalist ministers ignored politics and sometimes even the real world altogether. Our apocalyptic view of the world did not recognize our dual citizenship—heavenly and earthly. Now that we realize our responsibility as good stewards of God, let us exercise these roles wisely, remembering that God's will on earth will not be achieved through either the Democratic or Republican party.
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