Fundamentalist Journal, Volume 6, Number 9

Follow this and additional works at: http://digitalcommons.liberty.edu/fun_87

Recommended Citation
http://digitalcommons.liberty.edu/fun_87/10

This Article is brought to you for free and open access by the The Fundamentalist Journal at DigitalCommons@Liberty University. It has been accepted for inclusion in 1987 by an authorized administrator of DigitalCommons@Liberty University. For more information, please contact scholarlycommunication@liberty.edu.
Be Strong in the Lord

Vernon Brewer Talks Candidly about His Ongoing Fight with Cancer
I love California. There has to be a pretty good reason for me to leave the beach, the mountains, and the desert which are just minutes from my home in San Bernardino. But, when it comes to Cedarville College, there are a lot of reasons to leave California.

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

They said I would have many opportunities to grow spiritually because the Bible is really taken seriously.

They also told me about the friendly people there — that they would really care about me — and that Cedarville is a fun place with lots to do right on campus.

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

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

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

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

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

Yes, I love my home, but for my college education, I’m glad I left California for Cedarville College.
How your children can learn to use their mother tongue correctly and well

Heaven help the victims of today's schooling. They don't know the parts of speech. They think it's sexist if they use the correct number for a possessive pronoun. ("Everyone is entitled to their own opinion of grammar.") They never heard of diagraming or parsing a sentence.

If you would like to rescue your children from the blight of semi-literacy, we earnestly recommend...

HARVEY'S GRAMMARS

Reprinted: 2 volumes by the eminent 19th century educator, Thomas W. Harvey

+ Updated to reflect the best contemporary usage +

Harvey's Elementary Grammar and Composition — Revised Edition

Originally for students in grades 4 through 6, this book today will profit students from grade 4 through junior high. Covers the parts of speech, sentence-making, composition, syntax, punctuation, how to diagram. — EVERYTHING a student must know to master the basics that are neglected today. The updating does not water down the basic text. It simply revises where needed to reflect today's punctuation, hyphenation, forms of business and personal letters, etc. Many of Harvey's examples are drawn from the Bible and good secular literature. These, of course, have not been touched. Other examples from everyday life are changed when appropriate (e.g., "car" for "horse and buggy"). 121 pages.

Harvey's Revised English Grammar

For students in junior high and up — through high school and, these days, through college and even beyond. In-depth treatment of spelling and syllabification... all the parts of speech, with numerous examples of how to parse each one... all the elements of syntax, with exhaustive examples of each... words variously used... figures of speech... prosody and elliptical sentences. VALUABLE EXTRA: Extensive exercises at every key juncture. 224 pages — a compact course covering the entire body of English grammar, and a lifetime reference.

How to get this

$24.90 set

How the Club Works

Every 4 weeks (13 times a year) you get a free copy of the Club Bulletin which offers you the Featured Selection plus a good choice of Alternates — all of interest to conservatives. ★ If you want the Featured Selection, do nothing; it will come automatically. ★ If you don't want the Featured Selection, or you do want an Alternate, indicate your wishes on the handy card enclosed with your Bulletin and return it by the deadline date. ★ The majority of Club books will be offered at 20-50% discounts, plus a charge for shipping and handling. ★ As soon as you buy and pay for 3 books at regular Club prices, your membership may be ended at any time, either by you or by the Club. ★ If you receive a Featured Selection without having had 30 days to decide if you want it, you may return it at Club expense for full credit. ★ Good service. No computers! ★ The Club will offer regular Superbargains, mostly at 39-99% discounts plus shipping and handling. Superbargains do NOT count toward fulfilling your Club obligation, but do enable you to buy fine books at giveaway prices. ★ Only one membership per household.

CONSERVATIVE III BOOK CLUB

15 Oakland Avenue • Harrison, N.Y. 10528

Please accept my membership in the Club and send FREE my set of HARVEY'S GRAMMARS (value $24.90). I agree to buy 3 additional books at regular Club prices over the next 18 months. I also agree to the Club rules spelled out in the coupon.

Name ____________________________
Address __________________________
City ____________________________ State ______ Zip ______
**Features**

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
<th>Author(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>16</td>
<td>Suffering and Sickness</td>
<td>Edward G. Dobson</td>
</tr>
<tr>
<td>18</td>
<td>Through the Valley of the Shadow</td>
<td>Angela Ewell Hunt</td>
</tr>
<tr>
<td>20</td>
<td>Lord, if this is what you want...</td>
<td>Angela Ewell Hunt</td>
</tr>
<tr>
<td>24</td>
<td>Be Strong in the Lord</td>
<td>Vernon Brewer</td>
</tr>
<tr>
<td>30</td>
<td>Profile</td>
<td>John Henry Jowett</td>
</tr>
<tr>
<td>37</td>
<td>Preaching &amp; Pastoring</td>
<td>Bernard R. DeRemer</td>
</tr>
<tr>
<td>38</td>
<td>Thunder in the Pulpit</td>
<td>John Henry Jowett</td>
</tr>
<tr>
<td>41</td>
<td>The Cost of Love</td>
<td>Vernon Brewer</td>
</tr>
<tr>
<td>43</td>
<td>Ministry Update</td>
<td>J. R. Faulkner</td>
</tr>
<tr>
<td>51</td>
<td>Family Living</td>
<td>Truman Dollar</td>
</tr>
<tr>
<td>56</td>
<td>News</td>
<td>Martin Mayyer</td>
</tr>
<tr>
<td>62</td>
<td>News Briefs</td>
<td></td>
</tr>
<tr>
<td>66</td>
<td>After All</td>
<td>Truman Dollar</td>
</tr>
</tbody>
</table>

**Departments**

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>You Said It</td>
</tr>
<tr>
<td>9</td>
<td>From the Publisher</td>
</tr>
</tbody>
</table>

**Articles**

- **Jerry Falwell Comments**
- **Yet Will I Trust in Him**
- **Fundamentalism Today**
- **Prosperity Theology**
- **Edward G. Dobson**
- **Preaching & Pastoring**
- **Profile**
- **Jack and Rexella Van Impe**
- **The Cost of Love**
- **Vernon Brewer**
- **He Died for All**
- **John Henry Jowett**
- **A Lifetime of Building Others**
- **Raymond J. Catogge**
- **Creation-Science Act Ruled Unconstitutional**
- **Martin Mayyer**
- **News Briefs**
- **After All Staying Power**
- **Truman Dollar**

**From the Publisher**

Still a Fundamentalist with Baptist convictions, Jack Van Impe is preaching a new message of love. He and his wife, Rexella, are dedicated to ministering to the whole body of Christ while reaching out to the lost.
The American Bible Society is proud to offer this full-size, extra-low-cost edition, which features verse-style text, section headings and a list of words that have changed in meaning.

For hundreds of years the King James Version Bible has been read, studied, and shared with others. Continue the tradition by sharing this special edition with someone who needs to hear God's message of salvation.

Help make God's world a better place. Share His Word. Order your copies of the King James Version Bible—for the very low cost of $1.50—today!

Available at cost of publication from the American Bible Society, a non-profit organization serving the people of God everywhere.

American Bible Society
P.O. Box 5674, Grand Central Station
New York, NY 10016

Order form:

Name:
Street:
City:
State:
Zip:
Enclosed: □ Check □ Money Order

Please print:
Amount Enclosed

Item Quantity Price Total
00281 KJV VERSION BIBLE $1.50
17299 SCRIPTURE RESOURCES CATALOG FREE

Handling Fees:
$0.01—$9.99 add $0.50
$10.00—$19.99 add $1.00
$20.00—and over add $1.95

Credit Card Orders: For faster service, call 1-800-543-8000. Credit card orders are subject to a 1.95% handling fee.

American Bible Society
P.O. Box 5674, Grand Central Station, New York, NY 10016

N95405
America stands at the turning point. Will we continue on the path of moral breakdown? Or will we return to the God of the Bible and His patterns for living? Those who have taken up this challenge in the past have changed the course of history. Turning Point shows how ordinary Christians can do the same today.

A resounding message of hope, and a bold new strategy for Christians to live their faith in all of life.

Turning Point

A Christian World View Declaration

Herbert Schlossberg
Marvin Olasky

Herbert Schlossberg is the author of the critically acclaimed book Idols for Destruction. Marvin Olasky is a Christian journalist with a nationally-distributed newspaper column.

$6.95 At your Christian bookstore.
(For mail orders write to Crossway Books.
Add $1.06 for postage and handling.)
Impressed...

I recently came across a copy of the March edition of the Fundamentalist Journal, and I must admit I was very impressed with the content and presentation of the magazine.

I congratulate you on your excellent publication.

Robert Doolan, Editor
Creation magazine
Sunnybank, Australia

Holy living or worldliness?...

After reading Hugh Pyle's letter in your May issue I decided to do as he suggested and think about it.

Holiness is a critical issue for believers. Lives set apart and pleasing to almighty God must be the primary goal of all believers. The Bible speaks clearly about certain areas of behavior. Adultery is wrong. Theft is wrong. Premeditated murder is wrong. Drunkenness is wrong, to name a few. Such activities violate God's law and keep us from a holy life. No Christian who respects the Scriptures would seriously challenge this point.

The Scriptures also speak with equal clarity in other areas, yet many Fundamentalist churches have been slow to address some of them. For example, we have often failed concerning our responsibility to the poor. We frequently use Paul's instructions on giving (1 Cor. 16; 2 Cor. 8-9) to encourage tithing and missions giving, while ignoring that the purpose for the offering was not missions, nor a building project, but for the relief of the starving Christians in Jerusalem. In so doing we are guilty of twisting the Scriptures, a crime for which we are quick to accuse others and slow to see in ourselves.

On the other hand, we take general statements such as "Come out from among them, and be ye separate," or "Love not the world, neither the things that are in the world" and make specific application to any activity we find personally objectionable.

The problem with using the general statement about "worldliness" as our rationale is precisely that it is defined subjectively by the cultural likes and dislikes of a particular group of people.

How can we be in the world, with the world, and yet not conform to the world? Paul addresses that issue in part by instructing us to transform our minds, not isolate our lives. Christ was holy and undefiled, yet a friend of sinners. He is our model. We dare not reduce the discussion to the formation of an arbitrary list of do's and don'ts based more upon our personal tastes than upon biblical
truth. We need to expend our energies helping people to “seek those things which are above,” helping them to learn discernment.

There will always be disagreements concerning what constitutes holy living. That is perhaps why Paul spends so much time urging the churches to unity. Where the Scriptures speak clearly let us speak clearly. Where there are areas of honest disagreement let us speak with meekness.

I agree with Rev. Pyle. Let’s preach the Word, all of it, not just the gospel. But in the process let’s be sure that we heed Paul’s admonition to rightly divide the Word of Truth.

Alan Pue, Pastor
Pike Creek Valley Baptist Church
Newark, Delaware

New Age Movement . . .

The Fundamentalist Journal is the best publication of its kind. And in the July/August issue, I was particularly interested in Angela E. Hunt’s article about TM. The New Age Movement has not only entered the church of Jesus Christ, but is being welcomed more and more as truth. This concerns me greatly.

Dave Hunt, who wrote the Seduction of Christianity, is being shut out of churches and not allowed to speak on the Christian television stations because he has exposed so much of the apostasy that is accepted in the church. Obviously these “positive” thinkers and speakers have never read the Old Testament prophets, or the apostle Paul, or John the Baptist.

Jane M. James
Plantation, Florida

For righteousness . . .

I thought “Righteousness Exalts a Nation” by Richard C. Halverson (July/August) was great. Whenever you go against God’s laws negative results will follow. We see the AIDS epidemic and abortion, which will reach the 60 million mark worldwide this year. We see Secular Humanism being taught in public schools. We see the idea of “safe sex” and condoms! We must wake up. Second Chronicles 7:14 says that if we will humble ourselves, seek Him, pray, and turn from our wicked ways, then He will heal our land. As Christians I think we should warn the people of sin and repentance (Ps. 94:16, Hos. 8:1). Let’s all agree to work for righteousness’ sake.

Daren Drzymala
Buffalo, New York

Timely message . . .

I appreciated Truman Dollar’s article entitled “The Pulpit Makes the Difference.” I have used this article in our pastors’ school to show them the importance of preparing their messages and being sensitive to their people’s needs. It was a timely message for us. People here are also looking for a church where they feel a part and will hear messages from God’s Word that meet their needs. The Bible does have the answer, and we must show people how to apply it to their lives.

Thanks again for the article. Our Kenyan pastors understood it and said it was very helpful.

Richard Konnerup
Kenya, East Africa
When We Walk through the Valleys. Speaking of prosperity theology, many preach that God will answer every prayer, erase every burden, and give us all the desires of our hearts. But that is not always true. If it were we would all live in mansions—and the cemeteries would be empty. Death knocks on all our doors. Sometimes God calls a parent home. Sometimes a young child or a beloved spouse. When death takes a loved one, only God can keep the pain from becoming bitterness.

Too often we hear the stories of the miracle cure, the snatched-from-the-jaws-of-death testimonies. They are always encouraging to hear, but let us not forget that God does not always heal. When we face our final appointment in life, we must not be made to feel less of a Christian because no instant cure appears.

I am not saying that God never provides the miracle, for as Vernon Brewer tells you in his story, He surely does. A miracle is always in His power, but it is not always His will.

In this issue of the Fundamentalist Journal, we share courageous testimonies of those who have faced their final breath in this life. Their stories are presented not in sadness, but as a reminder of the hope that is within us all.

Through suffering, God perfects us. By learning to lean on His grace, we realize His strength and the eternal security we have through Christ.

Lawyers on Religion and Politics. Recently I was invited to be a guest speaker on a panel discussion before the annual meeting of 2,000 members of the American Bar Association. The seven panelists included Jerry Brown, former governor of California, and Rev. Robert Drinan. I was the only Conservative. We addressed all the “hot buttons”—abortion, pornography, freedom, free enterprise, the campaign against Communism, biblical separation, AIDS, defense, and so on. The process made me keenly aware of the necessity to present the gospel and the obligation we have to be ever prepared to do so. While the audience did not always agree with me they were respectful of my right to have a differing view.

The Fatted Calf and Other Notes on Prosperity Theology. My involvement with the PTL ministries has made me aware of a new false doctrine currently perpetuated in our society. It presents God as a benevolent “Sugar Daddy,” ready to give us everything we ask from Him. Edward Dobson looks at Daddy, ready to give us everything we ask from Him. Edward Dobson looks at the audience did not always agree with me, but at least, he kept the faith. Dobson presents God as a benevolent “Sugar Daddy,” ready to give us everything we ask from Him. Edward Dobson looks at the audience did not always agree with me, but at least, he kept the faith. Dobson presents God as a benevolent “Sugar Daddy,” ready to give us everything we ask from Him. Edward Dobson looks at the audience did not always agree with me, but at least, he kept the faith. Dobson presents God as a benevolent “Sugar Daddy,” ready to give us everything we ask from Him. Edward Dobson looks at the audience did not always agree with me, but at least, he kept the faith. Dobson presents God as a benevolent “Sugar Daddy,” ready to give us everything we ask from Him. Edward Dobson looks at the audience did not always agree with me, but at least, he kept the faith. Dobson presents God as a benevolent “Sugar Daddy,” ready to give us everything we ask from Him. Edward Dobson looks at
Yet Will I Trust in Him

You and I are mortals. We are born dying. We are sick from the moment we enter life. Whether we live 70, 80, or 90 years, or are like the precious little boy recently snatched from our congregation in a terrible accident and taken to heaven after only four years of life, all of us are here temporarily.

From the time we are born until the time God calls us home, there are tragedies and dark experiences all the way. For every good day in life, any honest believer will tell you there are two bad ones. Learning to live successfully is not learning how to live on the mountaintop, but learning how to live in the valley. We will spend a great deal more time in the valley than we will on the mountaintop. Once in a while the Lord will take us into some special oasis, designed to refurbish and refuel us and equip us for the difficulties that lie ahead. But in this life and until we get to heaven, "Man that is born of a woman is of few days, and full of trouble!" (Job 14:1).

We will never be wealthy enough to buy our way out. We will never be bright and intelligent enough to scheme our way out. We will never be powerful enough to force our way out of trouble. So we need to learn how to live from one tragedy to the next. From one burdensome experience to the next, the Holy Spirit, who indwells us as believers, can give us grace sufficient for whatever those tragedies may be.

My experience as a Christian has been that nothing is as bad when it happens as the dread of it was before it happened. Nothing. As a counselor who has been through a few of the valleys myself, I have heard people say, "I would die if that happened to me. I could not stand this or that. That would absolutely do me in. I could not live through it." But God’s grace is bigger than anything that can happen to us. He will meet the need of that hour of crisis—whatever it is.

Tragedies in life are not merely a possibility. They are absolutely mandatory. With every passing day every one of us is a little closer to the grave. If we live long enough we will bury everybody who is important to us, and we'll live alone for a while.

I buried a man the other day who was 94 years old. He had a very small funeral because he had outlived all of his contemporaries. It wasn't that he didn't have a lot of friends in the past, but they were all dead. I also bury young people. Disastrous situations occur and precious young ones die. But whatever the case, no matter how long we live, or how short our lives, physically we are all heading for one place—the grave. Physically, every one of us is going to leave this world just as we came into it—naked, destitute, and bankrupt. We are going to stand before God with absolutely nothing, except that we are wrapped in the grace of God.

Job said, "Naked came I out of my mother's womb, and naked shall I return into my mother's grave. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job 1:21). That is the Christian philosophy that wins. We can't get any worse off than we were when we got here. We came in naked. We are leaving naked. God gave us everything we have, and one day He will take away everything He has given to us. The only gift He is not going to take away is Himself. He is all we need for eternity.

With everything taken from him, Job said, "Though he slay me, yet will I trust in him." (Job 13:15). That's powerful.

A few weeks ago a dear little family in our church lost their only child. In one tragic moment, God saw fit to take this precious son to heaven with Him. I’ve never been through that. I can't say to them, "I know. I understand." I don't understand. But our Lord does, because He gave His only son—to die. He understands.

If we live honestly and openly before Him in sweet fellowship, and walk according to His Word, the thing we fear most in life will hold no dread for us. When the darkest hours come we will find that we wasted a lot of anxiety and time and energy worrying about them. No matter how impossible to understand, nothing is bad for us if Jesus is Lord of our lives and we are walking with Him, and walking in the light as He is in the light, and trusting His sovereignty in our lives.

Nothing we must face today, or will face in the tomorrows ahead, is a surprise to our heavenly Father. He planned it for us, and He will see us through it. Our responsibility is to commit that we will become better, not bitter, because of our trials. Nothing is worse than a bitter person. In Psalm 119:67 David said, "Before I was afflicted I went astray: but now I keep thy word. Trouble makes us bitter or better. We decide which.

The key is not the hurt or pain, but how we respond to it. If we become bitter and curse God for bringing trouble into our lives, we allow a spiritual cancer to take root and grow and choke out the fruit of the Holy Spirit that He intended to cultivate in our lives through adversity.
Give someone special (including yourself!) a subscription to FUNDAMENTALIST JOURNAL, and receive a FREE cassette entitled, "Christmas: A Time to Remember," upon payment.
by Edward G. Dobson

The term Secular Humanism is a bad word among Conservative Christians—and it ought to be! Tim LaHaye, in The Race for the 21st Century, defines Secular Humanism as a “godless, man-centered philosophy of life that rejects moral absolutes and traditional values. It makes man the measure of all things rather than God” (p. 139).

Webster defines Humanism as “a doctrine, attitude, or way of life centered on human interests or values; a philosophy that asserts the dignity and worth of man and his capacity for self-realization through reason and that often rejects supernaturalism.”

The word secular implies “of or relating to the worldly or temporal.” Secular Humanism is therefore a philosophy that rejects religious values and focuses on man—not God—as the center of the universe. It is clearly antithetical to the Christian worldview. It is contradictory to the whole teaching of Scripture. Yet I am convinced that this godless philosophy has invaded the church of Jesus Christ, and it has done it in the disguise of modern-day prosperity theology.

Prosperity theology is the theology of success. But it is success by the standards of the world. It guarantees health, wealth, and life-long happiness. If you are sick—you are out of God’s will. If you are poor—you lack faith. If you are not successful—you must have sin in your life. This false gospel is preached by men and women dressed in the latest fashions, driving expensive cars, and living in massive mansions. While they flaunt their excessive lifestyles they persuade their devoted flocks to send more money. They call it “planting the seed of faith.” By giving, the donors are guaranteed God’s blessing of success upon their lives. The presentation is so smooth and the terms so theological that millions have been led down this path of deception.

Prosperity theology is nothing more than Secular Humanism controlling the church. It is secular—not religious. It is a mockery of God and reduces Him to a giant “candy machine” in the sky. Push the right button and God will give you what you want. Prosperity theology demotes God to nothing more than someone who can be manipulated by the impulses of mankind. Man becomes God and God becomes man. It violates the teaching of Scripture, and distorts the true meaning of success as given in the Bible. Prosperity theology is Humanism cloaked in theological terminology. Like Humanism it makes man and his needs the center of the universe. It forces God to become the servant of man and reduces theology to a self-centered narcissistic approach to life.

Christopher Lasch, in The Culture of Narcissism, describes modern America as a “culture of competitive individualism, which in its decadence has carried the logic of individualism to the experience of a war of all against all, the pursuit of happiness to the dead end of a narcissistic preoccupation with the self” (p. 21). America is addicted to “self.” Sacrificial living and compassion for others have given way to an unbridled quest for self-actualization and self-gratification. This is raw Humanism lived out in the culture. The tragedy is that some religious figures have swallowed the bait. They offer their followers a “religious” fix. Take Jesus and He will give you health, wealth, and success.

The electronic church is now in the forefront of media attention. The excesses have been exposed before a watching world. The unrestrained quest for materialism, entertainment, and self-gratification have shown the church to be no different from the world. Now is the time to put the house in order. The false doctrine of prosperity theology must be exposed. The Trojan horse of Secular Humanism must be put out of the city.

We must return to integrity, simplicity, honesty, and the eternal values of Christ’s kingdom.
GLORY MINISTRIES
P.O. BOX 335
SELLERSVILLE, PA 18960
(215) 257-6565
“A MINISTRY THAT EXPOSES THE TRUTH ABOUT ROCK MUSIC”

PRESENTS

TWO DYNAMIC VIDEOS

DAVID BENOIT EXPOSES

What’s Behind the Rock

AND

DAVID BENOIT EXPOSES

What’s Behind the Rock

Rock Music and the Occult

AND

Violence in Rock Music

Brand New — Full Color — Taped Before a Live Audience
Recommended as a Proven Tool in Christian Schools & Churches
All Across America
Let Us Help You Stop The Problem!!

**Violence in Rock Music**

Last year, 16.6 billion dollars were spent on teen pregnancies...15 teenagers commit suicide each day, and over one-half million attempted it last year. Are these facts alarming to you?

Evangelist David Benoit, a dynamic speaker, has reached millions in the U.S. and overseas exposing the devastating effects of rock music on teenagers today. For example, David reveals reincarnation, and gives actual characteristics of a demon-possessed person from the Scriptures.

That's why this video is designed not only for parents, teachers, pastors and counselors will benefit from clear evidence of “What's Behind the Rock: Violence in Rock Music.”

*Suggested use:* Bible Studies, Home Evangelism, Counseling, Overseas Missions, School and Church Libraries, Bible Class, and 6 weeks worth of Sunday School material. Teaching guides available by request.

What you will see on this video is controversial and may be unbelievable—even shocking...but it's true! And our prayer for you is that the truth will set you free.

85 Minutes

**Rock Music and the Occult**

If you've noticed a marked change in your teenager's behavior, this video is for you...since what appears to you as just a phase could actually be a new lifestyle they adopted as a result of Satan's influence in rock music today. For example: Did you know? The Satanists have their own Bible? It was written in 1969. Two Satanic churches are listed in the San Francisco phone book? Satanists even have their own tax exempt status? Therefore, in essence, they are a church. So—Satanism is not a fad—it's a religion!

Evangelist David Benoit has reached millions with this dynamic teaching exposing the truth about rock music.

You will find this video full of alarming evidence designed as an essential tool in reaching young people. Parents, pastors, teachers, and counselors alike will benefit from “What's Behind the Rock: Rock Music and the Occult.”

*Suggested use:* Bible Studies, Home Evangelism, Counseling, Overseas Missions, School and Church Libraries, Bible Class, and 6 weeks worth of Sunday School material. Teaching guides available by request.

What you will see on this video is controversial and may be unbelievable—even shocking...but it's true! And our prayer for you is that the truth will set you free.

75 Minutes

---

**ORDER FORM**

<table>
<thead>
<tr>
<th>Item</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rock Music and the Occult</td>
<td>$49.95</td>
</tr>
<tr>
<td>Violence in Rock Music</td>
<td>$49.95</td>
</tr>
</tbody>
</table>

**Special – Both Tapes $75**

PA Residents add 6% Sales Tax

MC/Visa

For more information on audio cassettes, books and bookings:

Glory Ministries
PO. Box 355
Sellersville, PA 18960
(215) 257-6505
It’s Not Just Another One Of Those Rock & Roll Music Seminars

If you don’t believe us, why not ask these pastors...

Dr. Jack Hudson  
Northside Baptist  
Charlotte, NC

Dr. Verle Ackerman  
First Baptist Church of W. Hollywood  
Hollywood, FL

Dr. Bill Pennell  
Forrest Hills Baptist  
Decatur, GA

Dr. Tom Malone  
Emmanuel Baptist Church  
Pontiac, MI

There have been thousands saved and many hundreds more have rededicated their listening habits and their lives to the Lord, through Glory Ministries in the past four years.

SPECIAL BONUS OFFER

Order your set of videotapes now and we’ll send you seven hours of audio cassette tapes ABSOLUTELY FREE! These tapes deal with rock music, contemporary Christian music, the occult, Satanism, and the answers to many of your most often asked questions. A $30 package of tapes absolutely free with your purchase of the set of VHS videotapes — ALL THIS FOR $75.00.

For more information on scheduling a seminar for your church or for ordering our videotape special, please write to:

Glory Ministries  
Box 355  
Sellersville, PA 18960

or call  
215-257-6505

VISA and MasterCard accepted.

Name  
Address  
City  
State  
Zip  
M/C or VISA #  
Exp. Date
Suffering and Sickness

Why Does God Allow Them?

Whether we understand God’s reasons immediately, or eventually, or not until eternity, we should always be looking for the lessons He has for us in trials.

by Edward G. Dobson

Some people teach that if you really believe in God and you really trust Him and live for Him, you will never get sick and you will never suffer. But that kind of prosperity theology is totally foreign to Scripture. The hour of crisis will come for all of us. When it does, we must understand the source of suffering and pain.

The Bible does not give a single, simple, all-inclusive answer to the problem of suffering. In some adverse circumstances of life we know right away what God is doing and what He is trying to teach us. In other circumstances we do not really understand until perhaps a week, a month, a year later. Sometimes 20 years pass before we finally begin to realize what God was doing. There are some things in this life for which there is no explanation on this side of eternity.

Whether we understand God’s reasons immediately, or eventually, or not until eternity, we should always be looking for the lessons He has for us in trials.

To discipline and correct the believer. “And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth” (Heb. 12:5-6).

There are times when we do the wrong thing, say the wrong thing, or go off in the wrong direction. Sometimes God uses adversity to make a mid-course correction in our lives and get us back on the main path. This is not harsh on God’s part. Indeed, it is an expression of His love. When God sees us headed in a direction that will destroy our testimony, cause us to miss out on His blessings, and ultimately lead to spiritual suicide, He lovingly allows problems to bring us back to where He wants us.

To provide a witness to lost people. “But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places” (Phil. 1:12-13).

Furtherance is a military term. It speaks of the army corps of engineers who go ahead of the advancing army and clear all obstructions out of its path. They clear the road and build bridges so the army can advance. Paul is saying, “Even though I have been in prison, the gospel of Jesus Christ is still going forward.”

When the bills are being paid, all the children are healthy, and we get the promotion we were looking for—when everything is going fine—the next-door neighbors do not notice that something is different about us. Furthermore, if we as
Christians have a nervous breakdown and go into deep depression when things fall apart. We are no different from our unsaved neighbors. However, if in the midst of our adversity and suffering, those around us sense that we have a joy, a peace, a courage, a faith that they do not have, they will see the sincerity, commitment, grace, and love of Jesus Christ in our lives.

To develop the believer’s ability to minister to others who suffer. “Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God” (2 Cor. 1:3-4).

That is a blessed promise. The God of all encouragement gives us all the comfort necessary to go through the darkest trials of our lives, so that having known His comfort we can be a blessing and an encouragement to others in their hour of need.

To remove cause for boasting and self-reliance. “And lest I should be exalted above measure through the abundance of revelations, there was given to me a thorn in the flesh [a physical problem], the messenger of Satan to buffet me, lest I should be exalted above measure” (2 Cor. 12:7).

Sometimes God allows problems in our lives to remind us that we are dependent on Him, to keep us humble. To remind us that in Him we live and move and have

continued on page 58
“I don’t know what God is doing in my life, or why He has allowed this to happen, but I know that I must trust Him.”

If we have not experienced it, we cannot imagine the unfathomable grief a parent feels when a child dies. Life is fragile, we know. Death is certain, we know. But we put the thought of a child’s death hurriedly out of our minds. To think of such things is surely to invite disaster. We know that God could and would provide grace if we were to suffer the loss of a dearly loved child. We know that our Christ-loving children would awaken in the arms of the Saviour. But knowing such things does not encourage us to dwell on the possibilities.

In 1973 while Bob Howard was attending Lancaster Bible College in Pennsylvania, a visiting missionary explained the missions work in rural Appalachia. Bob heard God’s call and decided to move his wife, Suzanne, and their five children to the mountains of rural eastern Kentucky.

The work progressed slowly. The family spent their summers ministering at Camp Nathanael and worked during the school year in other activities of the Scripture Memory Mountain Mission. The three older children married and moved away to begin lives and families of their own. The Howards were thrilled when they became grandparents. Life was renewing itself.

Bob and Suzanne were determined to make the most of the time they still had with their two youngest sons, David and Matthew. They camped together, and the parents watched each summer as their sons romped and played with the children at camp. In the summer of 1981 David was a strapping 6-foot-6-inch 19-year-old who loved to play basketball with the smaller kids and let them run between his legs.

He was a hard-working young man who had recently been promoted to manager of a Pizza Hut in Hazard, Kentucky. His parents were proud of him, and David was quietly pleased that he should make such progress in a short time.

On November 18, 1981, David closed the Pizza Hut and began cleaning for an inspection due the following day. He finished at three in the morning, locked the restaurant, and wearily got into his 1974 Chevrolet Chevelle to drive the 25 miles home.

A heavy fog lay on the ground. David strained to guide the car by following the center line on the highway. With his concentration on the yellow line, he did not see the red signal lights or the coal train crossing the highway in the dense fog.

The police said David died instantly. A Kentucky State Police trooper called the Howard home at 5:40 a.m. and awakened Bob and Suzanne. “Mr. Howard,” began the caller officially, “I am sorry to inform you that your son David has been in a fatal automobile accident.”

David’s parents put their arms around
each other and sat numbly. Matthew was devastated.

Through the following weeks and months, the Howards slipped back into their usual routine. One night as Suzanne set the table for company, she placed a visitor in the seat that had been David’s. Wordlessly, Matthew motioned that he would take that place, and from that time on he sat in his brother’s place and tried to fill the void caused by David’s absence.

Matthew began to spend more and more time with his family. “He only wanted to be with us, his family,” recalls Suzanne. “When company would come over, he would say enough to be polite, and then go down to his room.”

Gradually, though, time began to heal Matthew’s hurt and he began to go out again with his friends from school. An ordinary basketball game with the usual stopover for hamburgers brought Matthew out on March 14, 1983. The girl’s basketball team had just won the semifinal regional game, and the 60-mile ride home would be fun and full of celebration.

As the students drove home, a speeding car suddenly attempted to pass several vehicles on the right side. The reckless car cut in front of Matthew and his carload of friends, forcing Matthew to swerve to avoid a collision. The swerve put Matthew directly in the path of an oncoming coal truck. He was killed instantly. Two other boys also died.

As the Howards sat in their living room awaiting Matthew’s return, Bob was surprised to hear a knock instead of Matthew’s key in the lock. A neighbor greeted Bob and said simply, “Bob, Matthew has been killed in an automobile accident.”

Bob remembers saying, “I don’t know what God is doing in my life, or why He has allowed this to happen, but I know that I must trust Him.”
Lord, if this is what you want...

Living with a Dying Spouse

by Angela Elwell Hunt

When the doctors told him his wife had an inoperable malignant tumor on her spine, he stumbled to a phone and began to call relatives. "I called my daughters first. I broke down several times during the call. I knew it was not my fault, but I felt guilty having to tell them the truth. I kept saying, 'I'm sorry, I'm sorry,' then sobbed uncontrollably. I cried then, and many times since. I guess I was fortunate to be able to vent the pent-up emotions." The story of Beth Kohn's cancer is told in The Widower, by Jane Burgess Kohn and Willard K. Kohn.

In coping with a life-threatening illness, the patient and those close to him may pass through many or all of the following stages: shock and denial, anger, bargaining, depression, and finally, acceptance. Willard Kohn went through the stages more dramatically than did his wife. "I do not know if Beth ever cried. cursed, or broke down. I do know that during our 20 years of marriage she was one of the most gentle, understanding, and loving persons imaginable. She was no saint—we had our disagreements. But her ability to love and forgive encompassed all who knew her. She was at peace with herself and with God."

After days by his wife's side in the hospital, Willard found himself in the hospital chapel. "I did what I am told countless others have done—I tried to make a deal with God. I begged, threatened, cajoled, demanded that Beth be cured. I offered myself in her place. I promised things that I knew I was too weak to deliver. Tears once again streamed down my face. I denied His existence, then begged for forgiveness. I did all these things because I did not want to lose my wife.

"I left the chapel. Ashamed of what I did, but knowing that I had to try, I returned to my room and fell asleep, emotionally empty. My last thoughts were not Why me? but Why Beth? I knew of many people who were less desirable by society's standards. I knew I could not judge, lest I be judged, but I did."

After his wife's death, Willard returned to his home to find, "The house is there, but without a wife to share it with it becomes a hotel. Time corrects this feeling of emptiness—time and recognition that life must go on. Death does not bring an end to hope."

Ron and Jean Hunt were married for 33 years when she died of cancer at age 50. Jean has been in heaven for seven years, and Ron, like Willard, found that "life has got to go on and you've got to be in it." After Jean died Ron went through a period when "it seems like you're just hanging on, and you can never really accept that it happened. Then there comes a time when you can accept it and realize you have to go on with your life." Acceptance for Ron came three years after Jean's death.

Jean was a remarkable Christian woman whose two grown children are both involved in full-time ministry. She was deaf, but lived life to the fullest by corresponding with a myriad of pen pals and reveling in the quiet beauty of her home and family. She never complained and never acknowledged to her family that she had cancer. For five years she battled the disease, undergoing a mastectomy and chemotherapy. Six months before her death she told her husband what songs she wanted at her funeral, and she gave her clothes away.
“Mom never complained,” remembers Gary, her son. “If you asked how she was, she’d admit that her back was hurting her, but she’d always remark that she’d be fine and not to worry.”

When the doctors finally gave up and told her husband that the cancer had spread throughout her brain and her body, he battled anger and despair. Jean only grew quieter and closer to the Lord. She wanted to live long enough to see her second grandchild born. She did. She wanted to meet the girl her son planned to marry. She did.

“She was never angry,” says Ron. “I think she became closer to the Lord during the last year of her life. I was angry at God. You expect rough things from life, but you never expect things like this from God. I questioned Him—why was this allowed to happen?”

Gary says, “I think my father was so angry because three of the most beautiful women in his life—his wife, his mother, and his mother-in-law—all died prematurely of cancer.”

One hot day in August Jean became quiet and slipped into a coma. Ron recalls, “I was beside her. Even in the coma her face was marked by pain. An hour after she went into the coma her face suddenly relaxed and brightened. She was more beautiful than I had ever seen her in my life. She had passed away. I’ve seen a lot of people die, but even if I had been an unbeliever, I would have seen the change in her and known that she had gone to a place where she was not suffering.”

Al Gibson suffered from black lung disease and severe rheumatoid arthritis for 13 years before the doctors found...
cancer in his lungs. They gave him from 3 to 6 months to live. Al lived for 11 more months.

"Al's main prayer was that he would not get cross or irritable during his illness. He never said one cross word to me the whole 17 years we were married. We never had one argument. He was afraid he'd say something that I would remember later. Al never lost his sweetness, never once got impatient. The Lord just took complete control during his illness."

Neither Al nor Kathy went through the typical crisis stages. When Al was diagnosed Kathy recalls that he just said, "Lord, if this is what you want ..." Al had been totally disabled with painful and crippling rheumatoid arthritis. Before the biopsy that revealed his cancer, the doctors told him the pain in his chest could be a result of either cancer or arthritis in his rib cage. "Honestly, Kathy," he told his wife, "I didn't know what I wanted to hear. With cancer, I knew there was death—there was a sign of relief somewhere. With rheumatoid arthritis, there would be only continued years of pain."

When the Gibsons learned that the diagnosis was cancer Al went right to work settling his affairs. He called Social Security, picked out a casket, and arranged for his funeral. Although Kathy had misgivings at first, Al made plans to give his body to medical research. "I've got two diseases for which there is no cure," he told his wife. "Maybe God can take this and use it to help someone else."

"His whole life was giving," Kathy says. "That was his spiritual gift. It was his biggest delight. I didn't feel that I had the right to take that from him at his death."

Al asked friends not to send flowers. An offering would be taken at the service and donated to the soulwinning ministry of his church.

Kathy has nothing but "precious" memories of her husband and knows that through it all, God had a plan. "I have never really felt anger," she recalls. "Sometimes I guess I've questioned, 'Why, Lord, did You choose to do that?' But then I turn right around and I see so many reasons why He did do it. Because Al was disabled with rheumatoid arthritis, he was with our kids day and night. He was probably with them more than other fathers will be with their kids in a whole lifetime. In lots of ways, our girls had more of their daddy, even though he was taken prematurely."
When the doctors told Orville Kelly he had "terminal cancer" he felt life could not be more unfair. He was only 42, a good churchgoing Christian, and a family man with four children. He was frightened, depressed, and contemplated suicide.

Orville found himself turning to God for guidance. While driving home from a chemotherapy session with his wife, he turned to her and said, "Let's talk about it. I'm going to die from cancer unless something else kills me, but I'm not dead yet. So let's start enjoying life again. Let's go home tonight and have a barbecue just like old times."

Orville's change in attitude and his decision to accept each day as a gift from God encouraged his family and strengthened them throughout his remaining seven years.

He has shared his encouragement with others, too. In 1973 he organized Make Today Count, a mutual support organization that offers various support services to any family dealing with a life-threatening illness. The services include self-help support groups, a telephone buddy system, hospital visitation, and many others, depending on the resources of the individual MTC chapter.

Orville Kelly wrote of the things he learned through his illness. "I have learned the significance of love and found it to be the most valuable asset of all, the only thing that really matters when nothing else is left to us. I have learned to appreciate the simple beauty of life around me, for I have searched for and found a single violet in springtime. I have learned what my faith in God actually means to me, and I know I will never again have to walk through the valley alone."

(From Until Tomorrow Comes, by Orville E. Kelly, Everest House, 1979.)

Kathy and the girls watched as Al grew weaker and thinner. His once-strong body shrank to 50 pounds and Kathy knew the end was near. One night as she lay beside her husband, listening to his struggling breaths, she prayed, "Lord, Al loves You so much. And I know that You love him. If You would just send Your angels right now to escort him into Your presence..."

She dropped into weary sleep. When she awoke the room was silent except for the hiss of the oxygen tent.

"I rolled over and closed his eyes. I got out of bed and sat in the rocking chair and looked at the oxygen tank and the suction machine. I looked at all the medication in the room and I looked at Al. For the first time in 14 years, I saw him lying there without suffering."

Carolyn and Mike O'Hara were high school sweethearts. They married young and were married only two years when doctors discovered that Mike had cancer. But Mike was 23 years old, and the doctors gave him every hope that his cancer could be cured. He underwent chemotherapy and other treatments for over two years. But then the doctors found that the cancer had spread to his lungs, and Mike wanted to discontinue treatments.

"I think acceptance came earlier for us than for most people," Carolyn recalls.

"It was hard for me. I guess I didn't believe it was really real. There was fear, but not much, because of our hope in Christ. Occasionally we felt that it shouldn't be happening to us because we were too young."

Mike's honesty was exceptional. After graduating from the University of New Orleans, he became a Campus Life missionary to work with students in public high schools. Whenever he gave a sermon he mentioned that he had cancer and was going to die.

"Not everyone talked about Mike's cancer with such rare candor," "It was pretty devastating to everyone," says Carolyn, "particularly to his parents. They didn't have the hope in Christ that we did. They felt they would never see him again."

Mike maintained his fairly active lifestyle until 10 days before his death. Even then he opened his home to visitors and freely shared Christ with those who came to visit. "Our house was open and probably 10 or 12 people stayed overnight to be with us. There were at least 50 to 60 people who came to visit Mike, including many of his high school kids. One man from our church was saved then," Carolyn remembers.

continued on page 64

We knew Mike didn't just cease to exist. He went to be with God.
We struggle, and we strive, and we manipulate, but in the final analysis, God is in control.

Finally, my brethren, be strong in the Lord, and in the power of his might."

The apostle Paul wrote those words in Ephesians chapter 6 in A.D. 61 under imprisonment in Rome. I believe they are as significant for us today as the day he wrote them down. "Be strong in the Lord."

I'm not a specimen of health right now. I guess I'm as weak as I've ever been. I go for chemotherapy again tomorrow. But I'm learning what it means to be strong in the Lord. A student asked me recently, "What have you learned through this experience?" I said, "Well, first of all you have to understand, this hasn't been a revival experience in my life. There have been some days I didn't have the strength to read the Word, and some days all I could do was cry out to God for help."

But I've learned some valuable lessons as to what it means to be strong in the Lord. I guess the most important lesson I've learned is that God is in control. You know, we struggle, and we strive, and we manipulate, but in the final analysis, God is in control.

I told the students tonight, some Christian young people are rebellious because they are struggling with who is going to control their lives. All of life is a struggle to determine that God is in control. And I believe He's in control of my life. I don't know all of the whys, so I don't ask, "Why, God?" But He has shown me some of the answers.

God has given me a ministry to cancer patients. I didn't ask for it, and I'm not sure I would have wanted it, to be honest. But God has opened that door. Everywhere I go I have an opportunity to say a word of encouragement to those who are going through some of the same struggles. I say to encourage you tonight, be strong in the Lord. God is in control.

The second lesson He is teaching me is to learn to wait on Him. That's not easy for me. I've claimed Isaiah 40:31 this year. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." The way to be strong in the Lord, the way to renew our strength, is to wait—wait patiently on Him. God says, "Be still. Be silent." That's a tough one for me. It's so difficult, but so necessary.

I'm learning another way to be strong in the Lord, and you know it well. It is to realize that God does indeed answer prayer. I remember the night in the back room when Dr. Falwell anointed me with oil and prayed a prayer of faith—a prayer of the faith—and we claimed healing that night. I remember when thousands of our student body united all night in a 24-hour prayer chain. I will never forget that time.

by Vernon Brewer

24 Fundamentalist Journal
as long as I live. And you people have prayed. Tonight I stand here as a living testimony to the fact that God does indeed answer prayer. I am grateful for your prayers, and I thank you for your prayers. Please don't stop. I don't take it for granted. I give God the glory. God answers prayer.

Another way to be strong in the Lord is to determine to face life's battles and win. There have been times when I wanted to quit. I'll be honest. There have been times I've come close. But every time, I've said, no, I'm determined to face this, and I'm determined by God's help and God's grace and God's strength to see it through. It's a circumstance that God has brought into my life for a purpose and I just praise God. Don't quit.

I'm learning to allow loneliness and pain to become my friends. At physical therapy I work with weights. I'm up to five pounds now. They're impressed! There's a little saying over there—no pain, no gain. I've had some painful days, and many of you have as well. You are no stranger to pain, to loneliness. But they can become our friends, if we let them, when they force us to enjoy the fellowship of God as much as we enjoy the fellowship of each other. There have been times when I've tried out to God and let loneliness and pain become my friends.

Another way to be strong in the Lord is to live above life's circumstances. I've often said that circumstances don't make us what we are; they simply reveal what we are. What we are tonight is not what we are in this room, but what we are when we are alone before God. God will never allow the circumstances in our life to change until we have first allowed the circumstances to change us.

I'm learning another lesson, and it's so important that I encourage you to learn it as well. Learn to live life one day at a time. We don't know what tomorrow may bring, but we have today. And in many times of weakness I've had to just put one foot in front of the other and learn to accept life, learn to live life one day at a time.

There have been some discouraging days. I had to face fear. I had to deal with anger. I guess I shouldn't admit that, but I do. I've had to learn to deal with those emotions, and I thank God for a wife who has listened. Some days she didn't listen as much as others. One day she told me to quit having a pity party. She said, 'You're not the only person in the world suffering. Get up and let's go about life.' That takes real love.

We can expect discouragement, as long as we don't accept it. There is a difference. Expect it, but just don't live with it. Don't accept it. Take life one day at a time.

This time of year in 1904 a young man graduated from high school in Chicago, Illinois. He was a member of the Moody Bible Church, when R. A. Torrey was the pastor. His name was William Borden, heir to the Borden Dairy Estate. He was a millionaire.

For a graduation gift his parents sent him on an around-the-world cruise. He
There have been times when I’ve cried out to God and let loneliness and pain become my friends.

got to Hong Kong, through Asia, Egypt, the Middle East, throughout the capitals of Europe. In each letter home to his parents, he graphically described his compassion and his burden as he saw the needs of thousands and millions of hurting people. In one letter he said, “Mom, I believe God is calling me to be a missionary.” In another letter he said, “I’m sure God is calling me. I’m going to give my life and prepare for the mission field.”

He came home and spent four years at Yale University. The temptation was to forget his education and go straight to the mission field, but he said, “I want to be as prepared as possible.” After that he spent three years at Princeton Seminary. While he was in college he had anonymously given away over $70,000 to the cause of missions here and there.

The story is told that when he prepared to go to the mission field he wrote two words in the back of his Bible—no reserves. He learned to live by faith, to trust God for His power, for His might. There are no reserves in the Christian life.

He was offered many outstanding jobs upon graduation. He turned them all down, and he wrote two more words in the back of his Bible—no retreats.

He was offered many outstanding jobs upon graduation. He turned them all down, and he wrote two more words in the back of his Bible—no retreats. He said, “God has called me, and I’m going.” He sailed for China to work with a small group of Muslims in China. He stopped off in Egypt to do some preparation. While he was there he contracted cerebral meningitis and was dead within a month. You say, “What a waste. All that time preparing—what a waste!”

But he had written in the back of his Bible, underneath the words no reserves, no retreats, the two words—no regrets. As I stand before you tonight, I can honestly say, “No regrets.” I love my Lord, and I love my wife, and I love my children, and I love each one of you. Thank you for praying. I love life. God bless you.

Author’s note: I preached this brief sermon at Thomas Road Baptist Church in Lynchburg, Virginia, on Sunday night May 4, 1986. I have now been in remission for more than a year. With the aid of modern medicine my voice has been restored to the point that I can once again preach. I have resumed a full schedule. Since May 1986 I have traveled 50,000 miles—to Europe, Africa, the West Coast, and Alaska. I continue to progress. I am medically normal and under no treatment now. I believe that God has healed me in answer to the prayers of thousands of Christian friends. I thank God for my new lease on life, and I continue to live life one day at a time.

Vernon Brewer is vice president for student affairs at Liberty University, Lynchburg, Virginia.
A Pastor's Study

by Ernest V. Liddle

Leaders are readers. While some pastors boom out cliches and stereotyped phrases, others are eloquent speakers displaying a surety obtained from hours of faithful study and reading. Like the preachers of old who illustrated their sermons from the poets, historians, scientists, politicians, philosophers, and others of notable reputation in literary circles, the modern pulpiteer's mind should be stimulated by reading. Therefore his library needs to contain a wealth of challenging and inspiring literature.

To avoid mediocrity in the pulpit, pastors should set aside time each week for reading the authors of repute in disciplines other than theology. This provides breadth of scholarship and develops the Renaissance man, enabling the intellect to be invigorated.

Perhaps taking a graduate course each semester in a nearby university would be helpful. Check the best-sellers listed in Publishers Weekly or in most newspapers and select some books for review. This, and reading the local newspaper, will bring a contemporary emphasis to preaching.

Extension courses are available through many Bible colleges and seminaries. Some of these offer degree-granting courses that broaden an understanding of the Bible and give new insights into biblical truth.

In this information-oriented age, when people are highly educated and more knowledgeable than in previous generations, clergymen must present more than truisms. The lack of inquisitive and investigative study has created light preaching with psychology as its basis. This in turn has produced a humanistic emphasis in Christian music, relegating God to limbo. Hence, praying is asking for favors from God with worship of Him forgotten. The antidote to this is Bible-centered preaching through study of the Scriptures.

How can ministers of the gospel present meaningful messages and thought-provoking truths? Can we ever again expect to hear sermons like those of the Scottish divines John Wesley and Jonathan Edwards? What are the means to develop a pulpiteer of this caliber? A few suggestions may be helpful.

Since language is the means God has chosen to communicate His mind and thought, the preacher must acquire proficiency in its use. The Bible is the Book of books. A preacher must master it before he can expound it. A thorough understanding of the original languages will help a pastor apply the Word of God to produce righteousness in a congregation's life.

A pastor should have some basic tools in his study, such as the Encyclopaedia Americana, the New Schaff-Herzog Encyclopedia of Religious Knowledge, the International Standard Bible Encyclopedia, Strong’s Exhaustive Concordance of the Bible, and the

Expositor's Greek New Testament. Also recommended are word studies by men like West or Vincent; a number of translations of the Scriptures; some standard works on theology, church history, and missions; and commentaries. A book of illustrations and one of quotations such as Familiar Quotations by John Bartlett are beneficial.

Bibliographies are a source for helps in making selections for a library or for study. The American Association of Bible Colleges has compiled an excellent one that crosses denominational and theological lines. Others are available including The Minister's Library by Cyril J. Barber. He has, with Elmer L. Towns, written Successful Church Libraries, which gives simple cataloging rules and information for small libraries.

Periodical literature is essential for a pastor. He cannot expect to be aware of new trends and movements without having journals in his study. These naturally should include those of his denomination, but there are some of worth that are interdenominational in scope. Reading such will prevent one from having a parochial mentality or being rigidly biased. Furthermore, by reading book reviews in these publications a person can get a synopsis of their content and become well informed on existing literature. Both secular and sacred periodicals should be a part of one's library and routine reading.

Besides having basic reference tools in his study, a pastor should read other inspirational and instruction books. These include autobiographies of great pastors and missionaries, devotional literature, volumes on motivation and time management, others related to pastoral techniques and homiletics, and occasionally a volume on some unrelated subject for recreational purposes.

With the media explosion today, a pastor may like to have equipment to review cassettes, videotapes, or films. A church sanctuary can be set up permanently for sound and be equipped for media presentations. Duplicators, recorders, overheads, and opaque projectors are other items available. By recording worship services, the church can minister to shut-ins, or the pastor can review sermons of previous weeks for the purpose of bettering his elocution.

At least once a week a minister should write out one of his sermons. This will help him develop his vocabulary, strengthen his use of grammar, and direct his thinking clearly and logically. A thesaurus is essential in this exercise.

These and many more helps and suggestions will be of little value unless study is bathed in prayer. To be effective a pastor needs the unction of the Holy Spirit for the imbue ment of his heart and mind and the guidance of his ways.

Great men of God throughout history restricted their days to the essentials of study and prayer (Acts 6:4). If we are to have giants for the Lord in the pulpits of our world, pastors must follow the admonition of Paul to Timothy. "Study to shew thyself approved unto God."

■ Ernest V. Liddle is dean of library services at Liberty University in Lynchburg, Virginia. He holds a Th.D. from Northern Baptist Theological Seminary.
Sermon Outline

God Gave Them Up
Romans 1:18-31

A. Physically: to uncleanness (vv. 18-24)
B. Emotionally: to vile affections (vv. 25-27)
C. Intellectually: to a reprobate mind (vv. 28-32)

Word Study

Asunthetos is used only in Romans 1:31. There it is translated “covenant breakers.” The term conveys the idea of one who disregards a covenant of peace and thus brings two parties into discord and strife. In Romans 1:31 it establishes the basis for the indictment brought against the wicked who have willfully disregarded God’s covenant, to live in open rebellion against Him. Such individuals know God’s will but have chosen to disregard it. Hence, God gives them up to their sin and its consequences. Significantly in Romans 1:31 Paul also uses aspondos, “implacable,” to show that these individuals have not only disregarded God’s covenant, but they are entirely unwilling to consider any end to the hostilities. They have no desire to be at peace with God. The irony of God’s punishment of such individuals is that He simply gives them the desire of their hearts.

Charlie Grimm

“IT'S A FUN MINISTRY”

When he walked into the small magic shop in crowded Washington, DC, he had no idea that the course of his life was about to change. “For two dollars I will show you how to do a trick,” the shopkeeper offered.

“OK,” Charlie Grimm agreed. He put down two dollars and watched as the man held up three unequal pieces of rope. Within a few moments, the ropes were suddenly the same size. Charlie was amused. He looked around a few moments longer, then started to leave. “Where are you going?” the shopkeeper asked. “You paid for the trick. It’s yours.”

So Charlie walked out of the shop with three pieces of rope and the knowledge of how to perform one magic trick: “The Professor’s Nightmare.”

On the way home Charlie began to think of ways he could use the trick. A deacon in his Baptist church, Charlie was in charge of the junior church program. He knew magic would really appeal to kids.

“I first thought of God the Father, God the Spirit, and God the Son,” Grimm recalls. “You don’t hear much about God the Father in the Scriptures, there is a little more about God the Spirit, and of course God the Son is mentioned from Genesis to Revelation. But they are all equal in power.” Grimm used the trick to illustrate that point.

The children in junior church responded to the visual display so well that Charlie began to look for other tricks. Soon he could perform for 10 minutes at a time. After much more work he composed a 30-minute program.

In 1972 while developing his budding talent and unusual ministry, Charlie moved with his wife and four children to Lynchburg, Virginia, to attend Liberty University. Charlie stayed busy with school, driving a bus to support his family, and traveling to vacation Bible schools and revival meetings to perform his magic tricks and present the gospel message.

Grimm now has a full-time ministry. He and his partner—his wife, Sue—travel to camps, vacation Bible schools, revival meetings, and church services. Sue sings and interprets for the deaf, Charlie enthrals his audiences of young and old alike with magic tricks, ventriloquism, paper folding, and other visual stimulation. “I believe God gave us two ears to hear with and most preachers use those,” says Charlie, “but God also gave us two eyes, which I love to use.” Charlie now has several full programs and often holds meetings nightly for as long as two weeks. He opens his meetings with “fun” tricks. Next, his wife may sing a song or two, then Charlie preaches a sermon like you have never heard—or seen. One summer Charlie and Sue recorded over 400 salvation decisions in their meetings.

Has Charlie’s unique ministry encountered any opposition? “I have had a couple of people suggest that my illusions were similar to witchcraft, but it is not witchcraft. It is a visual aid, an illusion. The illusions are actually a misdirection. We tell you to watch one hand while we are doing something with the other hand. It is simply using a God-given talent as a fantastic way to hold the attention of anybody to relate to them the gospel of Jesus Christ.”

When they are not on the road, Charlie and Sue operate a balloon store that provides balloons for parties, weddings, and births. Charlie admits, “There’s not much money in it.” But operating their own business gives them the freedom to travel when invitations for ministry come in. “The ministry comes first,” says Charlie. “We just close the store.”
**Christian Leadership**

**Goals**

David Campbell wrote a book called *If You Don’t Know Where You’re Going You’ll Probably End Up Somewhere Else.* Do you know where you are going, or do you wander aimlessly through life with no specific goals or plans? You have heard the expression, “If you aim at nothing, you’ll hit it every time.” Maybe you have said, “My goal is to be a great Christian and serve the Lord to the best of my ability.” Or, “I want to be a good parent and be successful in my job.”

Those are noble goals, but are they real goals or are they just vague ideas of what you would like to accomplish in life? In Philippians 3:14 Paul says, “I press toward the mark for the prize of the high calling of God in Christ Jesus.” Pressing toward the mark is working toward a goal.

**We need goals to direct us.** If you decide to go to Niagara Falls on vacation, you don’t just get into your car and start driving. You get out your road map and carefully study it to find the best route. Then you follow that map to insure that you arrive at the right place.

**What kind of goals should we set?** First, they should be realistic. If you average 10 people in your Sunday school class you probably cannot raise your average attendance to 100 within a month. If you decide to take up jogging and are badly out of shape you won’t get to 10 miles the first day. Your goals should challenge you but they should be attainable.

Goals should be both long and short range—large and small. If your goal is to increase your church attendance by 50 percent in one year, break that down to 1 percent per week so that what seems an insurmountable task becomes reachable.

Baseball great Lou Brock stole 164 bases in one season, an incredible achievement. But he stole them one at a time. The Egyptian pyramids represent a seemingly impossible engineering feat, but they were built by placing one stone at a time in place.

In the 1970s Peter Jenkins decided to walk across America. He set out from Alfred, New York, and walked—one day at a time. Five years later he arrived at the ocean on the coast of Oregon.

**Write your goals down** to keep you constantly reminded of them. As you reach one plateau of success or one small step on your goals you will justifiably feel good about yourself. You will be encouraged and say, “Hey, I can do it. I can reach my goal.”

**Don’t procrastinate.** Before you go to bed tonight begin thinking about your goals and write them down. As you grasp one goal, one place in your life, you can see further ahead of you, and your long-range goals may get larger.

As you reach goals, your confidence increases, your abilities expand, your ultimate goals will be raised, and your productivity in the work of the Lord will increase.

**Glenn Sumrall** is dean of the College of Arts and Sciences at Liberty University. This article is part of a series on Christian leadership.

---

**Church News**

A little over a year ago, Maranatha! Music established The Song, The Medley, and The Symphony, its innovative copyright clearance programs. Administrator John Lunden says that they are definitely a success. The goal was to enable churches, simply and legally, to obtain permission to use songs in bulletin inserts, overheads, and song sheets, and that goal is being met.

Over 500 songs are now available to pastors and worship leaders. Others will be added in the future. Besides its own praise and worship songs, Maranatha! Music also grants permission for the songs of Scripture in Song, Thank You Music, Celebration Services, Retino-Kerner Music, Hosanna Music, and for selected titles from Chalice Music and Mercy Publishing.

For more information on copyright clearance, contact John Lunden or Renee Carter on Maranatha! Music's Copyright Hot Line (800) 245-SONG. In California call (714) 979-8536.

C. Timothy Blanchard has been named fourth general director of the *Conservative Baptist Association of America,* an organization of more than 1,150 churches. Blanchard replaces Russell A. Shive, who served as general director for 19 years. An installation service took place on July 5, 1987, at the Conservative Baptist Annual Meeting in Phoenix, Arizona.

Blanchard has served 13 years in the pastorate, holds a D.Min. from Western Conservative Baptist Seminary, and is author of *A Practical Guide to Finding and Using Your Spiritual Gifts.*

---

**IMPORTANT NOTICE**

Regarding Reprints and Copyrighted Material. Pastors and teachers often copy or reprint articles from various sources for distribution and use within the church or for publication in church newsletters. It is illegal to do so without first getting reprint permission from the author or publisher who holds the copyright. Failure to do so could result in costly fees and/or lawsuits for copyright infringement.

Please be sure to contact the proper person or organization for permission before reprinting any material. There may or may not be a fee, depending on the material to be reprinted and its intended use. Generally, a credit line will be required to acknowledge the author and publisher of the material.
Who has memorized over 10,000 verses of Scripture, the equivalent of the entire New Testament?

What evangelist has conducted the largest number of local church and citywide crusades in history?

What preacher learned to read music at age 4 and was an 8-year-old nightclub performer?

If you are a fan of "Evangelical Trivia," you know the answer to all these questions is Jack Van Impe, the "walking Bible." The son of a former nightclub musician, Jack was saved as a 12-year-old and has been testifying of the experience ever since.

He and his wife, Rexella, have dedicated themselves to full-time Christian service. Between 1948 and 1980, more than 10 million people attended Van Impe crusades and over 500,000 decisions for Christ were recorded. Since April 1976, millions more have been reached through a series of prime-time television specials.

"One of the greatest opportunities God ever gave us was when He opened the door of prime-time television," says Rexella, who is warm, elegant, and sincere. "Where else can you really reach 20 million people at one time in their setting? People can be sitting there with a beer, cursing God, and suddenly you can come into their living rooms and tell them how to be delivered from the very thing they are doing. That's a great opportunity that is unprecedented because television hasn't always been here."

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night... for then thou shalt make thy way prosperous, and then thou shalt have good success." (Josh. 1:8). Jack Van Impe has followed that biblical formula. He has memorized and internalized Scripture so that it flows out of him effortlessly as he preaches and even in his casual conversations.

And he has met with success. His crusades are well-attended and result in thousands of decisions for the Lord. An Operations Department with 20 staff members and 16 computers keeps track of his mail.

Jack and Rexella live with their cat, Fenica. When asked if they have children, there is an awkward pause and they shake their heads no. "It is not God's will that I have children," Rexella carefully explains. "He had something different for me. I was just like any other woman. Having a family was my first goal right after we were married. That is a normal desire. But there is one thing better than having a normal family, and that is having God's will for your life. I could never get up from my knees after begging for children, without adding, 'But, God, more than anything I want Your will.' So He gave me His will—to be childless and barren physically, but He's given us thousands upon thousands of spiritual children."

That disappointment has been assuaged, but in the last few years the Van Impes have battled the greater pain and disappointment of being misunderstood. Five years ago Van Impe began to preach a new message. This message was not particularly profound or controversial, but it divided Fundamentalists and cost the Van Impes much support. Other preachers railed against them. Churches scorned them. Friends deserted them.

What new topic caused so much disension? Love.

This message of love that Jack Van Impe has been preaching and teaching has cost him dearly. "We lost 40 percent..."
of our support within three years of putting out the book *Heart Disease in Christ's Body*,' Van Impe reports. "We have letters that state, 'We can no longer keep you on our missionary budget because of your new position of loving all Christians.' But I want to make it clear that as a Fundamentalist, I still believe everything I have always believed. I still hold my Baptist convictions. But there are convictions that God has placed on my heart to love all members of the body.'

Van Impe did not arrive at his "new position" on a whim or an emotional indulgence. His thorough study of the Bible and his deep hunger for truth revealed that all the great words of the faith such as justification, sanctification, glorification, election, and predestination, are not exclusive for Baptists. A Nazarene is just as justified when he receives salvation, reasons Jack, as a Baptist. "God sees every one of His blood-bought children—in all denominations that preach the Word—as already seated in heaven physically. We think we can sit with them mentally in heavenly places. We think we can sit with them physically here on earth.

"God showed me doctrinally that I was on base," Jack states firmly. "This is not a matter of compromise. This is a matter of conviction. I cannot be the way I was. At that time I was listening to men. Now I am listening to God.'

How can Fundamentals ensure greater love among the brethren? 'Just take the Bible, as I did, and search out every word about loving the members of the body of Christ. I found 400 commands. When we begin to realize who the brothers in Christ are and that we are to love them, we realize it can't be just brothers within our own Baptist group. There are 20,780 Christian denominations in existence right now that preach the five fundamentals. They preach them, they believe them, and they are my brothers. 'But whatsoever shall do the will of God,' Jesus said, 'is my brother.'

A Fundamentalist is necessarily not a Baptist. 'Historically a Fundamentalist was one who believed the five fundamentals: inerrancy, the deity of Christ, the Virgin Birth, the blood Atonement, and the bodily Resurrection," says Jack. 'As far as I'm concerned, that still is the definition. I don't know why we should change what the original founders of the movement had in mind. But some of the original founders would be expelled today, because some of them did not believe in literal fire in hell. The issues that divide today were not the issues when the movement came into existence.'

Obviously, the secular press links everyone from Khomeini to Muhammad to Fundamentalism, but Van Impe says part of the reason Fundamentalism has gathered negative connotations is 'an attitude problem because of the way we treat people. For example, one lady bowed her head and received Christ after seeing one of our telecasts. She was so excited. She couldn't wait until Sunday to go to church, and she happened to hit one of our Fundamentalist churches. She had no money to buy a dress. All she owned in this world was a pair of slacks. When she got to the door of the church she was told she wasn't allowed in the building—a woman who had just received Christ!'

Although the criticism has hurt, Jack Van Impe has received great pleasure in the last year seeing "believers beginning to love one another even though we have different denominational tags. The idea is coming to fruition. I'm seeing books and reading articles which, though I felt I was all alone in this matter, prove that I am not. But we have got to make it very clear that this view is not being sponsored by apostates, Liberals, or Modernists. It's being sponsored by those who believe in the fundamentals.'

Five years ago Van Impe announced that he would not preach in a citywide crusade sponsored by several churches unless there was love and unity. "God told me to quit," he says, "because of divisional and secondary issues. There was not one invitation in five years. It was proof that there was something wrong in our movement if pastors in any city couldn't agree on any man in America for a united crusade. Now the groundwork has been laid and there is a new spirit in the crusades. We've had 276 invitations for citywide crusades in 14 days under this new banner of love. God is showing us that this is His heartbeat. He has shaped my thinking doctrinally as to what the future should be concerning the whole body of Christ rather than just one little group.'

The future for the Van Impes includes more than they have ever attempted before. Citywide crusades, weekly television, prime-time specials, and a prison ministry encompass their broad spectrum of service. Through it all, Jack Van Impe feels compelled to carry the controversial, powerful banner of love.
Get $100,000 of protection for just $14 with this new, low-cost life insurance

You enjoy the same low level premiums for a full 15 years

A 35-year-old man who doesn't smoke can apply for $100,000 of life insurance at a cost of only $16.63 a month—only $190 a year. A 40-year old non-smoking male pays just $22.31 a month—only $255 a year.

WITH NO INCREASE IN PREMIUMS FOR A FULL 15 YEARS!

Let me introduce myself. I'm Aaron Manley, a member of the Board of Directors of Liberty University where Dr. Falwell serves as chancellor.

I know there's nothing more important for concerned men and women like you than securing your financial future with a solid life insurance plan. And, in my job as Regional Sales Manager for Protective Life Insurance Company, I've helped hundreds of good, caring Christians do just that.

But I also know it's hard to find a life insurance plan that provides valuable cash benefits you can depend on tomorrow... at a price you can afford today.

That's why I was so pleased to learn about a remarkable new life insurance plan developed with the help of one of my Protective Life colleagues, David T. Phillips.

With this new plan, called PIONEER GL-15, you can protect your family or your business with $100,000 or more in life insurance... and save hundreds, even thousands of dollars on premiums. Now that's real peace of mind.

No other insurance plan gives you these two important money-saving guarantees!

1. You get the lowest overall premium rates of any 15-year level term-like insurance plan that I know of.

2. Your premiums will not go up and your coverage will not go down during the first 15 years of your policy. You pay the same low rate each and every year—with no surprises.

Here are five important reasons why you need PIONEER GL-15 insurance:

1. Protecting your family's financial future is one of your most important responsibilities. You want to make certain your loved ones have the money they need to keep going without you.

2. Life insurance can safely guard the interest of a valued business partner or spouse should the services of a key person be lost due to a premature death.

3. As you get older, life insurance becomes harder to get. Many experts recommend that you buy the life insurance you need now, while you're still healthy and can get lower rates.

4. You probably need more life insurance than you have now. Most people are seriously underinsured. Many experts recommend having life insurance that's equal to five times your annual income. And most company benefit plans simply don't provide that amount of coverage.

5. You may be missing an exceptional opportunity to lock into a low-cost, 15-year level premium policy. It's sad, but true. Some folks pay too much for their insurance protection because, until PIONEER GL-15, true low cost, level-premium life insurance plans weren't easy to find.

Now you can get 15-year level insurance protection at a very low cost with PIONEER GL-15.

No matter what your needs, you'll find a PIONEER GL-15 plan that's right for you. You can choose $100,000 of guaranteed level coverage, or any higher benefit amount you need—all at drastically low premium rates.

And this insurance pays income tax-free benefits to those you name as beneficiaries during their time of need.

There are no surprises for your budget. Your low rates are guaranteed to stay the same for 15 full years! Imagine, a life insurance plan you can buy today that will guarantee in writing your premiums won't increase for 15 years.

There are other level premium plans on the market, but most only guarantee their rates anywhere from 3 to 5 years, while ours is guaranteed for 15. Your premiums won't go up as much as a dollar during the entire first 15 years of the plan. You won't have to budget another penny for this insurance!

In my opinion, you won't find any lower 15-year total insurance rates anywhere—no matter how hard you search.

PIONEER GL-15 is an extremely economical way to purchase 15 year level-premium life insurance.

Why are the rates for PIONEER GL-15 so low? Here are the straight facts about how Protective Life prices this policy—important information other insurance companies may hesitate to tell you.

This is a graded premium whole life insurance policy that does not build up a cash value for the first 15 years. So you get low, term-like premiums during that time—with the option to renew** for another 15 years. Plus, you have the guarantee of permanent insurance at an adjusted premium if you are not able to renew because of poor health. And, because these rates are based on a current mortality table that reflects the longer life expectancy of most Americans, Protective Life can keep premiums as low as possible.

What all this means is...you get unbeatable low rates on

*Monthly premium rates for a 30-year old, non-smoking man.

** Subject to evidence of insurability.
a month* plan.
— guaranteed!

quality life insurance protection.

**Compare our 15-year guaranteed low level rates for yourself!**

Here's an example of what I mean: Each year the National Insurance Consumer Organization (NICO)—the consumer advocate of the insurance industry—analyzes policies and recommends the maximum you should pay for an annual renewable term policy. Here's how PIONEER GL-15 compares: (Notice the difference in 15-year totals.)

<table>
<thead>
<tr>
<th>YEAR</th>
<th>AGE</th>
<th>NICO$</th>
<th>PIONEER GL-15 LEVEL RATES</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>50</td>
<td>$353</td>
<td>$525</td>
</tr>
<tr>
<td>2</td>
<td>51</td>
<td>$393</td>
<td>$525</td>
</tr>
<tr>
<td>3</td>
<td>52</td>
<td>$435</td>
<td>$525</td>
</tr>
<tr>
<td>4</td>
<td>53</td>
<td>$481</td>
<td>$525</td>
</tr>
<tr>
<td>5</td>
<td>54</td>
<td>$532</td>
<td>$525</td>
</tr>
<tr>
<td>6</td>
<td>55</td>
<td>$586</td>
<td>$525</td>
</tr>
<tr>
<td>7</td>
<td>56</td>
<td>$661</td>
<td>$525</td>
</tr>
<tr>
<td>8</td>
<td>57</td>
<td>$741</td>
<td>$525</td>
</tr>
<tr>
<td>9</td>
<td>58</td>
<td>$827</td>
<td>$525</td>
</tr>
<tr>
<td>10</td>
<td>59</td>
<td>$919</td>
<td>$525</td>
</tr>
<tr>
<td>11</td>
<td>60</td>
<td>$1019</td>
<td>$525</td>
</tr>
<tr>
<td>12</td>
<td>61</td>
<td>$1121</td>
<td>$525</td>
</tr>
<tr>
<td>13</td>
<td>62</td>
<td>$1231</td>
<td>$525</td>
</tr>
<tr>
<td>14</td>
<td>63</td>
<td>$1347</td>
<td>$525</td>
</tr>
<tr>
<td>15</td>
<td>64</td>
<td>$1470</td>
<td>$525</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>12,116</td>
<td><strong>$7,875</strong></td>
<td></td>
</tr>
</tbody>
</table>

**YOU CAN SAVE $4,241 WITH PIONEER GL-15!**

I could compare the PIONEER GL-15 to dozens of other insurance policies—annual renewable term, five- and ten-year level plans—and the results would be the same. PIONEER GL-15 saves you thousands of dollars on your life insurance premiums!

With rates this low, you should seriously consider adding to your existing coverage or reviewing your current policies to see if ours better suits your needs...and your budget!

Most people purchase additional life insurance to supplement the coverage they get from their employers. But, as I've just shown you, you may be paying far too much for that additional protection.

**You owe it to yourself to compare your current insurance policy to PIONEER GL-15.**

Just call David T. Phillips & Co., the agent, toll-free at 1-800-223-9610 or 1-800-972-1104 and his expert insurance representatives will give you a quick comparison that will show you how you can save hundreds, even thousands of dollars on your premiums with this remarkable new plan.

---

**An important message from Dr. Jerry Falwell**

"I have known Aaron Manley for many years and have come to regard him as a close personal friend. He is honest, sincere, and above all, trustworthy."  

Jerry Falwell

---

You can continue this insurance beyond 15 years.

Unlike some other insurance policies that leave you high and dry at the end of your policy term, PIONEER GL-15 can protect well beyond the original 15 years. At the end of 15 years, if you're still in good health and qualify otherwise, you can start over with a new PIONEER GL-15 based on rates at your new age. If you can't qualify, your existing policy will automatically continue on a permanent whole life basis. Either way, you'll have continuous coverage. The PIONEER GL-15 keeps right on protecting!

**Buy with confidence from a company that shares your values.**

PIONEER GL-15 is offered by Protective Life Insurance Company, one of America's most conservatively managed and soundly financed insurers. The company is top-rated A+ Superior by A.M. Best Company, the insurance industry's most respected independent rating service. That's the highest rating they give!

And I'm proud to represent this fine company because the men and women behind Protective Life are a group of solid business people who put God and family first. They know your needs because they share your values.

**Send no money now!**

I don't want you to send even $100 with your application. We'll send you a premium notice if your coverage is approved...in four to five short weeks. And you can choose how you want to pay...once a year or twice a year by check. Or once a month through an automatic transfer from your bank account.

**Your satisfaction is guaranteed.**

Since you don't have to send money now, there is absolutely no obligation on your part.

Once you receive your policy, you have a full 10 days to look it over and talk about it with your spouse and financial advisor. Then, if you're not completely satisfied, you may cancel your policy—no questions asked!

**APPLY NOW.**

The easy-to-complete application is on the next page. Rush for priority processing. We have additional staff prepared to give your application special attention if it is received prior to 12/1/87. Act now—there's absolutely no obligation when you apply!

---

Your 15-year term policy is automatically renewable every 5 years. You owe it to yourself to compare your existing policy to PIONEER GL-15 to determine if you're paying too much for your life insurance.

---

You can continue this insurance beyond 15 years.

Unlike some other insurance policies that leave you high and dry at the end of your policy term, PIONEER GL-15 can protect well beyond the original 15 years. At the end of 15 years, if you're still in good health and qualify otherwise, you can start over with a new PIONEER GL-15 based on rates at your new age. If you can't qualify, your existing policy will automatically continue on a permanent whole life basis. Either way, you'll have continuous coverage. The PIONEER GL-15 keeps right on protecting!

**Buy with confidence from a company that shares your values.**

PIONEER GL-15 is offered by Protective Life Insurance Company, one of America's most conservatively managed and soundly financed insurers. The company is top-rated A+ Superior by A.M. Best Company, the insurance industry's most respected independent rating service. That's the highest rating they give!

And I'm proud to represent this fine company because the men and women behind Protective Life are a group of solid business people who put God and family first. They know your needs because they share your values.

**Send no money now!**

I don't want you to send even $100 with your application. We'll send you a premium notice if your coverage is approved...in four to five short weeks. And you can choose how you want to pay...once a year or twice a year by check. Or once a month through an automatic transfer from your bank account.

**Your satisfaction is guaranteed.**

Since you don't have to send money now, there is absolutely no obligation on your part.

Once you receive your policy, you have a full 10 days to look it over and talk about it with your spouse and financial advisor. Then, if you're not completely satisfied, you may cancel your policy—no questions asked!

**APPLY NOW.**

The easy-to-complete application is on the next page. Rush for priority processing. We have additional staff prepared to give your application special attention if it is received prior to 12/1/87. Act now—there's absolutely no obligation when you apply!
Here are your low level premium rates.

REMEMBER, THE RATE SHOWN FOR YOUR AGE IS THE RATE YOU WILL PAY FOR 15 FULL YEARS.

PIONEER GL-15's Premiums

Age/Sex Coverage Amount

<table>
<thead>
<tr>
<th></th>
<th>M</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-30</td>
<td>160.00</td>
<td>155.00</td>
</tr>
<tr>
<td>31</td>
<td>155.00</td>
<td>150.00</td>
</tr>
<tr>
<td>32</td>
<td>150.00</td>
<td>145.00</td>
</tr>
<tr>
<td>33</td>
<td>145.00</td>
<td>140.00</td>
</tr>
<tr>
<td>34</td>
<td>140.00</td>
<td>135.00</td>
</tr>
<tr>
<td>35</td>
<td>135.00</td>
<td>130.00</td>
</tr>
<tr>
<td>36</td>
<td>130.00</td>
<td>125.00</td>
</tr>
<tr>
<td>37</td>
<td>125.00</td>
<td>120.00</td>
</tr>
<tr>
<td>38</td>
<td>120.00</td>
<td>115.00</td>
</tr>
<tr>
<td>39</td>
<td>115.00</td>
<td>110.00</td>
</tr>
<tr>
<td>40</td>
<td>110.00</td>
<td>105.00</td>
</tr>
<tr>
<td>41</td>
<td>105.00</td>
<td>100.00</td>
</tr>
<tr>
<td>42</td>
<td>100.00</td>
<td>95.00</td>
</tr>
<tr>
<td>43</td>
<td>95.00</td>
<td>90.00</td>
</tr>
<tr>
<td>44</td>
<td>90.00</td>
<td>85.00</td>
</tr>
<tr>
<td>45</td>
<td>85.00</td>
<td>80.00</td>
</tr>
<tr>
<td>46</td>
<td>80.00</td>
<td>75.00</td>
</tr>
<tr>
<td>47</td>
<td>75.00</td>
<td>70.00</td>
</tr>
<tr>
<td>48</td>
<td>70.00</td>
<td>65.00</td>
</tr>
<tr>
<td>49</td>
<td>65.00</td>
<td>60.00</td>
</tr>
<tr>
<td>50</td>
<td>60.00</td>
<td>55.00</td>
</tr>
<tr>
<td>51</td>
<td>55.00</td>
<td>50.00</td>
</tr>
<tr>
<td>52</td>
<td>50.00</td>
<td>45.00</td>
</tr>
<tr>
<td>53</td>
<td>45.00</td>
<td>40.00</td>
</tr>
<tr>
<td>54</td>
<td>40.00</td>
<td>35.00</td>
</tr>
<tr>
<td>55</td>
<td>35.00</td>
<td>30.00</td>
</tr>
<tr>
<td>56</td>
<td>30.00</td>
<td>25.00</td>
</tr>
<tr>
<td>57</td>
<td>25.00</td>
<td>20.00</td>
</tr>
<tr>
<td>58</td>
<td>20.00</td>
<td>15.00</td>
</tr>
<tr>
<td>59</td>
<td>15.00</td>
<td>10.00</td>
</tr>
<tr>
<td>60</td>
<td>10.00</td>
<td>5.00</td>
</tr>
<tr>
<td>61</td>
<td>5.00</td>
<td>0.00</td>
</tr>
</tbody>
</table>

Rates for smokers are available. Please call us for a quote.

Completing the application is easy.

Call toll-free 1-800-223-9610 or 1-800-972-1104 and a trained representative will assist you with your application. Or just follow these 5 easy steps.

1. Fill out the easy-to-complete application on the next page. Please print in dark ink. Residents of FL, MO, OR, SC, and SD need to use a different application. Call and we'll rush one to you.

2. When you get to section 1C please do the following:

   In the space marked “Plan of Insurance,” write PIONEER GL-15. In the space marked “Amount,” write in the amount of insurance you want: $100,000* or more. In the space marked “Premium Frequency,” check the box that shows how you want to pay: annually, semi-annually, or monthly through a bank draft. “ACCIDENTAL DEATH” and “WAIVER OF PREMIUM” are optional riders available for an additional premium. Call us at 1-800-223-9610 for further details. If you do not want these benefits, just check “NO” to each. If additional proof of insurability is needed, we’ll let you know.

3. Sign your application in dark ink where indicated and have it witnessed. Your spouse or any other competent adult living in your state can sign as your witness. If the owner of the policy is someone other than the insured, please give the owner’s name, address and Social Security number in the “Remarks” section at the bottom of the front page. The owner of the policy must sign as “Applicant/Owner.”

4. Sign and return the “Authorization to Obtain and Disclose Information” on the attached postage-free reply envelope. This simply authorizes Protective Life to obtain medical and other information related to your policy.

5. Insert your completed Application and Authorization in the attached postage-free reply envelope, then drop it in the mail. Or use your own envelope and mail to: David T. Phillips & Co., 3200 N. Dobson Rd., Building C, Chandler, AZ 85224.

*Lower amounts available at slightly higher rates.

PLANT DESCRIPTION

Please Read Carefully

PIONEER GL-15 is a graded premium whole life policy with guaranteed level rates and level coverage for the first 15 years. Re-entry (Conditional Exchange Option): On the 15th policy anniversary, you can re-enter and get a new PIONEER GL-15 with another 15 years of guaranteed low rates (re-entry available to age 80, subject to contract terms). Exchange (Change of Plan): During the first 15 years, your plan may be changed (subject to contract terms) to any of Protective’s Patriot Collection of universal life plans, regardless of health. Exclusion: Suicide within the first two years. Standard 2-year suitability for misrepresentation.

Lifestyle Coverage: PIONEER GL-15 automatically becomes permanent whole life at adjusted rates, in the 8th year (assuming no re-entry or changes)—a valuable feature that guarantees coverage even if health problems arise. Cash values based on 80% CSV 7%. If this plan is not approved in all states, this plan has been approved in the following states, but the attached application is not an official application in MO, OR, SC, SD and FL. This product is not available to residents of Texas by this method of solicitation. This product is not available to residents of DC, NY or PR.

FORM J0GPM-03 187
Part 1 Application to
PROTECTIVE LIFE INSURANCE COMPANY
P.O. Box 2606
Birmingham, AL, 35202

Please Print Using Dark Ink
Policy No:

<table>
<thead>
<tr>
<th>1. PROPOSED INSURED</th>
<th>2. Answer if SPOUSE is also proposed for insurance:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name (first)</td>
<td>Name (first)</td>
</tr>
<tr>
<td>(middle)</td>
<td>(middle)</td>
</tr>
<tr>
<td>(last)</td>
<td>(last)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Street Address</th>
<th>Street Address</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>City, State, Zip</th>
<th>Street Address</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Home Phone No. (   )</th>
<th>Home Phone No. (   )</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Sex Date of Birth</th>
<th>Place of Birth Soc. Sec. No.</th>
</tr>
</thead>
</table>

| 1a. Primary         | 2a. Primary                     |
| Beneficiary/Relationship | Beneficiary/Relationship        |

| Contingent          |                               |
| Beneficiary/Relationship |                               |

| 1b. Occupation:     | 2b. Occupation:               |
| Employer's Name:    | Employer's Name:              |
| Address:            | Address:                       |
| City, State, Zip:   | City, State, Zip:             |
| How Long There?     | How Long There?               |

| 1c. Plan of          | 2c. Plan of                    |
| Insurance            | Insurance                      |

<table>
<thead>
<tr>
<th>Amount Waiver of Premium:</th>
<th>Amount Waiver of Premium:</th>
</tr>
</thead>
<tbody>
<tr>
<td>□ Yes □ No</td>
<td>□ Yes □ No</td>
</tr>
</tbody>
</table>

| Accidental Death:       | Accidental Death:         |
| □ Yes □ No Amount       | □ Yes □ No Amount         |

| Automatic Premium Loan: | Automatic Premium Loan:   |
| □ Yes □ No             | □ Yes □ No               |

| Premium Frequency:     | Premium Frequency:        |

3. Unless otherwise specified in remarks:
A. The owner shall be the proposed insured.
B. All notices will be sent to the owner’s residence address.

4. Life insurance in force: Indicate Proposed Insured (P.I.); or Spouse(s). (if none, insert “None”)

<table>
<thead>
<tr>
<th>Company Replacement</th>
<th>Life Amount</th>
<th>Accidental Death</th>
<th>Year Issued</th>
</tr>
</thead>
</table>

5. Regarding All Persons Proposed for Insurance: (If any YES, explain and give name of every company. Use Remarks section if additional space is needed.)

(a) Is the Policy applied for to replace any existing insurance or annuities in this or any other Company? (If yes, check which policy and complete comparison statement, if required.)

(b) Has any person proposed for insurance an application pending in another company? (If “yes,” give Person, Company and Amount)

(c) Has any person proposed for insurance ever applied for Life or Health insurance without receiving it exactly as requested? (If “yes,” give Person, Company and Dates)

6. Has Any Person Proposed for Insurance:

(a) Smoked a cigarette within the last twelve months?

(b) Flown as a Student, Private, Commercial or Military pilot within two years?

(c) Are any such flights planned in the future?

(d) Engaged in any form of racing or sky diving in the past two years?

(e) Engaged in any form of underwater diving, or other hazardous activity in the past two years?

(f) Intend to travel or reside outside the United States or Canada within the next year? (If “yes,” give details in Remarks).

Remarks:
**PART 1A NON-MEDICAL DECLARATIONS**

1. Proposed Insured's Height _______ Weight _______ Weight change in past year (gain ☐ loss ☐) _______ lbs.

2. Answer if SPOUSE is also proposed for insurance:

   **Height _______ Weight _______ Weight change in past year (gain ☐ loss ☐) _______ lbs.**

3. To the best of your knowledge have you or has any other proposed insured had or been told by a physician that he or she had: (Circle condition to which “yes” answer applies and give details below)
   - a. Convulsions, epilepsy, paralysis, mental or nervous disorders?
   - b. Chest pain, high blood pressure, rheumatic fever, heart murmur, heart attack, stroke, or other disorder of the heart, or circulatory system, anemia or other disorder of the blood?
   - c. Emphysema, or chronic respiratory disease?
   - d. Intestinal bleeding, ulcer, or other disorder of the stomach, intestines, liver or gall bladder?
   - e. Disorder of the kidneys, bladder, reproductive organs or breasts?
   - f. Arthritis, or disorder of the muscles, bones, or joints, including the spine?
   - g. Diabetes; disorder of the thyroid or lymph glands?
   - h. Cancer or tumor, collagen disease or any other disorder not listed above?

4. To the best of your knowledge have you or has any other proposed insured: (Circle conditions to which “yes” answer applies and give details below)
   - a. Other than above, had examination, treatment or consultation with a physician during the past 5 years?
   - b. Been on, or are now on, any medication or prescribed diet?
   - c. Sought advice or treatment, or been arrested for the use of drugs?
   - d. Been advised by a physician that the use of alcohol is or was sufficient to impair or possibly impair your health?
   - e. Been rejected, discharged, or retired by an employer or the military for medical or physical disability reason?
   - f. Been advised to have any diagnostic test, hospitalization or surgery which has not been completed?

<table>
<thead>
<tr>
<th>Person's Name</th>
<th>Question Number</th>
<th>Date</th>
<th>Details or Reason</th>
<th>Duration</th>
<th>Full Name and Complete Address of Attending Physician or Hospital</th>
</tr>
</thead>
</table>

**DECLARATIONS**

I (We) represent that all statements and answers made in all parts of this application are full, complete and true to the best of my (our) knowledge and belief. It is agreed that:

(a) All such statements and answers shall be the basis of any insurance issued.
(b) No agent or medical examiner can make, alter or discharge any contract, accept risks, or waive the Company’s rights or requirements. No information or statement made available or given by or to the agent or examiner shall bind the Company unless put in writing in this application.
(c) No insurance shall take effect unless: (1) a policy is delivered to the Owner; (2) the full first premium is paid while the proposed insured(s) (are) alive; and (3) there has been no change in health and insurability from that described in this application.
(d) Acceptance of a policy by the Owner shall constitute ratification of any changes made by the Company by Policy Amendment. These changes will be made only with the Owner’s written consent.

(X) Proposed Insured (Sign Name in Full)

(X) Spouse (Sign Name in Full if Proposed for Insurance)

(X) Witness

Applicant/Owner (if other than Proposed Insured)
In all our preaching we must preach for verdicts. We must present our case, we must seek a verdict, and we must ask for an immediate execution of the verdict. We are not in the pulpit to please the fancy. We are not there even to inform the mind, or to disturb the emotions, or to sway the judgment . . . Our ultimate object is to move the will, to set it in another course, to increase its pace, and to make it sing in the ways of God's commandments.

So declared John Henry Jowett, the greatest Congregationalist of his generation and one of the greatest preachers of his age. His ministry primarily in the British Isles but also for a few years in the United States, profoundly touched the lives of kings and commoners. He exerted a tremendous influence for good wherever he went.

Jowett was born into a humble home in Halifax, England, in 1863. He spent his boyhood "on a long, unlovely street" devoid of even a tree, flower, or blade of grass. But he enjoyed something far better. "I was blessed with the priceless privilege of a Christian home. At my mother's knee I gained my sweetest inspirations."

From early boyhood Jowett was very studious and was filled with an overflowing sense of humor. After he joined the Congregational church in 1882, he participated in the young men's society, where his practice in speaking helped develop his gift of preaching.

After attending Airedale College, the University of Edinburgh, and Mansfield College, Jowett became pastor of Saint James Congregational Church, Newcastle-on-Tyne, in 1889. In his six formative years there, he founded missions and Sunday schools and worked in many other channels of activity.

In 1895 the great R. W. Dale, pastor of Carr's Lane Church, Birmingham, died. Jowett, whose reputation had spread throughout his denomination and among the Free Churches generally, was called upon to succeed Dale. Saint James adopted a resolution urging him to stay, and Jowett was "torn by conflicting emotions." But he accepted the call because he felt a sense of duty to go to Birmingham.

Carr's Lane, a stronghold of Evangelicalism and missionary zeal, was so famous that A.T. Pierson called it "the finest church in the world." Succeeding the distinguished Dale mightily challenged Jowett. He read everything Dale had written, and determined to preach the great truths of the Word of God.

He majored in building the church, but also found time to establish the Digbeth Institute—a church for worship, a hall for concerts and displays, and a place of recreation. At its anniversary celebration in 1917, the Lord Mayor of Birmingham credited it with helping to change the neighborhood, "crime and drunkenness having decreased."

Honors came rapidly. Jowett preached the Union Sermon of the Congregational Union of Great Britain, was made chairman of the Congregational Union, and became president of the National Council of Evangelical Free Churches. He received as many as 30 requests for speaking engagements in a single day.

Jowett made his first visit to the United States in 1909 to address the Northfield Conference, founded by D.L. Moody. He also spoke in a number of pulpits, including Fifth Avenue Presbyterian, New York City.

The trip proved to be a milestone in his life. The prestigious Fifth Avenue Church issued a call to Jowett to become its pastor. As soon as his own church members realized that the invitation was in his hands, Jowett was "bombarded with communications from his church and all parts of England pressing him to stay."

A Carr's Lane church meeting produced a memorial with 1,400 signatures urging him to remain. The Lord Mayor of Birmingham issued a memorial signed by the city magistrates expressing concern at the possibility of his removal and hoping that he would continue at Carr's Lane.

Jowett at first turned down the invitation to New York. The persistent Presbyterians would not take no for an answer. After six months, they extended a second call, also to no avail.

When the third invitation came, Jowett finally felt led to accept this "deep, fundamental, irresistible, imper-
The way was opened for another transatlantic tug-of-war. Westminster promptly issued a call to Jowett (‘England needs your inspiration at this moment’). President Wilson and numerous others interceded. The Fifth Avenue Church offered a perhaps unprecedented arrangement. Jowett could spend six months of every year in England and still receive his full salary from New York.

But Jowett, much as he appreciated the ‘wonderful opportunity’ of his American pastorate, felt that Westminster had interests equally grave. He accepted the call, but asked for one year to complete all commitments in the States, which was readily granted.

His ministry at Westminster opened May 19, 1913. Multitudes of greetings poured in from all over England. To his great regret, health soon forced him to give up the midweek service. Plagued by illness, he eventually was able to preach only on Sunday mornings. He finally suffered a complete breakdown from anaemia in the fall of 1920. Jowett regarded his four years there as ‘the capstone and culminating achievement of his life work.’

Jowett had a great flair for literary style and the exact word. His hobby in fact was the study of words. One day a friend wanted to show him the difference between two types of butterflies. Cautionly he approached the insect so ‘that I could lift it off the leaf without injury to show him the markings on the underside of the wings. Jowett watched me in silence and then said, ‘That is just how I pick up a word.’”

Jowett wrote numerous articles for the British Weekly and other publications. At least 11 volumes of his sermons have appeared over the years in the United States and abroad.

Jowett mapped out each hour of his day and each day of the week: morning for study and correspondence, a little walking exercise in the afternoon, and evening for services, meetings, or best of all a book. He reserved one morning, two afternoons, and two evenings a week for himself.

Jowett’s last sermon was given at Westminster on December 17, 1922. He died December 19, 1923. During his last year, Jowett felt that he had must yet to say and this “accentuated the pathos of his early death.” He told a brother minister as he lay on a couch, “I’m not yet 60 and I should like a few more years.”

But he did not repine, or fret, or rebel. “I have had glorious innings,” he constantly repeated, and he “accepted his approaching end with perfect Christian resignation.”

With Robert Louis Stevenson he would have said, “Glad did I live . . . and I laid me down with a will.”

—Bernard R. DeRemer is a free-lance writer in West Liberty, Ohio. Quotes taken from John Henry Jowett by Arthur Porritt; George H. Doran, 1925.

He Died for All

by John Henry Jowett

And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again (2 Cor. 5:15).

"Christ died for the ungodly." Yes, but what is meant by to die? Our conception is too commonly narrow and impoverished. Our emphasis is false, and false emphasis always means distorted truth. Take the first hundred people you meet, and confront them with the inquiry—What is life? Those will immediately think of the body. Vary your inquiry. What is death? The thought of 99 will immedi-ately gather round about a body, a coffin, a graveyard. This intrusion of the body into all our conceptions impoverishes our comprehension of truth and robs life of its heights and depths and far horizons. We misinterpret death if we allow the body to determine our thought. If we are to pursue the fruitful way of the divine order in our groping round about this mystery of death, our first step must be to place this clamorous flesh in the rear. Death is not primarily, but only very secondarily, an affair of the flesh. This is our Master’s teaching. You must have repeatedly noticed that what we ordinarily call death, our Master insisted upon calling sleep. When He came to the ruler’s house, and one told Him that the little daughter was dead, the Master made the surprising declaration, “The maid is not dead, but sleepeth.” And they laughed Him to scorn,” so glaring was the apparent conflict between the declaration and the stern reality.

In the beautiful story that enshrines.
We are clearly using the word with quite another interpretation from that given to it by Christ.

our Saviour's love for the family at Bethany, when He heard of the black terror which had invaded their home, He used the same gentle expression, "Our friend Lazarus sleepeth." Only because of the practical bewilderment of the disciples, only because of their infantile grasp, and their inability to reach and grip the larger thought, did our Master, with a sigh that one can feel through the straining speech, condescend to their limitations, and using their own abused word confess, "Lazarus is dead."

Here, then, is a suggestive indication of the Master's mind. What too often constitutes our entire conception of death scarcely entered into Christ's conception at all. What we called death, Christ named sleep. The word death must be kept in the rear to suggest some other experience of awful and unspeakable import.

Now, let us advance a farther step. The Master repeatedly declares that He came to save us from that which He calls death. "If a man keep my saying, he shall never see death." Insert the common interpretation of the word death in that phrase, and the sentence becomes a dark confusion. The saintliest among us, they who have lived and walked upon the serene mountain heights, hand in hand with God, become worn in body, and cease, and we have to dig graves even for saints. Do we then die? Nay, nay. They sleep, yes, they sleep, and we have to carry their remains over the same well-trodden way to the cemetery, along which we carry the remains of the lustful, the avaricious, and the proud. Yes, we have to dig graves even for saints. Do they then die? Nay, nay. They sleep, yes, but they cannot die!

Let me give you one other of the Master's words. "He that heareth my word, and believeth on him that sent me ... is passed from death unto life." "Is passed." The great transition is effected. He is alive for evermore. But men and women do hear His Word, and they do fix their belief on the Father who sent Him, and yet they pass from physical strength through physical weariness to physical cessation. We hear their farewells. We draw our blinds. The mourners go about the streets, and we devise little memento-cards, on which we inscribe the words, "Died So-and-so." We are clearly using the word with quite another interpretation from that given to it by Christ. It cannot be repeated too often, or emphasized too strongly, that what we call death is to Christ our Lord not death at all. It is only sleep, and He came not to save us from sleep, but to deliver us from death.

But my text tells me that "Christ died." He did more than sleep; He died! What, then, was the Saviour's death? We fix our eyes upon Calvary. We see the Crucifixion. We see the cross, the scourging, the nails, the spear, the water, the vinegar, the darkness, the horror. I think that even on Calvary the Master did not name the physical cessation. We see the dying. We see the quivering flesh. We see the dripping blood. We see the face-lines of unutterable woe. We see the last gasp, and we almost feel the appalling stillness that follows the appalling pain. And we call that the death of Christ.

What if Christ should call that part of the stupendous crisis His sleep? When the little maid was lying in a precisely similar condition respecting the flesh, Christ named the condition a sleep. When all the physical activities of Lazarus had ceased, Christ named the cessation a sleep. May we reverently take the Master's own word 'sleep,' and use it to name the physical cessation on the Cross, and reserve the word death for something behind the physical cessation—something of untold and overwhelming horror? I think that even on Calvary the body may be too obtrusive in our thoughts. The vision is terrible and terrifying, and I pray that it may be burnt into our hearts in lines of fire. But on that awful Mount of Calvary we see that Saviour sleep; we do not, and we cannot, see Him die! But 'Christ died.'

Let us away into Gethsemane, at the midnight, that we may just touch the awful mystery. The Master is there, and He has taken with Him His three most intimate friends. They can accompany Him part of the way, and then He must leave them that He may continue the weird journey alone. Says the simple narrative, "He began to be sorrowful and very heavy." I think that marks the beginning of the dying. He has not yet begun to sleep; I think He has begun to die. "Sorrowful and very heavy," just gaze into the hearts of these words. "Sorrowful" is significant of the grief of desolation. The word translated "heavy" suggests an awful sense of homelessness. Shall we
The Master repeatedly declares that He came to save us from that which He calls death.

On now to Calvary, and let us hear the words in which the sense of desolation and homelessness deepens into an unspeakable and unthinkable intensity. "My God, my God, why hast thou forsaken me?" That was death. What would follow would be only sleep. That was death—appalling midnight in the soul, the horror of a great darkness, exceeding desolation, abandonment! That was death—the sinless Saviour out there in the night, in the abandonment that is "the wages of sin." What we call death, Christ called sleep. "Christ died."

Now, that homelessness of soul, that abandonment in the outer darkness, is "the wages of sin." But "Christ knew no sin." And so we are led to the music of the gospel, which has brought cheer and assurance to a countless host, "Christ died for the ungodly." He died for our sins. A few soldiers with hammers and nails put Him to sleep on the Cross, but it was for the sins of a race that He died, that He voluntarily went into the outer darkness, into the awful eclipse of forsakenness and abandonment. "He tasted death for every man." He drank that cup for the race. "He died for all."

Now the Scriptures affirm that apart from Christ I am still under the dominion of "the law of sin and death," sin and abandonment, sin and homelessness, sin and forsakenness and terrible night. It is a law, fixed and unchanging. But the Scriptures further affirm that in Christ Jesus I come under the dominion of another law—the "law of the Spirit of life"—and by this I am freed from the sovereignty of "the law of sin and death." Under "the law of the Spirit of life," the lonely way of the outer darkness will never more be known. By Christ the way has once been trod, never to be trodden by those who are in Him. "There shall be no more death."

Here, then, is the glory of the gospel. It is declared that I, a poor, struggling, self-wasted sinner, may by faith be so identified with Christ, that Christ and I become as "one man." This is the possible heritage of all men, made possible to all men by the Saviour's atoning death.

But now to me, and to all men, there is committed a great choice. I can choose to be one with Adam, or one with Christ; one with the old man, or one with the new. I say the choice is ours, and we know it. If I turn my back upon His grace, then I shall die, nay, even now I am dead, and the great day of unveiling shall reveal to me the appalling fact that I am homeless, desolate, separated by a "great gulf" from "the inheritance of the saints in light."

Oh, pray that we may never know the death! When the hour of our departure comes, and the friends whom we leave behind shall speak of us as "dead," I pray that the word may be a misnomer, a pardonable fiction, not expressive of the reality of things. I pray that we may only sleep. May the good Lord put us into a gentle sleep, and in the great awakening may we find ourselves not homeless, but at home, glad to be at home, glad to meet the deathless One, and to see Him face-to-face!

Adapted from Great Sermons on the Death of Christ, compiled by Wilbur M. Smith, published by W. A. Wilde Company.
A Lifetime of Building Others

by Raymond J. Catoge

In an age when society places great importance on finishing in first place, being successful, and “getting to the top,” few people notice those who support the frontrunners. Gold medals are not given to those who invest their lives making others successful. Such is the life of J.R. Faulkner, a man whose years of ministry can be summed up in two words—building others!

For 40 years J.R. Faulkner stood with and supported Lee Roberson, founder and chancellor emeritus of Tennessee Temple University and former pastor of the historic Highland Park Baptist Church in Chattanooga, Tennessee. Faulkner’s efforts as Roberson’s associate in the church and school ministries have earned him the reputation of being one of the foremost “second men” in Fundamentalism. Used by God in these ministries for four decades, J.R. identified his place by likening his position to that of Aaron in Exodus 4:16. “And he shall be thy spokesman unto the people... and thou shalt be to him instead of God.”

The faithfulness of one man devoting years of service to another continues as Faulkner now is assistant to J. Don Jennings, pastor of Highland Park Baptist Church for the past two years. During a recent Temple alumni meeting, Faulkner said, “In all of these years, I have given myself to serving with Dr. Roberson and the cause of Tennessee Temple; now I feel privileged that Dr. Jennings has allowed me to do the same with him.”

James Rufus Faulkner was born in 1914 in Charlotte, North Carolina. Following graduation from Berry Hill High School in 1931, Faulkner entered the motion picture industry with Warner Brothers and United Artists Corporations. Working at the exchanges in advertising sales was not his only area of interest; he enjoyed dancing and attended a local dancing academy for a number of years.

Mordecai Ham shook the city of Charlotte with a successful revival campaign in the mid-thirties. Following Ham’s powerful preaching, many Charlotte-area revival meetings continued to spiritually impact the city. Through the witness of two godly ladies working at the film exchange, J.R. agreed to attend a Sunday evening revival service. Three nights later, under the preaching of Ed Caldwell, he accepted Christ.

Faulkner’s life changed instantly! His zeal and fervor increased as he worked in area revival meetings preaching, witnessing, and leading singing. A year following his conversion, he was called to the ministry and ordained at the Community Church in Charlotte.

Completion of a local Bible institute program in 1940 launched Faulkner into further training at Bob Jones University then located in Cleveland, Tennessee. While there, he met and married Magdalene Amstutz, a music faculty member of the college. J.R. graduated in 1946 with a B.A. in Bible and art. In 1954 Bob Jones University presented him with an honorary doctor of laws degree.

For five years, J.R. gained valuable experience as pastor of the South Rossville Baptist Church in Rossville, Georgia. While there, he and his wife were asked to become part of the original faculty of the newly formed Tennessee Temple Schools (now University) in 1946. In
Faulkner's role at the school began as a faculty member. Through the years he served as business manager, treasurer, vice president (1952-1974), and president (1974-1985) of the university. Now president emeritus, his university role is limited, although he maintains constant contact with faculty and students. Faulkner did not resign his classroom duties until 1985, having taught leadership skills for almost 40 years.

After joining Roberson on the Highland Park staff as associate, Faulkner was named co-pastor in 1958. When Roberson resigned from the church in April of 1983 to conduct nationwide meetings, Faulkner was handed the mantle. During his two years as pastor, a search was conducted to secure a new pastor and president for the church and school. In the summer of 1985 Highland Park and Tennessee Temple called J. Don Jennings. Jennings requested that Faulkner remain on the church staff, assisting with platform duties, the daily radio program, and various office duties.

Help Your Church Grow

Order Fundamentalist Journal as supplemental reading for your Sunday school, Bible study, or church bookstore.

Request the copies you need (a minimum of 5 per month) for only $1.00 each plus shipping. Sell them for $2.00 and use the profit for a special project.

☐ BULK RATE. Send ____ copies each month. Bill me $1.00 per copy plus shipping.

Shipping charges: $2.20 for 5 copies $3.10 for 6-10 copies $4.00 for 11-15 copies $4.90 for 16-20 copies

Future issues are not sent until current issues are paid. Request further information for shipping more than 20 copies. Allow 4-6 weeks for delivery. Offer good in U.S. only and expires 12/31/87.

Dr. Faulkner excels in many. He is at his best as a preacher of the gospel, a songleader, a platform man, a coordinator of work, a promoter par excellence, a teacher, an artist, and a counselor," comments long-time friend and associate Lee Roberson. When asked what he would do if Faulkner ever left Chattanooga, Roberson replied, "I'd hire three men and keep right on going." At 72 years old, Faulkner still maintains a rigorous schedule. Occasionally, time permits a quick game of golf with some close friends or a two-day fishing retreat.

Determined to give God the glory, Faulkner takes no credit for the success of Lee Roberson, Don Jennings, Highland Park Baptist Church, or Tennessee Temple University. Forty years ago he readily answered the call of God to spend a lifetime of making others successful. Whether involved in pastoral duties, enjoying occasional recreation, or with his family of five sons and 10 grandchildren, kindness and humility mark this gracious servant of God. The mention of Faulkner's name evokes encouraging responses from Temple alumni worldwide.

What is Faulkner's current schedule? Mornings are fairly predictable. Every weekday morning he sits in the empty studio of WDYN-FM, the university radio station on the church-school campus, faithfully conducting the live daily broadcast of the Highland Park Baptist Church, "Gospel Dynamite," with which he has been associated for 36 years. At 8:30 a.m. sharp, "Gospel Dynamite" listeners from a tri-state area hear Romans 1:16 quoted and the words, "Good morning, friends. This is J.R. Faulkner speaking from the Highland Park Baptist Church in Chattanooga, Tennessee. We rejoice to come to you in the name of Christ, and with His message of salvation." Following the broadcast, J.R. quietly retreats to his office to tackle the numerous projects spread across his desk.

On Sundays Faulkner assists with the church's platform duties while his wife plays the piano for congregational singing and accompanies some special musical numbers. Occasionally, Faulkner will lead the congregation in a brief chorus entitled "Let's Go On." The song speaks of continued faithfulness in the prospect of Christ's Second Coming. He leads that song with great enthusiasm, but with greater excitement, he lives it. With no immediate intent of retiring, Faulkner sees little value in establishing a name for himself. Getting to the top and achieving first-place recognition were paramount when Faulkner was intrigued by the movie industry and enrolled in dancing school, but these things now mean nothing to this man who continues to find fulfillment and eternal satisfaction in building others.

Raymond J. Catogge is director of Christian education at Temple Heights Baptist Church, Tampa, Florida. He holds an M.R.S. and M.Div. from Tennessee Temple University, Chattanooga, Tennessee.

42 Fundamentalist Journal
Looking Back...
A Historic Landmark

Some call it the mansion. Some call it the administration building. Still others call it the visitors' center. The property on Liberty Mountain is registered in the National Register of Historic Places.

The original estate, built in 1923, was named Montview. Influential politician Carter Glass lived at the estate until his death in 1946. From 1902 to 1946 Glass served as a U.S. Congressman, as secretary of the treasury, and as a senator. He was a progressive reformer in the Wilson administration and became known as the "Father of the Federal Reserve System."

Calendar

October
2-4—Senior Saints Weekend
12—Carmen Concert, LU
15—Dr. Falwell speaks at Duke University, Durham, NC
19-22—Super Conference VIII
22-24—Scaremare, Homecoming and Parents Weekend, LU
23—Miss Liberty Pageant, LU
24—Truth Concert, LU
29-30—Scaremare

November
5-7—Scaremare

Learning to Integrate Science and Religion

"Because of Dr. Falwell's outreach through Liberty University's School of LifeLong Learning, he is indirectly participating in ministering to AIDS patients," said Major Robert Boggen of Fort Gordon, Georgia, a first-semester LUSLL student. As assistant head nurse at the Cardiology and Internal Medicine Ward at Dwight D. Eisenhower Medical Center, he has a special responsibility to care for and counsel patients who have the human immunodeficiency virus—people who have a positive aids test but have not yet expressed any symptoms of the virus. He also counsels patients facing life crises and chronic illnesses. Boggen feels that LUSLL has helped him give caring counsel and offer positive hope to his patients.

As a child of home missionaries to the Chickasaw and Choctaw Indians in Oklahoma, Boggen was sensitive to the Lord's direction. He received a bachelor's degree in biology and religion from Baylor University in 1966, a master's in theology from New Orleans Baptist Theological Seminary in 1969, and a bachelor of science and nursing from the University of Texas School of Nursing in 1975. There was a problem however. He had been taught to keep biology and science separate from religion. Integrating religion into his profession was difficult for him until he enrolled in LUSLL's M.A. in counseling program. "I am learning how to understand myself better, as well as my patients. The counseling instructors are teaching me how to control stress. I see how I can pull together my military and professional training and experience. I have been able to apply much of what I am learning."

Martha Harper

"Love Brought a Miracle"

The 1987 Living Christmas Tree

Imagine the wide eyes of a child gazing at 3,000 bright lights twinkling in a 35-foot tall, 40-foot wide, 13-ton tree, and hearing the voices of 125 singers coming from the tree's branches—all enhanced by the music from 75 to 100 musicians in the orchestra. It's the spectacular Living Christmas Tree held annually at Thomas Road Baptist Church, and it will be unveiled this year in a new expanded program.

Performances have also been expanded to include the first two weekends in December: Saturday, December 5, 2:00 p.m. and 7:00 p.m.; Sunday, December 6, 6:00 p.m.; Friday, December 11, 7:00 p.m.; Saturday, December 12, 2:00 p.m. and 7:00 p.m.; and Sunday, December 13, 2:00 p.m. and 6:00 p.m.

For ticket information call (804) 239-9281 and ask for Don Norman's office.

The theme centers around a Christmas pageant and a poor family living in Virginia about 1887. The script, written by Angela E. Hunt and Robbie Hiner, includes all the aspects of a musical drama—humor, conflict, and emotion. About 40 construction workers will assemble the frame, and a professional set-designing team from Baltimore, Maryland, will decorate the stage with authentic scenery of the 1800s.

For the first time, an admission charge of $3 per person will be accepted. After expenses, the proceeds will be donated to a specially designated missions project.

continued on page 46
High Tech Sound at Thomas Road

Installation has now been completed on the new sound system at Thomas Road Baptist Church. The system was designed and installed by American Audio Systems of Madison, Wisconsin.

The system is unusual in that virtually all of its components were produced by one manufacturer, a rare occurrence for systems of this magnitude. The 40-input Soundcraft mixing console, the equalizers, the power amplifiers, and a mountain of loudspeaker elements are all JBL.

The octagonal shape of the auditorium and the huge amount of under-balcony area presented special design problems for this system. The goal was to give the under-balcony seats the same sound quality as the open areas, even though they could not be covered by the big central cluster. The use of hundreds of miniature JBL four-inch loudspeakers in custom architecturally blended line arrays designed by American Audio Systems met this goal.

"I couldn't be happier with this system," said Dr. Falwell. "It addresses our diverse needs perfectly, and provides the same high quality sound to every seat. I wish Fundamentalist churches as a whole would realize the importance of high quality sound to their ministries. American Audio Systems and JBL are to be highly commended for the design, installation, and product quality provided."

As a benefit to Fundamentalist churches, American Audio Systems will be writing a series of articles for the Fundamentalist Journal on sound in the church. The goal is to provide pastors with an understanding of the importance of high quality sound to the ministry, and how to avoid being taken advantage of in the marketplace. American Audio Systems offers special discounts and free engineering to Fundamentalist churches. In addition to Thomas Road, they have completed systems in Fundamentalist churches of all sizes across the nation, including such prestigious examples as Temple Baptist Church in Detroit and Temple Baptist Church in Tallahassee.
I believe that American Audio Systems is ready to offer our churches the best product at the best price. I highly recommend their services to those who share my concern that people hear the Word of God clearly.”

—Truman Dollar
Pastor of Temple Baptist Church
Redford, Michigan

GREAT CHURCHES OF AMERICA & AMERICAN AUDIO SYSTEMS

- Premium Product Lines - Featuring JBL
- Special Discounts for Fundamental Churches
- Free Engineering
- National Coverage
- Extensive Fundamental Church Experience

AMERICAN AUDIO SYSTEMS
2202 W. BELTLINE HWY
MADISON, WISCONSIN 53713
800/222-6460  608/271-0090
A Lifesaver

In the night’s dark hours a desperate young man dialed the toll-free number of the Old-Time Gospel Hour. “I’m going to commit suicide,” he told the operator. Mike Frye, a trained counselor, was quickly summoned to the phone. Mike listened and tried to keep the caller talking. “I needed to help him find a reason for living. At first I asked him why he wanted to commit suicide. Then I tried to get him to think of friends or family who he cared about or who he knew cared about him. I wanted to give him hope.” Mike was able to share his testimony and tell the caller how much God loved him, too.

After talking with Mike for almost two hours the caller said, “I have sealed the garage door and I’m going to start up the car and end it all.” Then the receiver clicked as it fell into the telephone’s hook.

Mike and the workleader, Gayle Carderelli, contacted the police immediately. They reported the caller’s name and address, but to their dismay the information did not coincide with police data.

All their efforts led to a dead end. Then Mike remembered the caller saying he was at his uncle’s house. Another plea was issued to the police.

Within the hour, the police phoned Mike and Gayle with the good news—they had helped save a life. The caller had been found groggy from the car’s fumes but still conscious. He had been taken to the local hospital.

Mike and Gayle contacted a pastor in the caller’s area who has followed-up on the young man’s progress.

Gayle said, “We get so many prank calls sometimes it seems our ministry is vain. But to know we helped save even one life makes it all worth it.”

All Around the World

Students from 34 countries and all 50 states arrived at Liberty for the 1987-88 school year. Virginia, Pennsylvania, and Florida are usually the top three states represented.

LU’s enrollment for the freshman class had risen 10 percent with 4,708 new and returning on-campus students.

Reaching Another Milestone

On July 6, 1987, Liberty University reached another milestone—offering its first doctoral level course. Liberty Baptist Theological Seminary is now offering courses toward a doctor of ministry degree. Elmer Towns taught the first class of four students entering the D.Min. program. The course, “Twenty-first Century Techniques for the Revitalization of the Church,” focused upon the need to evaluate the effectiveness of one’s ministry methods for these changing times. Ronald Hawkins taught a course on “Growth and Development of the Contemporary Minister.” A battery of tests confronted the personal strengths and weaknesses of students in the ministry by examining such issues as interest, aptitudes, temperaments, career maturity, and burn out index.

Liberty’s doctor of ministry program is a professional degree designed for seminary graduates who are presently in full-time ministry. Hence, the program’s structure includes one-week seminars, presession reading, and postsession projects that are relevant to the student’s individual ministry. The 30-hour program includes eight courses and a six-hour thesis project. The next sessions will be offered in January.

For more information call or write Liberty Baptist Theological Seminary, Box 20000, Lynchburg, VA 24506, (804) 582-2000.
THOMAS ROAD BAPTIST CHURCH PRESENTS

The Living Christmas Tree

Order Your Tickets Now
For The All New Living Christmas Tree

This spectacular holiday musical is held annually at Thomas Road Baptist Church and features a 35-foot tree filled with a 125-voice choir accompanied by a full orchestra.

This year's program, "Love Brought a Miracle" will be performed December 5-6 and December 11-13. Tickets are $3.00 per person and may be ordered by mail or by calling 1-804-239-9281, ext. 3002.

Seating is limited, so order your tickets now!

Name
Address
City State Zip

Number of Tickets Needed

Performance Choice (please indicate 1st, 2nd and 3rd choice)

<table>
<thead>
<tr>
<th></th>
<th>Dec. 5 2:00 p.m.</th>
<th>Dec. 5 7:00 p.m.</th>
<th>Dec. 6 6:00 p.m.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Dec. 11 7:00 p.m.</td>
<td>Dec. 12 2:00 p.m.</td>
<td>Dec. 12 7:00 p.m.</td>
</tr>
<tr>
<td></td>
<td>Dec. 13 2:00 p.m.</td>
<td>Dec. 13 6:00 p.m.</td>
<td></td>
</tr>
</tbody>
</table>

Please make checks payable to Thomas Road Baptist Church
Lynchburg, VA 24514
BOOKNOTES

WHEN YOUR FRIEND GETS CANCER by Amy Harwell

"You just found out. Your friend has cancer." What do you say? How do you act? What can you possibly do to help?

Amy Harwell answers these questions and more in her book subtitled How You Can Help. She is a successful Chicago businesswoman whose nationally acclaimed motivational seminars have been widely used. Her life, however, was interrupted in July 1985, when at 35 years old she was diagnosed as having terminal cancer.

At first, I was reluctant to read this new book, not wanting to relive the pain I faced in my own recent battle with cancer. I soon learned that this is not another morbid, sentimental "cancer book," but rather a very warm and enthusiastic approach balanced with a positive philosophy of life and friendship.

She speaks from experience—10 weeks in the hospital, four trips to the operating table, 50 radiation treatments, and 30 days of chemotherapy. "Without the loving help, support, and reassurance of my friends, I don't know what I would have done." She challenges the reader not to let emotions paralyze you. "If you are going to help your friend, you need to look at your feelings about cancer. You need to face your own fears and dreads and sort the true from the false.... Reach out to your friend now—not matter how inadequate you feel."

A friend or family member of a cancer patient can play a major role in the healing process. Amy Harwell shows how to accomplish this by following the seven simple suggestions outlined in the book.

She stresses understanding the facts and figures on cancer. "One person in four will be diagnosed with cancer sometime during his or her lifetime. Over the years, cancer will invade approximately three out of four families." However, the good news is—over three million people living today, like myself, have fought cancer and won.

This refreshing volume is designed to be read in one sitting, yet it is full of practical helps. If your friend has cancer, you need to read this book. (Harold Shaw Publishers, 1987, 100 pp., $6.95) Vernon Brewer

NOT BY ACCIDENT by Isabel Fleece

Has God left me? Why has he taken this dear member of my family? How can I learn to trust God during this tragic situation? The sudden loss of a loved one can be extremely painful and confusing for the bereaved. Few of life's trials are as difficult. Not by Accident, written in 1964 by Isabel Fleece, and abridged in 1987 for Moody Press, tells of Mrs. Fleece's personal experience with the loss of her son, Ned. She is able, through this short book, to relate the many lessons that the Holy Spirit taught her, helping to build up the reader in his own time of bereavement.

God is faithful to meet our every need. This booklet will direct you to God's comfort when you need Him most. (Moody Press, 1987 Abridged Version, 28 pp., $1.95) Gregg R. Albers

BEATING THE ODDS: OVERCOMING LIFE'S TRIALS by Frank Minirth and Ike Minirth, with Georgia Minirth Beach and Mary Alice Minirth

If you have a few hours to spare and are looking for some bright, uplifting reading, you'll enjoy this little book whose main author is Frank Minirth of the famed Minirth-Meier (Counseling) Clinic in Texas. Called a biography, this paperback has short biographical sketches of Frank, his wife Mary Alice, and his father Ike, an Arkansas farmer who begins the book telling of his war years before Frank was born. Yet the book is more than the Minirths' life stories. After telling of a sickly childhood and his struggles to overcome lifetime illness, for example, Frank Minirth shares some "Helps to Overcome Life's Trials," including many helpful Scripture passages and hymn lyrics to encourage and uplift the soul in times of stress. In short, a good book for you, and one you'll want to pass along to a troubled friend. (Baker Book House, 1987, 144 pp., $5.95) Carl D. Windsor

HOW COULD GOD LET THIS HAPPEN? True Stories of Honest Faith in the Midst of Crisis by Jim Long

For anyone who has suffered the loss of a close friend or loved one, this book may be of encouragement. Most of the book is devoted to telling the stories of young people who have experienced recent tragedy through terminal illness, violent accident, assault, suicide, or an "act of God." While many readers may wish for more direct advice and encouragement in dealing with such circumstances, especially over the long term, this book is effective in demonstrating how God's peace comforted some who have recently seen their loved ones suffer and die. Especially helpful for young people in dealing with such circumstances. (Tyndale House Publishers, 1986, 117 pp., soft cover, $5.95) CDW

BEGINNING AGAIN by Maxine Dowd Jensen

Maxine Dowd Jensen shares with the reader of Beginning Again the trials and triumphs she has experienced as a widow. Her target audience is other widows, although the casual reader can profit from some of the insights she provides.

The author deals with commonly held problems that widows face, including facing the reality of the death of a spouse. She walks the reader through other phases of the crisis. For example, she minces no words concerning the need for the woman to reinvolve herself with life. She also focuses on the trauma children face and offers some suggestions for helping them deal with their grief and the changes in their lives.

Other chapters discuss decisions a woman must make: Where will she live? How should she deal with money matters? Should she or can she get a job?

She follows through with attention to the subject of friends, who can be supportive but can't solve all the widow's problems.

Turning to the future, she points to advantages of widowhood, to the opportunities the future offers. and to the woman's growing relationships with
others, including God Himself, her family and friends, and eventually other men. To conclude the chapters of her book, she directs her attention to her assessment of widows, who she declares are very special people.

In the Appendix she addresses women who are not widows and provides guidelines for collecting information they will need in the event their husbands die. She also suggests other ways a woman can prepare for widowhood.

The book is simply written, setting forth many practical solutions to common problems widows face. Some may feel that a number of the suggestions are self-evident and do not need to be put down in black and white. On the other hand, those in the throes of grief may find the straightforward handling of the matter just what they need to help pull them out of the doldrums.

One weakness of the book lies in the frequent and often abrupt changes in person as the author discusses her problems and their solutions and then turns either to an example of how another widow has dealt with her problems, or directly addresses the reader. For some it may be disconcerting to be switched without preparation from one point of view to another. (Baker Books, 1985, 111 pp., $4.95)

Ann Wharton

**GRIEF IS NOT FOREVER**

by Jeri Krumroy

After watching her husband of 28 years die of cancer, Jeri Krumroy candidly writes of the trials endured and the lessons learned through this experience. *Grief Is Not Forever* chronicles their life together before the diagnosis of multiple myeloma, cancer of the bone marrow, and reveals how unready she was to face life without her spouse.

She writes of her passivity and compliance as a wife and of her inability to make even simple decisions. Her husband, Dick, had been the confident leader who had made the decisions, cared for all the financial matters of the family, assumed responsibility for the maintenance of the car and household appliances, and even led in all their conversations. When his deteriorating body forced him into a passive role, Jeri had to shoulder new responsibilities, and the growth process was not easy.

Both of the Krumroys experienced how God's grace upheld them in severe trials of pain and spiritual weakness. Jeri's spiritual roots, though shaken, were ultimately strengthened as a result of the agonizing ordeal of watching her husband waste away in pain. She writes: "With God's love, I have been taught to face the future without resenting the circumstances of the present or the pain of the past."

One of the most helpful insights in the book is that the grieving process does not always begin with the death of a loved one. It begins when one feels the loss of the loved one. Jeri's grief began when her husband's disease was diagnosed, and during the following three years, she experienced the various stages of grief: denial, bargaining, anger, depression, and acceptance.

Jeri Krumroy is coordinator of Discovery Day Programs at the Narramore Christian Foundation in Rosemead, California, and often teaches seminars dealing with grief and personal loss. (Brethren Press, 1985, 134 pp., $6.95)

Rosemary Ziegler

---

**Are You in Love with a System or a Savior?**

**FAN THE FLAME**

Living Out Your First Love for Christ

The Bible clearly states that our thoughts are different from God's thoughts. While we look at the externals, God looks at the heart. Let's face it. It's often easier to do the right thing than to be the right person.

*Fan The Flame* helps you examine how to handle your earthly goods, how to direct your thought life, and how to properly respond to God's Word. It is an indispensable way to rediscover your first love for Christ.

*Fan The Flame* by Joseph M. Stowell

$5.95, is available at Christian bookstores or call toll-free 1-800-621-7105. Postage and state taxes (IL, TN, FL only) additional.
BACK TO BASICS

TRAINING PASTORS FOR TOMORROW'S CHURCHES

Liberty University/Liberty Baptist Theological Seminary is committed to the local church and its leadership in reaching the world for Christ. Ministry students are taught by instruction and example. The instructors are among the best-known leaders in the real Church Ministry/Church Growth/Evangelism and Religious Education field.

Through the recently established Jerry Falwell Center for Evangelism and World Missions every ministry student will be exposed to these personalities and their expertise in pastoral training, missions, evangelism, youth and music ministry.

Church Planting — World Evangelization — Church Growth is the ministry thrust of Liberty.

For more information contact: Liberty University • Jerry Falwell Center for Evangelism and World Missions • P.O. Box 20000 • Lynchburg, VA 24506 • 804 / 582-2325
Finances and the Home

by Tim and Beverly LaHaye

The love of money may be the root of all evil, but the misuse of money is the beginning of many of life’s problems. This is true for single and married people alike. Sooner or later, the fast-talking, high-pressure salesman reaches inside the home of every American family.

A basic problem in many failing marriages is finances. When the normal conflicts and disagreements in a home are combined with the financial pressures from overspending and credit-buying, the end results can be hostility, bitterness, and in severe cases, divorce. The insidious enemy in many of these marriages has undoubtedly been the you-can’t-live-without-them credit cards. In the early stages of marriage, couples rush out to apply for credit so they can become established. Later they may find that credit is their worst enemy—whatever they had established begins to crumble. Credit-buying encourages “impulse” purchasing and excessive spending—simply because you can take the merchandise home without laying down the cash. Finally, the day of reckoning comes.

All the charge slips are totalled, and the end-of-the-month statements begin to roll in. Tension mounts, irritability sets in, and tempers flare. What started out to be a normal way of living suddenly turns into a hotbed of frustration and accusations.

The money problem in marriage relationships seems to be the last one for which a couple will seek help. When couples face sexual difficulties, turmoil with children, and so on, they are more willing to find help than when they face financial disaster. Men especially feel that this is a reflection on their superiority. Often they wait until it is too late and the damage has already been done. The Bible says that a wise man accepts counsel.

Money is a necessary part of God’s plan for His people. Since the Bible has much instruction for us on how to manage our money, we must conclude that how we handle it is a part of our Christian walk.

We recommend that a couple talk over and develop a single budget, so both husband and wife are well aware of where their money is going. Many couples have found this to be a real eye-opener and a big help in preventing financial mistakes or solving the money pressures they have already created. The main purpose of a budget is to identify and put controls on excessive and miscellaneous spending. Don’t scoff at a budget! If you are already in debt, you desperately need one to help balance your spending with your income. Proverbs 16:9 says, “A man’s heart deviseth his way: but the Lord directeth his steps.” The first step of planning is a simple, useful budget.

In our next article, we will give some practical, biblical suggestions on how to plan an effective budget for the resources God has entrusted to you and to reduce the unnecessary tension in your family caused by the improper use of money.

Money in and of itself is not evil, but the love of money and its misuse are destructive. A Christian family should use money rather than become its slave—in today’s economy that takes careful planning.

Are You in Shape?

During a radio interview I was asked about my general impression regarding the financial condition of most Christians. I responded that though some Christians are doing well, the majority are struggling and out of control. Even many with large incomes have difficulty planning, budgeting, giving, saving, and investing as they should. Debt problems are common.

Financial health and bodily health are similar in many ways. Not surprisingly, people can be out of shape financially for many of the same reasons as they can be out of shape physically.

First of all, we must recognize that we do not all start out equally. Physically, we are not all given the same build, metabolism, and circumstances of opportunity. Some may have the potential to be Olympic champions. Others are handicapped. And of those born with great physical potential, some will experience accidents and sickness through no fault of their own.

Similarly, we do not begin with equal financial resources. We can be reasonably certain that our prospects for financial health and success are far greater if we are born in Webster Groves, Missouri, than if we are born in Koraha, Ethiopia. And even...
those given substantial advantages can have financial difficulties not of their own making.

But regardless of our circumstances, we are to be the best possible stewards of both our bodies and our finances. We must turn our attention to that which is within our ability to become, and trust God to provide the grace and help we need to accomplish His will for us.

If we are out of shape, what are the results? Physically, we will likely be less energetic and productive, more prone to sickness and depression, and our self-esteem will suffer. Financially, we will also be less productive and more prone to depression. There will be more marriage and family problems, less money for giving and for truly important purposes. We will be more likely to have debt problems.

Taking the comparison one step further, if any of the members of an athletic team are out of shape, the whole team suffers, and the likelihood of the whole team reaching their goals will be less. Likewise, when Christians are out of shape financially, ministry suffers. The church and those it is to reach are hurt.

Hosea wrote, “My people are destroyed for lack of knowledge” (Hos. 4:6). Paul wrote to Timothy that “God hath not given us a spirit of fear; but of power, and of love, and of a sound mind” (2 Tim. 1:7). In these two verses we can discover the way to fitness.

To be physically fit we need knowledge about our bodies—how they work, what foods they need, and what exercise programs are most appropriate for our goals. Doctors and coaches can give us advice, but knowledge is valuable only when there is commitment (love) and disciplined effort (power and self-control). Physical fitness and mastery of sport come only from application and practice.

Likewise, to be financially fit we need knowledge of both biblical principles and practical financial planning. We need to study. But knowing is not the same as doing. “But be ye doers of the word, and not hearers only, deceiving your own selves” (James 1:22). The commitment of love and the power of discipline and the Holy Spirit will bring about the self-control that is so lacking among us.

Are you as physically fit as you should be, given your bodily resources and potential? Are you as financially fit as you should be, given your financial resources and potential? If not, make the commitment, seek knowledge, find a coach, and apply yourself to disciplined practice.

J. Andre Weisbrod is a financial planner based in Pittsburgh, Pennsylvania. He teaches financial planning seminars for churches, nonprofit groups, and businesses, and publishes the *Creative Personal Finance* newsletter. For information, write CPF, PO Box 6362, Pittsburgh, Pennsylvania 15212. Copyright 1986, Pittsburgh Publishing & Communications Company and J. Andre Weisbrod.

**Children Hurt, Too**

Families tend to meet more relatives at weddings or funerals than any other occasion. At such a funeral, a young cousin (under 13) asked me what death was like. Suddenly, like ants lured to a drop of honey, six little relatives clustered around my chair. I tried to answer each question. This incident caused me to wonder how one parent explains the death of the other.

Children hurt, too. Should they be shielded, or can truth, rather than protection, promote their healing?

I asked a young friend whose husband had died. Since she had married again, I thought she might be able to answer my questions more easily. However, her voice sounded tear-washed as she began.

“At the mortuary I heard people whisper, ‘Poor thing.’ I was pregnant. Later, people said I was lucky to have the children for company. Company? A 3-year-old boy and a baby?‘

She halted a sliding tear.

‘Nicky, the baby, was good. He laughed and gurgled. Then Tim would do something. One day he scratched up a picture of Nick. When I grabbed it he shouted, ‘I hate him. He went away. He didn’t even kiss me good-bye.’ He and his father had just started to be real pals.

‘You know, there should be guidelines for a surviving parent. Tim pulled up neighbors’ flowers, ran away several times, and though he loves his stepfather, he doesn’t get too close. Is he afraid he will disappear too? ‘I didn’t understand Tim. I tried to shield him. But children are a part of what is happening. They should be given explanations.”

I understood what she meant. My 14-year-old stepdaughter acted as though she did not care, when she really cared too much. She ate. Then she was unhappy because of her excess weight. She closed out her dad and me. Her loneliness and unhappiness increased. Because she hurt, she did things to hurt us.

What can we do to ease the hurts of our children and stepchildren?

One funeral director was particularly helpful. As Marjorie’s 8-year-old son, Keith, stood and stared at his dad, the funeral director started talking to him. He mentioned the clothes Keith’s father wore. “Your dad had good taste. His hands are fine, strong, capable ones. He worked hard with them for you and your mom.” Then he gave
They understand death inquisitive. They want facts. Jure up fearful ideas. Parent dies during this period it may shatter their image of immortality. However, these children are inquisitive. They want facts. They understand death more easily.

Keith a plastic bee from the flowers. “Keep this if you like,” he said.

Keith remarked he could see only half of his daddy. The undertaker asked Marjorie to bring a pair of shoes the next day. Later, the director moved the floral piece and opened the lower half of the casket. Keith saw his daddy’s legs and shoes. Then the director explained why the casket is usually opened only half way.

Keith was fortunate. Many children have no one who gives them answers. They are left with their fears, their imaginations, their hurt. Children are trusting, but they are uncanny in picking out an adult lie. They sense many things.

I have found that children understand more than we think they do, reason more clearly even when not given all the facts, and ask thoughtful, probing questions if allowed to do so. We must be truthful with them.

Children from 3 to 5 have difficulty assimilating death’s meaning. They may think it is like sleeping. If the difference between the two is not clear, the child may exhibit fear of going to bed. His imaginative powers are great. He must not conjure up fearful ideas.

From ages 6 to 9 a child may be afraid of the dark, but he is ready for new experiences. The death of a loved one is one of these. Explaining the death of a pet may help.

Older children tend toward hero worship. If a parent dies during this period it may shatter their image of immortality. However, these children are inquisitive. They want facts. They understand death more easily.

The early teens are emotional years, a time when many young people make decisions for Christ. The salvation experience and the entry into heaven can be tied together.

A child’s seeming indifference says, “I can’t believe it.” So do his tantrums and withdrawal. He is crying out for help. A little closeness can calm and reassure a child. Spend time together. Breakfast is the ideal hour to steer the day in the right direction. Start with prayer. Use a devotional book, or read directly from God’s Word. Begin the day pleasantly. This will encourage all of you.

One widow was told, “God is going to send you blessed distractions.” And He did. Her son had an accident. The tile on the bathroom ceiling fell down. The water heater quit and the basement flooded. At the time, the widow did not thank God. Now she looks back and laughs.

Include your children in social activities, but occasionally have a night out for yourself. Don’t feel guilty about this. You need to talk to adults, too.

Keep the lines of communication open. Be honest and share your sadness, your joys, memories, the family’s needs. Above all, help the children understand that God always listens and cares.

Maxine Dowd Jensen

The Surgeon General Says: Don’t Smoke

Injury, Premature Birth, and Low Birth Weight. The new Surgeon General’s warning, which must appear on all cigarette packages and in cigarette advertising, is not his last word on the subject. Recently we had the opportunity to interview Dr. C. Everett Koop and found that his plans for a smoke-free American society by the year 2,000 are well under way.

“I think a great boost has come to that endeavor by my report of December 1986 on the effects of passive smoking on health. I suspect that we will see changes in the airlines toward smoke-free flights, and for the next several years the work site will be where most of the action will take place. Employers will realize that two-thirds of their employees don’t smoke and the ones who do would like to quit. It is much more expensive to employ a smoking employee than a nonsmoking employee because smokers are involved in three out of four accidents, and so on. It is just good business to be a nonsmoker.”

Koop also has advice for parents on how to keep children from smoking: “You can point out the fact, which is not often stressed, that smoking is not a habit that you can pick up and discard when you want to. Nicotine is the most addictive drug in our society. Secondly, the younger you start, the more difficult it is to quit. The health benefits of not smoking are tremendous. We also have to point out to kids that there are other advantages—your breath stinks when you smoke, you are not attractive to other people, and if you are an athlete, you certainly cut down on your stamina.

“We are so concerned about AIDS and its unlimited future that we forget that smoking is still the number-one health problem. So far [since 1981] almost 17,000 people have died of AIDS. That many die every few days from smoking, because 360,000 people die each year from smoking.”

Angela E. Hunt
Caught in marble
Waiting to be shaped into who I am
I quake beneath the hammer
When will Christ in me stand revealed
Set free from stone?
Many times I mar Your work
Still You work on
Seeing the form to be
I seek my pattern
Trying many to fill
But the self finds no home
Except the pattern You took
On a tree
Because You took that pattern
I, too, can embrace the mystery
Of finding through losing
I can bear the chisel
Because I know the hand that wields it
—Teresa Burleson
Some of our curriculum is handmade by expert craftsmen.

Bible Handwork

Your 4 and 5 year olds will feel a sense of accomplishment as they construct these Bible lesson reminders. And your 2 and 3 year olds will enjoy bringing home their own teacher-made reminders.

You see, kids at these ages need to do more than just listen to a Bible lesson; they need to touch it, look it over and bring it home.

And the supplemental Bible Handwork is just one of the ways in which Scripture Press Bible for Today Curriculum meets the unique needs of every age group in your church.

Each teaching guide, teaching aid packet, student manual and take-home paper contains material that's geared to the specific needs of a specific age level.

As a result, Bible lessons aren't too difficult for young children; Bible exposition isn't too simplistic for adults. And your entire church understands what they're learning. Isn't that what Sunday School's all about?

Free samples available at your local curriculum supplier or write us at: 1825 College Avenue Wheaton, IL 60187

Scripture Press Publications, Inc. Making every Sunday count
Creation-Science Act Ruled Unconstitutional

According to the American Civil Liberties Union, the U.S. Supreme Court has finally put an end to teaching creationism in the public school classroom.

Calling creation-science a “holy, bogus, pseudo-religion,” Barry Lynn of the ACLU said it is “wishful thinking” for creationists to believe teachers still have a right to “voluntarily” instruct in creation-science.

In June the Supreme Court struck down a Louisiana law that required public school teachers to give balanced treatment to creation-science and evolution-science. Signed into law in July 1981, the Balanced Treatment Act was immediately opposed by the ACLU. As a result, the Act was never implemented nor given a trial.

Instead the Act was ruled unconstitutional by two federal courts and the Supreme Court as an obvious attempt to “advance religion.” By a vote of 7-2, the Supreme Court criticized the Act as nothing more than an attempt to discredit evolution with creation-science at every turn. Furthermore, the Court argued, the Act was promoted by people with a religious fervor against evolution-science.

“The preeminent purpose of the Louisiana legislature was clearly to advance the religious viewpoint that a supernatural being created humankind.”

The Court cited several of the state’s witnesses as all agreeing that a supernatural being created the world, and “several of the most vocal legislators also revealed their religious motives for supporting the bill in the official legislative history.”

The state had defended itself against this charge, saying the primary purpose of the Act was not to advance religion, but to promote academic freedom. According to the bill’s sponsors, the Act was passed to give students a better understanding of the scientific evidences about the origins of life and to counter contemporary instruction that creation-science is a myth and that evolution-science is a fact. The purpose of the Act, then, was to keep students from being indoctrinated in evolution.

But the Court ruled, in effect, that because many of the legislators and witnesses had religious reasons for supporting the bill, the primary purpose of the Act was to advance religion—a violation of the First Amendment’s establishment clause.

Justice Antonin Scalia issued a strong dissent against the majority’s opinion saying, a law cannot be dismissed “by impugning the motives of its supporters.”
In no way, Scalia wrote, does the establishment clause forbid legislators to act upon their religious convictions.

"We surely would not strike down a law providing money to feed the hungry or shelter the homeless if it could be demonstrated that, but for the religious beliefs of the legislators, the funds would not have been approved.

"Also, political activism by the religiously motivated is a part of our heritage. Notwithstanding the majority's implication to the contrary, we do not presume that the sole purpose of a law is to advance religion merely because it was supported strongly by organized religions or by adherents of particular faiths.

"To do so would deprive religious men and women of their right to participate in the political process. Today's religious activism may give us the Balanced Treatment Act, but yesterday's resulted in the abolition of slavery, and tomorrow's may bring relief for famine victims."

Scalia added that the Supreme Court has often upheld laws that favored religion—including Sunday closing laws, allowing tax deductions for religious education, tax exemptions for church-owned property, and textbook loans to students in religious schools.

Though the Court, in effect, struck down the law because of the religious motives of the supporters behind the Act, this controversial foundation for the ruling has gone virtually unnoticed. One notable exception is attorney Wendell Bird, who was appointed by the state of Louisiana to defend the Balanced Treatment Act.

"Churches and individuals have a constitutional right to make decisions based on their religious beliefs. That's the whole point of the Free Exercise Clause," Bird said.

Most creationists, however, ignored the Court's controversial reason for striking down the Act and instead chose to mildly criticize the ruling and look toward the bright side. Bird, for example, said he believes the Court actually ruled in favor of teaching creation-science on a "voluntary" basis. He based his opinion on the Court's statement that teaching a variety of scientific theories about origins (rather than just creation- and evolution-science) "might" be valid if done with the intent of enhancing the effectiveness of science instruction. Other creationists seemed to agree.

Kelly Segraeves, director of the Creation Science Research Center, said, "What the Court told us is that a state law requiring a particular solution is unconstitutional. It doesn't mean both sides can't be taught. It doesn't mean evolution is the only thing that can be taught. It means a problem still exists, but a state law mandating a balance between two theories doesn't work as a solution."

Segraeves, who opposes laws requiring teachers to teach creation- or evolution-science, said the ruling will have little if any effect on his California-based organization. "We've never believed legislation to be necessary. Everything in the Constitution already permits the teaching of creation-science."

Duane Gish, vice president of the Institute for Creation Research, said this is not a serious setback. He said that if the Court's opinion is read carefully, "Teachers can teach creation-science if they want to, but they can't be forced to. So that means we're just about where we've always been. We've never recommended a legislative solution. Our approach has always been to persuade state and local boards to take this action."

Ellen Myers, cofounder of the Creation Social Science and Humanities Society, doubted that the Court's opinion "would make any difference at all. The Supreme Court said teachers already have the freedom to teach all origins of creation and so it's our job to supply the evidences. We don't feel like it's a terrible setback or anything like it."

Where does the creation-science movement go from here? Some talk about initiating lawsuits, either on behalf of the teacher who refuses to teach evolution because it is contrary to his or her religion, or on behalf of the student who might find evolution an insult to his or her religion.

Clearly, the primary objective of the creationist organizations will be to continue to educate schoolteachers and school boards about the validity of creation-science. One creation institute, the Bible-Science Association, is formed solely for the purpose of educating church laymen on how to witness to people who believe evolution is a fact. Other creationist organizations will continue to develop curriculum material for public school use.

Most of these objectives, of course, are solely dependent upon their interpretation of the recent Supreme Court ruling as allowing voluntary instruction in creation-science. That interpretation, according to the ACLU, will quickly be challenged as local affiliates begin to bring lawsuits against school districts that permit creation-science instruction in the classrooms.

Martin Mawyer

Valley continued from page 19

For the second time in 16 months, the Howards faced the valley of the shadow of death. Their quiet house, which hours earlier had been filled with the noise and bustle of a lively 16-year-old, seemed empty.

"Why were we chosen for such an experience?" Bob asked. "Why our boys? We had given our lives to God's work. Wasn't that enough?"

The Howards freely admit that they are human and that they often wonder why God would allow such tragedies to happen. "First I asked why," says Suzanne, "but now I know that we can trust the sovereignty of God. I will never know why here on earth, but I can trust the Lord and know that He has control."

"Suzanne and I often talk about David and Matt," says Bob. "Not a day goes by that we don't think of them. Just the other day we thought, 'God has given us five lovely children. Three are now married and have their own children, but two of our children are perfect! They are with the Lord and they are like Him, for they have seen Him as He is.'"

Four and a half years have passed since Matthew's accident, but the Howards are still feeling its effects. Whenever someone in the area loses a loved one, they call Bob and Suzanne Howard first. "I think people call on us because of what we've been through," says Suzanne. "People seem to listen to us more because we've been there."

The Howards have also learned a lesson in forgiveness. The driver of the reckless car that caused the accident was a classmate of Matthew's. "Both Bob and Suzanne began to feel they needed to forgive him, but Suzanne was hesitant to approach him. I told the Lord, 'If he comes to me for forgiveness, I'll forgive him.' I finally realized I was offering a conditional forgiveness. I had to be willing to go to him and offer forgiveness freely with no conditions attached."

The Howards did visit the young man. They extended their forgiveness and explained the plan of salvation. As of this date, the young man has not accepted Christ, but the Howards are still praying that he will.

"We've learned," says Bob, "to appreciate the faithfulness of the saints and the comfort and sustaining strength of His Spirit. And now we know a little more about what God gave for our redemption. 'For God so loved the world, that he gave his only begotten Son.' "

October 1987 57
our being, that our lives, our families, our jobs, our abilities, and our physical health come from God. With one phone call, one X-ray, one visit to the doctor, God can remind us that He is in charge. Suddenly we recognize once again our dependence on Him.

To purify the believer’s faith. “Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ” (1 Peter 1:6-7). God allows suffering to try, test, and purify our faith. Sometimes God will place us in circumstances where it is impossible to trust in the arm of the flesh, in the latest medical advances, in the tangible things around us. The only thing we can do is pray and trust Him, and through that experience He purifies our faith.

To give the believer a bigger view of God. “Then Job answered the Lord, and said, I know that thou canst do every thing, and that no thought can be withheld from thee. Who is he that hideth counsel without knowledge? Therefore have I uttered that I understood not; things too wonderful for me, which I knew not” (Job 42:1-2).

Job is saying, “Now that I have gone through this terrible experience, I now know, God, that nothing is too hard for You.” Sometimes God takes us out into the storm, like Peter, and walks to meet us on the troubled waters. He tells us, “Get out of the boat.” By faith we walk on the water in the middle of the storm. I know Peter began to sink, but for a few moments he did what the rest of the disciples did not do. He walked on water. Unless we go through the storm, we might never know the power of God, not only to rise above the storm but also to still the storm. We can never know the omnipotence of God until we have seen Him move into an impossible situation and meet our individual needs.

To draw the believer closer to God. “I have heard of thee by the hearing of mine ear: but now mine eye seeth thee” (Job 42:5).

Job said, “Before I went through all of my difficulties, I had heard secondhand what a wonderful God you are. But now that I have been through some problems, your wonder is no longer hearsay. It is firsthand experience.” Only as we go through the vale of tears, the time of suffering, do we move from hearsay about God to personal experience and draw closer to Him.

To illuminate the value of the body of Christ. “But that all the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the

continued on page 64

Trust Your NEW BUILDING Dream to Northway

Design-Builder for over 250 churches
- Planning
- Designing
- Engineering
- Construction
- Financial Counseling

Northway commitment is to design and build the finest quality facilities within your budget.

Church Facilities • Family Life Centers • Christian Schools
Let Northway Church Designers and Builders turn your building goals into reality. Call or write today for a free brochure.

Northway Church Designers and Builders, Inc.
Box 591, Taylors, S.C. 29687

Call or Write Today (803) 268-7090

58 Fundamentalist Journal
[1] PLAY GOSPEL SONGS BY EAR

Amazing new course shows how to play and CHORE any gospel song you've ever heard—entirely by ear! How to find the right starting note, what chords to play and when to play them. Play in easy keys, transpose them in any key. Learn the secrets of how to play by ear, and play the hymns you love—now! 10 easy lessons $6.98 plus 70¢ postage. 90 minute CASSETTE gives more explanations and illustrates every step slowly enough so you hear how it's done. Hear how songs should sound $6.98 + 40¢ postage. Order both book and cassette for $12.98 ppd.

[2] LEARN GOSPEL MUSIC

Exciting new course shows how to play melodies with right hand, chords with left. Learn to play rhythm basses, fills, runs, cross hands, walking basses, melodies in 3s, 6ths, other techniques. 29 easy lessons $5.95 plus 70¢ postage. 90 minute CASSETTE goes beyond in explanations and illustrations. Actually hear how to play rhythm basses, fills, runs, "walking" basses. Repeat examples as often as you wish. Learn in privacy at home. $5.95 + 40¢ postage. Order both book and cassette for $12.98 ppd.

SAVE BOTH BOOKS AND BOTH CASSETTES $22.98 (Specify piano or organ) GUARANTEED! FREE WITH ORDER—chord chart showing 84 chords.

UNIQUE BACK GUARANTEED! $5 off.

MONEY BACK GUARANTEED! $5 off.

VISIT THE MISSION FIELDS

Australia
New Zealand
Hawaii

12 Days — April 4 - 16, 1988
• First-Class Hotels • Escorted Tours • Missionary Visits •

HOST

DR. LINDSAY HOWAN

• Total Fare — $2299 (U.S.)
• Departure — Washington, DC
• Special rates for Pastors with Groups

Write or Call

BLUE RIDGE TRAVEL
P.O. Box 477
Stuarts Draft, VA 24477
(703) 337-1025 or 4200

For Free Information From Our Advertisers, Use The Postage-Paid Reply Card Opposite This Page.
A liturgy of hope in a city of despair

Forty-five years ago, Chester, Pennsylvania, was a shipbuilding boom town, full of hope for a prosperous future. Tom Torosian was a kid without direction, hanging out on a Bronx street corner. Today, Chester is the second poorest city of its size in the country. One-third of all homes are abandoned. Thirty percent of its people are unemployed. One in four lives in poverty. And hope is as hard to come by as a decent job.

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

An abandoned church becomes a beacon of inspiration

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

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

Building a foundation for a better standard of living

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

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

Reverend Tom isn’t bringing the love of Christ to Chester; it has always been there. He’s just helping put that love to work. His liturgy is hope. And his compassion and his faith are what keep him going in the face of all adversities.

Bettering a minister’s standard of living, too

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

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

After 270 years, we’re still committed to this service. And like Reverend Tom, we’re spending our own energy creating new ways to help people have more control over their lives, more hope for the future. Not only in Chester, Pennsylvania, but everywhere touched by the grace of God.
Penthouse Launches New Offensive Against Anti-porn Activists

Penthouse magazine has launched a new offensive. In Baren County, Kentucky, Penthouse has teamed up with a local convenience store owner to sue the county attorney and two anti-porn activists for $3 million. Magazine officials claim the demonstrators and prosecutor are violating their constitutional rights to sell their product.

The battle started when Rev. Jeff Abrams and Virginia Neville asked the county attorney to bring charges against several stores that sold obscene magazines and videos. County Attorney Danny Basil agreed, and he sent letters to 10 area stores warning the owners that they would be prosecuted unless they abandoned the pornographic sales.

Nine of the stores agreed. But the Park City Quick Shop refused to remove the offending material. The attorney quickly brought charges. The charges were eventually dropped, however, because Basil failed to give the judge a copy of Penthouse magazine for his review. Basil was planning to refile the charges when Penthouse sued.

According to the lawsuit, Penthouse claims the anti-porn demonstrators and county attorney acted in "willful, malicious, wanton, and reckless disregard of plaintiffs' constitutional rights."

David French, an attorney for the two demonstrators, countered, "Concerned citizens should be involved in enforcing obscenity laws. If someone can be sued every time he gets involved, it will have a chilling effect on people's social and political participation."

President Reagan Halts Federal Funds for Abortions

President Ronald Reagan has ordered federal agencies to stop funding family planning groups that offer abortion as a method of family planning. Hardest hit is Planned Parenthood, which receives about $30 million a year from the federal government for its 4,500 clinics. The regulations are scheduled to go into effect by the end of December, but opponents plan to bring a lawsuit against the President at that time.

The President also ordered the Department of Health and Human Services to eliminate from Title X of the Public Health Act language requiring recipients of federal funds to list abortion as an alternative to giving birth.

"I'm directing the secretary of Health and Human Services to publish regulations removing this bias from groups that refuse to take part in abortion activities," the President said in a meeting with pro-life supporters.

Business Owners Join Anti-abortion Activists in Closing Abortuary

A group of business owners helped anti-abortion activists close down an abortuary in Bethesda, Maryland,
A suburb of Washington, DC. A Montgomery County circuit court judge ordered Dr. Alan Ross to stop performing abortions in his office following a complaint from his landlord.

A suit from the owners charged that pro-life protests were cutting profits of surrounding businesses. In a move praised by pro-lifers, the owners are seeking to have Ross permanently barred from performing abortions.

Ross has had several run-ins with pro-life protesters. In May 1985 the abortionist was convicted of assault and battery and carrying a deadly weapon with intent to injure following a scuffle with a protester.

The doctor assaulted a pro-life activist with a hypodermic syringe.

ACLU Joins Suit Against "Bible Ladies"

The "Bible Ladies" of Claiborne, Tennessee, are going to court.

For over 30 years, the "Bible Ladies" have visited public elementary schools with dramatized Bible stories and Christian activities. They visit once a month with the permission of each school's principal. Children wishing not to attend are allowed to opt for a study hall. But Adams says that fewer than 1 percent of the children do not want to attend the programs.

That 30-year tradition is being challenged by one county resident, who calls the program a "conspiracy" and a violation of the students' First Amendment rights. William Harrell, Jr., has sued Marilyn Adams; her sponsoring organization, CBM Ministries; and the local board of education, in an attempt to halt the school visits.

Harrell, joined by the ACLU, claims to represent his grandson, his daughter, his wife, "all children" in the county public schools, "all parents and guardians" of the students, and "all taxpayers" of the county.

School superintendent Denny Peters is unfazed by the lawsuit and grandiose claims of Harrell. "We're going ahead with the program until a federal judge makes us stop," he promised.

Upjohn Denies Boycott Prompted End to Sales of Abortion Drug

WASHINGTON (RNS)—A leading pharmaceutical firm has decided to halt domestic sales of an abortion-inducing drug in the midst of a two-year-old boycott waged against the company by anti-abortion forces. But a spokesman for the Upjohn Company said the decision to drop the drug had nothing to do with the boycott, which is spearheaded by an Evangelical Christian group based in Washington.

This is the latest development in a dispute between right-to-lifers and the Kalamazoo-based Upjohn Company. The controversy involves three drugs, called "prostaglandins," which are used by doctors to induce abortion during the second trimester of pregnancy. They are the only federally approved drugs used for such purposes.

The decision to discontinue F2 alpha was made earlier this year, but never publicly announced by Upjohn. It was recently revealed by Curtis Young, executive director of the boycotting Christian Action Council, and was confirmed in a telephone interview with Upjohn spokesman Robert McDonough.

Young contended that the decision to stop selling F2 alpha shows that the boycott is having an impact on Upjohn. He pointed out that the company has not withdrawn the drug from foreign markets, where there is no boycott underway, and that F2 is the only one of the three disputed drugs used exclusively for abortion. Drugs E2 and 15M have other purposes in addition to inducing abortion.

"They're trying to take a lower profile in the abortion industry by withdrawing one exclusively abortion drug," said Young. But he said it was mainly a "public relations move" since the other two abortion-inducing drugs will remain on the market.

But spokesman McDonough said it was "not a result of the boycott but a business decision," stemming from low sales of E2 alpha unrelated to the boycott action. He also denied claims by the Christian Action Council—based on what the group describes as unnamed company sources—that the boycott has hurt overall sales by Upjohn.

Young said opponents are waging the action because at least 10,000 abortions are induced annually by the Upjohn drugs, according to statistics from the Centers for Disease Control. The three drugs are used by doctors as alternatives to surgical procedures in second-trimester abortions.

CHRISTMAS GIFTS...

Items shown are $3.95 each

Engraved bookmark: 9" long, crafted in brass and plated in gold. Polished stems fold close flat. (Remember to indicate initials to be engraved when ordering bookmark.)

Include $2.00 shipping & handling for each item (VA residents include 4.5% sales tax) and mail to:

LOREDOR
1248 Oxford Place
Route 1, Box 159-0
Concord, VA 24538

For more Christmas gift ideas, write for our FREE 8-page catalog.

Called To The Ministry
Study Off-Campus and Earn A Degree!

- Bethany allows you to remain in your present ministry while earning your degree.
- Bethany offers quality education, is fundamental and Baptist in doctrine.
- One may earn either the ASSOCIATE, BACHELOR, MASTER or DOCTORATE degree through the Off-Campus Program.
- Resident classes are available at the Dothan Campus-tuition at a minimum.
- Credit is given for previous college work and life experience.

Write or Call for Free Information

BETHANY BIBLE COLLEGE
AND THEOLOGICAL SEMINARY
P.O. Box 1944
Dothan, Alabama 36302
(205) 793-3189

October 1987 63
When we are really hurting we get down to business in praying. When there is a need that for the most part is beyond our control, our prayers take on an urgency that they did not have before. Sometimes God allows those problems to motivate us to cry out to Him. These are only a few reasons God permits suffering. He may be allowing your situation for one or more or all of these reasons. When we get into problems and difficulties we often want to pray that God will make them all go away. But there is no such prayer. We have to trust that God's grace will be sufficient for today. And then tomorrow morning we trust Him again, and then the next day, learning to live one step at a time. One question at a time. One problem at a time. One crisis at a time. One day at a time.

Based on a class prepared by John Feinberg, former professor of theology at Liberty University.

Dying Spouse continued from page 23

Mike had an exceptionally good Friday. He ate and sat up and felt better. Relief settled over his family. He went to sleep that evening and never awoke.

"I was never angry at God, but I questioned why. I still don't know why, but I've seen a lot of very good results out of it," says Carolyn. "I've had many opportunities to minister to other people through this. I've learned that God is faithful and His grace is sufficient. God gave us the grace to go through this—it was hard, but He was always there. We knew Mike didn't just cease to exist. He went to be with God. I'll see him again someday. There's no pain, no suffering—that all ended."

What can the living learn from the dying? Dying is a natural part of life, a time of drawing close to family and friends and drawing on the abundant resources of God. Orville Kelly, a cancer victim, once said, "After all, none of us really knows when he is going to die. We are all 'terminal' in a sense." His manner of coping with cancer was to begin each day "not as another day closer to death, but as another day of life. I accept each day as a gift from God to be appreciated, enjoyed, and lived to its fullest."

When I must leave you for a little while
Please do not grieve and shed raw tears
And hug your sorrow to you through the years
But start out bravely with a gallant smile
And for my sake and in my name
Live on and do all things the same
Feed not your loneliness on empty days
But fill each waking hour in useful ways.
Reach out your hand in comfort and in cheer
And I in turn will comfort you and hold you near.
And never never be afraid to die,
For I am waiting for you in the sky.

—Anonymous
EARN AN ACCREDITED M.B.A AND MANY OTHER DEGREES AT HOME

The Liberty University School of Lifelong Learning is designed with the busy person in mind. You receive university instruction via VHS videotape—all in the privacy of your own home! So whether your desire is to acquire an accredited university degree (undergraduate or graduate), additional training for job advancement, or you simply feel the need for personal enrichment, we have a program that is tailored to meet your need. You see, no other Christian university has ever designed a program of television education for those 25 years of age or older as convenient as Liberty’s School of Lifelong Learning. When you “attend” Liberty University in the comfort of your living room, you can study at times that suit your schedule without experiencing the rigors of uprooting your family and moving to Liberty Mountain in Lynchburg, Virginia. We are currently offering an A.A. degree in Religion; B.S. degree in Religion/Church Ministries, Business Administration, Management, Marketing, and Accounting; a M.A. degree in Counseling; a Master of Biblical Studies (M.B.S.) degree; and a Master of Business Administration (M.B.A.) degree.

Liberty University
School of Lifelong Learning
Lynchburg, VA 24506-1803

Staying Power

by Truman Dollar

George W. Truett pastored First Baptist Church of Dallas for 47 years. His successor, W. A. Criswell, has occupied that same pulpit for another 42 years. G. B. Vick was at Temple Baptist of Detroit for 38 years. Lee Roberson went to Highland Park Baptist in Chattanooga in 1942. Jack Hyles went to Hammond in 1959, and Jerry Falwell has pastored in Lynchburg for 31 years.

That "staying mentality" has been a part of the success of America's great churches. These men of God determined long ago to heed the advice, "Son, find a city, put down your roots, and stay a lifetime."

If today's young preachers hope to build ministries that will impact their cities with the gospel of Christ they must overcome the tendency to change pulpits every few years. They must develop staying power. What does it take to minister successfully in one pulpit for a lifetime?

Personal growth. Unless a man is growing spiritually, intellectually, and emotionally, he soon feels empty and inadequate at the same church. Churches tend to do well during the first two years of a pastorate. A new pastor may appear to have vast Bible knowledge, when in reality he simply may have concentrated his studies in an area of Scripture that is different from that of the former pastor. But when he has exhausted his area of special study, his level of Bible knowledge is different from that of the former pastor. He must establish leadership before he can resolve structural problems.

Quick solutions with serious side effects are less frequently an option when a pastor decides that he must live with his decisions. There would be less deficit spending, refinancing, and exorbitant interest obligations if pastors planned to stay in their churches.

Credibility in the community. A pastor must pay his bills on time, learn to accommodate legitimate legal procedures, and raise his children in full view of the community. Credibility does not require that the community agree with a pastor's doctrine or standards. We can never be fully accepted in a world where Christ is not acknowledged as Lord—our citizenship is in heaven. Credibility does require, however, morality, honesty, and character. A pastor must have those qualities in his life if he stays at the same church for a decade.

Understanding people. Accents, diets, customs, vocations, and family habits may vary from region to region. People, however, are basically the same. They are just sinners, or sinners saved by grace. The same mix of spiritual and carnal people will gravitate to your church wherever you go. The job of a pastor is to win the lost and then mold them in the image of Christ.

Take the initiative in problem solving. Many pastors leave churches because the deacons or boards and committees are uncooperative or restrictive. A caring and concerned pastor needs time to work out restrictive structural problems. He must establish leadership before he can resolve structural problems.

Accommodate to the geography. How a pastor feels about his geographical location will be reflected in his family. I will never forget living in Borger, Texas, as a teenager. Even those who live there now will admit that the sagebrush, sand, and wind won't match the beauty and climate of Colorado. But I thought it was the most pleasant and exciting place in the world. My father pastored a great church there. That was important to him, and he made it important to my sister and me. He made geography irrelevant.

View the ministry as God does. I think we would be amazed to learn how little interest God has in our ecclesiastical careers. To view our gifts as much too valuable to waste in a small town or a distressed church, for example, must be repulsive to God. Our position, reputation, and fulfillment all fade in the light of God's sovereign plan for a local church. Too often ambitious pastors use churches in small towns as stepping stones in the quest for bigger and more important churches. We are in too big a hurry, victims of the worldly "success" pressures of society. Let us learn to leave our ministry, our success, our place of service in God's hands. We do not have to seek and plan for greatness. "A man's gift maketh room for him, bringeth him before great men" (Prov. 18:16).

The advice is still good. "Find a city, put down your roots, and plan to stay a lifetime."
A TERRIFIC TRIO!

Our three most popular visual presentation aids are yours for one low price. Save an additional $27.90 when you order the package. You get the Buhl 90XT overhead projector with an adjustable Bretford table and a 70" x 70" Knox screen. Together they form a terrific trio for presenting transparency programs. And the projection table with casters provides safe, smooth movement from room to room. The Buhl 90XT projects a high-quality image using a 12 inch lens and a 360-watt lamp. The rack-and-pinion focusing system won't slip; your image stays sharp. Safety features include overheating protection and a power interlock switch. Use Bretford's A-2642 table to support the projector. Its 14-gauge steel frame supports audio/visual equipment weighing up to 460 pounds. The top shelf adjusts in height from 26 to 42 inches. A lower shelf holds accessories. Completing the package is a Knox wall screen. The 70-inch matte white screen retracts into a rugged steel case when not in use.

Order today, and put your overhead on wheels! Price is $226.90 if purchased separately.

Add 27.24 shipping. Item No. PKG1; SAVE 53% List Price $428.50 All 3 for $199

1-800-633-3410

Long's Electronics

CALL OR WRITE FOR OUR FREE CATALOG
MAIL ORDERS: 2700 CRESTWOOD BLVD., BIRMINGHAM, AL 35210

PRICES IN THIS AD GOOD ONLY WHILE CURRENT SUPPLY LASTS. PRICES SUBJECT TO CHANGE WITHOUT NOTICE. HURRY, QUANTITIES ARE LIMITED.
THIS YEAR
8,000 YOUNG PEOPLE
CONVERGED ON A MOUNTAIN
IN CENTRAL VIRGINIA
TO DISCOVER THEIR
FUTURE

They come from all fifty
states and from more than thirty
foreign countries, young men and
women with the potential to
change the world. Each of them
seeks not just success but
happiness, not just knowledge
but truth.

They
want their
college
years to be both
educational and
exciting. They
want to be instructed and inspired.

AND THE VIEW WAS
MAGNIFICENT.

At Liberty University in the beautiful
Blue Ridge Mountains of Virginia, they've
come to the right place to find it all. The
excellent education with a strong Christian
emphasis is certainly here for the taking, in
eighty-three different fields of study.

There is an outstanding
faculty with the highest
academic, professional

and personal qualifications.
There's the latest equipment, a fine
library, a sprawling campus.
Extracurricular activities are varied
and exciting—a full intercollegiate
athletic program, band and choir,
and a traveling drama company that
has performed as far
as England.

But these
features are not
the only things

that make Liberty University a very special
place to be. This is a university that strives
dto not just educate but to influence, not just
develop programs but to develop
Christian character. Because herein lies not
just the future of the individual—but the
future itself.

Come to Liberty where
the view of your future is
magnificent.

LIBERTY UNIVERSITY
Where History Is Still Being Made.

LIBERTY UNIVERSITY, Lynchburg, VA 24506
1-800-522-6225

Financial Aid information available on request. Applicants for admission are considered without regard to sex, race, national origin, or handicap.