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Excellent . . .

Thank you for your excellent magazine and the quality articles you produce.

Tamara Olhava
Everett, Washington

Apathy . . .

The type of apathy that caused a great many professing Christians in Germany not to resist Nazism and the murdering of Jews under Adolf Hitler's reign is demonstrated today by those Christians in the United States who will not permit themselves to get involved in the fight to stop the slaughter of unborn babies.

Pharaoh (Exod. 1:16) and Herod (Matt. 2:16) had babies killed after they were born. Today abortionists murder babies before they are born.

Today's society would not dream of making legal God's Old Testament law (Lev. 20:13) for restricting the spread of AIDS, yet the cowardly and immoral act of abortion has been legalized to limit the spread of unwanted children.

Mel Perry, Pastor
Grace Bible Presbyterian Church
Madison, Tennessee

More response from
Truman Dollar's "After All" (January) . . .

I appreciated "Make the Most of 1988" (January). Although my wife and I are in our mid-seventies we are blessed with good health and a love for Christ Jesus together.

I think you have absolutely touched on the key to the study of Scripture. Read and read and read a book until thoroughly absorbed with the help of the Holy Spirit.

I have chosen James to read at least 30 times. Also, my wife and I are reading John again with a fresh start. We both feel good about it and what God may say to us as we read together.

We love God, His Word, and you for being so practical on the study of Scripture.

Ken Johnson
Port Orchard, Washington

I enjoyed your article in the January issue and appreciate your suggestion. I have chosen the Book of Philippians to read prayerfully for the next 12 months.

I am looking forward to rich blessings from the Lord.

Arnold J. Riffel
Auburn, California

Thank you for your timely articles in Fundamentalist Journal. I did accept your challenge from your January article.

God bless you. Thank you for rising above the mediocrity that is so common today. Keep up the good work.

Dennis Michelson, Pastor
Willo-Hill Baptist Church
Willoughby, Ohio

I wish to thank you for your excellent article in the January issue and to let you know that I have accepted the challenge to "Make the Most of 1988."

Your suggestion to choose a book of the Bible for intensive study is just exactly what I needed! I have chosen Philippians for my life's book this year and am excited about this project. In connection with my study I plan to use a book that my dear departed father, a Lutheran pastor, used during his seminary days and throughout his ministry—Alexander Maclaren's Exposition of Holy Scripture on Philippians.

Thank you for your commitment to
pray for those of us who plan to take this spiritual journey.

Mrs. Frank Fullmer
Clayton, Washington

Food for thought on seminary education . . .

The average person in our society would usually agree that one could never be too educated, or beyond the point of needing further education. The academic world would basically agree. However, education is much more than school work, degrees, an accumulation of credits, or even the mastery of one's library.

The Bible commands us to study (2 Tim. 2:15), to be able to teach (Matt. 11:1; Titus 1:9), and to even defend what we firmly believe (1 Peter 3:15). However, can we justify the belief that God demands that we be scholars? David hid the Word of God in his heart, not for scholarly sake, nor to prove how smart he was, but for the purpose of pleasing his Lord.

Want to do some fast reading?

LISTEN HERE.

There are no Scriptures to demand scholarship above obedience and faithfulness, as well as commitment to God. Paul and Luke are revered because of their education, but they first of all were sold out to God, and their spiritual lives backed up what they preached. We are never measured for intelligence by God, but we are given many exams to test our faithfulness in Scripture.

Education is much more than school education. . . .

The average person in our society would basically agree. However, education is much more than school work, degrees, an accumulation of credits, or even the mastery of one's library.

The Bible commands us to study (2 Tim. 2:15), to be able to teach (Matt. 11:1; Titus 1:9), and to even defend what we firmly believe (1 Peter 3:15). However, can we justify the belief that God demands that we be scholars? David hid the Word of God in his heart, not for scholarly sake, nor to prove how smart he was, but for the purpose of pleasing his Lord.

The pastorate must be diligent in his studies, but must never permit education to supersede his responsibilities to God and his congregation. Some preachers throughout history were not formally educated, and few were geniuses. Those who have had the greatest impact were faithful to God and their people, and therefore blessed by Him. We run into a real danger of worshiping intelligence and education and neglecting the purpose for education.

Some pastors feel insecure if they do not hold advanced degrees. A doctorate and advanced degrees are fine, but not for all, and must never be a criteria for spirituality or one's relationship with God. We are not competing with the secular world.

We need pastors who diligently study the Scriptures, but much more we need those who are called of God to pastor, who love and care for, and tenderly serve and shepherd, at any cost, their precious flock. Laymen personally can dig out the deep doctrines if need be, but to have a pastor be what God has called him to be, well educated or not, is priceless.

E. M. Wardle, Pastor
Bethel Baptist Church of Beavercreek
Xenia, Ohio

Editor's Note: We apologize for the error on page 19 of our February issue, stating that American slavery ceased over 200 years ago. The implied reference was to the 13th Amendment, ending slavery in the United States, which was passed in 1865—over 100 years ago.
"Character is what you are when nobody is looking." — D. L. Moody

What is the truest expression of character? A prominent religious leader suggests it is to simply be guided by one's conscience. I disagree. For the Christian, the essence of true character is not shown by how well we live by our own dictates, but by how much we live like Jesus. Christlikeness is the key. His thoughts. His priorities. His attitudes must pervade our hearts. Only then will His actions be evidenced in our lives.

God views the gauge of the heart, for it reveals what we really are. When we do things hoping no one will ever discover... when we offer concocted excuses for wrongdoing... when we borrow and do not return... we reveal the festering problem of spiritual heart disease. In the person of genuine character there is no such problem or contradiction. He or she is like Jesus. Even when nobody's looking.
**From the Publisher**

**Lee Guetterman**

**Credibility Crisis.** With the credibility crisis on Wall Street, in the world of politics, and in the religious arena, many sincere people have had their faith in leadership—especially religious leadership—shaken. These revelations reinforce the necessity of praying for our leaders and remind us that our faith can rest only in the person of Jesus Christ. He alone will never disappoint us. Before God brings revival He will bring judgment to His church. In His house-cleaning process He will not sweep the sins under the rug but will shout them from the rooftops. As we seek to serve Him we must be ever vigilant, for our adversary, the Devil, seeks to devour us and to destroy the effective witness of Christ’s church. Young people and especially the unsaved world clearly see the wages of sin fall to anyone who is not living according to God’s standard. Each of us is responsible for maintaining a testimony that will stand firm. As for me and my house we will serve the Lord must be the commitment of every Christian.

**Supreme Court Hustled.** Hiding behind the freedoms guaranteed by the First Amendment, Hustler publisher Larry Flynt won his Supreme Court case against me. I fully appreciate the deep concern the Court has shown for the sacredness of the First Amendment. However, I respectfully disagree with their ruling. Just as no person may cover under the First Amendment, likewise no sleaze merchant like Larry Flynt should be able to use the First Amendment as an excuse for maliciously and dishonestly attacking public figures as he so often does. I believe the Supreme Court has given the green light to Larry Flynt and his ilk to print what they wish about any public figure, at any time, with no fear of reprisal. However, I am sure the Justices were holding their noses while making the ruling in favor of Larry Flynt.

**Batter Up.** Spring ushers in baseball, and Liberty University is well prepared. Coached by Bobby Richardson, a former star of the New York Yankees, our baseball team has accumulated a 355-217 record over 14 years. (Pitching coach Al Worthington, a former relief pitcher with the Minnesota Twins, has been with us since 1974.) Two LU graduates now play in the major leagues. Watch and root for our boys, Lee Guetterman with the New York Yankees and Sid Bream with the Pittsburgh Pirates, as they exemplify what it means to be a champion for Christ.

**Special Thanks.** On the cover Vanessa Carey poses with Cotton, the lamb, from a sheep herd belonging to Roy and Debbie Johnson of Gladys, Virginia.

**Jerry Falwell**

April 1988
All of Grace, or Not Grace at All

Is it possible for true Christians, once born again through the blood of the Lord Jesus Christ, by any act, at any time, under any circumstance, to ever be lost again? Does the Bible present unconditional and permanent salvation? Or does the Bible offer conditional and temporary salvation? Those are powerful questions.

Doubting God's Keeping Power.
A lot of sincere people have doubts about what they call eternal security. They base their feelings on some Scripture passages that seem to be confusing on the issue. For example, in Matthew 7:21-23 Jesus said, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven... Then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”

Is Christ talking about Christians in this passage? No. The context clearly reveals that these individuals were in reality false teachers. Some day Jesus will say to all false preachers who were not truly in Christ, “I never knew you.” Not, “I knew you, and then because of something you did I forgot you.” But, “I never knew you.”

Some have personal objections to believing once truly saved, always saved. I have a friend who often said, “Jerry, if I believed that way I would go out tonight, get drunk, lie, cheat, steal, commit adultery, and live like the Devil and still be saved.”

I finally asked him, “Are you telling me that the only reason you don’t go out and do all those things is because you are afraid you will lose your salvation?”

“Oh, no,” he said. “I don’t do those things because I love my Lord and I love my family.”

Of course. The love of Christ constrains us to holy living, not the fear of losing our salvation. We have an obligation to show Him our love and sincerity.

All, or Not at All. The Bible clearly teaches that salvation is wholly of grace, totally apart from any good works of man (Eph. 2:8-9). If good works plays no part in the acquisition of salvation, how can good works help in keeping salvation? If one must maintain good works to keep salvation, then salvation is simply not of grace at all. You can’t have it both ways. Either God does it all or He doesn’t do it at all. And if God does the saving, God does the keeping.

Either God does it all or He doesn’t do it at all. And if God does the saving, God does the keeping.

Proofs for God’s Keeping Power.
The Bible clearly teaches once truly saved, always saved. All three members of the Godhead participate in the salvation and the keeping and the sealing of a soul once coming to Christ.

The heavenly Father has accepted all those who are in Christ. We are accepted in the Beloved (Eph. 1:6). This means that the believer has as much right to be in heaven as Christ does. Because the Father accepts Christ, and we are in Christ, we are automatically accepted.

The Son of God has guaranteed our salvation because of His promises, His prayers, and His death. When Jesus died upon that cross and said, “It is finished,” He once and forever paid for my sins and your sins. Nothing else can be put to it. We also have the promise of God’s keeping power because of Christ’s Resurrection and present ministry. He is our Advocate in heaven and He is our Intercessor.

If it were not enough to be kept by the Father and the Son, the Holy Spirit regenerates the believer and baptizes him into the body of Christ. The believer thus becomes bone of His bone and flesh of His flesh. Then the Holy Spirit indwells the believer and seals him. “And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption” (Eph. 4:30).

Can a truly saved person ever be lost? If he can, and you think that, then you’ve got to believe that God did not really mean what He said in these verses:

John 10:28—“Shall never perish.”
John 4:14—“Shall never thirst.”
John 5:24—“Shall never come into condemnation.”
John 6:35—“Shall never hunger.”
John 8:52—“Shall never taste of death.”

Hebrews 13:5—“Shall never be forsaken.”

Psalm 15:5—“Shall never be moved.”

If a true born-again Christian can ever be lost, then according to Paul in Romans 8:35-38, he must be able to do that which the Father, the Son, the Holy Spirit, angels, demons, life, death, persecutions, distresses, things present, things to come, all together cannot do.

Macel and I have three children. We are proud of them. But if all three were living in sin and violating everything I stand for and preach about, and one had even committed murder and was in prison, I would never take my name away from them. I would never deny them as my children. In the first place I would not do it because I love them and they are my children. In the second place I could not do it. They are my biological, born, blood children, and regardless, they are Jerry and Macel Falwell’s children. If I love my children enough never to deny them, how much more can you trust the heavenly Father never to take away your name, never to deny that you exist?

If you doubt your salvation, settle it once and forever. Make your calling and election sure, and then don’t spend another night wondering if you are saved. Salvation is forever.
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The third is a FREE PLANBOOK, a colorful guide to all of the easy-to-teach VBS materials for 1988 available from Standard Publishing.

For further information, visit your Christian bookstore, or contact Standard Publishing. And give your VBS students the best summer they've ever had!
The Numbers Game in the Church

by Edward G. Dobson

America's culture is dominated by the idea that bigger is always better. This is true in the size of our cars, houses, and bank accounts. It is reflected in the seating capacities of our sporting stadiums, the height of our skyscrapers, and the number of lanes on our superhighways. That mind-set dominates our relationships with other countries. Since America is richer and more prosperous than other nations, it must therefore follow that America is better.

This passion with "bigness" has infiltrated the church. There is a dangerous presumption that the bigger the church, and the more people who attend, the better the church. When we judge churches by seating capacity, worship and Sunday school attendance, budget, and the number of people on the staff, we support the "bigger-is-better" syndrome. Now, I'm not against numbers, but there are some pitfalls when we become obsessed with "bigness.

The Danger of Exaggeration.
One of the first questions many ministers ask each other is, "How many are you running in attendance?" Churches often measure their success from year to year on the basis of numerical growth. This pressure to produce acceptable numbers can lead to a kind of "ministerial" arithmetic called overinflation.

"How many did you have Sunday?"
"Oh, about a thousand."

Well, that is a pretty accurate statement. The real count was 752, but then that is "about a thousand." As ministers we are often guilty of "slight" number manipulation for our own advantage. Is it lying? That's an interesting question. If I don't give you an accurate count, and you know that I'm not giving you an accurate count, and I know that you know I'm not giving you an accurate count, would you say that I'm not really lying?

The Danger of Wrong Priorities.
When we are overly concerned with numbers, we easily develop wrong priorities. During the sixties and seventies, the emphasis on numbers and church growth was strong. That was the height of the bus ministry, with all sorts of contests and events designed to attract crowds. I was a pastor in a small community at the time, and we offered all sorts of attractions to get a crowd. I'm not saying we were wrong. After all, the crowds followed Jesus for the bread and the miracles.

But in many churches something happened. When we do the unusual to attract a crowd, we have to outdo ourselves the next time to get a bigger crowd. This leads to a never-ending push for the bigger and better. Soon we develop the attitude of using people to expand our ministry, rather than using our ministry to develop people.

The Danger of Lack of Accountability. When churches grow large there is the danger of assuming that the pastor must be doing everything right. He is now so successful that people are hesitant to confront him when he is wrong. The PTL and Swaggart ministries prove that size is no insurance against sinning and doing wrong. In fact, it is possible to have a large church and be very carnal and arrogant. The attitude that, "Since I built this ministry nobody is going to tell me what to do," is all too easy to develop.

As a church grows, the pastor must be accountable to a group of people who are not afraid to confront him. There should be periodic evaluations of his ministry and spiritual life. To avoid these difficult interchanges is to set the pastor up for a fall!

The Eternal Struggle. I struggle with the issue of numbers. I want to tell you how many we had last Sunday, and whether it is more than we had a year ago. I want to tell you how God is blessing, so you will perceive me to be a "successful" pastor. I want to impress you with the attendance figures, but I do not want to share the numbers that look bad.

As I struggle, I do not want to ignore the numbers either. I am interested in more people coming to Christ, more people getting baptized, more joining the church, and more attending the services. But I don't want to be obsessed with the statistics, and I don't want to be enticed away from the real priorities of the ministry—my personal walk with God, my family, and the ministry of preaching the Word of God.

So I pray, "Dear God, help me to keep numbers in balance!"
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As one city is often the terminus of many roads, as one sea receives the outflow of many rivers, as many trees grow in one vast forest, as one sky holds many stars, as one field produces many harvests over the years, as one palace has many rooms and windows, as one fire warms many people in wintertime, so the word BROKEN, in its relation to scenes and places and persons and events closely related to Christ's Crucifixion holds many treasures, some sorrows, some joys, some tragedies, some victories, some defeats.

Upon these, I would have you pitch your mental tents—earnestly, prayerfully, humbly. Around all these I would have you gather the
meditations of your hearts—soberly, and with searching of heart.

The Broken Box. "And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head" (Mark 7:8).

Crucifixion. At the time when this was done, the shadow of the Cross was looming darkly and immediately ahead of Jesus. It would not be long—only six days—until the supernatural darkness of Golgotha would suddenly smother the sun at noon. No—not far away was the time when Judas, "one of the twelve," would betray Him with a kiss in the presence of "a great multitude with swords and staves, from the chief priests and the scribes and elders" (Mark 14:43-45). Not long would it be before Jesus would be arrested and bound and led away to stand before the Sanhedrin and cowardly Governor Pilate and reprobate King Herod.

Costliness. John tells us that the ointment was "pure" and also that it was "very costly." Mark declares that the ointment was "very precious." Matthew writes that the ointment was "exceedingly precious." And the costliness of it is testified to when it was stated critically that it "might have been sold for much" (Matt. 26:9).

And it was for Christ only. Mary spent much on Jesus who meant much to her. No waste drops from the cup overflowing would Mary give to Jesus. No petals from withering flowers would she bestow upon the Saviour whom she loved. No mere sparks from the fire of love would she direct to warm the heart of her Lord. No crumbs from the table of her love would she give Him who was the Bread of Life. No minutes from the hours of her devotion would she expend for the timeless Lord. No feeble candle would she burn to lighten the path of Him whose way was darkened with the malicious animosity of enemies. Not just something, but her best she would give to Jesus.

Criticism. There were those in the group whose attitude toward Mary was as serpents hissing at a tender dove, as wolves growling fiercely at an innocent lamb, as hawks clamoring at a benevolent hen, as dogs biting hands acting benevolently in behalf of another, as the lawless accusing a wise lawmaker.

"And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her" (Mark 14:4-5).

John tells us that it was Judas, as one who splattered mud on God's fair lily, who began the criticism—and the others, as hounds who join their voices with the barking of the lead hound, joined in with him. The wicked solo of faultfinding became a chorus of criticism.

Commendation. This gracious deed, so criticized by men, was commended by Jesus. "Then Jesus said, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always" (John 12:7-8).

Jesus put the stopper in the bottle of their murmuring. "Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her" (Mark 14:9).

And the fact that I have now written these words about this event, the fact that centuries after this benevolent deed was done many pulpits preach of it, gives evidence that Jesus kept His word to Mary of Bethany.

The Broken Circle. At the last Passover Supper, Jesus announced that one of His disciples would betray Him (John 13:21)—knowing that the Devil had already put it "into the heart of Judas Iscariot, Simon's son" (John 13:2).

"Judas Iscariot, Simon's son!" You almost hear the hiss of the serpent, the cough of the coyote, the shriek of the carrion crow, the snarl of the wolf, the puffing of the adder, and the hideous howl of the hyena in the mere pronouncement of those four words. Judas—the only one of the Twelve not from Galilee. He disgraced the high and holy office to which he was appointed, and he died an outlaw—an outlaw from God.

And Judas, his fist full of money, as one ridden with devils, "repented himself, and brought again the thirty pieces of silver to the chief priests and elders... and cast down the pieces of silver in the temple... and went out and hanged himself" (Matt. 27:3-5).

The Broken Bread. Not of bread broken and increased in abundance do we speak here, but of the bread broken when Jesus, having observed the Passover Supper for the last time, instituted the Lord's Supper. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body" (Matt. 26:26).

This broken bread was the symbol of His sinless body broken in crucifixion—even as the blood of the vine was the symbol of His shed blood—shed for the remission of sins.

The Broken Vows. Peter took occasion to declare that he would die for Jesus. Yet afterward he denied Him.

Though we would not do Peter wrong by thinking the cowardice of Peter as evil as the treachery of Judas, yet we cannot help believing that Peter was really a bundle of inconsistencies. He was ready—in Gethsemane, at the arrest of Jesus—to strike a hasty blow for Him, yet he could not watch with Jesus for one hour. He was the bravest man of the Twelve in the Upper Room, but in the palace of the high priest he swore that Jesus was a Stranger to him.

Let us just here ask ourselves some hard questions about ourselves.

Have we been particular to keep our promises?

Are men and women today careful to keep their marital vows?
With horn and hoof in alignment against Jesus. Fists for years clenched against each other were unfolded into friendly palms. The cactus plant and the bramble bush joined in deadly war against the Rose of Sharon. Antagonism the one for the other

Jesus was unjustly judged that we might escape the severity of God's judgment, crowned with thorns that we might receive a crown of glory.

Do men and women today—do we—keep our promise to pay what we owe? Do we provide things honest in the sight of all men?

We have promised as Christians to live the pure life—the life that is clean. Do we?

The Broken Snare. We learn of the broken snare in reading these words, "Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped" (Ps. 124:7).

Some men see in an escaped prey a symbol of the most beautiful and important thing in man's life—the salvation of God. Snares of sin. Devices of evil. Traps of wickedness. Deceptions designed to entice men and women down to earth—to blind our eyes to the stalking gnats of the archenemy. Allurements, enticements, specious promises, pleasant flatteries, threats, scorns, ridicules, revilings—many and varied are the Devil's weapons devised and set to gain and possess men's souls. How hopeless would be our helplessness were we without aid against these machinations of the Devil and earthly demons.

But so many who lived wickedly can give in all truthfulness the testimony of the psalmist: "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence" (Ps. 91:2-3).

The Broken Emnity. When Governor Pilate, with some relief, heard that Jesus, who had been brought before him under arrest, belonged to Herod's jurisdiction, Pilate sent Jesus to Herod, who himself also was at Jerusalem at that time (Luke 23:7).

"And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves" (Luke 23:12). The wolf and tiger became friends—both against the Lamb. Soot and smut fell in love—both against purity. We see criminality and corruption in embrace—against holy sinlessness. We see the wild boar and the deadly rattlesnake in friendship—against the Friend of the friendless. We see the sharp-taloned eagle and the filthy buzzard in comradeship—against One who was always utterly keyed to truth, mercy, justice, and love. We see the bad bull and the mad moose became agreement, abominable agreement, against Jesus.

The Broken Bones. In Psalm 34 we read these words: "Many are the afflictions of the righteous: but the Lord delivereth him out of them all. He keepeth all his bones: not one of them is broken" (Ps. 34:19-20).

These words point, of course, to Jesus—Jesus, "despised and rejected of men." Yes, Jesus, reviled and rejected of men. Jesus, "being delivered by the determinant counsel and foreknowledge of God," men took, and by wicked hands crucified and slew him (Acts 2:23). "Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs... For these things were done, that the scriptures should be fulfilled, A bone of him shall not be broken" (John 19:32, 36).

But we are comforted, looking upon the bloody horrors of Golgotha, when we are reminded how God keeps His promises—and that it is impossible for God to lie.

What God promises in Psalm 55:22 has been true for millions through the centuries, has been found true and is true for multitudes today: "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved."

How true are the words of Jesus: "Him that cometh unto me I will in no wise cast out" (John 6:37). How true for all are these words: "Come unto me all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

The Broken Hearts. Many who have gone before us knew what it was to have a broken heart.

We think of David. He had a son, Absalom, who had an angel's face and a devil's heart. Though "in all Israel there was none to be so much praised as Absalom for his beauty," though from the sole of his foot to the crown of his head there was no blemish in him (2 Sam. 14:25), he was a wolf in sheep's clothing. For one thing he killed his brother, Amnon (2 Sam. 13:29). "So Absalom fled, and went to Geshur, and was there three years" (2 Sam. 13:38). "And David mourned for his son every day." "And the soul of King David longed to go forth unto Absalom."

Then, after more than three years, "Absalom stole the hearts of the men of Israel" (2 Sam. 15:6). And at the same time, he broke the heart of his father.

When David heard of Absalom's death, his wailing words testify that he had a broken heart: "O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!" (2 Sam. 18:33). These words, utterances of a broken heart, testify that David wished that life for him was over. He wished that he was the one who lay dead in the forest of Ephraim rather than Absalom.

The dark day when starless night shrouded Golgotha, when the Crucifixion earthquake rolled forth its dirge, when huge rocks (less hard that day than were some men's hearts) split open, when "the veil of the temple was rent in the midst" (Luke 23:45), the sinless heart of God was broken.

"But one of the soldiers with a
spear pierced his side, and forthwith came there out blood and water” (John 19:34). Physicians have stated that the blood and water that came out is evidence that Jesus died of a broken heart—literally. And let us never forget that our Lord’s suffering brought benefits beyond the weightiest words to evaluate.

Jesus was sold that we might ransomed and redeemed be. He suffered the hurt of denial in order that He might confess us to the Father. Jesus was bound that He might bestow on us true freedom. Jesus was unjustly judged that we might escape the severity of God’s judgment. Jesus was scourged that by His stripes we might be healed. Jesus was crowned with thorns that we might receive a crown of glory.

**The Broken Seals.** We read: “Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone, and setting a watch” (Matt. 27:65-66).

Notice the words “sealing the stone.” And these sepulcher seals were broken in this way on that third-day morning: “And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for

**But the day came when the gloom was broken and done away with, in the midst of His malicious enemies, He arose “a Victor from the dark domain.”**

bleeding under Golgotha’s horrors—when they said, “He is dead!”

What gloom was theirs—believing as they did that the kingdom about which He had talked had, with His death, shrunk to the narrow dimensions of a grave. The regal robes they had hoped to see Him wear were torn and shredded and woven into a dreary shroud by the skeleton fingers of death. The throne they had hoped to see Him occupy had disappeared in a tomb when Joseph of Arimathea—a disciple of Jesus, “secretly for fear of the Jews,” and Nicodemus, who at the first visited Jesus by night, came to bury Jesus.

What appalling gloom—for all who loved Jesus.

His only scepter—a weed.

His only crown—a crown of thorns.

His only coronation—the sputum they flung into His face through sneering lips.

His only throne—a Roman cross.

His only emblem—the marks of the scourge upon His naked back.

His only inaugural speech—a lonely cry.

His only glory—shame.

His only coronation companions—two thieves.

His only inaugural splendor—the black darkness that shrouded the world.

His only king’s cup—a sponge filled with vinegar and gall.

His only authority—His failure to come down from the cross.

Dead was He! And buried was He!

But the day came when the gloom was broken and done away with when Jesus resumed His power, recovered His challenged rights, regained His waning influence, reasserted His sacred grandeur. The gloom was broken and done away with when, in the midst of His malicious enemies, He arose—“arose a Victor from the dark domain”—confounding their malevolent efforts, laughing to scorn their malice, saying, “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death” (Rev. 1:18).

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If your church has a choir of any size, chances are you have heard the words of Sir John Stainer's "God So Loved the World." The accented syllables flow through my mind as I write:

God so loved the world, 
God so loved the world, 
that He gave His only begotten Son, 
that whoso believeth, believeth in Him should not perish, should not perish, but have everlasting life.
Then the sounds become softer and smoother:

For God sent not His Son into the world to condemn the world;
But that the world thro' Him might be saved.

That anthem is part of an Easter oratorio Stainer composed for a performance at Saint Marylebone Parish Church in London 101 years ago—February 24, 1887.

Without knowing anything about Sir John Stainer, you may be familiar with some of his music. Many hymnals carry his arrangement of the well-known Christmas carol “The First Noel.” His “Sevenfold Amen,” sung at the coronations of Edward VII and George V, is still in many church hymnals.

Other Stainer hymns have not fared so well. His arrangement of “All for Jesus, All for Jesus” still appears as an alternate for the better-known tune. And an occasional hymnal includes his “Fourfold Amen.”

In the 1930s, however, Stainer’s hymns were still quite popular. When in 1930 the Episcopal Church published the revision of its 1918 hymnal, for example, it included no fewer than 17 Stainer pieces.

John Stainer was a brilliant and gifted Victorian organist and composer. The younger son of the six children of William and Ann Collier Stainer, he was born on June 6, 1840, in the Southwark district of London, where his father was the parish schoolmaster of Saint Thomas Church. William owned a small chamber organ and began to teach his son to play it at a very early age.

That was all the musical prodigy needed. By the time he was 8, young John was singing in the boys’ chorus of Saint Paul’s Cathedral. Before long he became one of the leading soloists. But Stainer was to make his career as an organist. He had a remarkable ability to extemporize, and by the time he was 14 he was already a church organist. Sir Frederick Gore Ouseley, a professor of music at Oxford University, heard him playing at Saint Paul’s one day when Stainer was 16. He was so impressed he promptly offered Stainer the job of organist of the recently founded College of Saint Michael, Tenbury.

Music was not Stainer’s only gift. In 1859 he enrolled in Oxford University, and by 1866 he had earned four degrees from the school, including a doctor of music. While there he was organist to the university and founder of the Oxford Philharmonic Society. He conducted its first concert.

In 1865 he married the daughter of an Oxford alderman. Of their six children two were sufficiently gifted musically that they worked with their father on his two greatest academic achievements, studies of music in the late Middle Ages, largely unknown in England at the time.

Stainer composed “The Crucifixion” during his days as organist of Saint Paul’s Cathedral, between 1872 and 1888. He had a celebrated career there as a tactful administrator and creative musician. He had, however, lost the sight of his left eye in an accident when he was five, and doctors told him in 1888 that if he didn’t give up his organ playing he risked losing the sight in his remaining eye.

So impressed was Queen Victoria with his musical genius that she knighted him on his retirement. In 1889 he became professor of music at Oxford University and stayed in that position until 1899. He died in Verona, Italy, on March 31, 1901, after a sudden, brief illness, and was buried in the cemetery of Holywell Church, Oxford, where a memorial window honors him.

When you next hear “God So Loved the World,” remember that it is part of Stainer’s “Crucifixion,” a brilliant work that was composed over a hundred years ago by Sir John Stainer, musician extraordinaire.

Leslie R. Keylock is associate professor of Bible at Moody Bible Institute, Chicago, Illinois.
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John R. Mott
World Evangelist to Students

by Bernard R. DeRemer

John R. Mott knew the Lord, but planned to devote his life to law and politics, thus tending to seek great things for himself. He returned to his room "not to study but to fight."

The result was that he surrendered to the Lord's sovereign call for service. He began working with the YMCA when that organization was "strongly evangelistic." Mott was world famous as a zealous soulwinner. His influence for Christ was probably greater than that of any evangelist of his time.

John Raleigh Mott was born at Livingstone Manor, New York, in 1865, but the family soon moved to Iowa. His mother, a devout Methodist, influenced her son (who greatly enjoyed games of war and railroading) both intellectually and spiritually.

Soon after the transforming encounter with Studd, Mott began his practice of rising early to study the Bible for an hour before breakfast every morning. He ministered in the local jail, became active in the student Christian Association (whose membership soon nearly quadrupled), and witnessed at every opportunity. It was prophetic of a lifetime of dedicated, fruitful service.

In the summer of 1886 Moody held a conference at Mount Vernon, Massachusetts. Some 250 college students, including Mott, attended. This historic gathering led to the formation of the Student Volunteer Movement for Foreign Missions, which eventually saw 13,000 young people serving in mission fields around the world, and was a forerunner of today's InnerVarsity Christian Fellowship.

After graduation from Cornell in 1888, Mott plunged into his life work with the YMCA, first as student secretary of the International Committee. He traveled
Mott was world famous as a zealous soulwinner. His influence for Christ was probably greater than that of any evangelist of his time.

Many other points: "Observe the himself on a foreign tour, which included exercise, rest, working procedures, and many other points: "Observe the morning watch. Increase the time devoted to these purposes. Avoid the perils—hurried devotions, not speaking in the power of the Holy Spirit."

Mott was loath to permit latecomers into a hall after a meeting had begun. He declared, "I would rather have 20 procrastinating, careless people who come late stamping outside as mad as hatters than have the 2,000 people inside disturbed. The whole is more important than any part." He always opposed any hindrance to the working of the Holy Spirit.

As he became more and more in demand, Mott found less and less time for family life. His daughter Eleanor Ross recalled a unique plan: Each of his four children, "usually during the junior year in college, was his secretary for one year and traveled with him." Thus he sought to compensate for long absences from home.

She also recalled that he was "not a stuffed shirt; he was a very human, wonderful person... He just had a wonderful way with people. He was really interested in them and they could feel it."

The family enjoyed outings at a Canadian island retreat whenever possible. Trips to town for supplies would often end in a picnic on the return trip. His favorite recreations were fishing and wilderness tramping. He found that some power in nature "enlarges and lengthens a man's vision."

Marjorie, his future daughter-in-law, was nervous at the prospect of meeting him. But afterward she said, "He was very easy; he was much less intimidating than his reputation. And although he was reputed to have no sense of humor, I found he had a tremendous one."

After a Pennsylvania meeting, Mott invited anxious students to meet him in a certain room, and recalled, "One bright fellow, about 21, came. In a few minutes the Holy Spirit enabled me to lead him to the point of decision. That very night he announced to the other students his change of heart."

Years later, a student came from a city some hours away, with no appointment, seeking help on "urgent personal problems." Mott willingly fit him into his extremely full schedule to provide the necessary counsel and prayer. His secretary marveled that such a change could occur "in a youth's attitude toward life" in only a few minutes.

Mott dealt with multitudes of students, and even though he could give only 10 to 15 minutes to each one, he did not appear hurried. He was thorough and got results, as thousands worldwide could testify.

Moody used to urge, "Don't try to do the work of 10 men; get 10 men to do it!" Mott followed this principle. He often quoted Samuel Morley: "He who does the work is not so profitably employed as he who multiplies the doors."

Mott called recruiting "the most important single thing that I have done. I have given the greater part of my life to discovering, enlisting, and selecting men, opening up avenues of opportunity for them, helping to train them, raising money to support them."

Mott was co-winner of the 1946 Nobel Peace Prize. He received numerous degrees and awards from the United States and other governments, as well as private institutions. He authored scores of pamphlets and articles, and wrote or edited 18 books, some of them translated into half a dozen languages.

The YMCA leader had dealings with five United States Presidents. When he died in 1955, he was buried near Woodrow Wilson in Washington Cathedral.

Kenneth Scott Latourette, the distinguished historian, paid eloquent tribute to Mott's "wide-ranging vision, daring to expect great things of God and to attempt great things for God, with a commanding platform presence both as a speaker and presiding officer."

He called Mott's long career "one of the most remarkable in the history of Christianity."

Bernard R. DeRemer is a freelance writer in West Liberty, Ohio. Quotes taken from John R. Mott/World Citizen, by Basil Mathews.
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Such degree was Jesus Christ real to him. Now I wish to take this position, and I take it with great conviction, that it is not only possible, but also practicable for every person to have Jesus Christ become and remain henceforth the greatest single reality we have ever known. We may become more conscious of His presence than of any other person we know. We may experience His help in breaking the forces of our temptations, and in lifting the burdens from our hearts and consciences caused by sin; in the dissolving of all doubts as they arise concerning important matters of the Christian faith; in the sense of affording us His companionship in times of sorrow, and trial, and loneliness. Not merely a memory, He is a beneficent character, communicating to us virtues not naturally our own. Thus Christ Jesus becomes not simply One who lived and wrought and taught two thousand years ago, but ‘A living bright reality. More near, more intimately nigh, Than e’en the dearest earthly tie.’

How can Jesus Christ become and remain thus real to me?

I answer, first, He may become and remain real to those who continue the study of His life and words and works. Any person to be real to us must be known to us. Is that not true? And am I not right when I say that confidence is a mark of closest friendship? And that confidence is based on knowledge?

Chinese Gordon knew Christ very intimately. He gave one an impression that he was living right in the same room with Christ, and was vividly conscious of His presence. During the early portion of his life he gave not only minutes but hours to the study of the Scriptures. When I was in the Queen’s apartments at Windsor Castle in 1894 I viewed the presents received at her jubilee, and nothing interested me so much as the old Bible of Chinese Gordon. I noticed that parts were so worn that you could scarcely read them.

The secret why Christ was so vivid to him is to be found in a letter written to his sister, in which he said, ‘In times...’
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of coldness, when Christ recedes, I give myself to the special study of these records about Christ, His words and His works, and that brings Him back to reality."

What should characterize our study if Christ is to become thus real?

Be thorough. If some Christians I know gave no more attention to the cultivation of their friendships than they do to the study of Christ and the Scriptures, those friends, their characters and movements, would become exceedingly shadowy and would have no influence in their lives.

This study should also be reverent. "The secret of the Lord is with them that fear [revere] him."

It should be continuous. You say you have studied the life of Christ and He is not real to you. I ask: Are you making it your constant purpose and principal study from now until you die?

Secondly, Jesus Christ becomes and remains real to those who obey Him and seek to conform their lives to His example.

Without doubt a dominant desire to live a right life is indispensable to the reality of Christ. "He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully, he shall receive the blessing from the Lord, and righteousness from the God of his salvation." The man with defiled hands and a stained heart never has been known to have the realization of Christ in his life.

To whom shall these spiritual experiences be constant? "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart" (Ps. 15:2). Let Christ Himself speak: "Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

A man whom God knows is pure in heart has no trouble in keeping this consciousness. Heart purity means vastly more than you or I usually associate with it. It means not only keeping the heart free from sins of the flesh, but also free from envy, jealousy, pride, selfishness, vindictiveness, and unkind judgment of others. The person who thus keeps his heart swept clean has Christ with him, and there is nothing so real.

I knew a man in Australia who had the reputation of being one of the finest teachers of the life of Christ, and yet this man was living a life of sin. He had studied the life of Christ, but he was not conforming his life to Christ’s example.

Christ is either Lord of all, or not Lord at all. The more completely we identify our aims and desires and ideals with His, the more real Jesus Christ becomes to us.

Let us, further, preserve an uncompromising attitude toward sin. A so-called little sin may be deadly in cutting off the reality of Christ. "Your sins have separated you from God." Let us cultivate the habit of reminding ourselves of the presence of Christ.

Nicholas Herman, a saint of the seventeenth century, has this keynote: "Christ is within you: seek Him not elsewhere." Before the end of his life he could say, "It is as difficult for me not to think of God as originally it was difficult to bring myself to think of Him."

Such was also the life habit of Henry Martyn. Wherever people met him they said, "There is a man who is with God, and with whom God is." The secret of it is found in his diary, where he said, "My principal enjoyment is the enjoyment of God."

Finally, let us avail ourselves of the help of the Spirit of Christ, whom He promised to send when He found it expedient to withdraw Himself from the sight of men. This is the distinctive function of the Holy Spirit.

When I am away from home my wife is just as real to me as if she were in the next room, because love bridges the distance. And if the Spirit of Christ has done His true work, the sense of reality comes without struggling or striving or straining on our part, flooding the soul with a passion of love for Him. Men cannot cheat us out of Him.

* Adapted from Moody Monthly Anthology.
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I’m dying. Inch by inch death stalks me. I should not be surprised, for all my life death has pursued me. Four times that I know of, death should have won. Once while crossing a glacial stream in Alaska, once when a youth held my head in his gun sight (though he did not realize it), once in a hospital—the result of bullheaded pride, and once on the highway—the fault of another.

By all reason, I should be long dead. But then, most of us should. Guardian angels outnumber state troopers on our highways! What exercises me most is this gradual, sneaky death.

The first inkling of it came the morning of that highway incident. A preoccupied young driver failed to see me and roared directly across my path. I slammed into him, wiping out two good cars. Miraculously, considering the load of 60-pound chimney tiles riding unsecured in my station wagon, I received only a respectable gash in my forehead. An ambulance hauled me to the hospital for repairs. During the X-ray process, the doctor showed me my spine, pointing out shadows of deterioration here and there. “Normal,” he said. “We start wearing out the day we’re born.” That was not particularly comforting.

Other hints of creeping death popped up along the way. The most unsettling came one day in a darkened room as the doctor beamed his small light in my eye. “Hmmm,” he said. Surely that is the most potent word in a doctor’s vocabulary. “Cataracts starting,” he said. “They’re like gray hairs and dentures. Happens to most of us sooner or later. Nothing to worry about.”

Nothing to worry about! I was rather fond of my eyes. They had required help since I was eight, but I was comfortable with glasses. And I knew about cataracts, for I had watched my mother slowly lose her vision. The numbing truth hit me: I had reached the age she was when her eyes began to fail.

First my spine; now my eyes. I was dying, bit by bit. Not yet half-past 60, and I was heading downhill, picking up speed. When would I hit bottom? If my mother’s genes won, not much time
My eyes grow cloudy, my hair grows thinner, I huff and puff when I carry in wood. Yet our days have never been more filled with joy, nor our sense of mission more clear.

---

**Lloyd Mattson** is a retired pastor and freelance writer from Duluth, Minnesota.
On any given Sunday morning at Thomas Road Baptist Church you can hear the booming bass voice of the man the children lovingly call “Prayer Papa.” R.C. Worley, 82-year-old giant of the faith, measures life not by what he has received, but by what he has given.

“Brother Worley,” as the folks of Thomas Road call him, is a hulk of a man with a knuckle-breaking grip that can still bring a younger man to his knees. He’s a handsome figure, with thick gray hair and a sincere expression. His vibrant voice can send an “Amen!” from the back of the crowded church to ring clearly in the preacher’s ear.

He would have made a handsome and effective pulpiteer—every phrase he utters is a sermon, his life is a shining example, and his voice can shake the rafters and the soul of any sinner. Worley is not a pastor for one simple reason—God called him to do something else.

Robert Crawford Worley was born in 1905 in Amherst County, Virginia. Literally born in the lockhouse of the C & O Railroad, Worley spent many years working on the railroad, which passed through nearby Lynchburg. In October 1938 Worley decided to accept the Saviour of the gospel story. “Right away I was a different man,” he recalls. “The other men at the train knew it. Everyone knew it. They said I was acting crazy, but if I’m crazy, I praise God for it.”

In 1964 Worley accepted a position at Thomas Road Baptist Church as visitation pastor. He receives no salary, only his auto expenses. He tithes scrupulously, even on the money he receives as reimbursement. “If you’re a child of God, you never have to worry about anything,” he says. “No Christian has to ask anybody for anything—except prayer. God has taken care of me and all I ask from others is prayer.”

Those who receive visits from Worley remember his prayers best. “I was in a hospital bed and Brother Worley was praying,” recalled one church member. “The man in the bed next to me woke up, heard that booming voice, and thought he was dying and receiving the last rites.”

On Sundays Worley visits several Sunday school classes to pray with and for the young people. His pockets bulge with bubble gum which he dispenses with glee, and the children run to him as he approaches.

He has a special love for children, perhaps because he and his late wife raised eight of their own. In 1930, however, the Worleys lost their 2-year-old son to diphtheria. “It was the hardest thing I’ve ever gone through,” he recalls, “but I give God glory for everything. My wife and daughter got diphtheria, too, but we were able to get them to Lynchburg where there were good doctors.”
Worley also works with the church's senior saints program. "I've got more than I can do," he says, noting that once he saw 29 people saved in one day and 1,100 saved in one year of door-to-door visitation. "Of course, I can't do anything without the conviction of the Holy Spirit," he says. "God does the work. God saves 'em. Some people you have to wait on. I usually give out 100 gospel tracts a day and I pray over them. 'Lord, these tracts contain Your Word, and You promised it would not return to You void.'"

Does R.C. Worley plan to retire? "Never," he says, shaking his head vigorously. "I want to die with my boots on. Claude Carter, the greatest soulwinner I ever knew, drove 70 miles each day to town to win souls. One night while we were visiting, he dropped dead at my feet. Like him, I expect to win souls until the breath leaves my body. How can a person quit serving God if he is born again? You still have Christ in your heart, so how can you stop serving Him?"

Alice Schofer, 68, has found a special ministry discipling young women who have recently accepted Jesus Christ as personal Saviour. She began her ministry of discipleship a few years ago and enjoyed it so well that she has continued discipling women from her church, the Evangelical Congregational Church in East Greenville, Pennsylvania.

"The young woman I'm discipling now is in her third marriage and has really experienced severe problems with two of her three children. She was very eager to begin a Bible study, and I found it exciting to talk to someone who has never heard all the things we Christians learned through the years. I found myself directing her through the Scriptures and explaining basic doctrines of life and death, God and Satan, and more."

Alice meets with her young charges once a week in their homes and has found that most of them view her as a substitute mother figure. "The mother of one of my girls lives far away, and another one is so badly treated by her mother that when she needs a shoulder to cry on, she calls me. We have prayer together, and I can help her realize where her strength comes from—it comes from the Lord. He will guide and direct her if she will only allow Him to do so."

Alice also has special ministries to her five grandchildren and one great-grandchild who live in other states. "I made cassette tapes of the lullabies my mother sang to me, and I sang to my kids," she laughs. "My granddaughter calls them the 'Nanny Tapes.' I'm able to read stories and poems to her, and sing to her, without actually being there."

Alice's family attests to her unending energy in "shining for the Lord" by serving others. In addition to her discipling through Bible studies, she serves other seniors by helping with Meals-On-Wheels, opens her home every year for Vacation Bible School, and has sent many youngsters to Christian camp by selling her mouth-watering Pennsylvania Dutch "shoo-fly" pies and "funny cakes."

Martha McCombs, a pleasant woman of 62, never feels quite at home in a church unless she can find a place to serve others. She now works in several areas at the First Baptist Church of Indian Rocks in Largo, Florida, but her primary role is that of church librarian.

For five years Martha has tended over 5,000 books in the church library. She takes great pleasure in helping church members find books on child-rearing, missions, Christian growth, or any other subject. While the church's Christian school has its own library, Martha often helps school students who need information from more adult books.

Martha is assisted by other church volunteers, each of whom has a specialty. Some like to process books. Others have a knack for doing repairs. The team works well, and the library is one of the largest church libraries in the state of Florida. The library team is professional. They meet quarterly with the Pinellas Baptist Association organization TACMO (The Associational Church Media Organization), which trains other churches in the area of media information.

"Our most popular books are those by Chuck Swindoll, James Dobson, and anything on how to manage children," smiles Martha. "Lately we've had a lot of people asking for books about incest and other social issues we just didn't hear about 10 years ago."

The church recently moved into a new church building and Martha is
enjoying the new library, which is more than twice the size of the former facility. Martha and her husband, Edward, who have been married for 41 years, are both retired, but Martha still has a very full schedule. She spends over 30 hours each week in the library, helps in the church cafeteria during the weekly fellowship meals, and serves at an area hospital’s information desk on Friday mornings.

Like Martha in the New Testament, Martha McCombs also has a sister, Mary. And just like the Martha of Bethany, Martha McCombs serves her Lord by serving others.

**Ed and Nell Beacham** of Van Nuys, California, wanted to do something to support a local Christian school, the Master’s College. Each year the college had held a country fair to help provide scholarships, so Nell called eight of her friends together. “Our church group should do something,” she suggested. “Come on over and bring some ideas.”

The ladies met and decided that they could make crafts to contribute to the country fair. Soon their work filled the Beachams’ guest room and overflowed into the living room. Other ladies and men began to gather for the biweekly meeting, and the group raised $5,500 by selling their afghans, pillows, and paintings at the fair.

Nell, 75, and Ed, 74, decided that their efforts could become a lucrative and beneficial ministry. “People are lonely,” she says. “Our church, Grace Community, is a large church. Senior citizens just need something to do and someone to appreciate them.”

Nell and Ed reserved three rooms at their church and arranged for a biweekly meeting. An average of 54 senior saints gather to do crafts, have fellowship and prayer, and eat a potluck meal together. Last year they worked from June through October preparing crafts, quilts, jellies, gourmet foods, clothing, and decorations for the college fair.

“Bring them over,” said Nell. When the man arrived with his boxes, Nell found over five gallons of potpourri, yards of fake fur for teddy bears, and other craft essentials. She was also able to console the lonely man, and he enjoyed the time of fellowship with others over coffee and homemade cake.

Whenever anyone brings in a new craft or something completed at home, Nell rings a bell for “Show and Tell Time.” “We all stop what we’re doing and gather around to ooh and ahh,” she says. With such appreciation, it is easy to see why new members are joining the group each week.

Ed and Nell Beacham found two needs and filled them by bringing older folks together to help the younger ones. “Had the Lord not laid this on your heart,” one college official told Nell, “I don’t know what we would have done.”
The Best Is Yet To Be

by Clinton E. Browne

John and Judy let the warmth of the house envelop them, welcoming them in from the cold trip home. After the excitement and activity of the evening, and the almost early morning hour, they were prepared to call it a night and get their first sleep of the New Year.

"Can you believe we’re 70?" Judy yawned. "We have seen the New Year arrive 45 times together."

"Impossible!"

"I don’t feel old, either," she smiled.

What determines our attitudes toward aging? Why do some people feel old at 40, while others wonder incredulously how they can possibly be 70 years old already?

From the broadest perspective, aging refers to the simple process of moving from the beginning of life to the end of life. However, we have come in common usage to use the word aging to refer to the onset of noticeable physical and mental decline. Therefore the life experience and aging are described in terms of moving up to a peak or high point and then down in decline. The Christian does not have to accept the depressing and fatalistic description of life in terms of cycles with an ultimate decline that ends in helplessness and hopelessness.

An aged man in prison gave the Christian’s answer to a proper attitude toward growing old. Paul said, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:12-14).

The elderly Paul is not thinking in terms of decline here, but in terms of continuing to live and serve God as He reveals His will. The Christian developmental view of the life span is a progression from the immaturity of childhood to physical, mental, and spiritual maturity.

We achieve physical and mental maturity in youth and young adulthood, but we will achieve spiritual maturity only when we see Christ and are made perfect in righteousness. This view of maturity promotes an attitude of hope—the best is yet to be. The Bible does not leave us in ignorance concerning maturity. Paul tells us that the talents and abilities we have are "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect measure of the stature of the fulness of Christ” (Eph. 4:12-13).

The view of the Christian life as a maturing or growing process has several important implications. Although the peak of physical strength may be achieved in the late twenties, proper care of the body can enable an 80-year-old man to do competitive bicycle racing, and a 92-year-old woman to climb Mount Whitney (14,494 ft.) each year. One may learn nonsense syllables most efficiently at 15, but James Michener is still writing 1,000-page historical novels at 81.

Since we will reach full spiritual maturity only when we see Christ face-to-face, the later years of life promise the greatest satisfaction in the most important area of life. The process of maturing spiritually until the end of this life and the beginning of eternity with God is clearly stated in God’s Word. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord” (2 Cor. 3:18).

Regarding the whole life course as progress in maturity promotes an attitude of openness to new experiences, enthusiasm in exploring life’s opportunities, and hope for the future, knowing that "all things work together for good to them that love God, to them who are the called according to his purpose” (Rom. 8:28).
But what about losses? In spite of attitudes, skills, and resources during the young adult and middle years, we must recognize the fact of loss in later life, perhaps of health, economic security, spouse, friends, and so on.

Three agencies are responsible to help the elderly—to try to prevent loss and to provide help when loss occurs. The agency primarily concerned for the welfare of the elderly is the family. The family supplies a matrix of love, helps provide the best possible living environment, ensures adequate financial support, and tries to promote activities and conditions that will provide physical, mental, and spiritual stimulus for its elderly members.

The second agency is the church. The church's responsibility begins with acceptance, respect, and appreciation of the contribution the elderly can make. Many times and in many ways, our older members can and prefer to minister rather than be ministered to. Meaningful programs add opportunities for continued spiritual growth and ways to serve, while fellowship with all ages in the church helps provide stimulation and self-esteem. The handicapped and housebound elderly have special needs that may include visitation or help in planning and obtaining resources for the activities of daily living. Probably the only limit to what a caring Christian community can contribute to the elderly is the extent of caring and resources they are able and willing to commit.

Severe conditions in the lives of some elderly may generate needs that cannot be met by family or church. These are generally in the areas of physical and financial circumstances that require public aid and resources beyond those of the family or church. The most obvious example of this kind of need is catastrophic illness, either physical or mental (such as Alzheimer's disease).

No matter what your age, the subject of aging is relevant to you. In young adulthood and middle age, you determine, by your attitude and developing skills, the kind of old person you will be, and what the quality of your life will be when you have seen 45 or more New Year's celebrations.

If you have moved into the elderly ranks, with God's help you can still change some attitudes—if you want to—and perhaps tap some resources available for your well-being.

We all, young and old, can be more aware of reaching out and touching the lives of the elderly around us with understanding, love, and help.

Clinton E. Browne is professor of psychology and director of Gerontology Services at Liberty University in Lynchburg, Virginia.
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by Angela Elwell Hunt

Followers of Sigmund Freud are cringing, but finally Christian counseling has gone to where people need it most—to the psychiatric wards of hospitals.

One man with a God-given vision is responsible. Robert McGee, a 41-year-old dynamo, has taken a practical idea and fought against all odds to bring Christian counseling into institutions where religious conviction had been considered merely a “crutch,” “a delusion,” or “part of the problem.”

McGee’s program is called “Rapha” (the Hebrew word for “healing”), and it began in 1986 when he was working as director of counseling services at First Baptist Church of Pasadena, Texas. That counseling center quickly grew into one of the largest church-based centers in the nation, with over 1,000 new clients annually. But when patients needed more intensive treatment, McGee found he had no place to turn.

When he referred them to existing hospital programs, he found that his patients returned in a worse state than before. “I would refer people who came out of a very Conservative Christian faith, but the psychiatric facilities wouldn’t accommodate that faith,” he said. “We clearly needed to create a parallel structure within an existing hospital, where faith in Christ would not be an issue and would be encouraged.”

McGee and other counselors who worked with him heard what nonbelieving psychiatrists had told their Christian patients:

“Christ can do nothing about your problems, so let’s stop talking about Him.”
“‘There really isn’t anything that is right or wrong.’
“Wake up from your fantasy beliefs about God and live in the real world.”
“Your parents don’t have any right to tell you what your values should be.”

Robert McGee firmly believes that since a Christian is foremost a spiritual being, to ignore or reject that person’s faith is highly detrimental to the patient. McGee began to pray for a solution to his problem, and God began to work.

Deer Park Hospital, run by the Hospital Corporation of America, was not doing well. The trustees met and decided either to turn the facility into an AIDS hospital, open a Christian unit, or sell it. McGee was eventually called and a Rapha adolescent unit was opened. (The first Rapha unit had opened two months earlier at Saint Mary’s Hospital in Galveston.)

Today Rapha has established units in three Houston area hospitals and other units in cities such as San Antonio, Arlington, Miami, Atlanta, and Las Vegas. McGee expects Rapha to be in every major American city in five years.

There is a listing for optional prayer
meetings and praise sessions on the daily schedule, and in the adolescent units there is a conspicuous absence of rock music and immodest attire. More importantly, Rapha counselors and therapists have a commitment to Christ in their lives, and they understand the necessary interaction between their patients' emotional and spiritual lives. They also meet the requirements of all federal and state agencies.

Rapha is not 24-hour-a-day church services. Nor is it holy mumbo jumbo. It is clear, professional counseling based on scriptural principles and medical insight.

Rapha's programs deal with psychiatric problems such as depression, paranoia, schizophrenia, violent behavior, stress-related illnesses, anorexia, sexual indiscretion, and other behavioral problems of adults and adolescents. Treatment is also available for addiction problems such as alcoholism and chemical dependency. The programs include both individual and group therapies that seek to return each person to his maximum potential in life. Often the patient's entire family is involved in counseling. In the addiction programs the families are educated about the emotional, physical, and spiritual effects of chemical dependency.

The program is gaining an impressive reputation for success. One patient, a 39-year-old homemaker who came to Rapha after a suicide attempt and extreme depression, told the Houston Chronicle, "The secular will help you find out what your problems are. Rapha does that, too, but it then turns around and tells you how to apply God's principles to your life. It helped me see myself as Christ sees me and loves me."

Indeed, the theme of "self-significance" is an important one in McGee's life. In the introduction to his book, The Search for Significance, he says, "When Christ told His disciples, 'Ye shall know the truth, and the truth shall make you free,' He wasn't referring only to an intellectual assent to the truth. He was referring to the application of truth in the most basic issues of life: our goals, our motives, and our sense of self-worth."

He believes the greatest need in people's lives is a personal relationship with Jesus Christ and a healthy self-esteem. "The greatest driving force within man is to perceive himself as having significance and value. People need to know life is not meaningless. The greatest problem is that man has based his methodology on his performance and acceptance by others instead of on the love, forgiveness, and the acceptance of Christ. Fear, failure, and the fear of rejection are major problems in people's lives."

Rapha's Bible-based counseling program has brought peace and joy to many troubled people in the short time since its founding. McGee says, "I've received the most pleasure in the last year just by seeing people helped through our work. It has also been gratifying work because Christians have typically been characterized as somewhat ignorant and nonprofessional, but we have been able to come in and demonstrate competency to the level that we win over the favor of even nonbelieving personnel. The fact that we are functioning well in those kinds of settings demonstrates that we should have been doing this for years. But we've been bluffed out of the situation."

McGee majored in clinical psychology in college and underwent staff training with Campus Crusade for Christ before he was drafted. After serving in Vietnam as a helicopter pilot, he returned home and began graduate work. He had a clear sense that God was calling him to counseling.

As Rapha grew, McGee's role changed from counselor to president, with all of the accompanying administrative duties. This new role is not without its challenges and frustrations. "The greatest challenge in my work has to do with maintaining the perspective of ministry and business. We have to function as a good business, yet we are a ministry. That's somewhat of a struggle. I continually struggle with the risk-taking aspects of the business, but God has chosen to give us the opportunities, and because He has given us much, He expects a good job from us."

McGee is well aware that many people who need counseling simply cannot afford an expensive hospital stay. Fortunately, he notes, the largely stable Christian community is usually well served by good health insurance. But what about those people with poor or no health insurance? "If I had a million dollars I'd build some halfway houses to help those we cannot serve within the constraints of the hospital system. It is difficult to provide free care for people because of the cost of hospitalization, and one of my goals is to create an environment that is not so costly. If we had a facility that could house 1,000 free beds, we'd still be turning people away."

In his fruitful and much-needed work, McGee faces discouragement gladly. "When a person is doing what I'm doing and does not feel pain or regret at not being successful or not being able to provide services for those who need it, he should quit."

McGee has advice for others interested in the career of Christian counseling. "First of all, check your motivation. Many people are motivated because they are trying to determine answers to issues in their own lives or are looking for an occupation that is people oriented. They perceive counseling as simply being somebody's friend. Counseling is not that. Counseling is the acceptance of another, but it is also confronting another. It can be the most energy-sapping and demanding occupation you can have."

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Pastors as Managers
by Paul Barringer

In 1 Timothy 3 the apostle Paul outlines the qualifications for pastors and deacons. One of the requirements is that they rule their own houses well. The Greek word translated “rule” is proistemi, meaning “to lead, superintend, or manage.” Just as a pastor is responsible for the proper management of his church, he is also responsible for the proper management of his household. Good household management should be a prerequisite for assuming a position of leadership in church management.

In business, a manager’s typical duties include personnel, operations, planning, finance, and more. Pastors are human, and as household managers they may fall short in one or more areas. Some have difficulty dealing with their children. Others cannot plan their time efficiently. Far too many have problems managing the financial aspects of their homes.

Perhaps Paul was saying that when a man cannot balance his own checkbook, it does not make sense to put him in charge of a ministry that has an annual budget of several hundred thousand dollars. Being blameless or above reproach (1 Tim. 3:2) includes maintaining a good testimony with creditors. Financial problems at home can carry over into the church.

If you are in a position of leadership in your church, and you fall short in the area of financial management, you should seek help before the problem gets out of hand. Three primary sources of assistance are available.

Education. Many colleges offer courses in personal finance. If there is no college in your area, check correspondence courses. Some organizations sponsor seminars designed especially for pastors.

Books. Almost every public library contains how-to texts on financial management. Christian bookstores carry volumes detailing not only the practical aspects of money management, but also the biblical principles involved.

Professional Counselors. Many operate under the catch-all title of financial planner. If you decide to go this route, determine in advance to heed the planner’s recommendations. It may be hard for you to take someone else’s advice, since you are frequently called upon to give it yourself. Just “grit your teeth and bear it.” The result should be worth the effort.

Making yourself accountable to an objective third party can help you get your financial ducks in a row as well as ease the pressures at home. You and your spouse will find yourselves on the same side for a change. It will no longer be a case of “I’m right and you’re wrong”—the counselor will take the heat.

Paul Barringer is an independent financial planner who counsels pastors and conducts workshops on financial management for ministers. He heads Financial Advisory Services in Lynchburg, Virginia.

BIBLE FACTS

And I saw a new heaven...

1. The palaces may possibly be made of ivory (Ps. 45:8).
2. The River of Life is there, to insure everlasting life (Rev. 22:1).
3. The Tree of Life is there to insure abundant life (Rev. 2:7).
4. It will bear its fruit each month (Rev. 22:2).
5. The throne of God will occupy the central palace (Rev. 4:2; 22:1).
6. It is likened to wheels of burning fire with an emerald rainbow canopy (Dan. 7:9; Rev. 4:3).
7. It is surrounded by 24 small thrones (Rev. 4:4).
8. Near it stands the brazen layer, described as “a sea of glass, like crystal” (Rev. 4:6).
9. Beside the throne are four special angels who worship God continually (Rev. 4:8).
10. The golden altar is there, with bowls of incense (Rev. 5:8; 8:3; 9:13).

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

The Prize

“Go to your room, Billy.”
“But, Dad, “The Lone Ranger” is on TV.”
“You can come out and watch as soon as you can say the table prayer by heart.”

As a child I hated memory work. It was the most joyless drill of my life. My parents had to offer prizes and threaten punishment or I would not do it. My father sent me to my room until I could say the table prayer by heart: “Come, Lord Jesus…” I missed seeing “The Lone Ranger” on television for that simple prayer. That was 35 years ago, and I remember it clearly.

Now I am a pastor and a parent, the one offering prizes so children will memorize Scripture, prayers, hymns, poems of uplift. I do not threaten punishment, but I still ask myself why memory work is so important. Intellectual reasons leave me cold. But I have found human reasons that give me comfort.

First, we must feed spiritual milk to the young, and one way we do that is memory work. Later comes the meat, but we have to work up to it. Educators tell me a person remembers longest the things he learns earliest. Mr. Benson showed me this when he was dying of a severe stroke.

I called on him in the hospital. His wife, Mary, was there, with three visitors. All were sad. They told me Mr. Benson could say nothing except Mary’s name.

I suggested we join hands around the hospital bed and pray the Lord’s Prayer. I took the patient’s
hand and told him what we were doing. We prayed. And he joined in the prayer! He did not miss a word. He said nothing else that day except his wife’s name, but the atmosphere in the room was completely changed. And it was because he had learned that perfect prayer as a young child. It had become a part of him.

A second reason for memory work is convenience. You can look up any of the Bible’s meaningful verses. But if we memorize them and get them set in our minds, we never have to search for verses. Is it worth the trouble? I didn’t think so myself—until I spoke with Mr. Ellis.

I met the 80-year-old man when he entered the hospital in the last stages of terminal cancer. My early visits with him were routine. I would pray with him. He appreciated it, but he would not talk about the Lord much.

Then on my last visit with him, he said, “I know I will be going to be with the Lord soon.”

I took his hand and said, “Nothing can separate us from his love, not even death.”

He said, “That’s in Romans 8.” I was surprised he could call the book and chapter. The verse is famous; but it was the first time I had heard him speak of the Bible. He gave me a bigger surprise yet.

“But that chapter has so much more in it,” he said. I expected him to go on about life after death. That kind of comfort would be on my mind in his situation, I think. But this man had meat on his mind.

“There is therefore now no condemnation to them which are in Christ Jesus,” he quoted. “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” And on to that grace-filled verse, “For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.”

He was very tired. He closed his eyes and seemed asleep. After a moment I tried to let loose his hand. He opened his eyes.

“Thank you, Pastor.” I had not done anything. I said, “I thank you for showing me what it means to really know grace.”

He closed his eyes and slept.

I lingered just a moment, praying silently. Thanks and praise to You, Lord, for grace that does not demand stern belief in the face of death, but gives love and acceptance.

Mr. Ellis had no concordance in his hospital bed. He had a Bible nearby, but he couldn’t read it. His eyes were bad, and he did not have the strength to hold it. But he had won a prize for memory work. His prize was peace in his spirit. No one could take that away.

I had won something, too. Meat to go with the milk. I had seen the Holy Spirit do fine-finished work beginning with raw materials. And those raw materials would not have been there without memorization.

Bill Mosley

Sound in the Church

To date we have explored the rationale for good sound in the church and the contractual safeguards to help bring it about. This month we begin to examine the equipment itself, looking first at microphones.

No one microphone is ideal for every application. For example, it is very typical to find a church that has suspended hand-held vocal microphones over a choir. They make the choir sound distant, nasal, and very unnatural, not to mention the aesthetic degradation due to the size of this type of microphone.

Good microphones are not cheap. The trick is to be clever enough in keeping the overall system cost down so that appropriate microphones fit within the budget. A sound system is like a chain. It is only as strong as its weakest link. If we start the system with poor or inappropriate microphones, there is nothing we can do further down the signal chain to recover the loss. Let us examine five of the primary microphone applications.

Pulpit. A high-quality condenser microphone with a cardioid pattern is best. The high-quality condenser element will give a natural sound quality, and the cardioid pattern will yield increased gain before feedback. It should have good blast protection to avoid popping with P’s, the utterance of which causes wind to come from the mouth, and it may need shock isolation to avoid pickup of mechanical noise from handling the pulpit. It should also pick up well at
a distance so the speaker does not have to stay glued to it for good results. Unfortunately, there is only a handful of units with these attributes.

**Lapel.** Whether wireless or not, lapel microphones are a major problem, redeemed only by the convenience they offer. Most are omnidirectional, reducing gain before feedback. The main problem is the human interface. Every person has a different amount of high frequency response (sibilance) that bends around the chin, and a different amount of bass through the chest wall. No one lapel microphone, regardless of its quality, is assured to sound good on any particular individual. The key to a successful purchase is experimentation.

**Choir.** Small premium condenser microphones, which the major classical recording companies use for choral recording, are needed for best results. A cardioid pattern is essential. Position, orientation, and quantity are all critical and interrelated. You need to place them close enough to have usable gain before feedback, but not so close as to yield spotty coverage. Choir seating geometry also determines quantity.

**Piano.** As a happy coincidence, the same small condensers that work best for choir also work best for piano. The piano lid should be open if possible, with the microphone located above the strings, not underneath.

**Vocal.** Most vocal microphones are dynamic with marginal sound quality. A few new dynamics, however, do almost rival the better condensers. Not all vocal microphones, regardless of quantity, sound good with all vocalists. Experimentation is advised to insure satisfaction. Remember, vocal microphones are used just an inch or two from the mouth, a distance from which you don’t normally listen to someone. What the microphone “hears” at this distance must relate to natural sound quality once through the system.

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**The Ebbing Tide of Reverence**

I am troubled by society’s apparent lack of reverence toward God. There may be several reasons for this.

For many people, unbelief is the reason for irreverence. If the God of the Christians is no more real than Jupiter, god of the ancient Romans, why should He inspire awe?

But why are Christians sometimes irreverent? Perhaps the relaxed informality of life in America today has dissipated the awe that people of other ages felt for the sacred. Or perhaps we try to escape the sense of our own littleness by attempting to reduce God to our size. There is too vast a difference between us and the One whose eyes are a flame of fire. We tremble before the Ruler of the universe.

Still another reason for the lack of reverence among Christians is that we who are teachers and preachers seldom stress the Scriptures that picture God as a Being who inspires awe. The Bible shows us a God who merits reverence as well as love. Perhaps we should more often think of God as Job ultimately did.

After Job’s period of testing, he was humbled by a series of questions (Job 38).

“Where wast thou when I laid the foundations of the earth? . . . Who hath laid the measures thereof? . . . Whereupon are the foundations thereof fastened? Or who laid the corner stone thereof? Canst thou loose the bands of Orion?” (vv. 4-6, 31).

Science tells us that those pinpricks of light in the blackness of the night sky are stars, the nearest of which is almost 50 trillion miles away. That our sun is only a star. That the earth spins around the sun at the rate of 1,000 miles per hour, making
a yearly orbit, and that the sun circles the heart of the Milky Way galaxy every 250 million years. Our God sets the timetable and keeps each of the heavenly bodies on course! I am awed!

God also asked Job, “Who shut up the sea with doors?... And said, Hitherto shalt thou come, but no further? Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder?” (vv. 8, 11, 25).

Do you marvel at the ocean tide as it ceaselessly floods a thin band that reaches thousands of miles around earth’s land masses, touches its invisible “bolted door,” then as ceaselessly recedes? Have you watched and listened as a storm bends trees to the ground and splits the sky with jagged lightning gashes? Does the One who controls the storm deserve reverence?

As the questions continue in chapter 39, God reminds Job that He created life in all its forms. These forms of life are intricate and perfect. Imagine, when God created the caterpillar, He made its head alone to contain 228 separate muscles. The complexity of the varied kinds of life is inexhaustible. Superlatives fail in describing God’s creative work.

But God’s questions peaked with, “Who hath put wisdom in the inward parts? Or who hath given understanding to the heart?” (38:36).

We are awed by the immensity of the universe. We are continually discovering new treasures on, above, and within our earth. We marvel at the richness of incomprehensible life. But the mind of man surpasses all other wonders. Because of his extraordinary mind, he is able to question, examine, understand, and dominate every other cre-
Don't wait any longer to learn about the greatest danger coming your way. Be prepared to oppose the enemy both spiritually and emotionally.

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Dear Friend,

You have experienced the negative influence of the Cults. You know who they are. But, today, a much greater danger is approaching. It comes under attractive names such as, “New Life,” “Real Peace,” “Unity,” “Love,” “Prosperity,” and others. They all have one thing in common; they believe they will create a new world order.

Did you know that millions of people are praying for a world government? These people would like to see our independence be replaced with an interdependence. The old Christian values are being taken away and most Christians don’t know it.

These are some of the reasons you need to read MIDNIGHT CALL magazine. It is the only international source that pinpoints the greatest danger coming your way. That’s why people in 103 countries, and in 12 different languages, read this publication every month.

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- The New Age Movement... Is The World Government To Come Soon?...The Real Purpose Of Europe’s Common Market... The Truth About The Peace Movement...Who Is The Real Antichrist?...Will The U.S. Dollar Become Worthless?...When Will The Temple Be Built In Jerusalem?...Can We Expect A Nuclear War?...What You Must Do To Be Ready...and much, much more!

I am very anxious to send you our latest issue of this fascinating magazine. Order your subscription today and receive, absolutely FREE, a video tape or cassette album ($25 value). Have at your fingertips the most dynamic messages you’ll ever hear about our fast changing time. Don’t miss this rare opportunity to know more about the greatest danger ever told.

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By gaining deeper insight into the Word of God and understanding today's world, you'll begin to see the greatest danger for your church, your family, and yourself...but, that's not all. MIDNIGHT CALL will give you the needed spiritual food to oppose the enemy and live a victorious, Christian life every day.

You'll find MIDNIGHT CALL different from any magazine you've ever read. It is truly international. The publisher and editors speak many languages which enable them to glean from international sources unavailable to you. In fact, MIDNIGHT CALL is 33 years old, published in 12 languages and distributed in 103 countries.

Wait no longer to learn more about the greatest danger coming your way.

You'll be prepared to oppose the enemy spiritually and emotionally.

Testimonies

"The very best magazine I have ever read. I pick one up and read it from cover to cover.”

— G.H., Ohio.

"The spiritual food we receive from your writings is beyond description!”

— L.M., Vermont

"You have given me reason to read the Bible all over again...”

— T.C., Florida.
WRVL Listener Appreciation Day

WRVL Radio invites listeners to a free concert with special guest Squire Parsons on April 9. Throughout the day visitors may stop by the station to meet the staff and the "Old-Time Gospel Hour" Trio.

This is the fourth annual Listener Appreciation Day, encouraging listeners from a 100-mile radius to join "Club 88'"—named after the dial location of WRVL. A non-commercial station, WRVL relies solely on listeners for support. The club has approximately 1,000 members.

Faith Partners Minister to Millions

Alice and Kenneth Netsch told 25 million people about Jesus Christ today—through their monthly Faith Partner support of the "Old-Time Gospel Hour"!

Kenneth Netsch was in the hospital, the victim of a stroke, when Alice saw the "Old-Time Gospel Hour" for the first time in 1978. She feels that their opportunity to hear the choir and the worship service was divinely appointed by God.

Baby Dedication at TRBC

Some cooing, some crying, babies—too young to understand why—are brought to Dr. Falwell by their parents. At least four times a year Thomas Road Baptist Church offers parents the opportunity to bring their new babies for a prayer of dedication.

After reading the biblical account of Hannah dedicating Samuel to the Lord, Pastor Falwell affirms before the congregation that each parent is aware that his baby is a loan from the Lord and that he is its trustee. By participating in the dedication parents give their children back to the Lord for His service.

As Dr. Falwell leads in prayer he asks God to provide a hedge of safety around each child represented. He prays that as soon as they are old enough they will accept Christ as their personal Saviour. He asks God to bless the parents and grandparents as they seek to raise the child according to His Word, and he offers the children to God for His glory and service.

Chance and Kenneth Netsch, Minister to Millions

C A L E N D A R

April
8-10—College for a Weekend and Special Donor Weekend
9—Squire Parsons Concert at LU
11—Dr. John Maxwell, Skyline Wesleyan Church, speaks at LU
15-17—Special Donor Weekend
20—Dr. Falwell speaks at First Baptist Church in Springdale, Arkansas
29—Last day of classes for LU students
Aviation Minor Off to a Flying Start

The next time you fly the friendly skies you may be a passenger of a pilot who graduated from LU. Students who complete the aviation minor receive a private license, a commercial license, and a certified flight instructor’s license.

"The minor demands so much work that students plan to make it a career," said John Heath, chief flight instructor.

The university has purchased two Cessna 152s, and employed five flight instructors. Students who complete the aviation minor and receive their certified flight instructor’s certificate may teach at Liberty in exchange for tuition. Students pay between $9,000 and $13,000 for use of equipment. In the last two years over 170 students have chosen the aviation minor.

"The job placement for flight students is good. Airline pilots are in demand," Heath said. During postwar eras many airline pilots migrated from the military. Peace-time has eliminated this avenue.

"Our twofold goal is to develop a missionary aviation program that includes Federal Aviation Administration approved maintenance and pilot programs, and to continue to develop a professional commercial pilot program," Heath said.

These goals would allow Christian pilots to launch into the professional world and into foreign fields.

Martha Harper

Jerry Falwell Hosts Special Donor Weekends

Since November, invited donors have been visiting Thomas Road Baptist Church and related ministries for special weekends with Dr. Falwell. They learn firsthand what their donations are providing and are updated on the current needs and goals of the ministry.

Approximately 200 guests visit each designated weekend. Dr. Falwell joins them at a Friday evening reception, and for breakfast and a banquet on Saturday. They attend Sunday services at Thomas Road. The donors are escorted by their hosts and hostesses, the Sounds of Liberty and the LIGHT Singers, who minister to them in song throughout the weekend.

Dayspring Donates Cards to Liberty Prison Outreach

“When You Want to Share Your Heart and God’s Love” send Dayspring greeting cards. That’s just what Dayspring practiced when they shipped 14 cases to Liberty Prison Outreach free of charge.

The Christmas, Valentine’s Day, birthday, and all-occasion cards will be distributed to prisoners who want to send them to their families.

Garry L. Sims, director of Liberty Prison Outreach, said, "We are in need of Christian literature, audiocassettes and videocassettes, study materials, televisions, and videocassette recorders for prisoners." If you would like to help, write Liberty Prison Outreach, Lynchburg, Virginia 24514.

Martha Harper
Missionaries to South Korea
Dennis and Susan Lugar

No one could convince Dennis and Susan Lugar that God is not sovereign. The following illustration reaffirms their belief that “God has everything master-planned.” Along with Joe Hale, Dennis (both Liberty graduates) is involved in a ministry in Uijongbu, South Korea, which includes the Korean Youth Ministries, a Serviceman’s Center for U.S. military personnel, a children’s ministry, and a Christian school. For many years they also worked with a local orphanage, but they experienced difficulties that necessitated withdrawing. However, they still had a strong burden for this type of ministry.

At the time, Susan was taking classes in neighboring Seoul, the capital of South Korea. Returning to Uijongbu by bus one day, she sat next to an English-speaking Korean gentleman. In casual conversation Susan learned he was visiting from Los Angeles where he was a pastor. The purpose of his visit was to find a replacement for the recently retired director of an orphanage his church had purchased years earlier. She asked where the orphanage was located. He replied that it was in the neighboring city of Uijongbu, only one mile from the orphanage in which the Lugars had been ministering! Susan quickly explained that she and her husband were missionaries in Uijongbu and were interested in an orphanage ministry. Through this “chance” meeting on a bus in Seoul the Lugars now direct the orphanage, praising God for a marvelous answer to prayer.

Howard Erickson

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LU Purchases
Craddock-Terry Shoe Corporation Headquarters

Liberty University recently purchased the bankrupt Craddock-Terry Shoe Corporation headquarters located near the Lynchburg Expressway. The $5 million price tag approved by the bankruptcy court was nearly $4 million less than the appraised value of the 52-acre site.

The three buildings on the property offer 207,000 square feet of additional space for Liberty University. University officials estimated it would take several years and more than twice the purchase price to build such a facility on Liberty Mountain.

The Liberty University North Campus will allow an additional 1,500 to 2,000 students to attend school this fall. Plans are well under way to make this facility fully useable by mid-August.

IN MEMORY

Mrs. Lorna Watts died at the age of 89. She was a charter member and church mother of Thomas Road Baptist Church.

Howard Erickson
Easter bonnets are supposed to be pretty. But Cousin JoAnn’s hat—although it fit 1958’s style—was painfully ugly. No other word for it—just ugly.

Easter, like many other holidays, brought part of Grandma Liza’s nine children and their families to her white, weatherboard Kentucky home for the weekend. On Saturday our country cousins would lead us city girls around the farm to gather eggs. We robbed every chicken’s nest we could find, and filled the afternoon decorating eggs for the big hunt on Sunday.

After Easter morning’s country breakfast feast, we’d scurry off to get ready for church. Of course our new outfits required stiffer starched petticoats, lacier anklets, new shoes, and more accessories than normal. Frilly dresses couldn’t be wrinkled before services, and never let it be said that our hair was mussed.

Now, as a mother of a little girl who doesn’t understand that “we don’t climb fences or hillside in our Sunday clothes,” I have a greater appreciation for all the fuss. But in 1958 I didn’t grasp the importance.

With curls properly placed, bows perfectly tied, and JoAnn reluctantly hatted—despite vociferous pleas to go bare-headed—we drove the short distance to Union Baptist Church in the corner of the field next to Grandma’s house.

Fifty or so families assembled on the church grounds, chatting with regular members and welcoming holiday guests. We kids stood by Grandma, soaking up compliments. JoAnn got her share of, “You must belong to Al and Janet. You have your mother’s eyes.” Everyone knew that I “must be Luther and Colene’s girl. You smile just like your daddy.” Shy and polite, we put our anxiety for the egg hunt on hold.

We nestled next to Grandma as the services began, proud to be old enough to sit by her side instead of having to be seated with our parents and the younger children.

Grandma and her friends sang “The Old Rugged Cross” with a twang that gives country music that bluegrass sound. Sometimes JoAnn and I would look at each other and snicker at the funny, high-pitched harmony—but not this Sunday.

Behind the pulpit, a painting of Jesus captured my 6-year-old imagination that Easter morning. As the congregation sang, that face reflected the shame and the suffering of death on a distant hillside cross so long ago. The preacher brought the simple Easter message that Christ died to pay our sin debt. He was buried and rose again, conquering death, and is now seated at the right hand of God the Father. The dark eyes of the portrait echoed the sermon’s solemn promise that He would return to rule the earth, and that all who believe in Him will have eternal life.

At the end of the sermon Miss Ida closed in prayer. Kneeling by her bench, white hair glowing, she prayed aloud for Jesus to heal family and friends who were ill, and to change the hearts of our lost loved ones. As Miss Ida put name and need together before the throne of God, the power of her contrite prayer made me think that Jesus would step out from that portrait to dry her tear-streaked face. Of course He didn’t walk out from the picture, but that day I knew He was present.

The singing, the portrait, the sermon, the prayer, all combined on that Easter morning to give me my first realization that Jesus was more than a storybook hero. Three years would pass before I accepted Him as Saviour, but from that Easter on I knew He was real. Real in my grandmother’s singing. Real in the lives of the people of that church. Real in Miss Ida’s prayer. Real in God’s heaven.

After the services, we walked home with Grandma in our version of the Easter Parade, while our parents drove on ahead to hide eggs. Somewhere along our short journey, JoAnn and her ugly hat parted company—permanently.

The long-awaited hunt preceded an old-fashioned dinner with a dozen or so dishes. Nothing fancy, just good solid food. Finally the hour came to say good-bye and be on our way home to the city, carrying baskets brimming with eggs and candy—and hopes that the next holiday would not be too long away.

In my memory bouquet, the Easter of 1958 yields an especially sweet fragrance. I love going back to that old country church, though the opportunities to do so are rare. Miss Ida and Grandma are in heaven now. But every Easter I think of them. I hear again their voices raised in song and prayer, and I remember the incredible reality of Jesus they brought to my young mind.

And I remember JoAnn’s ugly hat, and count my blessings it was never passed down to me.

Deborah Huff

April 1988 51
A Lamb without Blemish

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time... Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God" (1 Peter 1:3-5, 18-21).

Needed: Loving Opposition

by Tim and Beverly LaHaye

A heartbroken father, deacon of a Baptist church, poured out his grief to us after the suicide of his 18-year-old son. "I can't understand it! We had just given him a new car for high school graduation. He was enrolled in college. We thought everything was fine." Everything was not fine!

His blood showed traces of illegal drugs—indicating a level of use that would not have aroused the suspicions of his parents, but enough to plunge him into a low mood after the drugs wore off, leaving him vulnerable to depression. In his case, the more his parents did for him, the more they intensified his guilt for taking drugs. Finally, in the pit of despair, he borrowed his father's revolver and took his own life.

The first question that comes to mind is, "Can a Christian commit suicide?" Very definitely. This lad, a long-time professing Christian, was not the first. Anyone whose depression lasts long enough can so lower his natural instinct of self-preservation that he is fully capable of self-destruction.

But the second question is even more important. "How could a Christian youth develop a drug habit?" The answer is usually very simple. "Evil communications [companions] corrupt good manners [morals]" (1 Cor. 15:33).

Some trusting parents are too trusting. If this boy's parents had lovingly opposed him over the non-Christian friends he had been running around with, instead of being afraid of upsetting him, their son might still be living today. He had turned his back on his church friends, in favor of young people his parents knew nothing about. It turned out to be fatal.

In 30 years of pastoral ministry we have observed that many good parents, who generally make wise decisions, often make a common mistake. They fail to guide their teenagers in their choice of friends. This mistake is not always fatal, but it is almost always harmful!
ever wonder how Noah felt when he finished the giant boat that was to carry God's responsive few? It is one thing to work all year and face exam time or a stressful point in business or life; but can you imagine what it is like to work for over 100 years and come to that moment of time when people around you will see whether God will do as you said He would? Noah needed a lot of faith to begin building a vessel 450 feet long, 75 feet wide, and 42 feet high. The task required know-how beyond his intellect. Noah was ridiculed and mocked for years. There were no scientists, textbooks, or naval admirals to help him. His success depended on following God's instruction precisely. He had built the boat as a witness of God's saving provision and coming judgment. The ark was like the hulk of a ship fitted not to sail as a sailing vessel but to float upon the water. Noah's long task was a trial of faith and obedience. God told him what type of wood to use, how high it should be, where the division should be, and so forth.

His day and age was pretty tough—much like our own. The Bible says that the culture of that day was similar to earth's future and final era, and its ultimate fiery destruction. Genesis 6 gives us the details. For a long time God was patient and merciful toward sinners and held back judgment, but reprieves are not pardons. The wickedness of these people was well-known. Their immoral and perverted greed and lust smelled like a cesspool of depravity. They would forfeit their lives for their lust. All the acts and thoughts of sinners are known to God, the Judge (Rom. 1:22-32; Gal. 5:19-21). We cannot mock the laws of God and get away with it. God said, "I will wipe man off the earth," just as you would wipe dirt or filth from a place that should be clean. Those who hate to be changed by the grace of God will be ruined by the justice of God. In that corrupt and polluted society Noah found favor with God, for he was a just man. God loves those who seek after righteousness. Noah took God's counsel. God told him His purpose was to destroy the wicked world by a global flood, just as He told Abraham of Sodom's fiery destruction. The secrets of the Lord were with His servants.

God promised Noah that his family would be preserved alive in the ark. As Noah's faithfulness granted the happiness and security of his children, so a parent's godliness often furthers children in the way of truth and salvation. Noah did not quit until he had finished the job God had given him. So must we persevere! We can use our talents, opportunities, intellect, and tests to grow. God invited Noah and his family into the ark (place of safety) and closed the door. God did not tell him to go into the ark, but to come into the ark, implying that He would be with Noah to lead, accompany, and bring him out safely.

Noah did not quit until he had finished the job God had given him. So must we persevere! We can use our talents, opportunities, intellect, and tests to grow. God invited Noah and his family into the ark (place of safety) and closed the door. God did not tell him to go into the ark, but to come into the ark, implying that He would be with Noah to lead, accompany, and bring him out safely.

God saw Noah's faithfulness. He is always pleased with those who are obedient and humble. Noah's
Happiness

Cries from 1-year-old Stephanie prodded me awake.

Quick. Change her before she disturbs the rest of the household. Her 2-week-old brother finally went to sleep only an hour ago.

No rest for Grandma. I pondered my feelings while sharing breakfast with Stephanie.

Physical exhaustion was not the only factor of my depression. My own children disappointed me. I sensed in my married daughter a growing dissatisfaction with her husband. My second daughter came to relieve me and reported more of my son’s school difficulties. This time the school had expelled him for misbehavior.

Exhaustion and depression go hand-in-hand. Driving home, I could no longer restrain the tears.

One ray of hope appeared: I could rest and relax with a new magazine. Surely that would lift my spirits.

The theme of the issue was “Happiness.” I read eagerly, only to discover that I would not have a turn at happiness for at least 10 years!

“Lord Jesus,” I prayed, “I cannot wait another 10 years to be happy. Surely this must be wrong. Show me Your formula for happiness, even in the midst of frustration.” I went to His Word.

God defines happy people as those who are saved by Him (Deut. 33:29), corrected by Him (Job 5:17), have children (Ps. 127:5), eat of their own labor (Ps. 128:2), find wisdom (Prov. 3:13), are merciful (Prov. 14:31), trust in the Lord (Prov. 16:20), and fear God always (Prov. 28:14).

The New Testament gives even more paradoxical definitions. The happy person serves God (John 13:17), is careful about what he allows in his life (Rom. 14:22), suffers for righteousness’ sake (1 Peter 3:14), and is reproached for the name of Christ (1 Peter 4:14). Add to these the Beatitudes and the confusion is complete.

How relevant is the Bible meaning of happiness today? From Redbook’s “Happiness Report” (July/August 1979) and Ladies’ Home Journal’s “Marriage Today” (June 1980), the following reasons are given for great dissatisfaction: having children either under 6 years old or in their teens; holding part-time jobs; trying to please everyone else; feeling trapped but hanging on to whatever security they have; taking the blame for marriage and children’s failures.

According to the surveys, middle-aged couples considered themselves happier because they no longer had to care for the needs and problems of their children. Those without children say they are the happiest people of all. Yet God says the truly happy people are those with many children. Who is right?

God is, of course. Raising children is a difficult job. Attempting to please others can lead to despair. First we need to please God. He is the One who matters most. Our children can drive us to the “brink” or they can drive us to our knees. Some of the most satisfied people are those who have emerged from rough, unhappy times. What could satisfy more than going through testing and seeing the hand of God move, strengthening you and your faith in Him?

For what does the heart of modern man yearn? Man yearns for appreciation and love. “Greater love hath no man than this, that a man lay down his life for his friends” (John 15:13). What a privilege to be loved by God Himself!

Man wants a home and security. “In my father’s house are many mansions . . . I go to prepare a place for you” (John 14:2).

Man wants a refuge. “The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe” (Prov. 29:25).

Happiness is a major pursuit of people today. Those who responded to the magazine questionnaires are a sample of the thousands of lost neighbors and coworkers who need to see the joy that Jesus Christ has given. By their own admissions they are searching for happiness. We must draw aside to the Source of all joy for the true satisfaction found only in the Spirit-controlled life. We need not hesitate to share the Good News—to introduce them to the Prince of Peace.

“Happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord” (Ps. 144:15).

Darlene Saunders
When Your Child Visits a Nursing Home

Oh, here come the children!” I remember well my mother’s happy reaction when my grandchildren visited her and my father in the nursing home. How can we make these times uplifting, for both young and old?

There are three things to keep in mind when you take children to visit: preparation, interaction, and application.

Preparation. Pray with your child. Explain briefly why your relative or friend is in the nursing home, and discuss how the child can contribute to the visit. Older children may have prejudices or fears, while younger ones accept handicaps more readily. Talk to the charge nurse and activities director before your first visit.

Avoid visiting during the resident’s rest time. I encouraged my active grandchildren to run outside before the visit and cautioned them not to run in the halls.

Interaction. Allow the child to be himself. My grandson Jason was shy and loving, kissing Mother’s cheek and holding her hand, while Christopher climbed onto her lap boldly to show his new car. As long as their behavior is reasonable, allowing children some freedom makes the visit pleasurable for all.

Be creative. Bring a tape recorder and ask Grandpa questions or share a photo album. Bring a music tape and exercise together even if Grandma can only lift her arms up and down. Health permitting, take ice cream or other treats and “party.”

Learn short Bible verses together. Celebrate a holiday or birthday by inviting other residents to the recreation room for dessert. The activities director will arrange this, and your child can draw pictures of the event to hang on Grandma’s wall.

Don’t get discouraged. Not all older people respond the way you hope. Falling eyesight, poor hearing, or medication sometimes foster inattention. Don’t force either the child or the resident into an activity that either one is reluctant to do. If a child shows fear, not shyness, after two or three visits, don’t force him to go.

Application. Encourage your loved one to give as well as receive, and your child to be thankful and receptive. How? My mother offered cookies and crafts to the children, since she could no longer “do” for them. Dad kept quarters in his drawer to give away and entertained with original animal stories.

Use the visits to teach your child biblical values. Our recognition of precious lives made in God’s image, and the importance of caring for others as Jesus cared, can be demonstrated in our own lives as we help the elderly.

The older population is rapidly increasing. We need more geriatric health professionals who are trained to cherish and protect the defenseless. God may use your child in a special position because he or she learned early to respect the lives of our oldest citizens.

Martha Harper

FAMILY BOOKSHELF

Brenda Learns about God Series, by Elspeth Campbell Murphy, illustrated by Anne Kennedy. In Who Lost a Mitten? Brenda wants to do something for God. She walks with her mother to mail some cards, feeds the birds, helps a big girl find her lost mitten, and plays with a lonely little boy. She tells her mother she wants to do something for God. Her mother explains that she has already done so by helping others. This book teaches toddlers that they can help Jesus.

The Littlest One deals with the rejection Brenda feels when she cannot participate in the older children’s activities. Through her mother’s baby-sitting job, Brenda learns that she can help someone smaller than herself. At supper Brenda’s family reassures her of their love and their thankfulness that she is growing up the way God wants her to.

Too Many Bunnies reveals the childhood desire of Brenda to be the only one dressed as a bunny at her costume party. Her feelings are hurt when her friends show up dressed as bunnies too. With the help of her mother, Brenda learns they can all feel special together.

In Where’s My Lamb? Brenda takes her stuffed animals for a ride in her wagon. After the ride, she realizes that her lamb is missing. Her father helps her look for the lamb. She asks him if God is looking after her lamb. He reassures her that God watches over everything. When she finds the lamb she thanks the Lord for helping her.

All of these books are recommended for ages 1 to 3. They are just the right size for little hands to hold and turn the pages. They also teach practical lessons about God to preschoolers. (Chariot Books/David C. Cook Publishing Company, 1987, 24 pp., $3.95 ea.)

Marilyn Fanning
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OCCUPIED TERRITORY
by Cal Thomas

Don’t be thrown by Cal Thomas’s wry grin on the cover of his new, thought-provoking book, Occupied Territory. Thomas’s raging red necktie tells the story. He’s angry.

Thomas is angry that the Conservative worldview, based on “an enduring moral order,” is virtually absent from the public arena, that is, “occupied territory.”

“Conservatives, whether political or religious or both,” says Thomas, “have been struggling for several years to regain territory they surrendered without a fight. Their retreat from the intellectual and informational arena has created a vacuum that alternative worldviews have been unable to fill.”

Thus, America is beset with social, economic, and political crises. The resulting yearning for answers provides a “window of opportunity” for the Conservative worldview to encourage social change, for Conservatives to “recapture territory” by addressing today’s issues.

Cal Thomas occupies territory as a syndicated columnist in more than 50 newspapers, and speaks out on radio and television as well. Occupied Territory is a collection of Thomas’s columns, 74 essays originally printed from January 1985 to January 1987, sandwiched between an introduction and an epilogue.

In candid and sometimes graphic terms and in two- to three-page chapters, Thomas addresses—among other issues—pornography, AIDS, abortion, education, drugs, hunger, welfare, and a general decline in morals.

Not only is Thomas angry that the Conservative worldview is absent, he is exasperated at the views put forth in its stead. In this collection of columns, Thomas presents his Conservative case based on truth—often direct biblical truth. He is careful to let reason, statistics, and authorities—on both ends of the pole—present his case. In one essay he might quote Carl F. H. Henry or James Dobson, and in another Ted Kennedy or Jim Wright.

In addition, Thomas employs sarcasm and hyperbole (perhaps explaining his wry grin on the book’s cover) to show the folly of existing worldviews and why the view he propagates offers hope.

Many other things add to Thomas’s anger: disinformation campaigns, apathy, hypocrisy, “political” decisions. He is also concerned that the window of opportunity to speak out on today’s issues may not remain open much longer: “Every social evil known to humanity seems to have converged on the end of the twentieth century”; the clock is ticking; the day is drawing near; let the people decide; “speak now or forever hold your peace.”

While the smooth-flowing collection of essays is compelling and challenging, Occupied Territory is not without fault. The obvious shortcoming is that the date at the end of each reprint also makes a good portion of the book outdated. For example, the unsuccessful hostile takeover of CBS-TV by those who wanted to “become Dan Rather’s boss” was more timely in 1985 than 1988. Rising to the top, however, are Thomas’s timeless challenges and truths:

Thomas is not the only one who is angry. He concludes his book citing several comments from his regular “hate mail.” One person wrote: “If your feet are as big as your mouth, you shall be able to swallow [sic] them both after your stupid article.”

To Thomas these are but litmus tests to prove he’s heading in the right direction. His is still one voice among many, and he’s looking for converts. Occupied Territory will spur you to catch Thomas’s righteous indignation. (Wolgemuth & Hyatt, 1987, 232 pp., $14.95) Dean Ridings

An excerpt from OCCUPIED TERRITORY

This is not a time for calm introspection about AIDS. As Mickey Kaus of The New Republic has written, this is a time for panic. Says Kaus, “To be blunt about it, what’s more important, casual sex or avoiding a medical holocaust?”

Yet, some voices still proclaim the “right” of those who wish to indulge in the behavior that puts people at risk to contract AIDS. Responsibility for doing something about the spread of AIDS has been conveniently transferred to government, which is supposed to discover a drug that will deliver the afflicted from the consequences of their actions.

... others in leadership positions have attempted to separate the disease from its moral roots. Indeed, it seems all types of behavior are justified now, and nothing is considered wrong except condemnation of wrongdoing.

So, instead of condemning the behavior that places individuals at risk for contracting AIDS, those in leadership positions institute “education” programs that attempt to teach people, including junior and senior high students, how to “safe sex.”

There is a fundamental dishonesty in the campaign against AIDS. Politicians, journalists, and some medical experts are reluctant to emphasize that only limited forms of sexual behavior offer guarantees against infection with the AIDS virus. For example, a Washington Post writer says that AIDS may force us to reconsider the “quaint” notion of fidelity, implying that fornication is the norm.

If you do not inject drugs, and are chaste until marriage and faithful within the marital bond, your chance of getting AIDS is reduced to almost nil. This is the message that the Reagan Administration ought to be shouting from the housetops. Anything less, such as handing out condoms, will have no more effect than passing out surgical masks would have had in curtailing smallpox.
BOOKNOTES

ACTIVITIES WITH SENIOR ADULTS
by Roger L. Hauser

Roger Hauser’s rationale for developing ministries with senior adults is to provide meaningful activities in a person’s retirement years that will add quality to his life. Older people are not to be pitied or ignored, but challenged and utilized for greater service to their Lord and church. An effective senior adult ministry will lead older adults to a greater sense of purpose in life.

The author attributes much of the success of senior adult meetings to the variety of programming planned. This book deals only briefly with the steps involved in organizing such a ministry. Its main objective is to provide fresh programming ideas for senior adult ministry. It challenges the pastor, church staff, and club program leaders to be creative. It suggests variations of old activities, contemporary outreaches, and original ideas to utilize the talents of senior adults. Following the rationale for a senior adult ministry, the author provides a brief history of Southern Baptist work with senior adults.

The book deals with leadership responsibilities, issue programming, club programming suggestions, creative ideas, and activities. The resource section provides information on summer workshops for aging, professional periodicals, Southern Baptist and state government agencies on aging, and an excellent bibliography. This is a creative resource book for pastors and senior adult leaders. (Broadman Press, 1987, 154 pp., $7.95)

Norman L. Hedding

THE NAMES OF JESUS
by Elmer L. Towns

The Names of Jesus is well worth adding to your devotional library. In addition to the 12 chapters describing the origin and meaning of the names of Jesus, Towns gives 27 single-spaced pages of listings of Old and New Testament names applied to Jesus, Saviour, and Messiah. His style follows that of his previous books: easy reading, conversational, oriented to deeper personal study, yet is not so difficult nor technical that a newer convert wouldn’t find meaning in the names presented. A profitable work for personal devotions or for use as a group study text. (Accent Publications, 1987, 175 pp., $4.95)

J. Donaldson

UNDERSTANDING JESUS: WHO IS JESUS AND WHY IT MATTERS
by Alister McGrath

There is no issue, no doctrine, more at the heart of the Christian faith than that of the person of Jesus Christ. While controversy has ever surrounded the study and exposition of Christology in the church, the current trends, directions, and assertions that many have made about the person and work of Christ in recent decades make the question of Christ now even more relevant and

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Elisa Kompfl, Michigan

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

Paul Stasen, Florida

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

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The book is a testimony to the author's knowledge of Scripture and personal experience of God in his own life. Spurgeon shows God's love and wisdom to new and older Christians alike. This book is indeed a classic, revealing the eternal truths of God for the Christian walk.

It is well-named because it encourages the Christian to have faith in God, and trusting God is the essence of the Christian life.

Anyone who reads this book consistently will certainly have his life changed. The reader will not be disappointed. (Bridge Publishing, 1987, 370 pp., $4.50)

Wilma Sherwin

**ALISTER McGrath**

Believers who would take forth the gospel of salvation, which is in no other one but Christ, must know the Christ they present and the controversies that will face them as they go.

Alist McGrath, professor of theology and ethics at Wycliffe Hall, Oxford, and one of the ablest young theologians in the English-speaking world, has taken a fresh look at God incarnate and the meaning of Christ for fallen and needy twentieth-century mankind. McGrath initially tackles the foundational issues surrounding our knowledge of Jesus. From what sources do we have truth about Him and the reliability of such? From such sources our doctrines about the person and work of Christ for us in our fallenness come to the forefront. McGrath proceeds his discussion of the Incarnation (in-fleshing of the Second Person of the Trinity) by the Resurrection of Christ because methodologically the Resurrection sheds pivotal light on the Incarnation. Finally, because of who He is, what has He, the Lord Jesus Christ, done for we of mankind as alienated from God by our sin? As the risen and incarnate God, Jesus has effected here and now the real love, victory, and forgiveness of God for us.

In all, McGrath's book is to be highly recommended for its superb content and style of expression. If this work is any indicator—and I think it is—then all that McGrath has to say in theology would be worthwhile to study. (Zondervan Publishing House, 1987, 184 pp., $12.95)

John D. Morrison

**“Less than five years ago in the nation of China, a nation that is closed to the gospel by the Communists, there were only about one million Chinese out of one billion Chinese who knew the Lord Jesus as Saviour. But a Great Awakening has swept across China and today, it is said conservatively, there are 50 million Chinese that have been saved in a five year period”**

Truman Dollar

**God's Plan for Revival**
Tax Exemption of Catholic Church in Jeopardy

For eight years no one seemed to care about the lawsuit filed by 21 pro-abortion groups against two Catholic organizations, the U.S. Catholic Conference and the National Conference of Catholic Bishops.

The lawsuit threatens to strip the Catholic organizations of their tax-exempt status because of their pro-life activities. The effects could prove devastating to any religious group actively supporting a moral issue that becomes a political "hot potato."

When the lawsuit was first filed in 1980, it was impossible to get the attention of any Conservative Christian organization, to get them to understand the inherent dangers posed by this critical lawsuit.

This came as a surprise since these same organizations had just spent thousands of dollars and hundreds of man-hours trying to defeat a similar battle between the Internal Revenue Service and church-operated academic schools.

At issue in the current case is a lawsuit filed by Lawrence Lader, a powerful and well-known pro-abortion author and activist, on behalf of Abortion Rights Mobilization.

The suit, which now has 20 additional pro-abortion plaintiffs, was originally filed against the IRS and the two Catholic organizations.

ARM claims that the Internal Revenue Code prohibits nonprofit organizations from engaging in activities that either endorse or oppose political candidates. ARM alleges that the Catholic Conference and the Catholic Bishops endorsed certain candidates for office because of their pro-life stand. The pro-abortion groups argue that the church "has engaged in a nationwide, persistent, and regular pattern of intervening in elections in favor of candidates who support the church's position on abortion and in opposition to candidates with opposing views."

This violates federal tax law restrictions, the pro-abortion groups argue, that prohibit charitable and educational organizations from participating or intervening in "any political campaign on behalf of any candidate for public office." Because of this alleged violation, ARM is asking the federal courts to order the IRS to strip the Catholic organizations of their tax-exempt status.

This lawsuit came on the heels of (and may have been inspired by) the IRS's efforts to strip church-operated schools of their tax-exempt status unless they could prove they did not discriminate against minorities.

During this battle Conservative churches and religious organizations spared no cost defeating the IRS regulations. Literally hundreds of thousands of letters were sent to the White House opposing the proposed federal regulations.

The danger, as posed by the churches, was clear: if the federal government could strip the church of its tax-exempt status because it has too few minorities, then the church could lose its tax-exemption over any violation of federal public policy—real or perceived. For instance, a church could lose tax-exemption because it opposes women in the ministry, or it refuses to allow homosexuals to become members, or—as in the ARM case against the Catholic church—it engages in political activity.

The Conservative churches and organizations won their suit against the IRS (at least temporarily). Congress refused to allocate the IRS any money to pursue its investigation of church-related schools.

Yet, when the ARM suit was filed it came and went without any fanfare among the very church organizations that fought so hard to win against the IRS.

The throbbing issues between the two cases are not altogether different. At stake in both the battle against IRS regulations and the ARM suit against the Catholic organizations is whether tax exemption is a right or privilege, whether tax exemption can be revoked for failure to follow federal public policy, and whether the federal government can investigate sensitive church records to determine violation. Many additional issues, of course, are at stake. But these three are common to both the IRS regulations and the ARM lawsuit.

One of the few Conservative groups that has finally broken silence on the ARM lawsuit is the Rutherford Institute, a legal organization in Manassas, Virginia, which...
specializes in the defense of religious groups and churches. Attorneys for the Rutherford Institute said the 'church will suffer irreparable harm if the Supreme Court upholds' the ARM lawsuit.

As mentioned, originally the ARM suit was against both the IRS and the Catholic organizations. But in 1982, federal Judge Robert Carter dismissed the case against the Catholic groups, while leaving intact ARM's suit against the IRS. Judge Carter explained that federal courts have ruled that those filing a lawsuit must prove "standing," that is, they must be able to prove they were directly injured by the action they are challenging.

Dismissing the case against the Catholic Conference and the Catholic Bishops, Carter ruled that acceptance of the tax exemption by the Catholic groups was not directly harmful to the pro-abortion groups. But Carter ruled the pro-abortion groups could prove injury by an IRS policy that allows certain nonprofit organizations to engage in political activities while disallowing others the same advantage.

The pro-abortion groups immediately sought more than 20,000 church documents and records to prove its case. The Catholic groups balked and refused to turn over the "sensitive" documents. The Catholic organizations argued the pro-abortion groups could not prove injury and that Judge Carter was wrong for not permitting the IRS to appeal.

But in May 1986, Judge Carter ruled the Catholic groups were in contempt of court. He imposed a $50,000-a-day fine on the Catholic groups until they agree to release the records. Later he doubled the fine. The Catholic groups appealed the contempt ruling. The fine has temporarily been stayed pending the outcome of that appeal.

In June 1987, the Second U.S. Circuit Court of Appeals ruled Catholic organizations must release the documents and that the pro-abortion groups had "standing" to sue.

In a 2-1 decision, the court ruled, "The [pro-abortion groups] have claimed direct, personal injury arising from the fact that the government's failure to enforce the political action limitations [of the tax code] has placed the plaintiffs at a competitive disadvantage with the Catholic church in the arena of public advocacy on important public issues." The court concluded, "This is a sub-

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James J. Knicely, Counsel of Record, the Rutherford Institute.

Judge Carter said the tax exemption gives the Catholic groups an advantage in obtaining contributions for their allegedly political activities. The IRS wanted to appeal the court's decision, but Judge Carter refused and ordered the case to proceed.

The pro-abortion groups immediately sought more than 20,000 church documents and records to prove its case. The Catholic groups balked and refused to turn over the "sensitive" documents. The Catholic organizations argued the pro-abortion groups could not prove injury and that Judge Carter was wrong for not permitting the IRS to appeal.

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1/2" or 3/4" Master to 1/2" Copies

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Typewriter/Computer Video Labels

- VHS
- Perforated
- Pinted
- White Litho Fan Folded

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Sleeves/Boxes - White Cardboard

- 1/2 VHS Sizes
- Glossy White
- Choose Flat or Assembled

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Religious Broadcasters Convention Focuses on Financial Accountability

MORRISTOWN, N.J.—Accountability was the primary order of business when religious broadcasters gathered in the nation's capital January 30—February 3 for the 45th annual convention of National Religious Broadcasters. In addition to voting on two proposals related to self-regulation and strict new enforcement measures, religious broadcasters heard Billy Graham address the issues of financial and moral accountability from a biblical perspective, and discussed other facets of accountability in numerous workshops.

An association of organizations engaged in the production of religious television and radio programs and the operation of religious stations, National Religious Broadcasters has more than 1,350 member organizations. The association's objectives are to encourage excellence in communicating the gospel by television and radio, and to maintain access to the airwaves. NRB members are responsible for approximately 75 percent of all religious broadcasting in the United States, where the monthly audience for religious programs exceeds an estimated 40 million adults.

The official theme of the 1988 convention was "Accountable to God and Man: 45 Years of Service and Integrity."

Describing this year's meeting as "the most vitally important in the history of the association," Ben Armstrong, executive director of NRB since 1967, noted, "For more than four decades, the NRB Code of Ethics set high standards for television and radio ministries, but in the wake of the PTL scandal, bankruptcy, and reorganization, the urgency of updating our enforcement procedures is critical. At this year's convention we will consider amending the Code of Ethics, for the first time in NRB history, to incorporate EFICOM — our new commission for governing ethics and financial integrity."

Approved by the NRB board of directors in September 1987, EFICOM evolved from a series of self-regulatory steps over the past decade. The entire membership voted on two measures related to EFICOM enforcement at the convention's annual business meetings, February 2 and 3, and approval was virtually unanimous.

One of the proposals calls for incorporating EFICOM into the Code of Ethics. The second proposal would make full disclosure of financial operations mandatory for membership in NRB. Full disclosure under the terms of EFICOM includes information on compensation of a ministry's officers and principal on-air participants, sources of income, expenditures, financial audits by an outside firm, and methods of fundraising. In order to receive the EFICOM seal of approval, broadcast ministries must make financial statements available to the public and must have a board of at least five directors, with the majority of board members not related to ministry executives and not on the ministry staff.

The five-day convention schedule featured a Presidential Plenary Session, at which the guest speaker was President Ronald Reagan. Also included were an FCC luncheon; more than 90 workshops for broadcasting professionals and Christian leaders; numerous auxiliary events; and EXPO '88, with more than 300 exhibitors displaying the latest in broadcast equipment, technology, and services.

Pro-Life March Memorializes 15th Anniversary of Roe v. Wade

More than 50,000 pro-life supporters marched on Capitol Hill January 22 to memorialize the 15th anniversary of the 1973 Roe v. Wade Supreme Court decision legalizing abortion in all 50 states.

Nellie Gray, third from right, president of MARCH FOR LIFE.

Nellie J. Gray, president of MARCH FOR LIFE, said the crowd of supporters was the largest yet ever assembled for the pro-life cause.

In a telephoned speech, President Ronald Reagan promised to publish the regulations that prohibit family-planning clinics from using federal funds for abortion counseling and referrals. "America was founded on a moral proposition that all human life is sacred," Reagan declared. "We're told about a woman's right to control her own body, but doesn't an unborn child have a higher right, and that is to life, liberty, and the pursuit of happiness?"

Congressional leaders Senator Gordon Humphrey of New Hampshire, Representative Robert Dornan of California, and Representative Christopher H. Smith of New Jersey also addressed the rally.

Dornan charged that the abortion mentality has reached the Frankenstein stage, citing experiments that use livers from aborted babies to treat brain and nerve disorders. Prominent pro-life leaders warned about such a possibility 15 years ago, he added.
TV Station Faces Stiff Penalties Under New FCC Ruling

A Kansas City, Missouri, television station is facing potentially stiff punishment for broadcasting an allegedly indecent movie during prime time.

Station KZKC aired the R-rated movie *Private Lessons* last May—just one month after the Federal Communications Commission issued a ruling concerning indecent programming. As a result, people responsible for the broadcast could be fined $10,000 by the FCC and sentenced to two years in jail. The action marks the first time the FCC has attempted to ban indecency on television.

Previously, the agency had only sought to regulate indecent radio broadcasts.

In addition to the rally, the MARCH FOR LIFE sponsored a “Say it with Roses” campaign and had one dozen red roses delivered to the President, Vice President, and each member of Congress and the Supreme Court. The red rose is symbolic for life and martyrdom and has been used by the pro-life organizations since the 1973 decision, more than 20 million unborn babies have been murdered.

Holiday Inns Respond to Boycott

At least 26 Holiday Inns nationwide have responded to mounting complaints and discontinued their in-room pornographic movies.

Porn protestors view this action as a victory and say they are glad some Holiday Inns have decided to get out of the pornography business. They attribute the discontinuation to the organized efforts of numerous patrons who registered complaints and boycotted the motels until the films were dropped. However, to further increase their effectiveness, porn opponents are quickly distributing a resolution already signed by nearly 1,000 Christian leaders and the heads of more than 50 denominations.

The resolution states that Holiday Inns are the biggest provider of in-room pornographic movies in the world and asks that these motels return to their “historic image of a family-oriented company.”

Still, many of the privately owned Holiday Inns refuse, and the boycotts continue.

The executive committee of National Religious Broadcasters recently added tremendous strength to the anti-porn movement when it, too, endorsed a boycott of Holiday Inns. Since the NRB includes 1,000 participating Christian radio and television stations, its decision could have a considerable impact.

Obscene Videos Feature Torture and Murder of Children

Police recently discovered obscene videos simulating the sexual torture of children while raiding the home of a California man who is facing misdemeanor charges in connection with the incident.

The videos, allegedly distributed by Gary Jerome Levinson, included such titles as “Little Boy Snuffed,” “Riddie Killer,” and “Animal Sex,” the Los Angeles Times reported in January. Levinson, the operator of a Hollywood mail-order pornography firm was charged with 10 misdemeanor counts of distributing obscene material after police seized the videos, a 40-page catalogue for his company, and a mailing list containing 1,110 names.

In an interview with the Los Angeles Times, Levinson’s attorney said, “This is a relatively minor case.”

However, in the same article, Deputy City Attorney Michael Guarino claimed, “This is the worst I’ve ever seen, and I’ve been prosecuting obscenity for 10 years. I think it’s absurd for an attorney to characterize materials that feature the torture and murder of children as relatively minor violations of the obscenity law.”

April 1988
Thunder on the Right

by Truman Dollar

P at Robertson stunned the main-
line political candidates in the
Iowa Caucus by finishing second
in delegates, six percentage points ahead
of a sitting Vice President. His showing
in New Hampshire, a state where there is
no concentration of Evangelicals, was
respectable. On its editorial page, the
Wall Street Journal—in an uncharacteris-
tic overstatement—compared the televi-
sion evangelist’s Iowa showing with the
Great Awaken. All three major net-
works spent weeks discussing the Evan-
gelical phenomenon, although analysts
frequently revealed their lack of under-
standing of what it means. His real power
should have been demonstrated on Super
Tuesday in the South, the home of his
natural constituency. However, it did not
materialize at the polls, although he did
show some political strength nationally.

Robertson successfully mobilized
Evangelical Christians in Iowa, a mid-
western farm state, by keying on his
‘‘700 Club’’ audience. Pollsters provided
an interesting analysis of his base of sup-
port. There were few Democratic cross-
over votes. His supporters were new
Republicans whom Robertson’s organ-
izers had registered. Eighty percent of
Robertson’s supporters had never before
voted in a caucus, and 90 percent claimed
to be born-again believers.

His campaign workers employed 600
buses and met in churches to inspire and
organize his voters. Television cameras
repeatedly showed Robertson’s rallies
punctuated with ‘‘Amens,’’ ‘‘Praise the
Lords,’’ and hands raised in prayer and
praise. His political gatherings looked more
like revival services than like the campaign
tail. Party regulars were horrified and sug-
gested these political neophytes were reli-
gious crazies. Republican candidates,
however, have been careful in their assess-
ment, fearful of alienating Robertson’s sup-
porters, whose backing they will need in
the November election.

Robertson, an ordained preacher,
turned in his ordination papers in his bid
to provide political leadership in solving
America’s considerable problems. The
religious broadcaster is now trying to shed
his image as a preacher, while keeping his
block of religious voters committed.

Evangelical believers in America
constitute, according to most political
pollsters, a major block of votes. They
do not have enough strength to elect
their own candidate, but perhaps enough
voters to decide between two national
candidates. Despite his poor showing on
Super Tuesday, Robertson could become
a significant power in November.

The Christian Right controls what has
been described as the ‘‘grievance’’ vote.
Robertson has directed his whole cam-
paign at that part of the electorate which
considers itself without political
representation. The religious Conserva-
tive agenda includes the banning of legal-
ized abortion, cleaning up the pornography
industry, maintaining a strong defense,
encouraging the traditional family, and
returning God to public education. I take
some satisfaction that Robertson has
demonstrated that there is a significant
number of people in America whose
views about family and morality have
been ignored. There are, however, some
significant, and very disturbing, problems
in a ‘‘religious campaign.’’ I fear the Re-
ligious Right is headed toward disillusion-
ment, and the more power it gains the
worse the pain will be. Let me outline
some important principles we need to
remember.

Believers should be involved in
the political system. Christians are
the salt of the earth, and our participation
helps slow the spread of evil in our nation.
Believers should run for office, and they
should express their opinions by voting.
However, ministers who leave the pulpit
for the campaign trail have little under-
standing of the mission of the church.

There are no political answers
to spiritual problems. To believe that
the election of a Christian President or
the passage of new laws will change the
spiritual condition of America is false
hope. The Reagan inauguration brought
euphoria to religious Conservatives in
America. Though Reagan has made a
difference, he has not brought about a
spiritual renaissance.

Siphoning off resources of the
church to support political goals is
morally wrong. We must use care not
to make the church just another ‘‘politi-
cal action committee’’ to lobby for its
position. We criticized the Liberals in the
sixties for that very thing. The Liberal
center destroyed its spiritual and moral
influence by allowing itself to be diverted.

Over half the world has never heard
the name of Jesus. I have some consider-
able reservations when Robertson boasts
contributions of $300,000 a day, especial-
ly when I know those contributions come
from believers who had to make choices
about where they should give their money.

Preaching the gospel is a higher
calling than running for political
office. Jesus promised the church would
have power after the Holy Ghost came
upon them. Spiritual power is more im-
portant than political power. Spiritual
resources ought not to be used to achieve
political goals.

God is not a Republican. Believers
should never allow themselves to be ab-
sorbed by a political party, even if the ideals
of that party more nearly represent their
views. Christianity does not need the liabil-
ity of all the problems of a political party.
After all, Constantine swallowed up the
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