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Wrote White House Communications Chief Patrick Buchanan awhile back: Solzhenitsyn is “a human diamond, made hard by the crushing weight of Stalin’s monstrous regime, a prophet sent to the West as a final warning.” Well put—yet how many of us have been scared away, until this abridgment, by the huge size of the three original volumes? How many high school and college youngsters have passed this great teacher by? No longer need we deny ourselves the one ESSENTIAL book on Communism. Professor Ericson has put the world in his debt.

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FJ - 33
Do you wonder how you will survive until your children are through the teen years? Do not despair. Even God, the perfect parent, knew the pain of rebellious children. He gives the guidance we need.

At 18 years old, Jennifer Simpson was pregnant for the second time and unmarried. Abortion ended the first one. What would she do this time?

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Others, however, are convinced that Eurofokus ’86 will prove to be one of the most important, powerful and informative fellowship meetings of the decade! One quick glance at the list of 13 of America’s greatest preachers and missionaries slated to speak as well as the tentative schedule including three “focus on Europe” sessions, exciting meetings for the ladies and children and provocative “missions” seminars — who’s to disagree!

There are however two facts that everyone will agree upon: This will be, by far, the greatest gathering of Independent Baptists that Europe has ever witnessed, and secondly, that for as low as $1223.00 you will never, ever again duplicate, or afford, such a memorable experience!

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**Shimei’s Dust**

I’ve finally decided to go to the mission field, but I just can’t settle on which one. New Guinea is too primitive, Australia is too far away. Africa scares me, and Hawaii sounds like too much fun. Someone recommended Europe, and I said, “You’ve got to be kidding. It’s a great place to visit, but you sure wouldn’t want to start a church there!”

Europe is still a great tourist attraction. Its old-world charm, architecture, stained glass, spires, and steeples are incredibly impressive, but its churches are empty. Missionaries to Europe are a waste of time. What do they really accomplish? Their works are small and ineffective. Trying to lead a European to Christ is like beating your head into a brick wall. They don’t want to hear the gospel! Besides, they look down their noses at Americans as Johnny-come-latelies on the world scene.

No, Europe is not for me. Why should I bust my head to preach to a bunch of people who don’t want to hear me? The apostle Paul went there and was stoned, beaten, and beheaded. No thanks! I’ll take my chances with some simple primitives in the jungles of a distant island-like Tahiti!

Shimei

**Really hit home…**

“The Unrepeatable Miracle” (January) really hit home.

Sometimes the hypocrisy and ambiguity within society and the medical profession are unbearable.

A woman can willingly abort her child up to the 28th week of pregnancy because the Roe v. Wade decision declared, “An unborn baby is not considered viable until the third trimester of pregnancy.” Well, my first son was delivered by emergency cesarean at 27 weeks. He was born kicking and crying like any full-term baby. The medical staff worked around the clock for 48 hours to save little C.J., but Jesus called him home.

If women considering abortion were required to hold a premature infant, or talk with some of us that have been through the agony of a lost child, perhaps they would choose life for their unborn children.

Bonnie L. Biermacher
Richardson, Texas

The second greatest commandment is “Thou shalt love thy neighbor as thyself” (Matt. 22:39).

How can a woman love her neighbor as herself when she destroys part of herself—that is, has an abortion?

David Grover
Dayton, Ohio

**Five excellent articles…**

I have just read your January issue. As a new Christian, I have been having some problems in my daily life. I found five articles in this issue that have helped me a great deal. I am so glad that I can find my faults and correct them with the help of our Lord.

Again, thank you for an excellent issue. I praise the Lord for fundamental Baptists!

Timothy Heffner
Milford, Connecticut

**Appreciation and concern…**

I appreciate Truman Dollar’s “Can Fundamentalism Survive?” in the December issue. I am concerned, however, that his remedy seems too closely attached to “high-tech” education rather than the deeply spiritual and holy writings of, for example, the Puritans and the early church fathers. “High-tech” reasoning, though often helpful, cannot be compared to that of the fathers of the Reformation and others back of them to whom God was a living Being who still worked in the hearts and lives of mankind.

Andrew Sandlin, Pastor
Baptist Temple
Painesville, Ohio

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**GROWTH.**

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Happy and inspired . . .

I read your article on Charles A. Tindley (December) with great delight! Words could not express how happy I am that you inserted a biographical sketch of Rev. Tindley.

I am a black preacher myself, and biographies really inspire and encourage me, especially if it's a biography about another black preacher or Christian.

I am one of the faculty members at Hyles-Anderson College, and one of the classes I teach is called “Biographies of Great Black Christians.” As you know, it is very hard to find good material or biographies on Bible-believing black Christians.

Stanley C. Harris, Jr.
Hyles-Anderson College
Crown Point, Indiana

Real issues . . .

The Fundamentalist Journal is the most interesting and stimulating magazine I receive. Most of the fundamental papers I get are good, but they do not help me minister to my people. Often you have articles on subjects that have been a problem to me. The Journal addresses real issues and looks for real Bible answers. Thanks for helping me stay true to the Word and still be timely.

Ellis Bond, Pastor
Muskogee Baptist Temple
Muskogee, Oklahoma

Source of encouragement . . .

I would like to greatly thank you, on behalf of the men of the Maryland Penitentiary, for your fine magazine. It is a fine addition to our Chapel Library for the men to use as a source of encouragement in their walk with the Lord.

Macie C. Tillman
Administrative Chaplain
Maryland State Penitentiary
Baltimore, Maryland

STATEMENT OF PURPOSE

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

Fundamentalist Journal is published monthly, with one issue per year, by Old-Time Gospel Hour. Headquarters is located in Lynchburg, Virginia, and additional mailing offices. Address correspondence to the Publishing Office of Fundamentalist Journal, Lynchburg, Virginia 24503.

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Will You Save a Baby?

On New Year's Eve in 1984, at 15 minutes past midnight, as the sounds of bells and sirens and "Auld Lang Syne" were dying away, a tremendous explosion ripped through the Hillcrest Women's Surgical Center in Washington, D.C. The abortion clinic there was damaged extensively. The blast was so powerful it broke more than 200 windows in apartments and offices across the street. It was the thirty-first attack on an abortion clinic since 1982, the fourth attack in the same week.

Through the press coverage of the violent and inappropriate series of abortion clinic bombings, the nation was reminded again that since Roe v. Wade more than a fourth of all pregnancies in our nation end in abortion. The estimated 16 million babies who have died since the Supreme Court's decision represent 4,000 abortions every day. In some states, like New York, the number of abortions has been almost as high as the number of live births. The nation has gradually wakened to the terrible reality that an entire generation of unborn babies is in danger.

Just days after that terrible bombing in Washington, D.C., my wife, Macel, and I were standing beneath the Capitol rotunda at President Reagan's second inauguration. Millions of dollars had been spent to celebrate this historic event with parades and festivities on the streets and in the beautiful parks and monuments of our nation's capital. Tens of thousands of celebrants had traveled to Washington, D.C., to join in. But the weather was too cold. Since the wind-chill factor was 42 degrees below zero, the extensive outdoor inaugural festivities were canceled, and the ceremonies were held inside the Capitol.

Only 2,000 could fit beneath the great Capitol dome. My wife and I stood with Mrs. George Bush and the vice president's family as President Reagan delivered his second inaugural address. He spoke eloquently of the dignity and worth of human life, and of his own position against abortion and the deaths of unborn children. Later I learned that sources close to the president had advised him to delete this controversial material, but he had refused. During the first year of his second term, he instructed the attorney general to begin a dialogue with the Supreme Court that could eventually strike down Roe v. Wade and end this decade of death.

The day following the inauguration I joined 72,000 people who braved the icy temperatures to march down Pennsylvania Avenue to the steps of the Supreme Court for the 12th "March for Life," coordinated by Nellie Gray and pro-life groups from across the nation. The President's voice echoed out across that vast sea of faces, applauding our stand against abortion and encouraging us to continue fighting for the rights of unborn children until we finally secure their right to life. As I stood to address that huge crowd of people shivering in the capital's cold winter chill, I knew we could win the battle.

Yes, we can win the fight against abortion without taking to the streets in real warfare, without bloodshed, without bombing abortion clinics or abortionists' offices, without acts of violence and hatred. Using the rights granted us in a democratic system, we can judicially and compassionately turn our free society from its killing course and become a model for the rest of the world for the right to life of every child.

As I looked down across that great crowd of pro-life friends, I thought about the price they and their organizations have paid to save the lives of our nation's unborn children.

Last year, for the first time since the Court's decision in 1973, the number of abortions actually went down in our country. The President has promised, if given the opportunity, to help create a Supreme Court that will reverse the tragic decision to legalize abortion, and help stop the killing.

But a victory against abortion is not enough. We need to work just as hard for the health and happiness of the girls and women who are facing unwanted pregnancies and for the future of their babies after they are born.
You might want to initiate a program in your community. Phase One is a completely volunteer operation that almost any person or church, service club or charity, can develop. Our national offices will provide all the help you need to begin a Pregnancy Crisis Center in your town. We will help you train volunteers who will operate your local crisis hot line for the young girls and women in your community who have absolutely no one else to talk with about their fears concerning an unwanted pregnancy. We will help you give free pregnancy tests and show you how to counsel or mobilize volunteer counselors for the women who call. We will help you launch your first shepherding home and organize volunteers to teach your girls, during their long months of pregnancy, the important life skills or crafts they will need to enjoy in the future. We will also provide materials and practical "know-how" for a complete community awareness program about abortion and "a better way."

There are approximately 50 Phase Two Liberty Godparent Home programs already in action around the nation. These programs include everything described in Phase One plus a residential care facility or group maternity home for underaged women who need a place to live during their months of pregnancy. We have a carefully detailed manual to assist you step-by-step in starting a Liberty Godparent Home. We hope you will visit our home in Lynchburg or another one nearer you to talk to the staff and volunteers and to see how they set up their home. Then call our toll-free line to find out how we can help you do it too.

We hope to have 10,000 shepherding and maternity homes across the nation. If each Godparent Center helps 150 girls and women a year, that means 1.5 million young women will have experienced "a better way." At no cost to the woman or the taxpayer, the lives of 1.5 million babies will be saved every year.

If the current number of abortions continues to decline, at least 750,000 more babies will be available for adoption every year. Remember, last year's estimates ranged from 2 million to 5 million homes that were qualified for adoption with only 50,000 babies available. Imagine the disappointment. Imagine the loss. There are loving homes waiting for every child we can save.

Finally, during the next few years, we will need hundreds of adoption agencies to place the tens of thousands of newborn children with their waiting families.

Chances are right now in your town, in your neighborhood, even on your street there is a young woman who faces an unwanted pregnancy. Picture her. She may be the girl who checks your groceries after school or sells you Girl Scout cookies. She may be the pastor's daughter or the mayor's niece. She could be any one of the attractive young women you see in church, entering the school yard, or babysitting your own young children.

She is not an evil person. She just made a mistake. In an unguarded moment she let her need for intimacy get the best of her good sense. Now, a living being is growing inside her. She is only a teenager, but suddenly she must make a difficult decision about the life or the death of her unborn baby.

When she finally has the courage to tell someone, she will almost invariably be advised to get an abortion. "It is only a fetus," they will tell her. "It is not human. It will feel no pain. The whole thing will be over in a few minutes. It is harmless and it won't cost you anything."

We are tired of doctors and parents and friends, even pastors and teachers of this nation's young people, pretending that a fetus is only unthinking, unfeeling tissue, when in fact it is a human being waiting to be born. We are tired of the abortionist's lies about the "painless" effects of abortion on the unborn child and the "harmless" effects of abortion on the unwed mother.

Let's face it. This cycle of misinformation has led to the use of abortion as a primary birth control technique. Our kids are ignorant about sex. According to competent research, American teens commonly believe that pregnancy cannot result from the first sexual intercourse. Too many teenagers also believe pregnancy cannot occur if sex occurs infrequently. Recent surveys of America's young people found that there is even a common misunderstanding that if they have sexual intercourse in a nonhorizontal position, conception is impossible. Biologically, any method of sexual intercourse can lead to conception; and ignorance, half truths, and lies only lead to increasing the difficult and dangerous problems we are facing.

Since 1972 the number of teenagers who are sexually active has risen by two-thirds. Today 49 percent of all 15- to 19-year-olds are sexually active, according to the Guttmacher Institute. It reports that the average teenager today starts sexual activity at age 16 and that half of teen pregnancies occur within six months thereafter.

We believe that if teenagers are old enough to be sexually active, they are old enough to be informed clearly of the consequences of those actions. The long-term results of the current lies about abortion are becoming more and more apparent. Believing the lies, a teenager gets an abortion, returns to her home or classroom, and eventually discovers the truth about the effects of abortion on the fetus and upon herself.

From that moment at least one common behavioral pattern is all too clear. The young woman may feel anger at those who encouraged her to abort her baby. She perceives them as having betrayed her by holding back the long-term truth for the short-term solution. Many young women carry the emotional and physical scars of an abortion with them forever. Or worse, as the number of teenage abortions increases, so does the number of teenage suicides by girls who cannot live with the growing guilt and grief they feel.

Since January 1982 the Liberty Godparent program has worked with more than 20,000 pregnant girls. Out of all those cases, 99 percent have chosen against abortion to save their unborn babies. And none of the young women who have entered our maternity homes has ever opted for another abortion. The Liberty Godparent Homes are making a difference.

Will you seriously consider joining us in helping save the unborn babies in our nation? Will you think about the possibilities of volunteering to help establish a Liberty Godparent program in your town or neighborhood?

There are people who smile when they hear my dream. Of course it is too large to accomplish. Of course it cannot be done in a few short years. Of course it will require tens of thousands of volunteers, tons of materials, millions of hours spent in training and preparation, tens of thousands of shepherding homes, thousands of maternity homes, and hundreds of adoption agencies. But we can do it! We must do it! We will alter the course of history if we try to do it!
Fundamentalism and Evangelicalism: A Comparison and Contrast

by Edward Dobson

Evangelism. Most Fundamentalists are known for their aggressive evangelism and their emphasis on soulwinning. This has always been the strength of the Fundamentalists and is the major reason for their phenomenal growth in the last 50 years. They have taken literally our Lord's command to "go out into the highways and hedges, and compel them to come in" (Luke 14:23). Every activity is geared to reaching the lost.

The strengths of both groups, in proper balance, help make the Conservative Bible-believing movement the most dynamic force in American religious life.

Pastoring. The leadership of Fundamentalism has long been in the hands of great pastors. It is a pastor-led movement. Patriarchal pastors (Norris, Vick, Ketcham) are venerated, and their memories cherished. Current would-be leaders are judged by the size and influence of their churches. They are practical men concerned about winning souls and building the local church.

Moderation. Although Fundamentalists are uncomfortable with the moderate attitude of the Evangelicals, it is this moderation that has always kept Evangelicals from blind extremism. They do not believe something just because someone tells them so. They tend to examine every issue thoroughly before committing themselves to it.

Love. Evangelicals tend to emphasize the love of God. They believe that since God loves all men, we should be slow to judge and criticize others. Their churches are usually characterized by the loving fellowship of believers.

Teaching. Evangelical churches usually emphasize the teaching of the Bible. Expository preaching and overhead projectors prevail in these congregations. The pastor is generally concerned about the correct interpretation of Scripture. He wants the Holy Spirit, not himself, to guide the church. He wants his people to understand the truth, knowing that the "truth shall make you free" (John 8:32).

Worship. Most Evangelicals structure their church services as worship for the corporate body, giving less attention to public decision making and invitations. The music emphasizes worship of God. The entire service is designed to make one think and reflect.

Scholarship. In Evangelicalism the teacher is king. The patriarchal scholars and Bible teachers (H.A. Ironside, William Hendriksen, Martyn Lloyd-Jones) are venerated. Contemporary pastors are evaluated by their ability to teach the Bible and unlock its treasures. Expository preaching prevails in these churches, and pastors are judged by the size of their libraries and the number of their academic degrees.

The good qualities of both Fundamentalism and Evangelicalism are commendable. The strengths of both groups, in proper balance, help make the Conservative Bible-believing movement the most dynamic force in American religious life.

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Next month: Weaknesses compared.
What do these Pastors have in common?

Pastors Draper, Cunningham, Latimer, and Cedar have more in common than being the spiritual leaders of dynamic growing churches. They, along with several hundred others, have realized that successful fund raising requires specialized leadership. Using STEWARDSHIP ENRICHMENT, a scriptural approach that calls for a spiritual response to a financial need, we at The Rogers Company have helped these pastors establish then reach their goals. Our consultants, dedicated Christians schooled and practiced in coordinating stewardship campaigns, can help you too, by determining your financial potential then guiding you through the steps necessary toward achieving your goals.

STEWARDSHIP ENRICHMENT will involve many of your families as workers. This involvement means training, materials, and experienced leadership which we provide to your people. Our job isn't complete until we mobilize your laity.

Prayer is very important in a stewardship campaign. As a stewardship emphasis it should strengthen, encourage, and challenge, leading each family to a new spiritual awakening.

If God has placed some great project before you, contact us. We will lead your people to raise more money than you imagined possible and will lift them to new, exciting levels of stewardship awareness and commitment. You will then experience as these pastors have . . .

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I don't want to cheer.
Not yet.
But I think we are going to make it.
In only two years our youngest daughter will reach the ripe old age of 20, and we will no longer be parents of teenagers. The house will be quieter (I hope), but we will miss the challenges of these difficult and rewarding years of parenthood.

A lot has changed since we parents were in high school. Most young people today are faced with temptations, pressures, and anti-Christian philosophies that many of us never heard about as teenagers. Every parent and youth leader knows of kids who have left the church, slid into blatant immorality, moved into gangs or cults, ruined their bodies and lives with drugs and alcohol, or turned in despair to suicide. How many of us have felt an inner ache when other parents, Christian parents, have helplessly watched their children rebel?

There is comfort and encouragement in the early verses of Isaiah. God is speaking through the prophet. "Hear, O heavens, and give ear O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me" (Isa. 1:2). Even God, the perfect parent, knew the pain of rebellious children. He understands the heartaches of modern parents when their teenagers turn from the faith and rebel.

No formula can stop this pain or prevent teenage rebellion. No recipe is available to help parents turn out model offspring. There are no easy answers to parental questions, in spite of the hundreds of books and articles on child-rearing.

But there is hope. The Bible shows that many of God's children did not rebel. Others turned from their sinful ways and spent productive years serving the master. A few became outstanding religious leaders.

Consider Daniel, a young man whose early life was disrupted when Nebuchadnezzar burned Jerusalem and carried its people into captivity. Daniel could have wallowed in discouragement, rebelled, fallen into the immoral-
people were praying for young Daniel as he was carried off into Babylon? Living as slaves in a foreign nation, Daniel’s relatives were powerless to guide his life, but they could pray to their all-powerful God.

Several years ago, one of our daughters got involved with teenage friends who clearly were not a good influence. She knew we did not approve of the friends. We knew that arguments and confrontation would probably cement the friendships instead of breaking them. In power struggles, teenagers often do the opposite of what their parents want.

So my wife and I turned to a more powerful source. We prayed, asking God to protect our daughter and guide her into more healthy friendships. Philippians 4:6 became our daily theme: “Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.” Slowly our daughter shifted to more wholesome friends. She even admitted that her former friends could have been dangerous. Prayer changes teenagers and their parents.

Somebody understood. When the king’s servant announced that Daniel and his colleagues would be given the royal wine and rich foods, the young men refused. They convinced the servant to try an experiment. “Let us eat fresh vegetables for 10 days,” they proposed. “Then you will see that we are healthier than the others.”

The Babylonian servant knew he would lose his job and his life if the experiment failed. Nevertheless, he listened to the young Israelites, tried to understand their struggles, and finally went along with the experiment.

In a recent survey, Christian teenagers reported that many parents do not understand or listen to young people. Too often, we parents jump to conclusions and issue orders, without attempting to comprehend the perspectives and struggles of our kids. When parents listen and make an effort to understand, most teenagers are eventually willing to talk and change behavior. Listening enhances communication, and with communication, everybody gets along better.

Somebody was an example. Young people are imitators. They dress and talk like one another, follow the latest trends in music, and hang on to the pronouncements of the latest teenage heroes. It is not easy to be like young Daniel, who made up his mind to resist the crowd and refuse the royal junk food (Dan. 1:8).

Was Daniel following the example of some unknown believer whose actions had shown the young man how to overcome temptation?

Many Christian teenagers believe their parents and church leaders are hypocrites. Kids claim that we often say one thing but do something different. I have not forgotten the college freshman who told me she was leaving the church because her father was a model deacon on Sunday, but a tyrant at home during the rest of the week.

“Somebody cared. God cared enough to give Daniel the knowledge, understanding, guidance, and protection he needed as an adult, serving as an alien in a foreign land. Not surprisingly, Daniel was a man of prayer, who surely cared for Shadrach, Meshach, Abednego, and others.

Recently I talked with a young man whose parents are successful business people. They are committed believers, active in their church, and concerned about the rebellious behavior of their teenage son. "I know that the things I do are wrong," the teenager admitted, "but my parents are too busy to care. They don’t show much interest in me as a person. Sometimes they only notice when I get into trouble.”

My young friend is probably not typical. Rebellious kids often have very concerned, caring parents. But any of us can get too busy and fail to show how much we care.

In the midst of a damp, uncomfortable prison cell, Paul cared enough to urge his Philippian readers to help those believers who were not getting along with each other (Phil. 4:2-3). Encouraged by the concern that the Philippians had shown to him, he took the time to express his thanks for their help (Phil. 4:10,14-16).

Do our kids know that we care about them, that we are interested in...
their plans, struggles, stresses, and interests? The father of the Prodigal Son never stopped caring, as he waited for his boy to come home. 

**Somebody encouraged.** Daniel was so remarkable that his critics were jealous and intent on getting rid of him. Every Sunday school teacher has told the story of Daniel in the lion’s den. God closed the mouths of the beasts, but later the critics were destroyed by the hungry animals.

In my years as a parent I have learned that it is easier to find fault than to give encouragement. My wife discovered this in a dramatic way several years ago. One of our teenagers was going through a stage when everything she did was wrong. Her dress was outlandish, her musical tastes were terrible, her behavior was generally obnoxious, and her attitude was worse. We had reached the point (again) of feeling that we were failures as parents and that none of us would make it through her teenage years. We felt that we were criticizing all the time.

My wife did not want to be a nagging mother, so she made some deliberate efforts to change. She asked the Lord to help her see the good qualities in our teenager. My wife determined to overlook the minor things, to keep her criticisms for major issues, and to give compliments and encouragements whenever there was any sign of something good. Philippians 4:8 became her guide. She looked for what was good, lovely, and praiseworthy in our children, and made it a habit to mention these frequently.

Almost overnight the atmosphere at home changed. Of course there was still a need for pointing out errors, giving warnings, and mentioning weaknesses. But these were set in an environment of positive feelings and encouragement. When she made critical comments, my wife was careful to speak this truth in love (Eph. 4:15). Remarkable changes followed.

**Somebody was patient.** One day King Nebuchadnezzar had a dream that he wanted Daniel to interpret. “Because of your pride, you are going to go mad,” Daniel told the king. “The dream means that you will lose your kingdom and live in the fields like an animal.”

A year passed, and nothing happened. Did the king, or Daniel, wonder if the prediction of madness might be wrong? Did Daniel get tired of waiting for God to act as He had promised? When the king was struck with madness, did Daniel get impatient while waiting seven years for the king to recover?

We have no evidence that Daniel was impatient, but for many modern parents patience is not a virtue. We like immediate answers to our prayers, quick changes in our teenagers, and almost instant maturity. Waiting for change and growth is difficult. God is never in a hurry. He is patient and gives us patience, as one of the fruits of the Spirit. Like Paul, who had learned to be content even in jail, so we must trust God to work patiently in us and in our teenagers. God moves in mysterious ways, but He seldom moves in hurried ways.

We find little comfort in being reminded that most Christian teenagers—and their parents—successfully get through these important years. The maturing process is sometimes painful and often not rewarding. But our patient, caring God is sovereign. He gives the encouragement and guidance we need, either from the Scriptures or from other parents who are willing to share our burdens.

The past several years have been the most fulfilling in my life. I have grown as a Christian and as a parent.

Has much of my growth come because we were privileged to have teenagers in our house?

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Someday when the kids are grown, things are going to be a lot different. The garage won’t be full of bikes, electric train tracks on plywood, sawhorses surrounded by chunks of two-by-fours, nails, a hammer and saw, unfinished “experimental projects,” and the rabbit cage. I’ll be able to park both cars neatly in just the right places, and never again stumble over skateboards, a pile of papers (saved for the school fund drive), or the bag of rabbit food—now split and spilled. Ugh!

Someday when the kids are grown, the kitchen will be incredibly neat. The sink will stay free of sticky dishes, the garbage disposal won’t get choked on rubber bands or paper cups, the refrigerator won’t be clogged with nine bottles of milk, and we won’t lose the tops to jelly jars, catsup bottles, the peanut butter, the margarine, or the mustard. The water jar won’t be put back empty, the ice trays won’t be left out overnight, the blender won’t stand for six hours coated with the remains of a midnight malt, and the honey will stay inside the container.

Someday when the kids are grown, my lovely wife will actually have time to get dressed leisurely. A long hot bath (without three panic interruptions), time to do her nails (even toenails if she pleases!) without answering a dozen questions and reviewing spelling words, having had her hair done that afternoon without trying to squeeze it in between racing a sick dog to the vet and a trip to the orthodontist with a kid in a bad mood because she lost her headgear.

Someday when the kids are grown, the instrument called a “telephone” will actually be available. It won’t look like it’s growing from a teenager’s ear. It will simply hang there . . . silently and amazingly available! It will be free of lipstick, human saliva, mayonnaise, corn chip crumbs, and toothpicks stuck in those little holes.

Someday when the kids are grown, I’ll be able to see through the car windows. Fingerprints, tongue licks, sneaker footprints, and dog tracks (nobody knows how) will be conspicuous by their absence. The back seat won’t be a disaster area, we won’t sit on jacks or crayons any more, the
When I became pastor of Central Baptist Church in Tyler, Texas, God gave me some programs and ideas that involved and excited our people. We grew from 364 in 1981 to an average of 1,685 by December of 1984. Offerings increased from $200,000 to $800,000. Let me share our programs with you!!

Larry Norrell

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- "One of the most revolutionary ideas I've seen for ladies visitation and soul-winning." - Dr. Gary Coleman, Garland, Texas
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SOMEDAY WHEN THE KIDS ARE GROWN, we will return to normal conversations. You know, just plain American talk. "Gross" won't punctuate every sentence seven times. "Yuk!" will not be heard. "Hurry up, I gotta go!" will not accompany the banging of fists on the bathroom door. "It's my turn" won't call for a referee. And a magazine article will be read in full without interruption, then discussed at length without mom and dad having to hide in the attic to finish the conversation.

SOMEDAY WHEN THE KIDS ARE GROWN, we won't run out of toilet tissue. My wife won't lose her keys. We won't forget to shut the refrigerator door. I won't have to dream up new ways of diverting attention from the gumball machine... or have to answer "Daddy, is it a sin that you're driving 47 in a 30-mile-an-hour zone?"... or promise to kiss the rabbit goodnight... or wait up forever until they get home from dates... or have to take a number to get a word in at the supper table... or endure the pious pounding of one Keith Green just below the level of acute pain.

YES, SOMEDAY WHEN THE KIDS ARE GROWN, things are going to be a lot different. One by one they'll leave our nest, and the place will begin to resemble order and maybe even a touch of elegance. The clink of china and silver will be heard on occasion. The crackling of the fireplaces will echo through the hallway. The phone will be strangely silent. The house will be quiet... and calm... and always clean... and empty... and filled with memories... and lonely... and we won't like that at all. And we'll spend our time not looking forward to Someday but looking back to Yesterday. And thinking, "Maybe we can baby-sit the grandkids and get some life back in this place for a change!"

Could it be that the apostle Paul had some of this in mind when he wrote: I have learned to be content in whatever circumstances I am.

Could it be that the apostle Paul had some of this in mind when he wrote: I have learned to be content in whatever circumstances I am.

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“Where are you going?” my father asked, looking up from his newspaper as I carried two suitcases and a hanging bag toward the door.

“Over to Shelly’s, Dad,” I answered, leaning over to kiss him on the cheek. “I’ll be staying there while you are in Washington, and Mom is in Florida.”

“Will you be careful, Jennifer?” Mom added as she came in from the bedroom where she had been packing for her long-awaited vacation.

“Careful enough,” I answered rather sharply without even looking in her direction.

Our fights always seemed to end with my mother’s not-so-subtle implications. “Where will it lead?” I knew what she had in mind. We all did. We never spoke of the abortion, but it was always there hanging over us. We tried to ignore it but it wouldn’t go away. We tried to forget it, but it crowded our memories and haunted our dreams. I didn’t realize it then, but the abortion was a turning point for all of us. I think now that my four hours in that abortion clinic was the beginning of a long list of troubles for our family, including my growing depression and my parents’ growing fears.

Something awful had begun to happen between my mother and me during those last two years in high school. I knew she loved me and I loved her, but every conversation between us quickly became a shouting match. I didn’t understand her. She didn’t understand me. Somewhere along the way we both gave up trying to understand each other. We just yelled across the distance between us, and the distance grew wider and wider as we yelled. Slowly, my best friend had become my enemy.

During my junior and senior years, in spite of the good times and successes, I had become more and more unhappy. I was easily irritated and often depressed. Shelly was good company, but I needed more than girl talk and giggles. Something had gone wrong in my life. I didn’t know then what it was, but I knew that I was miserable and angry and lonely most of the time. And I desperately needed someone or something to make me feel good again.

So I dated and went to parties. I did what all the kids were doing our junior and senior years. It felt good to have guys interested in me. It was a vicious circle. The less I was home, the more trouble I got into, and the more trouble I got into, the less I wanted to be at home. Instead of being with my family I spent a lot of nights with friends where there was no one to tell me what to do and what not to do.

“Jennifer,” my mother said quietly that day, reaching out to touch me as she spoke, “you have been drinking at these parties, and the last few nights, you’ve been drinking too much. Think where that could lead.”

I jerked my arm back from my mother’s hand, turned to face her. Her face was flushed. Her eyes were blinking back the tears. Her hands were clenched. She was right. We both knew it. I had been drinking at those parties. I liked the way I felt after a couple of drinks. A beer or two helped me kill those awful feelings I wanted to avoid. I laughed more. I loosened up. I felt free.

“I’ll drink if I want to drink,” I whispered fiercely.

“Yes, and you’ll use drugs, too, I suppose,” Mother shouted back.

“Drugs?” I yelled. “You think I’m using drugs?”
I liked the way I felt when I was with Jeff. When he kissed me or held my face in his hands and said, "I love you," I felt the loneliness and the depression fade away. He loved me. I loved him. Though I really believed that making love should be saved for marriage, I broke my rules with Jeff. I swore the first time would be the last. The second time was easier. Time sped by—the Senior Prom, final exams, and summer vacation. Jeff and I had big plans for those next three parent-free weeks.

Shelly was waiting for me outside her parent’s sprawling home in a suburb near the mountains. She jumped down from her perch on the ranch-style fence that encircled their property and raced toward my little Volkswagen bug.

"Jennifer!" she yelled.

For the next three weeks we would run the house of the chunk and could entertain our friends there in total privacy. Mom called from Florida the next night to see if everything was all right. I had been having strange little cramps in my abdomen, but they didn’t seem worth mentioning to Shelly, let alone to Mother. I was so happy to be on my own at last, and I certainly didn’t want to mess things up right from the start.

Every day the cramps got worse. During the first week at Shelly’s I was awakened by sharp pains. When I felt my abdomen, I noticed swelling. I suspected cancer. It was common in our family.

One morning the pains doubled me over onto the cold tile floor in the bathroom. I have never been a trooper, my mother says, when it comes to pain. Shelly found me kneeling there, clutching my stomach and groaning in pain.

"One thing leads to another, Jennifer," she answered. "And God knows where it will all end."

I stared at her for one long, angry moment. Then, without answering, I pushed open the door and stormed out. I walked quickly down the driveway, slid behind the wheel of my Volkswagen beetle, and turned the key.

"Start, you little creep," I muttered as the engine turned over once and died. I wanted to get away before our fight began again. Sometimes my mother and her warnings followed me out the door, down the sidewalk, and up to the car without pausing. I could see her standing in the doorway looking at me as I turned the key again. All I could think of was getting away from her angry voice.

I wish now that I could have known where my rebellion was leading me. It had all begun innocently enough. I had been lonely and depressed in high school after Mike graduated. We had become close friends. We dated regularly. He loved me and I loved him. When he graduated and went away to college, there was a short time when we managed to keep our relationship alive. Then the letters quit coming and the visits stopped. We never ended our friendship formally. But I knew by his silence that it was over.

My senior year was a difficult, lonely time. I needed someone to love me. My mom and dad loved me, but their love wasn’t enough. Shelly loved me, but we were just girlhood chums. Then I met Jeff, and I thought maybe this time someone would love me enough to make the hurting go away.

I don’t know why Jeff and I kept noticing each other at parties, except that I was without Mike and Jeff was almost always alone. He had the most beautiful eyes I had ever seen. They were so dark, and so deep-set that they looked black, and they sparkled when he talked. He looked like James Dean in one of those black-and-white posters from Giant. He was quiet and often sat staring into the fire for hours at a time. Then his mood would change, and we would go racing across the back roads in his dad’s old jeep. I loved the way Jeff held me when we danced or lay on the floor watching videos in Shelly’s basement game room.

I grinned to myself even as I struggled to start the flooded motor. Dad was going to an important conference in Washington. Mom was taking time to visit her sister in Florida for the first time in years. They would be gone for three weeks.

At first I made light of them, but when Dad questioned me further, I admitted that the symptoms made me wonder about cancer.

My father said to hang up, and he would call a doctor who was a friend of his. Only five minutes later, he called me back to say, “You have an appointment at 10 this morning.”

Shelly drove us into town. She sat in the waiting room and stared at an old National Geographic while I went in for the emergency checkup. There was something growing in me, all right. The ultrasound test proved that, but it wasn’t cancer.

“It’s a baby,” I told Shelly, as we staggered arm-in-arm out of the waiting room into the noontime sun.

“A baby?” Shelly echoed wearily.

“You’re pregnant? Again?” We barely made it to the car before I burst into tears.

This time I had taken birth control pills as the doctor had suggested after the abortion. But every once in a while I had forgotten. How could I? I wondered.

Shelly helped me into the living room, and I lay back on a huge stuffed chair and sobbed until the tears were...
doesn't know. I don't remember exactly why I left him out of my decision. I was angry, afraid, and deceitful all at once. I knew I didn't want to marry him. I knew that would be wrong. So, I walked away and faced the problem without him.

Suddenly, I felt very much alone. I wanted my parents back. I knew I had to call my dad and tell him the doctor's diagnosis.

"Dad?" I could hear his voice over the long distance line. I knew how awful he felt as he waited to hear the results of the doctor's test. But I couldn't speak. I didn't have the courage to tell him.

"Jen," he finally said. "Are you pregnant?"

"I'm going to Florida," I answered, ignoring his question completely. "Tomorrow. To see Mom. I'll call you from there."

"Jen," he said again, "it's all right. Everything is all right. Don't worry."

Suddenly, I began to cry again, gripping the phone for dear life and sobbing long distance as Dad, a thousand miles away waited for me to get control of myself.

"I saw a television special just yesterday," he finally said to me, "about a maternity home in Virginia where you can have your baby in privacy. They take care of everything, even an adoption. There was a number to call. I'll find it and call you back."

"A place in Virginia. . . " I moaned as Shelly hung up the phone and helped me lie back on a living room sofa. "...where can I save my baby? Great."

I pictured a haunted house with barred windows. She was serious. She was a crazy plan. She was serious. She was barbed wire. She was determined to help me keep it.

"Give me that phone," I said to Shelly. "I'm going to call Mom. I'm going to Florida tomorrow. She'll know what to do."

The drive to Florida was endless. It's a miracle I made it there alive. I cried from Macon, Georgia, on Interstate 75 South all the way to the Florida state line. I cried six hours until I reached my aunt's home in Baldwin, a little town outside Jacksonville, where my mom and her sister were waiting.

I hadn't told her about my pregnancy on the telephone. I was too afraid. She had warned me so many times during those last two years of high school. Her words, "Where will it lead?" haunted me. But as I drove through the streets of Baldwin, I knew that Mom would be outside, waiting for me.

"I've been worried sick," she said walking down the drive to meet me. "What's wrong?"

She put her arm around me and led me toward the house. We sat on a screened-in back porch. For a moment I forgot the tension between us. We sat on a swing seat. She held me and rocked me back and forth gently, waiting for me to speak, knowing what I would say. It was too late to begin the war between us once again. We postponed the loud, angry words during those next 24 hours and tried to solve my problem.

Dear Stephen,

I think the most important thing for you to know is that you were not unwanted. Many, many people care for you and pray for you, but none more than me. I want the very best for you, and if I could give it to you, don't think for a moment that I wouldn't.

God has a very special plan for your life, and right now it's for you to have both a mother and a father.

Not a day in your life will go by without your being in my thoughts and my prayers. And even more important than that, God has His eye on you.

Never once since that instant you were conceived has God taken His eye off you, and not until the moment you cease to exist will He. I pray that you will grow and mature in the knowledge that God gave up His Son, Jesus Christ, who sacrificed His precious life for you and me.

This love and concern for you exceeds even mine. I love you.

Your Mom,

Jennifer Simpson
"I saw a television special," Mom said finally after I had poured out my calamity to her.

"About a place in Virginia?" I finished her sentence sarcastically.

"Yes," she said surprised, "How did you know?"

"Dad told me about it on the phone," I answered. "Oh, please, Mom," I blurted out, "don't make me go to one of those places."

For the next hour over iced tea and key lime pie, my mother talked to me about a Reverend Jerry Falwell and his maternity home in Virginia. She had been devoted to "The Old-Time Gospel Hour" for several years. She had known about Liberty Godparent Ministries from the beginning. She had heard moving stories about girls like myself who had gone to Virginia to save their babies and she was sure it was the answer.

"There's no way you're going to get me to move into some weird home for unwed mothers," I said, thinking she had gone crazy on me. "There's just no way."

In spite of my protests and my angry replies, Mom didn't give in. She and Dad had talked about it already. They had decided. Now they were just waiting for me to be convinced.

"Just think about it," she said growing more and more exasperated by my resistance. "Call them. Talk to them. Please."

Mom and I had reached an impasse, yet we couldn't talk about anything else. We had gone round and round until I could stand it no more. I decided to leave for home. I would not listen to Mom's pleas to stay until morning.

I left Mom and Aunt Elizabeth at 11 in the evening the night after I arrived in Jacksonville. I hugged Mom before I drove away. Not once had she said, "I told you so." Not once had she scolded me.

I didn't want to go to that awful place I pictured in a godforsaken little backwater town in the hills of the Appalachians. I didn't want to get mixed up with a television preacher and his spooky old maternity home. But my mother had at least suggested a solution.

"There must be another way," I said to her as I was leaving. "And if there is I'll find it."

Everyone had reacted so differently to my second pregnancy. The first time, everyone had quickly decided an abortion was the only answer. But after going through it together and after living with what we had done for more than two years, our ideas had changed completely. No one really admitted it, but everyone felt the same. The guilt and grief from having one abortion was enough. No one mentioned it again. Still, I couldn't imagine having a baby. I wasn't married. I didn't have a job or an

Grateful for the impact of the Liberty Godparent Ministries on her life, Jennifer Simpson joins Dr. Jerry Falwell's effort to establish thousands of similar programs nationwide.
I planned on college and a career.

Sixty minutes after I left Jacksonville, in the middle of nowhere on a dark and empty highway, my faithful little Volkswagen beetle began to sputter and lose power in the fast lane. I pulled quickly across the highway and coasted down the nearest off-ramp to the only 24-hour station I noticed on the long and lonely drive.

It was past midnight and no mechanic was available until morning. I called Shelly and locked myself into the Volkswagen to await her arrival.

The night was endless. There was no moon. No stars. No midnight visions. I just sat in the scary silence watching a beautiful moth fly around and around a hot light that hung above the gas station. The moth was black and gold and fuzzy. Its wings were iridescent blue. As I watched I wondered why such a beautiful creature didn't have sense enough to fly away to safety. It fluttered and danced about the light closer and closer until with a terrible sizzling sound, it died and fell into a heap with all the others.

Lying on the backseat of a locked Volkswagen with the door handle jammed into my back and my feet curled under me, I pictured myself fluttering and dancing about the light. I determined that this time I would be smart enough to fly away to safety.

That awful night was one of the best things that ever happened to me. There beside that filling station in the middle of nowhere, something changed within me. I grew up.

"Dear, Lord," I prayed, "please help me." I hadn't prayed for a long time, not a real prayer, not like this one. "I'm in bad trouble again, Lord, and I don't know what to do about it." I stared into the darkness trying to find God out there. "Help me know if I should go to this Godparent Home place, or help me find some better way."

I lay in the darkness praying and crying and thinking about that once-beautiful moth for the rest of the night. At 6 a.m. Shelly finally arrived. We drove home together in silence.

Exhausted when we finally turned into Shelly's driveway, we went right to bed, only to be awakened a short time later by the telephone. "Jen, this is Dad," the voice said from somewhere far away.

"Dad?" I asked coming wide awake. "Mom and I are both catching planes within the next hour. We'll be home by noon. We've talked all night about your baby. We know you don't want to go to Lynchburg, but..."

"I'll go," I interrupted.

"You will?" he said, sounding surprised that I had offered no argument against their plan.

"Yes, Dad," I answered. "I want to go."

I was as surprised about my attitude change as he was. All my resistance had been drained away the night before.

"Go home then," he instructed me, "and get your clothes ready. I'm proud of you, Jen."

If I Should Die Before I Wake

Now I lay me down to sleep,
I pray the Lord my soul to keep.
If I should die before I wake,
I pray the Lord my soul to take.

If I should die before I wake,
And never know the joy of gazing into Mommy's face,
As the loving hands of Jesus wipe the tears out of my eyes,
Maybe He'll tell me why I had to die.
If I should die, if I should die.

If I should die before I wake,
And become a memory my mom and dad tried to erase,
I will join in countless millions
wondering if I'll never know
why Mommy and Daddy hated me so.
If I should die, if I should die.

Please don't throw my life away.
There are so many things I can give.
There are thousands who want me,
so even if you don't love me,
Let me live. Let me live.

And if I should die before I wake,
all alone with pain and fear, no one can hear my silent cry.
When you stand in front of Jesus,
God the father of Creation,
what will you say
when they ask you why?
If I should die, if I should die,
If I should die before I wake.

—Robbie Hiner

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Marriage, Divorce & Remarriage

by Edward Dobson

Divorce and the Teaching of Paul

And unto the married I command, yet not I, but the Lord. Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife (1 Cor. 7:10-11).

In these verses Paul, like Jesus before him, calls for permanence in the marriage relationship. That is God’s ideal plan. Paul goes a step further in this passage, encouraging those who have been divorced to do all they can to seek reconciliation. According to these verses, God’s plan for permanence in marriage extends even beyond divorce.

Apparently the church at Corinth was dealing with a serious problem regarding an unsaved husband and wife, when one of the partners accepted Christ and a problem was created in the marriage. In 1 Corinthians 7:12-17 Paul addressed the situation by beginning: “But to the rest speak I, not the Lord.”

Since we believe that all Scripture is God-breathed and inerrant, this passage is just as authoritative as the words Jesus spoke. Paul was saying, “I am going to give you an instruction concerning something Jesus did not deal with.”

Paul then admonished the couple with one saved spouse to stay together if at all possible. Apparently in the midst of pagan worship at Corinth, a husband or wife had been saved, and the unsaved partner continued in the pagan idolatrous worship. The saved spouse was torn between loyalties to Christ and to the unsaved spouse. Paul’s answer—do all you can to stay together.

Paul gives three reasons for the couple to stay together: “For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.”

Paul was not saying that the unsaved people were sanctified in the sense that they were automatically saved, but that through the example of the saved family member, a godly influence was exerted on that home. Paul reminded the Corinthians: “God hath called us to peace.” One of the most devastating calamities in a family is divorce. Feelings of loneliness, guilt, and inferiority often result. Children of divorce suffer disastrous consequences. They want to love both parents. Deep emotional, psychological, and spiritual problems are frequently found in a broken home. Paul wrote to say, “You ought to stay together for the sake of your family, because divorce can bring only disruption and hurt to all of the people involved.”

Paul wanted the mixed marriages to stay together, not only for the sake of the family and for the sake of peace, but also for the sake of personal testimony. In verse 16 he wrote: “For what knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife?”

Paul was not implying that the wife or husband had the capability of saving the unsaved spouse; only God through the finished work of Jesus Christ can save a soul. But Paul was saying that a personal testimony could win the unsaved partner to Christ. Paul was urging, “Make it your ultimate prayer and goal and objective to win that unsaved partner to Christ.”

In verse 15 we find the heart of the controversy that surrounds 1 Corinthians 7. Paul writes, “But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases.”

Notice that the action of departing was undertaken by the unbeliever, not the believer. There are two interpretations of the remainder of verse 15. The first holds that Paul was talking about a separation, not divorce. Those who take this position argue that if the unsaved person departs because of the faith of the believer, it is permissible to live separate one from another.

The other interpretation is that Paul is giving further biblical grounds for divorce. If the unbeliever divorces a husband or wife because of his or her faith in Jesus Christ, that divorce is legitimate and biblical. The saved person is not under obligation to the marriage covenant and is therefore free to remarry.

How can we choose between the two views? The word for “depart” is the Greek verb chorizo, a technical term for divorce. It is used in Matthew 19:6. “What therefore God hath joined
together, let not man put asunder." The entire passage here clearly refers to divorce, not separation, and the word for "put asunder" is the same Greek verb chortzo. On this basis, I believe Paul was definitely referring to divorce, not separation.

Was the saved partner who had been divorced free to remarry? Paul wrote that a brother or sister was not under bondage. The term for bondage, from the Greek doulow, meant to make someone a slave. If a slave was declared "not under bondage" in the legal documents of that day, his former owner had no claim on him and all legal obligations were broken. This same idea applies in the case of divorce in the situation of 1 Corinthians 7. The legal contract, the marriage covenant, was dissolved, and the innocent person was not under any obligation.

Paul used the same idea in 1 Corinthians 7:39. "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord."

Paul was saying that the wife was bound by the law to her husband, but when he died she was no longer bound. The marriage covenant could be broken by death (v.39) or by divorce (v.15).

On the basis of the language of this passage and the general teaching of 1 Corinthians 7, I believe Paul added to the teaching of Jesus by saying that in one special circumstance—when an unbeliever divorced a believer on the basis of faith in Christ—a biblical divorce could be granted, and the saved person, no longer bound by the marriage, was free to remarry.

Although Paul did not specifically mention remarriage, after studying the remainder of the passage, 1 believe it is clear. In verses 25 and 26 Paul addressed non-married people, virgins. He advised them to remain single because of the pressure of the age and the necessity of serving Christ and preaching the gospel. Later he says, "I think you can care for the things of the Lord in a greater way than a married person. Your time and effort and talents can be maximized if you are single."

To the already married, Paul urged, "Seek not to be loosed." Because there are only two ways to be loosed from a wife—death and divorce—Paul was referring to divorce. No rational person would seek release from a marriage by desiring the death of his partner. He then asked, "Art thou loosed from a wife? Seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned" (v.28).

Who is being married in this verse? There are only three options. Paul could be talking to someone who has been divorced, a widow or widower, or a virgin. I do not believe Paul was talking to virgins, because in the next clause he addresses virgins directly. So Paul is talking to people who have lost their mates through death or divorce. He told them, "But and if thou marry, thou hast not sinned." Paul said that if a person has been loosed through divorce, it is better not to marry, but if you do remarry, you have not sinned. But he adds a footnote in verse 28: "Nevertheless such shall have trouble in the flesh."

Paul wanted divorced people who remarried to know of the great likelihood that trouble waited ahead. Anyone who has studied secular or sacred writings, or articles or books on the subject of divorce and remarriage, can certainly determine that those who remarry after divorce are more likely to have trouble in the second marriage. Why? Because almost invariably, the same problems that brought about the deterioration of the first marriage will bring trouble to the second marriage if they are not resolved.

Paul ends the discussion by reminding the Corinthians of the Christian's commitment to marriage (v.39). Even though the Old Testament and Jesus and Paul gave biblical grounds for divorce, both the Old and New Testaments, Moses, Jesus, and Paul all appealed for the same thing—permanence in marriage. When a Christian enters a marriage and stands at the altar, he is making a lifelong commitment to that relationship. We are not to enter marriage with the idea that if it does not work, divorce is always an option. Though there are biblical grounds for divorce, Christians have less reason to seek a divorce than anyone, because we have the Word of God as our guideline and the Holy Spirit living within us. We have all the spiritual advantages to bring unity to the marriage relationship, so a Christian's divorce is the ultimate demonstration of failure within a marriage. There may be problems on both sides of any marriage, but as Christians we ought to do all we can to help people stay together, not pull them apart.

We ought to deal with one other passage in the teaching of Paul. In 1 Timothy 3 Paul addresses the issue of what a divorced person is not to do within the church.

"This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife." That is one requirement for a pastor. Notice in verse 12 that it is also a requirement for deacons. Pastors and deacons are to be literally "one-woman husbands." What does Paul mean? There are a number of interpretations.

Some people believe this excludes married men. For instance, Roman Catholic dogma states that the one woman for a pastor is the church. Therefore, they believe all bishops and pastors within the church ought to be married to the church. First Timothy 4:3 reveals that one characteristic of false teachers is that they prohibit marriage. Furthermore, Paul says that a pastor should have his children in subjection, and it is difficult to have children if you are celibate!

The second interpretation excludes single people. Some believe Paul intended that pastors and deacons be married. This line of reasoning leads to the conclusion that pastors must also have more than one child. But this position contradicts 1 Corinthians 7:7, where Paul advocated that a single person could serve God better than a married person.

The third position holds that this refers to the exclusion of polygamists—pastors and deacons should not have more than one wife at a time. But polygamy was prohibited by Roman law, and neither the Greeks nor the Romans of the New Testament practiced polygamy. Would Paul promote something prohibited by Roman law?

The fourth position is that Paul was excluding those who have been divorced, or those who have been divorced and remarried, from the office of pastor and deacon. God always demands greater requirements and qualifications of those in leadership. Next month we will discuss this more fully.

What then can divorced persons do? Can they teach Sunday school? Be evangelists? Preach in the pulpit? Be assistant pastors? If Paul is talking about a one-woman man, what about those who have been involved in premarital sex? Does that exclude someone from being a pastor or deacon? What about extramarital sex? Does someone who commits adultery forfeit his right to be a pastor or deacon in a church?
On the Road to Emmaus

by Russell J. Asvitt

Cleopas and his companion trudged wearily along the road from Jerusalem to Emmaus. Like many of Jesus’ disciples, they were confused and discouraged. Jesus of Nazareth had been their hope for the future. They had listened in amazement as he preached about the kingdom of God. They watched Him as he cast out demons, cleansed the lepers, and gave sight to the blind. They may have even been present when he raised Lazarus from the dead.

Then they observed His triumphant entry into Jerusalem! Their enthusiasm grew as the crowds shouted hosannas and greeted the acclaimed Messiah. But suddenly their dreams were shattered, their hopes dashed to the ground, as they stood by the three crosses on the hill. Through tears, they watched Jesus—their Redeemer—hang between two thieves. They heard the once-cheering crowd now jeering the One in whom they had placed all their hopes.

Now, three days after Jesus’ death and burial, as the two discussed these strange events, they paid little attention to the other traveler who had caught up with them. He was listening intently, keeping pace with them, and asked, “Why are you so sad?”

They could not believe their ears. How could anyone have come from Jerusalem and not know what had happened? “Are you a stranger in Jerusalem?” Cleopas asked. They explained that they were sad because Jesus of Nazareth, whom they believed to be a great prophet and, they hoped, the Redeemer, had been put to death.

Not only so, they said, but they were puzzled by the empty tomb, and the testimony of some of the women. Angels had told them that Jesus was alive. But they had not seen Him.

“Fools, and slow of heart to believe all that the prophets have spoken,” Jesus replied. “Ought not Christ to have suffered these things, and to enter into his glory?” (Luke 24:25-26). Then He reviewed many passages of Scripture concerning himself.

How startled they must have been to be called “fools.” But Jesus never glossed over men’s weaknesses. He often used the expression, “O ye of little faith!” (Matt. 6:30; 8:26; 14:31; etc.). Doubting any of God’s Word is foolishness. If we pick and choose which Scriptures to believe, we merely reinforce our previous convictions, and remain in ignorance.

I f we pick and choose which Scriptures to believe, we merely reinforce our previous convictions, and remain in ignorance.

continued on page 30
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Scriptures to believe, we gain nothing from reading the Bible. We merely reinforce our previous convictions, and remain in ignorance.

“All scripture is given by inspiration of God” (2 Tim. 3:16). When we are slow of heart to believe all of it, we are in effect either calling God a liar, or we are stubbornly rebelling against His Word. Either course is foolish.

“Ought not Christ to have suffered these things, and to enter into his glory?” The Jews would not acknowledge that the prophets spoke of the suffering Messiah as well as the triumphant King. Both are a necessary part of the gospel.

The prophet Isaiah tells us of Jesus’ suffering and gives the reason for it. “He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed” (Isa. 53:5).

Jesus died for us, to pay the penalty we deserve. No one else could have paid this price, for no one else has ever lived a sinless life. Nothing but the death of Christ could ever solve the world’s problem of sin and bring forgiveness to the repentant.

Why are we so slow to believe all that the Scriptures say? Jeremiah gives us a good clue. He said, “The heart is deceitful above all things, and desperately wicked: who can know it?” (Jer. 17:9).

We hate to admit that we are sinners in need of forgiveness. We like to justify whatever we do, to ignore the Word of God, which condemns us. But if we were as good as we think we are, Jesus would not have had to die for us. But His death was necessary, so those who believe in Him “should not perish, but have everlasting life” (John 3:16).

But there is another purpose for Jesus’ sacrifice. “That he might enter into his glory.” The apostle Paul wrote: “Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Phil. 2:9-11).

When Jesus left the two on the road to Emmaus, “they said to one another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?” (Luke 24:32).

We all have our road to Emmaus—times when we are discouraged, or disappointed, or disillusioned. We trudge the way heavyhearted. But like Cleopas, our hearts can burn within us if we will but pick up the Bible and let Jesus open the Scriptures to us. He has given the Holy Spirit to comfort us and guide us into all truth. Let us not neglect this great opportunity to refresh ourselves.

Russell J. Asvitt is a free-lance writer in Concord, California.
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Europe—Rebuilding the Fortress of Faith

by Howard Erickson

John Calvin, Martin Luther, John Wesley, C.H. Spurgeon. The list could go on. These names are but a sampling of the great Christian leaders of the Reformation and subsequent revivals that swept across Europe in past centuries. They are all dead now, and regrettably, so is the Christian fervor that was once the hallmark of many European nations.

A glance at the spiritual climate of Europe reveals some surprising facts about a part of the world long viewed as “Christian.”

Austria: Of its 7 million people, only 6,000 are born-again believers, and 7,000 are Jehovah’s Witnesses.

British Isles: Over 90 percent of all children never attend Sunday school.

France: Only 1,500 out of 38,000 towns and villages have a permanent gospel witness.

Spain: Only 2 out of every 1,000 people are believers.

Italy: Only 1 Christian worker for every 100,000 people.

West Germany: Over 25 percent believe in the “supernatural” power of witches and Satan priests.

Spiritual decline is being experienced in both Protestant and Catholic churches. On a recent visit throughout Europe, the Pope received many harsh welcomes, including riots directed against policies and beliefs of the Catholic church. (At least 15 European countries are more than 90 percent Roman Catholic, though most Catholics are not considered faithful. The Catholic church itself views parts of Europe as a mission field, including France, which is supposed to be 90 percent Catholic.) Most Protestant denominations are experiencing a steady drop in membership. While Spain and Ireland lead European countries when it comes to religious commitment, the Church of Scotland loses 20,000 members yearly, and has dropped by more than 350,000 since 1951. Across Great Britain almost 2,000 church buildings stand vacant. At least six European nations are more than 90 percent Protestant. The dominant denominations in Europe are Roman Catholic, Lutheran, Anglican (England), and Greek Orthodox (Greece).

While Christianity in Europe has steadily declined, Islam is on the increase. However, this increase is deceptive as it has resulted primarily from a steady flow of immigrants and foreign workers from northern Africa and the Middle East. Many young people, most notably in Great Britain, are becoming Muslim as a result of conversion or marriage.

There is a mixed receptivity to the gospel across Europe. In Greece, which is 98 percent Greek Orthodox, laws protect the “faithful” from “proselytizing.” Recently, three Evangelicals were arrested for “converting” a 16-year-old boy. (Proselytizing of a minor is viewed as a serious offense). Romania has wonderfully proved the strength of the gospel over Communism. The Baptist church in Romania is the fastest-growing in Europe—Communist and free alike. However, persecution of believers is still common in all European Communist countries. In Czechoslovakia four leading theater directors were fired and restricted from further employment because they designed a set with stairs at right angles that looked like a cross.

Various churches across Europe, in their attempt to more closely identify with the people, have lowered their...
credibility and effectiveness. Accordingly, many people are either dropping out of organized religion, turning Communist, becoming agnostic, or are pursuing other means of "fulfillment." England is in the midst of the biggest explosion of interest in the occult in a century. Poland has one of the world's worst alcohol abuse problems. Denmark and Sweden are leaders in world pornography. Austria has one of the highest suicide rates in the world. Liberal French thinkers have set the stage for negative changes in secular and religious philosophy.

Although missionaries from America are viewed with skepticism, there is a general openness to the gospel in both Communist and Western Europe. Christianity has been the only counterthought to withstand Communism and expand under its persecution. Since the coming of Communism, the number of believers with a living faith has increased in every country, with the possible exception of Albania. Albania is the only officially declared atheistic state and in 1966 turned all 2,169 churches and mosques into apartment blocks and community centers. Western Europe's uneasiness about the future and the increasing restlessness of European youth are advantageous to the proclamation of the gospel. Neither formally organized religion nor socialist governments have provided the answers they seek. We could very well be on the threshold of another great revival that will sweep across the Continent once again. Europeans are searching for meaning to life. Regrettably, few have the opportunity to hear, because there are too few to tell them.

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**Eurofacts**

**Size:** 4,024,000 sq. mi.

**Population:** approx. 700,000,000

(inc. European Russia)

**Highest:** Mount Elbrus, U.S.S.R.
**Point:** 18,510 ft. above sea level

**Lowest:** Caspian Sea
**Point:** 92 ft. below sea level

**Largest Countries:**
- Europeon Russia 2,123,300 sq. mi.
- France 233,000 sq. mi.

**Largest Countries:**
- Europeon Russia 203,000,000
- West Germany 61,132,000

**Largest Metropolitan Areas:**
- Moscow 8,396,000
- London 6,755,000
- Leningrad 4,780,000
- Madrid 3,830,000
- Athens 3,027,000
- Rome 2,914,000
- Kiev 2,355,000
- Paris 2,317,000
- Budapest 2,190,000
- Bucharest 1,980,000
- Berlin (West) 1,899,000
- (East) 1,657,000
- Warsaw 1,625,000
- Vienna 1,590,000

March 1986 33
France—Profile of a Dead Nation
Will There Be Life After Death?

by Robert Lugar

There he is—coming down the aisle of your church! The choir is softly singing “I Surrender All.” The pastor has just delivered a stirring missionary message, and now one of the leaders in your youth group is standing at the front of the church, publicly surrendering to carry the gospel to the people of France. A tear wells in your eye, and pride swells in your heart. The world really can be reached with the gospel—young people are willing to go!

But why France? Are they not already Christians?

Apparently you did not hear the shocking reports of the 3,000 Protestant believers who were murdered by a hysterical crowd in the streets of Paris on August 24—the first day of the bloody Saint Bartholomew Massacre that lasted for more than a month and ravaged every community in France. On that tragic day in 1572, France angrily shook its fist in the face of God, rejecting His Living Word and His saving grace in favor of their own traditions and rituals. And the tragedy of this angry proclamation of self-sufficiency is multiplied infinitely by the fact that 400 years have never seen its repeal.

France has seen no Great Awakening—no great revivals have swept through her cities. Though the years have brought many changes, they have never erased Satan’s unmistakable marks of ownership from the hardened faces of France’s 57 million inhabitants, nor have they stopped the echoes of his victorious cries from resounding in her streets.

No, France is not a Christian nation. Indeed, a more godless nation could hardly be imagined. When the young man from your church finishes his formal Bible education, completes some kind of internship, and secures the support needed for this ministry to which God has just called him, he will be greeted at the airport in Paris by a nation that is quietly resentful of his nationality, openly hostile toward his message, and totally ignorant of any biblical morality or principles.

This hostility toward the message of the gospel stems from the fact that for centuries France supported the decaying carcass of a form of godliness with no life-giving power. Inevitably the disillusionment came, and from the resulting rubble arose a Humanism so inclusive that it leaves no room for anything but man, and no concern for any man but self. Indeed France is where America could be going.

During the last generation, America has looked on as the satanically inspired forces of Humanism have methodically expelled God from ever-increasing areas of public life. We have seen the biblical principles upon which our country was founded begin to erode and in some cases crumble. Recently however, God appears to have heard the fervent prayers of many of His people and blessed their efforts to slow America’s march toward moral destruction. Unfortunately, there was no such moral influence to impede France’s headlong tumble as years ago it crashed into an immoral system of atheistic Humanism that now so pervades French thinking and life that it virtually cannot be questioned. For a young French person to even suggest that God or any absolute standard might possibly exist is to ask for a shower of ridicule and scorn—it simply is not done.

Some may think the same situation exists in the United States. Yet the magnitude of the problem in the two...
countries is so different that the situations cannot be compared. A Christian in America who wishes to take a stand for what he knows to be right need only identify himself with the large Christian community which is acting as the salt and light of our great land. At times his stand may seem lonely or even difficult, but his spirit is buoyed by the Christianity he sees all around him. Large, visible churches proclaim the gospel from almost every neighborhood. The nightstand in any hospital or hotel room testifies to the fact that Americans hold the Bible in high esteem. Even the air itself sings praises to the Lord as it carries the message of salvation to every radio and television in the country. How could anyone within our borders not know that a large number of Americans believe in the reality of God? And certainly no Christian could honestly feel all alone in his belief. We are so blessed.

The Christian in France feels no such support; he sees no moral restraint in his land; he hears no Christian voice. His senses are bombarded a thousand times a day with the message that there is no God and that, truly, he is alone. Even the Catholic church, which once led France by a leash providing some kind of “moral” influence, now considers it a mission field. Today, the lavish ornate Catholic church of France stands empty—a dead monument to “less enlightened” days gone by.

What about the true believers? The trappings of wealth are conspicuously absent from the storefronts, basements, and backyards where they meet in tiny groups to discuss the message that is the only hope for France’s future. A recent study reported that among the 57 million people of France 1,261 individuals considered themselves to be Baptists. By way of comparison the 2.5 million who live in the Dallas/Fort Worth metroplex are served by 598 Baptist churches, with an approximate average membership of 350. This means that in every 100,000 people in the Dallas/Fort Worth area there are 8,330 Baptists, while a city of the same size in France would have only 2. Is it any wonder that the heads of these two lonely warriors can rarely be seen above the tidal wave of sin that continues to sweep across their nation? They cannot muster the strength to fire rockets; they are firing only flares of distress. They need help!

Ultimately, only the Lord can provide the help so desperately needed and give an increase in this barren land. But He will do it only after dedicated Christians have planted and watered, and only in response to prayer— informal, specific, fervent prayer.

As we pray for a harvest let us consider what awaits those who carry God’s message to the people of France. French people are being saved, and many more would be saved if they ever had the opportunity to hear that their empty, shattered lives could be mended by a loving God. Yet there have been many hindrances. As a whole, the French have been slow to receive the gospel, especially when preached through American lips. To date, God’s work in France has been the tedious, pioneer work of chiseling a church out of stone-cold hearts—hearts hardened by centuries of sin. But things could be changing. Though any good Frenchman would deny it with his dying breath, the jealousy and resentment that have long characterized France’s attitude toward “those arrogant Americans” appears to be giving way to a newfound infatuation with anything that is American. This is being fueled by a change in the political climate, as the French are becoming increasingly disillusioned with the long-awaited and much-acclaimed panacea of Socialism that has finally been given its opportunity to try and fail in France.

Though imprisoned behind a facade of stubborn arrogance, the French are without question hurt and confused and looking for answers. Unfortunately Satan and his messengers are always standing by ready to provide a plethora of imposters, lest anyone stumble onto the truth. The last half of this decade could bring a long overdue spiritual awakening to this powerful and influential nation. Yet the French cannot receive a gospel that they have never heard. Will we at least give them the chance to choose life rather than death?

To rationally present the gospel to each of the 13 million individuals in the Paris area, not to mention the 44 million in the rest of the country, will require hundreds of thousands of hours. If these hours are to be fruitful, each must be bathed in prayer. When the gospel has been presented, and a French person has accepted Christ, the work has only begun. A new Christian in France is years behind any convert in the States. Having been brainwashed since birth by the atheistic culture in which he is still immersed, his mind must be changed. His wounds must be bound. He and the others who have responded must be formed into a church. And it all takes time. Do we have time to save France?

Your church could be involved by sending people, individually or in groups, to help get the gospel to people who have never heard it. Avenues for service are as numerous in France as in America.

If you are a musician, you know that music is not only an effective tool for presenting the gospel, but also an essential ingredient in a healthy Christian life. France is in desperate need of good quality Christian music.

The extremely high cost of labor coupled with support levels that are never sufficient have forced the missionaries serving in France to spend much of their time working on their own cars, mixing cement, building walls, installing plumbing, and doing a hundred other jobs for which they are not trained. Their tiny churches are not yet blessed with many skilled laborers who could free pastors to do the work to which God has called them, but maybe yours is—maybe you are. They need help.

There is a tremendous need for those who know how to counsel, work with children or young people, teach the Bible, pastor, live the Christian life, or pray. God has given these talents to many American Christians, and He wants some of them to use them, so France can hear the gospel.

We know God can give life to this country that has for so long known nothing but death. But will He do it? Will the French be saved? The choice, of course, is theirs. They must choose to accept God’s saving grace. Yet they can choose life only if we choose to share it with them. That choice is ours.

Robert Lugar is a missionary serving in Paris, France. He is associated with Liberty Baptist Mission.

March 1966
David Haag—
Testifying to God's Reality in Scotland

David Haag has been on the mission field for seven years—in France for three years and currently in Scotland. His ministry includes leadership training and pastoral administration. He serves with the Evangelical Baptist Mission of Kokomo, Indiana.

What motivated you to choose Europe as your field of service?

I believe the Holy Spirit matches people with places. I had been interested in the United Kingdom, especially Scotland, for several years prior to coming as a delegate to the World Congress of Fundamentalists held in Edinburgh in 1976. While attending the congress I received a definite impression from God that it wasn't His time for us to minister in Scotland. Interestingly, at the congress I learned of a new educational ministry to be started in France. We were involved in this work for several years before God allowed us to come to Scotland at the invitation of the Field Council of our mission.

As Europe has long been considered "Christian," how do most Europeans respond to missionaries sent to them?

There is no general way in which they respond to missionaries, except that European Christians are usually grateful. At the same time, they may feel that our presence testifies to their lack of success or initiative in spreading the gospel in their own countries. They may welcome us, but they may also be sad that we are needed.

In our experience, many Europeans don't know that they are considered "Christian." This is certainly true of the younger generation. Many are simply surprised that we consider the Christian gospel of sufficient importance to come here to teach and preach it. They don't react against us or against our message. They are simply indifferent, which, in a sense, is a kind of reaction.

How receptive are the people with whom you work?

Most people are interested in those who take an interest in them. If commitment and a degree of compassion have brought you to Europe, people will receive you and will usually come to accept you. However, in Scotland the response to the gospel is cautious. We are not ostracized or rejected, but there is an attitude of complacency toward our message. Most people here don't consider Christianity as an option for today.

How would you compare the twentieth-century spiritual condition of Great Britain and Europe to the period of the Reformation?

There are no real points of comparison. Christianity, in the form of state churches or otherwise, is not honored, feared (as the sixteenth-century Roman Catholic church was), or even generally acknowledged as a living spiritual force. The message given out from many European pulpits has nothing to do with one gospel. There is virtually nothing of salvation, holiness, and the supernatural—such as a literal heaven and hell, angels, the Devil, resurrection, and eternal life.

Reform or revival is seemingly more difficult in twentieth-century Europe than in the Europe of the sixteenth century. Based upon my own understanding of church history and of the contemporary scene, there is far less interest in the church today than there was then. But with God all things are possible, and this is our one great hope. Os Guinness makes an important observation in his book The Gravedigger File (p.50). "As Andre Malraux says, 'The death of Europe is the central fact of our time.' Do you think it is only a coincidence that the 'death of Europe' follows so closely upon the stilling of the faith which was its heartbeat?"

We have heard that both the Church of England and the Church of Scotland have been steadily losing membership for 20 years. How has this affected your ministry?

The number of ministers and churches in both these groups have been in decline for some time. This means a decrease in overall membership and in the degree of influence being exerted. This decline affects our ministry, reflecting an increasing attitude of indifference regarding anything related to Christianity. The tendency is to look for the cause of this decline in the structure and organization of the church. As confidence is lost in the Church of England and the Church of Scotland, it affects us by
association, because we're considered part of organized Christianity.

Fortunately, because we take a strong position on the inspiration and inerrancy of Scripture and on the application of biblical principles to everyday living, those who see these things being lost in their churches will sometimes come to us. They see in us a position closer to Scripture and more clearly identified with true Christianity.

There has been considerable unrest among young people in Europe. How are the young people with whom you have contact responding to the gospel?

There is great unrest among young people in the United Kingdom today. High unemployment, virtually no prospect of future employment for many, teachers' strikes, a flagging economy, all contribute to an unstable environment for young people.

Again, young people respond to genuine interest shown in them. Our church sponsors a weekly high school game night, two Bible studies for youth, and a university visitation and discussion outreach. We find considerable interest and response among the high school students. The university students show little interest.

Based upon one-on-one contact with about 200 university students during the academic year, I encountered only a handful of Christians, and nearly universal disinterest in the church.

However, where there is unrest there is often openness to new ideas, and if Christianity can be presented in its strength and relevancy an impact can be made. We have had university students saved and, as the unrest continues, perhaps there will be greater openness and response.

Since one of the goals of a local church is to train its members in service for God, how is this being fulfilled in your church in Scotland?

Leadership training is an essential in Scotland. This brought my family and me to this country in the first place. In attempting to offer training for the members of our church, and to those in other churches, we have developed the Institute of Biblical Studies. It is a small venture, but we've averaged 28 in attendance per term over the past four years. The objective of the institute is to inspire Scottish Christians to be involved in their churches and to teach basic Bible subjects, so their involvement is biblical and productive.

We are working toward every-member participation in our church ministry. We follow a series of weekly lessons dealing with ministry gifts. We teach our people that each one can serve the Lord, that they have something to offer that is vitally needed in the body of Christ.

Recently we have involved two more of our members in areas of the church's ministry. We have weekly children's, high school, ladies', and university student activities in addition to our regular services, offering a variety of areas to apply what is being learned in a practical way.

Is training readily available for those desiring a full-time ministry for the Lord?

Scotland has a variety of training institutions for those who want to prepare for the ministry. In addition to the divinity faculties, which are part of the major universities, several colleges offer ministerial training. Although training is available, several important aspects are consistently lacking in many institutions. The Baptist distinctives are not recognized; personal and ecclesiastical separation are often absent to a great extent. Generally in eschatology the trend is not to have a stated position, rather to teach the various millennial views and let the student draw his own conclusion. On the divinity faculties in Scottish universities only a few believe in inspiration or inerrancy of Scripture. This low view of the Bible is one of the greatest dangers.

What do you see as the greatest need in Scotland, or in Europe?

Good leadership is the greatest single need—leaders who are committed fully to God, who believe the Bible, are sensitive to the Holy Spirit's leading, and have the ability to inspire others to follow them in these areas. The right kind of leaders will in turn establish the right kind of churches, preach sermons based upon the Bible, and apply biblical Christianity to every area of life. To be most effective this leadership must come from British Christians.

What do you feel is the greatest contribution missionaries and Christian workers can make to the church in Europe?

Missionaries and Christian workers have a great responsibility to lead people to a dependency upon God. Much more than our trying to show Europeans how to build churches or how to evangelize, I believe our contribution should be to bring them to an openness before God, so He may work through them. A part of this process may be starting churches and evangelizing, but the need is much greater than we will ever be able to fulfill as foreigners. If we, through our lives and ministry, show what God can do, and if they open themselves to be used by God, the result will be a truly indigenous ministry. Those of us living in Europe must pray to this end and live lives that testify to God's reality and to the fact that He does work through men today.
Shamrocks, leprechauns, rolling green hills, the Blarney stone, the IRA, letter bombs, tanks in the streets...Today's Ireland is a contradiction in images.

The continuous conflict in Northern Ireland makes a sad commentary upon history and modern society. Nothing could be more exasperating than this mutually destructive struggle with its bitterness and hostility.

The early inhabitants of the British Isles were Celts, but in the fifth century A.D. a large group of Angles, Saxons, and Danes migrated from northwestern Europe to the shores of Great Britain. These peoples, who eventually became known as English, pushed the Celtic natives north and west. To this day the Celts of Scotland and Wales remain a distinct people from the English.

In an attempt to conquer and subdue the country, England made similar movements in Ireland. The most successful one was that of Ulster, where James I (1603-1625) confiscated half a million acres from Irish lords, who fled the country, and gave the land to northern English and southern Scottish settlers. Thus, there was implanted into Irish history the antagonism of racial conflict between the Celts and the English.

When the Reformation struck Great Britain it turned the English moderately toward Protestantism to become Episcopalian, but the Scots became radically and adamantly Presbyterian. As the Roman Catholic church became firmly entrenched in Ireland, the introduction of a different religion into Irish society, through the immigrants by force and under royal decree, produced another factor for hostility.

The educational systems of Northern Ireland perpetuate this religious animosity. The Roman Catholic church has established its parochial schools in every village, with approximately 90 percent of the funds coming from the government. Public schools are left to the Protestants. This educational division deepens the conflict between religious philosophies.

Economically, the Protestants became the entrepreneurs of Northern Ireland. Hence, they control much of the well-known linen and shipbuilding industries as well as a major portion of the small businesses of the country. The Celtic Roman Catholic segment of the population is the chief labor force. For Northern Ireland the common capital-labor disputes take on political accents and keep the wounds of turmoil open.

As a natural sociological outcome, separate housing zones further the
divisive atmosphere. The development of two different living areas produces segregated clubs, lodges, and pubs, where each group discusses and reiterates its plight. The Protestants, because of their accumulation of wealth, often live in better conditions than the Catholics, adding to the rancor between them.

Protestant businessmen generally hire Protestants. Likewise, Roman Catholics hire Roman Catholics. Farms and property held by Protestants are usually sold to Protestants, and Roman Catholics practice the same policy. This encourages the rigidity that exists between the two societies.

Fear, part of daily life, is evidenced by the military presence throughout Northern Ireland. Barricades have been erected on roads leading into towns and everybody is stopped and checked. Automobiles cannot remain on city streets unattended. Under this somber atmosphere of dread, hopes for reconciliation and the development of mutual respect seem impossible.

Extremist groups on both sides have minimal support. The Irish Republican Army has presented candidates for political office, securing—at most—half of 1 percent of the votes cast in local elections. Candidates favored by the Protestant paramilitary organizations have suffered the same defeat.

The Protestants support the Unionist Party and its bond with the Conservative Party of Great Britain, while the Catholics back the Nationalist Party and want no link with England. Gerrymandering may not be a factor in the political subdivisions of the province, but the Unionist Party with its 1 million Protestant adherents has had control of the government, while the Nationalist Party and its half-million supporters has had few members of parliament. There is little or no crossover voting in elections, which are hotly contested.

The pleas of the Protestants are for continued unity with Great Britain. Catholics pursue a united Ireland—severed from the British crown. A democratic party system is impossible under the present strained conditions. The voter cannot choose between two or more possible governments, only whether the state should be maintained or dissolved. Therefore, social amelioration and the improvement of the quality of life become secondary issues.

Even though the antagonism in Ireland is chiefly confined to the two opposing elements in the north, the problems have overtones for the whole of the Emerald Isle. The Protestant British north has no sympathy with the forced revival of the Gaelic language, which stresses the Celtic tradition of Eire in the south. The vigorous commercial, industrial, and business climate of the north contrasts sharply to the rural south with its slow-moving economy and different standards of living. The Roman Catholic church, which enjoys special privileges in the south, holds tremendous power and sway over all areas of living, particularly on welfare legislation, and is another hindrance to unification of the island.

Would a genuine biblical revival be the answer to this dilemma? Unfortunately, since the Reformation this type of Christian experience has generally touched only Protestantism. Hence, although this emphasis is greatly desired in the church, historical accounts suggest that it would not do much to alleviate the tension.

Should Eire achieve its desired purpose of a united Ireland, it might provoke the northern Protestants to guerrilla warfare, which is what the Irish Republican Army—in opposition to British rule—is doing today. Would the Roman Catholic church be contented if a quarter of the population were rigidly and aggressively Protestant, inspired by evangelistic zeal? The English, even though overbearing at times in Irish history, have already contributed lavishly to Ireland in a number of ways, such as in developing parliamentary government and common law and offering employment to its citizens without restrictions in England.

In most countries there are minorities that may feel the pressure of discrimination. If the Roman Catholic people of Northern Ireland experience that at present, the thought of the same condition brings shudders of anxiety to the Protestants when they think of a united Roman Catholic country. This fear of persecution, known from contemporary and historical times, haunts the Protestants in an all-Catholic Ireland.
The British have in recent years tried to accommodate the Catholic minority in Northern Ireland and have looked for and attempted to implement solutions. After considerable discussion between the British and Irish governments, an accord was worked out in November 1985 that attempts to alleviate the problem. This grants Dublin a consultative role in governing Ulster, while guaranteeing continued British sovereignty as long as the majority desires it. The pact maintains the status of Northern Ireland as part of the United Kingdom. Protestants bitterly opposed this agreement, saying it was a step toward the unification of Ireland and the loss of their citizenship as Britons. The IRA, through terrorist actions, responded that it was not enough—and continues to agitate life in Northern Ireland with violence.

Even though many of its members would consider themselves atheists, the Catholic religion may be a touchstone to give them identity and affinity with the people, but more often they would prefer to quote Karl Marx than to quote Jesus Christ.

The general population of all Ireland is tired of the terrorists, their killings, and destruction. There is a desire for settlement. Hopefully there will be a unifying across divisions and borders, real or imaginary, that will make a positive impact on a nation and its people—one that will allow for religious diversity while maintaining the religious fervor so absent in other European countries.

Ernest V. Liddle was born in Ennis-killeen, Northern Ireland, and lived in Ireland for 28 years. He is dean of Library Services, Liberty University, Lynchburg, Virginia. He holds a Th.D. from Northern Baptist Theological Seminary.

History and Politics of Europe

Visiting Europe is like walking through history. The buildings, monuments, and landscapes speak of a rich heritage of which Europeans are justly proud. Scattered across Western Europe thousands of various sized megalithic structures, such as Stonehenge in England, make the earliest history of the area visible. Many of the buildings, churches, even lifestyles, were already centuries old when the United States was born.

About the size of Canada, Europe has nearly as many people as North and South America combined. Political boundaries in Europe have changed frequently over the centuries, each time leaving a new border for existing countries. The empires of Rome, Austria, and Germany, and conquerors such as Charlemagne and Napoleon left their marks on the continent.

At least five European nations established worldwide empires. Not only did the sun never set on the British Empire, but France, Spain, Portugal, and even the tiny Netherlands had colonial possessions around the world. Europe's languages and cultures are reflected in countries around the globe. Almost every piece of land on earth was ruled at some time by a European power. Worldwide, art, science, literature, and music have been greatly influenced by Europeans.

Europe is composed of 34 nations, including the western Soviet Union and 3 percent of Turkey. Strange as it may seem, this means that cities like Moscow, Leningrad, Kiev, Bucharest, and Warsaw are on the same continent as London, Dublin, and Athens. San Marino, with a population of only 23,000, is the world's oldest republic, established in A.D. 301. France has the largest land mass, but West Germany the largest population at 61 million. Vatican City is the world's smallest sovereign state, having a population of 724 and a security force composed of 75 Swiss guards. The poorest nation in Europe is Albania. Liechtenstein is the most highly industrialized nation in the world. Three nations, Czechoslovakia, Yugoslavia, and Belgium, have at least two major ethnic groups between which there is frequent tension. Switzerland has four primary languages: German, French, Italian, and Romansh—a Latin dialect. Norway has the world's largest merchant fleet and Sweden the world's longest life expectancy. The small island nation of Malta, located in the geographic center of the Mediterranean Sea, is the biblical Melita, where the apostle Paul was shipwrecked.

Of the 34 European countries, 25 are considered to be "Free" Europe and 9 are in Communist Europe. The Communist governments are very similar, with only minor variations. East Germany is the most repressive, having barbed wire, mines, and guards to keep its citizens from escaping. Economic standards are low throughout East Europe, with Hungary having the highest standard of living in the Communist bloc.

The governments of Free Europe are a mixed lot. Some, like Italy, are increasingly influenced by parties of the left. Several others, including France, are Socialist. Most Free European countries have socialized medicine and education—and high taxes to support government expenditures. Ten nations still have royalty—king, queen, prince, or duke. (Royalty functions under constitutional monarchies with elected parliaments.) Democratic rule is the common form of government throughout Free Europe, but in varied forms.

Most European nations face the serious economic problems of high unemployment, inflation, and restless populations. Numerous major strikes involve workers in almost every field. Some of these strikes have been quite violent. This economic instability has caused disillusionment toward the government and a general, undefined unrest. Additionally, conflict comes from the strong peace movement, which frequently opposes the foreign and defense policies of NATO (the North Atlantic Treaty Organization).

What the future holds for Europe is uncertain. Pride in its historical accomplishments is not sufficient to alleviate the Continent's present problems. However, Europe's history is one of survival. Rulers and empires have come and gone, wars have ravaged the land, yet life continues. The quality of that life, though, has become a dominating concern for millions of Europeans.

Howard Erickson
The decision was not difficult. He knew that the majority who had left did not plan to return, but he must. He had no option. If he did not return to lift the banner for all to see, who else would?

Others who had left Communist Romania to attend universities used the opportunity to free themselves from a repressive political system—and never go back. Joseph Ton was different.

He had gone to Oxford University for the express purpose of earning a degree and returning to Romania to train others, because of the lack of educated pastors or Christian leaders in Romania. In 1972 he graduated with a master’s in theology, and he returned to take up the fight for religious freedom for the people of Romania.

At the time, the Romanian Ministry of Religious Affairs had “unofficially” imposed harsh restrictions, limiting religious services to one on Saturday night and one on Sunday morning. No other activities were allowed. In an attempt to isolate congregations, the government ruled that pastors could not visit other churches as guest speakers. Deacons and other church officials had to be approved by the local atheistic government office. If a pastor became incapacitated, only those officials could fill in. (The government would not select candidates favored by the church.) Lists of people desiring baptism were required, with the government approving only those from Baptist families.

So as not to be accused of unjust religious repression, the government put nothing in writing. Instead, they expected the Baptist Union to enforce these rules and to fire any pastor who violated them. Joseph Ton took a stand against this repression, risking his life by writing a paper entitled *The Present Situation of the Baptist Church in Romania*.

Rather than attack the government, he chose to direct his criticism at the Baptist Union, which was enforcing the rules. He took the approach that since these rules were not on paper, violating them was not illegal. He stated that the rules caused the Baptist Union and local government inspector to replace Jesus Christ as the head of the church. Because Ton did not direct his attack at the government, the secret police could not arrest him.

An English publication of the paper was sent to Washington, and shortly thereafter the president of Romania came to the United States seeking most favored nation status. The United States’ condition for this was that Romania honor human rights. Included in this condition was Ton’s paper. The Romanian president accepted. He returned to Romania on a Friday and by Tuesday the pastors were notified that all interdictions had been dropped.

For the church in Romania this signaled the beginning of a tremendous...
revival, which began in the Baptist church in Oradea and spread across the country. Ton became the pastor of this church in 1977. With 2,000 members and 200 lay preachers it was the leading force for the gospel in that country.

When the government lost its grip on the church, it switched its attack to individual Christians. Demotions and firings of Christians became common. Fines were imposed for conducting religious “activities” outside the confines of the church building. Christians could not attend the universities. Ton felt it was time to sound the trumpet again. With five others, he wrote a paper outlining these abuses. All six were arrested and beaten and received six weeks of harsh treatment. When Western governments heard about the situation, the ensuing uproar resulted in the release of the prisoners and the persecution of Christians seemed resolved.

But again the persecution was redirected—this time at the pastors. In 1980 the government audited all church financial records. They enforced rules that were applicable only to institutions and business. Any pastor who made purchases without approval of the government ministry was accused of embezzlement. The government was attempting to smear all active pastors.

Once more Joseph Ton wrote a paper that angered the government officials. They immediately proposed to exile Ton, but reconsidered, thinking he would be more dangerous to them out than in. However, God’s timing called for Ton to further develop his ministry. He was given a tourist passport for himself, his wife, and daughter, on the condition they never return. They left Romania with four suitcases.

Joseph Ton now has an active new ministry. His goal is still to train leaders for the Romanian church. A new generation of pastors is desperately needed. Of the more than 1,000 Baptist churches in Romania, only 160 have full-time pastors. The theological seminary at which Ton taught has a government restriction allowing only 10 students a year to study there.

Training the needed pastors requires materials that students can study on their own. Accordingly, Joseph is now involved in an intensive translation program to provide books for Romanian Christians. Several have already been translated and sent to Romania, including New Testament Survey by Merrill C. Tenney and Mark by Irving Jensen. Thiessen’s Systematic Theology is currently being completed. TEE (Theological Education by Extension) manuals have also been prepared.

Ton is still defending his Romanian brethren who serve and live under a repressive political system. He is regularly on the radio to Romania. Each Saturday and Sunday 1 million listeners hear his nine-minute program on BBC. On Sunday afternoons he has a 55-minute program on Radio Free Europe to 8 million listeners.

Regardless of the situation, God still works. Outside Great Britain the Baptist church of Romania is the largest in Europe. Persecution has not dampened the spirits of Romanian believers. They know where their strength and support comes from. Much needs to be done, but with God’s help and our prayers, men such as Joseph Ton can impact Romania with the gospel message.

Howard Erickson is a free-lance writer in Lynchburg, Virginia.
Paul Anderson: The World’s Strongest Man Lifts Young People from Delinquency

by Angela Eiwell Hunt

He won the gold medal for weight lifting at the 1956 Olympics. The Guinness Book of World Records states: “The greatest weight ever raised by a human being is 6,270 pounds in a back lift... by the 364-pound Paul Anderson. He has bench-pressed 627 pounds, achieved 1,200 pounds in a deep-knee bend, and deadlifted 820 pounds, making a career aggregate of 2,647 pounds.”

Though today he does not claim to be the world’s strongest man, his records still stand. “I think it would be kind of hokey for me to claim those titles at my age,” 53-year-old Anderson said, although until recently he still wowed audiences with his incredible lifts and engaging speaking style.

Paul was born in the little town of Toccoa, Georgia, in 1932. As a child he was always the smallest and most sickly in school, having suffered from Bright’s disease as a 5-year-old. But while at Furman University on a football scholarship, Anderson discovered weight lifting. He had found his niche.

Anderson was never outlifted by another athlete. His strength was a gift from God and was unequaled by any other human being. In 1955 Anderson, then unknown, joined the American weight-lifting team for a competition in Russia. He soundly defeated the Russian heavyweight, stunning the audience with a lift of 402.5 pounds—more than 40 pounds over the existing world record. The Russians went wild exclaiming, “He’s a wonder of nature!”

At the 1956 Melbourne Olympics, Anderson’s body raged with a fever of over 104 degrees. He was sick, weak, and striving just to stay conscious. He knew he would not be able to set the records he had hoped for, and he despised that he might not even have the strength to win the medal.

He had to lift 414.5 pounds. Healthy, he could easily lift 500, but that night he was struggling even to stand. He made two attempts and failed to complete the lift. During the minute and a half that preceded his final attempt, he was acutely aware of the presence of God, and he prayed, “I want to be part of Your kingdom, and from here on out, I’m making a real commitment. I’m not trying to make a deal, God, but I need Your help to get this weight overhead.”

Paul believes that night presented the greatest opportunity of his life: “God convicted me and brought me down into the valley of despair to realize that I needed Him.”

He won the gold medal that night and soon returned home to begin a professional weight-lifting career. In his exhibitions, he drove nails with the palm of his hand. He lifted cars, and tables loaded with grown men, and even a horse trailer with two horses inside. He performed on the “Ed Sullivan Show,” played a part in a Hollywood movie, and got into boxing and professional wrestling. His goal was to make money for his dream—a home for boys.

Anderson had performed in several juvenile penal institutions, where he saw young people who “didn’t look like young criminals. I found that many of them were there because of truancy.
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The philosophy of Paul Anderson Youth Homes is, “Let’s live, work, and learn together. We will love and respect each other, and all of us will help each of us.” The boys attend school at the homes and study an accelerated curriculum that demands their attention and effort. After school, each boy participates in chores necessary for the maintenance of the home—painting, building, or doing kitchen duty. As might be expected of Paul Anderson the athlete, each home is equipped with a pool, track and field facilities, and a weight room. The homes endeavor to develop good citizens through spiritual guidance, academic excellence, and physical fitness.

“Young people do not need a buddy or playmate. They need a leader, a father. That is what God called me to be.”

What is the greatest challenge for Anderson? “I think my greatest challenge is to keep up with the sophistication of the young people. Whether they’re on the street or in school, they’re learning something all the time. Many of them are blowing their minds and losing their intelligence with drugs. We don’t try to be teenagers here at the home; we try to be plain old adults. However, we do try to keep up with what they are doing and what the present words and fads are. Another challenge we face is to keep our graduates strong when they leave, because we turn them right back out in the same world they came from.”

The world’s strongest man is the first to admit that he has had some pretty strong support. Roger Staubach, Tom Landry, and Joe Gibbs are just a few of the people who have stood strongly behind Paul Anderson Youth Homes. However, the most important person behind Anderson has been his wife, Glenda. The Paul Anderson Youth Homes, all individual corporations, accept no government funds and could not exist without the support of other concerned Christians. Likewise, the world’s strongest man is the first to admit that he “could not make it without Christ.” For more information, please write to Paul Anderson Youth Home, P. O. Box 525, Vidalia, Georgia 30474.
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—David Kelby

David Kelby is senior vice president, growth, planning and treasury for General Mills, Inc., Minneapolis, Minnesota.

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A. W. Tozer
A Man in Pursuit of God

Born April 21, 1897, in the mountainous region of western Pennsylvania, Aiden Wilson Tozer influenced his generation like no other individual.

During his lifetime, Tozer, as he preferred to be called, earned the reputation of a twentieth-century prophet. His spiritual gifts afforded him a degree of insight regarding biblical truth and the nature and state of the Evangelical church in his day. Able to express his perceptions in a beautiful, simple, forceful manner, Tozer was often the voice of God when the words of others were but echoes. He saw through the fog of modern Christianity,
pointing out the rocks on which it might founder if it continued its course.

Just before his 17th birthday, Tozer heard a street preacher on a corner in Akron, Ohio, as he walked home from his job at a rubber factory. He could not shake off the simple message. "If you don't know how to be saved," the preacher said, "just call on God, saying, 'Lord, be merciful to me a sinner.'"

Wrestling with God for some time at home, Tozer emerged from his attic sanctuary a new creature in Christ.

Under the tutelage of his future mother-in-law, Tozer progressed rapidly in the things of God. She encouraged him to read good books, study the Bible, and pray. She also urged him to preach, often gathering people in her home to hear him.

In 1919, without formal education, Tozer was called to pastor a small storefront church in Nutter Fort, West Virginia. In these humble beginnings, Tozer and his new bride, Ada Celia Phaust, launched a ministry that was to span some 44 years in the Christian and Missionary Alliance.

In 1928 Tozer received a call from the Christian and Missionary Alliance Church in Chicago. Not too anxious to leave his congregation in Indianapolis, he pushed aside the invitation. After some persuasion Tozer agreed to go and preach, but he offered no guarantees.

That first Sunday in Chicago was notable. Francis Chase, a commercial illustrator in the area, and close friend of Tozer's, remembered that first service. "He said very little and I didn't expect much. He was slight with plenty of black hair, and certainly not a fashion plate as we say. He wore a black tie about 1½ inches in width. His shoes were even then out-moded; high tops with hooks part way up. I introduced him and left the platform. He said nothing about being pleased to be there or any other pat phrases usually given on such occasions, but simply introduced his sermon topic, which was, 'God's Westminster Abbey,' based on the eleventh chapter of Hebrews."

Writing to a friend after he accepted the call to Chicago Tozer confided, "As soon as I passed the city limits of Indianapolis I had a favorable earnest of my decision. There swept over my soul a sweet peace and I knew that I was in the will of God."

From the first, the congregation was captivated by his approach to preaching—with superior language and phrases—and his splendid voice and diction. Numbering around 80 people when Tozer began, the congregation had to build larger facilities in 1941 to accommodate about 800. Many felt that there were only two great churches in Chicago, Moody Memorial Church with Harry Ironside, and Southside Alliance Church where Tozer pastored. Hundreds of people flocked to his services, especially nearby college students. From 1951 to 1959 Tozer's ministry was greatly enlarged when WMBI, the Moody radio station, broadcast a weekly program originating from his church study. His ministry to the nearby Bible colleges was his special delight. Tozer pastored the Southside Alliance Church from 1928 until 1959, when he accepted the call from the Avenue Road Alliance Church in Toronto, Canada.

Tozer was fond of saying, "I refuse to allow any man to put his glasses on me and force me to see everything in his light." He literally burned the midnight oil in his quest for truth, giving himself to the study of the great classics in religion, philosophy, literature, poetry, the church fathers, and Christian mystics. His special love for poetry and the hymns of the church gave wings to his preaching and writing. A voracious reader, he would read a bit, then think and meditate on what he had read. He often said, "You should think 10 times more than you read." He never read a book merely to say he had read it. Always a book was to lead him on in his quest for God. In an editorial on the subject Tozer said that the best book is the one that starts us on a train of thought and then bows out. Its work is finished.

In 1950 Tozer was elected editor of the Alliance Weekly, now the Alliance Witness, official magazine of the Christian and Missionary Alliance. The committee that presented Tozer's name said of him, "His clear and forceful style and his unique presentation of a Christ-centered gospel will be approved... by Bible-loving Christians everywhere." That proved prophetic, as under Tozer's leadership the magazine doubled in circulation. The Alliance Witness, more than anything else, helped establish Tozer as a spokesman to the Evangelical church at large. Someone observed that the Alliance Witness was the only magazine subscribed to solely for its editorials. Many who were unfamiliar with the Christian and Missionary Alliance subscribed to the Alliance Witness simply for Tozer's racy editorials and insightful articles.

His editorials were simultaneously published in Great Britain. H. F. Stevenson, editor of The Life of Faith magazine in London, England, said, "His survey of the contemporary scene was as relevant to Britain as to his own country, so that his articles and books were read avidly here also."

In the first editorial dated June 3, 1950, Tozer set the tone. "It will cost something," he said, "to walk slow in the parade of the ages while excited men of time rush about confusing motion with progress. But it will pay in the long run and the true Christian is not much interested in anything short of that."

Tozer's forte was his prayer life. He often said, "As a man prayed so was he." To him the worship of God was paramount in his life and ministry. He believed that true service would flow out of pure worship. His preaching as well as his writings were but extensions of his prayer life. What he discovered in prayer soon found its way into his sermons, then articles and editorials, and finally into his many books.

Tozer greatly appreciated craftsmanship and excellence. His writings reveal that he demanded the utmost from himself. Wide reading and a disciplined mind provided him tremendous resources for the apt expressions that flowed from his tongue and pen. Often he would say, "There's a right word; use it." Invariably he had the right word at his fingertips.

The great care with which he produced his books established him as a devotional writer of a classic nature, who will long be read when his spoken ministry is forgotten. He labored diligently to develop a style and strength of expression that continually attracted attention.

Tozer's lively imagination and descriptive powers gave force and

To him the worship of God was paramount in his life and ministry. His preaching as well as his writings were but extensions of his prayer life.

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vividness to his presentations. He spent hours meticulously producing sermons that were majestic and profound. Instead of shouting, he used crisp, precise, climactic sentences. His voice and delivery were rather quiet, but the sermon penetrated the soul. His idea of sermoncraft was, “Get the idea down and the words will take care of themselves at delivery.”

Through his preaching and writing, Tozer issued a clarion call for Evangelicals to return to authentic, biblical, personal and inward positions that have characterized the Christian church when she was most faithful to Christ and His Word. As he expounded the Scriptures, analyzed, or explained a biblical truth the listener was brought face-to-face with decisions that would never be forgotten or regretted.

As an intellectual beast of prey, Tozer was capable of tearing the faulty arguments of an author to pieces. He seemed to have a spiritual intuition that enabled him to scent error, name it for what it was, and reject it in one decisive act.

Francis Chase, his close friend for over 30 years, shares this insight into his work habits. “He told me once that he would often go to that little dismal loft in the church to write some editorials. He said his heart and mind were as dry and uninspired as a burnt shingle. He would open his Bible, possibly a hymnbook, kneel at that old couch, pick up a pencil, and then the Holy Spirit would come upon him, and to keep up with what flooded his soul he would have to write feverishly. Four or five editorials would be completed at one time.”

Some wonder why his writings are as fresh today as when he was alive. A close friend and colleague, Nathan Bailey, late president of the Christian and Missionary Alliance, answers this query. “In his writings he left the superficial and the obvious and the trivial for others to toss around, giving himself to the discipline of study and prayer that resulted in articles and books that reached deep into the hearts of men.”

Tozer’s method of preaching was the strong declaration of biblical principles, never merely an involvement in word studies, clever outlines, or statistics. Listening to his numerous recorded sermons or reading any of his many books, the observer will notice the absence of alliteration. He thought alliteration was artificial and he did not use it. His style was the simple unfolding of truth as naturally as a flower unfolding in the sunlight.

Much like that of Will Rogers, Tozer’s humor can be described as good, honest, homespun wit. He was not a storyteller or joke-teller, but in the turn of a phrase, a sharp observation through satire, or a grotesque illustration, he got his point across most tellingly.

Of course too much humor can be ruinous to any sermon, and Tozer struggled to keep his humor under control. Raymond McAfee, longtime associate of Tozer in Chicago, said, “I could always tell by the content of humor in his preaching just how tired he was. If the audience was convulsed by his discourse, he was tired, his guard was down, and humor sneaked through.”

In the true and best sense of the word, Tozer was a mystic. He placed great emphasis on the contemplation of divine things resulting in the God-conscious life.

He literally burned the midnight oil in his quest for truth, giving himself to the study of the great classics.

The last literary project of Tozer’s, completed just before his death and published several months after, was The Christian Book of Mystical Verse. This was a compilation of a wealth of mystic poetry that had warmed and blessed Tozer’s heart throughout the years. In the introduction of that book he defined his meaning of the term mystic. “The word ‘mystic’ as it occurs in the title of this book refers to that personal spiritual experience common to the saints of Bible times and well known to multitudes of persons in the post-biblical era. I refer to the evangelical mystic who has been brought by the gospel into intimate fellowship with the Godhead. His theology is no less and no more than is taught in the Christian Scriptures. He walks the high road of truth where walked of old prophets and apostles, and where down the centuries walked martyrs, reformers, Puritans, evangelists and missionaires of the cross. He differs from the ordinary orthodox Christian only because he experiences his faith down in the depths of his sentient being while the other does not. He exists in a world of spiritual reality. He is quietly, deeply, and sometimes almost ecstatically aware of the Presence of God in his own nature and in the world around him. His religious experience is something elemental, as old as time and the creation. It is immediate acquaintance with God by union with the Eternal Son. It is to know that which passes knowledge” (The Christian Book of Mystical Verse, Christian Publications, Harrisburg, Pennsylvania).

In his daily walk and ministry Tozer had a sense of God that enveloped him in reverence and adoration. One daily exercise was the practice of the presence of God, pursuing Him with all his strength and energy. To him, Jesus Christ was a daily wonder, a recurring astonishment, a continual amazement of love and grace.

Toward the end of his life Tozer remarked, “I have found God to be cordial and generous and in every way easy to live with.” For almost 50 years Tozer lived in God. He was not a perfect man; he had his faults and “warts.” He possessed a disposition that caused him grief and heartache. He was never nasty or venomous, but at times he had to apologize to those he inadvertently hurt when he spontaneously popped their balloons of pretense, pomposity, and posturing.

Toward the end of his ministry he requested of his congregation: “Pray for me in the light of the pressures of our times. Pray that I will not just come to a wearied end—an exhausted, tired old preacher, interested only in hunting a place to roost. Pray that I will be willing to let my Christian experience and Christian standards cost me something right down to the last gasp!”

On May 12, 1963, A. W. Tozer’s earthly labors ended. His faith in God’s majesty became sight as he entered into the presence of God. At the funeral his daughter, Becky, said something typical of what Tozer himself would have said. “I can’t feel sad; I know Dad’s happy; he’s lived for this all his life.” And so he had. Even though his physical presence is far removed from us, Tozer will still continue to minister to those who are thirsty for the things of God.

James L. Snyder is pastor of First Alliance Church in Jacksonville, Florida.
The Old Cross and the New

All unannounced and mostly undetected there has come in modern times a new cross into popular Evangelical circles. It is like the old Cross, but different: the likenesses are superficial; the differences, fundamental.

From this new cross has sprung a new philosophy of the Christian life, and from that new philosophy has come a new Evangelical technique—a new type of meeting, and a new kind of preaching. This new evangelism employs the same language as the old, but its content is not the same and its emphasis not as before.

The old Cross would have no truck with the world. For Adam's proud flesh it meant the end of the journey. It carried into effect the sentence imposed by the law of Sinai. The new cross is not opposed to the human race; rather, it is a friendly pal and if understood aright, it is the source of oceans of good clean fun and innocent enjoyment. It lets Adam live without interference. His life motivation is unchanged. He still lives for his own pleasure, only now he takes delight in singing choruses and watching religious movies instead of singing bawdy songs and drinking hard liquor. The accent is still on enjoyment, though the fun is now on a higher plane morally if not intellectually.

The new cross encourages a new and entirely different evangelistic approach. The evangelist does not demand abnegation of the old life before a new life can be received. He preaches not contrasts but similarities. He seeks to key into public interest by showing that Christianity makes no unpleasant demands; rather, it offers the same thing the world does, only on a higher level. Whatever the sin-mad world happens to be clamoring after at the moment is cleverly shown to be the

The Cross made no compromise, modified nothing, spared nothing.

very thing the gospel offers, only the religious product is better.

The new cross does not slay the sinner; it redirects him. It gears him into a cleaner and jollier way of living and saves his self-respect. To the self-assertive it says, "Come and assert yourself for Christ." To the egotist it says, "Come and do your boasting in the Lord." To the thrill-seeker it says, "Come and enjoy the thrill of Christian
fellowship." The Christian message is slanted in the direction of the current vogue in order to make it acceptable to the public.

The philosophy back of this kind of thing may be sincere, but its sincerity does not save it from being false. It is false because it is blind. It misses completely the whole meaning of the Cross.

The old Cross is a symbol of death. It stands for the abrupt, violent end of a human being. The man in Roman times who took up his cross and started down the road had already said good-bye to his friends. He was not coming back. He was not going out to have his life redirected; he was going out to have it ended. The Cross made no compromise, modified nothing, spared nothing. It slew all of the man, completely and for good. It did not try to keep on good terms with its victim. It struck cruel and hard. and when it had finished its work, the man was no more.

The race of Adam is under death sentence. There is no commutation and no escape. God cannot approve any of the fruits of sin, however innocent they may appear or beautiful to the eyes of men. God salvages the individual by liquidating him and then raising him again to newness of life.

That evangelism which draws friendly parallels between the ways of God and the ways of men is false to the Bible and cruel to the souls of its hearers. The faith of Christ does not parallel the world, it intersects it. In coming to Christ we do not bring our old life up onto a higher plane; we leave it at the Cross. The corn of wheat must fall into the ground and die.

We who preach the gospel must not think of ourselves as public relations agents sent to establish goodwill between Christ and the world. We must not imagine ourselves commissioned to make Christ acceptable to big business, the press, or the world of sports, or modern education. We are not diplomats but prophets, and our message is not a compromise but an ultimatum.

God offers life, but not an improved old life. The life he offers is life out of death. It stands always on the far side of the Cross. Whoever would possess it must pass under the rod. He must repudiate himself and concur in God's just sentence against him.

What does this mean to the individual, the condemned man who would find life in Christ Jesus? How can this theology be translated into life? Simply, he must repent and believe. He must forsake his sins and then go on to forsake himself. Let him cover nothing, defend nothing, excuse nothing. Let him not seek to make terms with God, but let him bow his head before the stroke of God's stern displeasure and acknowledge himself worthy to die.

Having done this let him gaze with simple trust upon the risen Saviour, and from Him will come life and rebirth and cleansing and power. The Cross that ended the earthly life of Jesus now puts an end to the sinner; and the power that raised Christ from the dead now raises him to a new life along with Christ.

To any who may object to this or count it merely a narrow and private view of truth, let me say God has set His hallmark of approval upon this message from Paul's day to the present. Whether stated in these exact words or not, this has been the content of all preaching that has brought life and power to the world through the centuries. The mystics, the reformers, the revivalists have put their emphasis here, and signs and wonders and mighty operations of the Holy Ghost gave witness to God's approval.

Dare we, the heirs of such a legacy of power, tamper with the truth? Dare we with our stubby pencils erase the lines of the blueprint or alter the pattern shown us in the Mount? May God forbid. Let us preach the old Cross and we will know the old power.

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Integrity
by John F. Walvoord

In Proverbs 10:9 the spotlight of the Word of God focuses on an indispensable quality of Christian life and character in the words, ‘He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.’ Absolutely essential to a godly ministry of an individual or an effective work of a Christian organization is the quality of integrity. In the Old Testament, integrity is the translation of the Hebrew word ‘oreh, found 50 times translated in various ways. Some of its synonyms are ‘perfection,’ ‘simplicity,’ ‘strength,’ ‘uprightness’ (a very common translation), ‘soundness,’ ‘without blemish or defect,’ ‘honest,’ and ‘sincere.’ The same concept is found in the New Testament in Titus 2:7.

A preacher of the Word of God is especially subject to the temptation of being less than what integrity requires. He is expected to preach the perfect standards in Scripture even though, like others, he falls short. He is expected to be a holy man in the pulpit on Sundays. But the searching question is, What is he on Monday, Tuesday, and Wednesday? Is there a corresponding integrity in his personal life and character in keeping with what he appears to be in the pulpit? Unfortunately, there have been a few who have performed with outstanding success in the pulpit for years, or who have been writers of Christian books, who were ultimately discovered to be, like the Pharisees, white on the outside but corrupt on the inside. The practice of religion seems by its very character to tempt those who depend on the confidence of the public to pretend to be something they are not.

The mills of God may run slowly, but they grind exceedingly fine. As Paul wrote the Galatians, ‘Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap’ (Gal. 6:7). If not rendered accountable to man, the one who is a living fraud is ultimately judged by God.

What is the secret of integrity for a pastor or any Christian? It begins with a sincere and accurate evaluation of his own spiritual life. In preaching on spiritual themes, the preacher must include himself as one who needs the divine grace of God to lead a holy life as much as those who are listening. Pretense, pride, self-exalting stories or references, and similar inaccuracies seem to paint a picture that does not correspond to reality. A close walk with God, a study of the Scripture for one's personal spiritual needs, and the experience of intimate, fervent prayer will do much to keep an individual on track in the matter of integrity.

What is true of individuals is also true of Christian organizations. Advertising should not present a false picture. Claims for accomplishments should not be colored with fine stories of success that do not accurately portray the situation. Instead, the careful investigator should find that a Christian organization is all that it claims to be. Ultimately, this is an absolutely necessary ingredient to secure the confidence of others, financial support, prayer interest, and cooperation with its ministry. Usually when individuals or organizations fail, it is because at heart they lack this indispensable quality of integrity.

In the history of institutions and individuals, departure from integrity is sometimes theological, sometimes moral, sometimes a false picture of the real situation. Harold Lindsell in his Battle for the Bible points out how many organizations, such as schools founded by godly men who believed in the fundamentals of biblical truth, gradually lost their integrity. The first evidences of departure were denied. The next step was to admit to departures, but defend them as advances or improvements. Finally, the change in direction, doctrine, or morality is justified by a totally new statement of the direction of the institution. What is true of organizations is also true of individuals. It is easy to deny moral or theological departure in its early phases. It is easy to pretend that it just is not so. Eventually, when the truth comes out, there comes justification or accommodation of the change either in theology or moral standards. Such is the road away from integrity.

The truth of Proverbs 10:9 is simple and direct. ‘He that walketh uprightly walketh surely.’ He does not have to fear investigation or examination. He is all that he appears to be. On the contrary, with loss

PREACHING & PASTORING

Sermon Outline

The New Birth—John 3:1-21
I. Necessity of the New Birth (vv.1-3)
II. Nature of the New Birth (vv.4-8)
III. Nearness of the New Birth (vv.9-17)
IV. Neglect of the New Birth (vv.18-21)

Word Study

Ruach is the Old Testament Hebrew word for spirit. It literally means ‘wind’ and indicates an unseen force whose activity is evidenced by powerful results (see John 3:8). Pneuma is the New Testament Greek word for spirit and indicates that which is immaterial. It is used in Scripture to denote the inner life of man.

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of integrity, truly, "he that perverteth his ways shall be known." Sooner or later in time or eternity, the lack of integrity is uncovered.

The application of this truth is so important that there must be honest examination of our life or situation in the light of the Word of God. The question of what God thinks about it assumes ultimate importance. Honesty in representing oneself or organization will protect from deviation from what one should be. If there has been lack of integrity, the remedy is, first of all, honest and complete confession to God. There follows the necessary correction before those who have been misled. The lack of integrity must be replaced by complete honesty and sincerity. This is the path of God's blessing in time as well as in eternity.

John F. Walvoord is president of Dallas Theological Seminary, Dallas, Texas.

**Why Your Church's Teens Get Involved in Cults**

by Larry Kreider

In *Unholy Devotion*, Harold L. Bussell makes the alarming statement that children raised in Evangelical churches are increasingly being lured into the cults.

Admitting that we can and are losing teenagers to the seduction of alien dogma and practices is difficult. How can it happen? The answer lies somewhere between the all-out onslaught of Satan and his kingdom and an ignorant Christian church.

Here are seven primary reasons for many falling away.

**Insufficient biblical grounding.** Children have had a cranium full of Bible stories and Scripture memorization without the motivation for it to make a difference in their lives. The basics of the faith are not presented as exciting and contagious, and young people are not trained to detect the subtleties of sects or cults.

**Uninspiring leadership.** There should be a system within every church where honest concerns and evaluations of lessons and sermons can be brought to the attention of the church leadership. Often there is an unwillingness to replace a leader with someone who is more gifted, but everyone's problem can be solved by honestly and gently placing and replacing people in the areas of their strengths.

**Departmentalization without integration.** A kind of elitism can develop from a constant attention and preoccupation of teens with their own problems without developing a sense of caring and responsibility to all ages. Churches need to plan family events where all ages are integrated. Young people can expand their horizons beyond their own ego-centered needs. When a young person develops a social relationship with an adult, he is less likely to disappoint that adult by deserting the church for a cult.

**Cold orthodoxy.** Actually, the orthodox faith embraces all of the Scriptures, which by God's very nature and intent prevent it from being cold. The insecurities of adolescence make teens susceptible to persons who show love and concern. A pat on the back and trying to solve a problem that is a primary concern to the young person should not be left to a hired youth worker. Car ing attention from adults provides the kind of unification that many teens find in the warm circles of cult members.

**Pluralism.** Pluralism creates two problems; one, there is a tendency to look at religion and faith as similar to trying on a pair of shoes. Wear them until they either wear out or no longer fit. Second, the unlimited choices create confusion. Without some foundation for measuring truth, teenagers are left to their senses and desires to make the right choice. Sometimes pluralism leads to paralysis, and no choice can be made.

**No outlet for service.** Being motivated to serve, teens leave the sanctuary—to go back to the routine of life without an outlet for the compassion that has been aroused within them. If the desire is strong enough, a teen will either find a legitimate outlet within Christianity to express his zeal for service, or he may be attracted to a cult where such opportunities are ample.

**Insecurity.** The possibilities of unemployment, nuclear war, crime, permissiveness of parents, confusion over beliefs, inconsistencies of friendships all lead to a teen's desire for someone to tell him what to do and when to do it. Though teens often reject authority, there is a deep-seated desire to have life made simple. A "thus saith the Lord" once in a while and an accurate presentation of legitimate biblical absolutes can prevent them from seeking a cult where thinking is done for them.

Fortunately, it is never too late to start making changes. In fact, a church that starts making positive moves has the opportunity for just as powerful an influence on its young people as those that have been consistently doing things right all along.


**New Book for Speakers**

George Sweeting's new book, *Quotes and Illustrations*, is a great collection of brief information arranged alphabetically by subject. For example, under "perseverance," Bill Bright says, "Inspiration without perspiration leads to frustration and stagnation."

The book will be useful to preachers, teachers, writers, and students.

(Word Books, 1985, $14.95)

—G.F.
off the page and into the heart
by david w. chapman

above all else, fundamentalists stand firm on the word of god. we proudly proclaim our allegiance to every word—"inspired, infallible, inerrant." given the zeal we possess for the word of god, one would expect bible reading to be the focus of our worship services. in actuality, for a number of reasons, too little attention and care is given to the reading of the scripture.

we seem so anxious to speak for god, that we scarcely give him an opportunity to speak for himself. at best, such an omission sends the wrong signal—that the scripture itself is secondary to what the preacher has to say about it.

but even for those who recognize the importance of scripture reading, there are yet further difficulties. reading of any kind requires special vocal skills. even normally dynamic speakers sometimes fall into a dull and monotonous vocal pattern when they go from extemporaneous speaking to reading aloud. bible reading is even more difficult, since the characteristic rhythms of the king james bible are at odds with modern speech, and since so many of the words and expressions are unfamiliar to our ears and tongues.

to prevent scripture reading from being merely a requirement of the worship service, and make it a stimulus to worship, it is necessary to give some attention to the scripture reading beforehand.

the first goal of a good oral reading is to be understood. if the reader mumbles or slurs words together, the reading will be useless. the two requirements for clear, distinct reading are good pronunciation and good articulation. pronunciation problems can be corrected by adequate preparation for the passage we intend to read. articulation can be improved by practicing vocal exercises and tongue twisters. we are told that the great greek orator demosthenes overcame a speech impediment by practicing his speeches with rocks in his mouth. although such a drastic measure is not recommended, it does indicate what persistence may accomplish in this area.

the goal of an outstanding speaker or reader, however, should go beyond the minimal competencies of pronunciation and articulation. when the bible is read with understanding and feeling, the hearers should be struck with the beauty and majesty of god's word. flexibility is the key to producing such an effect on the listening audience. although the pronunciation of individual words is fairly standard, the tone of an overall passage may vary greatly. in quoting exodus 20:3, "thou shalt have no other gods before me," the speaker should strive to convey all the dignity and solemnity due a sovereign god who could drive pharaoh to his knees and deliver his people out of bondage. in philippians 4:4 the mood is buoyant, jubilant: "rejoice in the lord alway: and again i say, rejoice."

reading scripture in the church need not be a dull, uninspiring ritual. when the reading is well done, minds may be readied and hearts stirred for the message to follow. nor must the reading always come only before the sermon. special readings may be given in conjunction with easter, christmas, and other special days. reading accompanied by special music or appropriate slides projected on a screen behind the speaker can greatly add to the impact of the reading. but regardless of how the bible reading is done, its presence in the worship service is a good indication of the commitment of the church to making the word of god the foundation stone for all faith and practice.

surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of god, and afflicted. but he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. all we like sheep have gone astray; we have turned every one to his own way; and the lord hath laid on him the iniquity of us all (isa. 53).

comforters needed

alice was a faithful christian, devoted to god and her church. but when her 14-year-old daughter, joanie, was killed by an automobile, all alice could do was ask, "why? why?"

her pastor arrived at her home and seemed threatened by her questions. "god is not to be questioned," he told her. "his ways are beyond our ways." the family was told not to cry, but to be happy because joanie was with jesus in heaven.

at the funeral, the pastor gave a public invitation, and some of joanie's friends responded. later the pastor used these "converts" as the reason god permitted joanie's death. but the family had a hard time understanding why god had to work that way in order to save lost souls.

in the months that followed, alice's christian...
friends encouraged her to "be happy" and help to nurture the teenagers who had trusted the Lord at the funeral. Whenever she wanted to talk about Joanie or the accident, Alice was told to "turn it over to Jesus" and not mention it.

A year after the accident, Alice left the church and the faith. For three years she drifted, deeply hurt within and greatly confused about God and the Christian life.

There are thousands of people like Alice in and out of churches today, people who desperately want to trust God and have their deep wounds of sorrow healed. However, no one has yet accepted them as they are and shown them what God can do for them. Too many Christians, like Alice's own pastor, have pat answers for complex questions and simply do not understand the dynamics of grief.

A broken heart is never healed by cliches like "Turn it over to Jesus!" or "Be happy that she's with the Lord in heaven." When the pastor ministers to the bereaved, he is putting his own Christian life to the test. He must be vulnerable or else he is not real. He must confess that there are questions he cannot answer and feelings he may not want to face. Accustomed to talking, he must learn to be silent and listen. Blessed is that congregation whose pastor is a true shepherd—who weeps with them that weep!

Adapted from Comforting the Bereaved by Warren W. and David W. Wiersbe, copyright 1985, Moody Press, Moody Bible Institute of Chicago. Used by permission.

Church News

Chartering services for the Liberty Baptist Church in Richboro, Pennsylvania, will be held on March 9. Edward Guy, an LU graduate and a 1985 graduate of Liberty Baptist Seminary, is the pastor.


For more information call Tom Parent at 312-259-8736.

Ron Wheeler has just released his newest Christian tract, "The Nerd," which reaches adolescents with humor and presents God's unfailing love. "The Nerd" is the fifth in a series of cartoon-style tracts that lure readership with their creativity.

Wheeler is a professional cartoonist from Kansas City. Tracts are available from the American Tract Society, P. O. Box 402008, Garland, Texas 75040.

Ed and Anita Hoagland have now completed one year of ministry in Mexico. They have been working in shelters with families who lost their homes in the earthquake. A new building program was started in January.

An exciting missions event is coming up August 5-10. Norway missionary Phil Brown is coordinating a conference of independent Baptist preachers and missionary families in Stavanger, Norway. For information write: Eurofokus '86, Postboks 81, 4051 SOLA, NORWAY.

We Asked Charles L. Feinberg...

Which are the five best sermons you have ever heard and by whom were they preached? "On Eagle's Wings" by Lewis S. Chafer, "And Lot Lingered" by George W. Truett, "Hell in the Heart, in the Home and in the Hereafter" by Louis T. Talbot, "When Death Should Not Have Taken a Vacation" by J. Vernon McGee, and "The Five Pillars of the Faith" by Samuel H. Sutherland.

What are five character traits of a good pastor?

Looking to the nineties, what do you see the pastorate changing? The lines will be more clearly drawn and many uncommitted ones will be leaving for secular work.

Charles L. Feinberg is dean emeritus and professor emeritus of Talbot Theological Seminary, La Mirada, California.
When Is It Right to Fight?
by Robert A. Morey

Reviewed by Stephen Witham, assistant professor of political science, Liberty University, Lynchburg, Virginia.

This book is clearly aimed at readers who believe that the Bible is both literally true and the authoritative guide for Christian conduct. Robert Morey has done an outstanding job of shedding light on a controversial and often misunderstood subject. He offers convincing proof that biblical Christianity does not require pacifism. This work is thorough and carefully researched, the arguments clearly and logically developed.

Morey surveys the Old Testament, the New Testament, ancient and modern church writers, and well-known denominational creeds and confessions regarding the use of force by civil government and for self-defense. He demonstrates convincingly that none of these, when properly studied, offer a basis for pacifism. The Old Testament records with approval numerous cases where God's people used force against oppressors. In the New Testament Jesus did not denounce the use of military force by Israel or the Roman Empire. Indeed a review of Jesus' teachings, including the Sermon on the Mount, reveals that He spoke with favor of the just use of force and never condemned it.

The survey of Christian writers from the apostle Paul and the church fathers, through the Reformation, and down to Francis Schaeffer, demonstrates that they have followed the example of Jesus by recognizing the possibility of legitimate use of force. A similar pattern is presented by the review of historic creeds of leading Protestant denominations. Most of these explicitly allow for the use of force by civil government and for self-defense. Morey has done the Christian community a service by collecting and clearly presenting the great weight of evidence to prove this points.

Of course Christians should never be belligerent or militaristic, but God does not expect us to allow tyrants to deprive us of our basic rights of life, liberty, and the pursuit of happiness without resistance. This book is highly recommended to all Christians who are interested in this subject, and it is must reading for those who are tempted to view pacifism as a valid interpretation of Scripture. An extensive bibliography is provided. (Bethany House, 1985, 134pp., $4.95)

Baptists and the State
by H. Rondel Rumberg

Many good brethren are just not convinced that Baptists can really act and speak in the political and social realm without compromising their commitment to Christ. The ammunition needed is the sort that calls such friends to look at their past: the kind that marshals the biblical and historical evidence and proves that church appeasement is no better than political appeasement; and the kind that shows that the church has both armament and weaponry, namely God's Word, which is up to the present struggle.

Baptists and the State is of just such stuff. Ron Rumburg, one of the most steady and well-rounded young Baptists in America, makes available with his little book, more firepower than seen heretofore.

First there are the ideas. With sure biblical footing, Rumburg shows the relationship between church and state. He demonstrates that God and His Word are superior and foundational to the state. And he tells how the Christian citizen fits in-what his rights and duties are. Then he brings in “fresh recruits!” Baptists from the past like Isaac Backus, Richard Furman, Johns Clark, and Leland and Gano, and more moderns like B. H. Carroll, the founder of Southwestern Seminary. Rumburg, with his facility in history, shows that while some of these men are currently

IN REVIEW
unfamiliar to modern-day Baptists this should not be so. They were great men who fought for the liberty of the church, and the Christianizing of the state. Any contradiction between creed and Christ was not with activism but inactivism. And further, these men were not “radicals,” but rather, the very men we claim today to be our founding fathers.

This clearly written little work is precisely the kind of ammunition many have found themselves without in this difficult day. As calmly and well-reasoned as it is, it should win the hearts of many. (Baptist Society for Biblical Studies, 1984, 96pp., $4.95) —R.K.

TELL IT TO THE CHURCH: A BIBLICAL APPROACH TO RESOLVING CONFLICT OUT OF COURT

by Lynn R. Buzzard and Lawrence Eck

“Our society says, ‘If a man takes your coat, sue him for everything he’s got!’” Buzzard and Eck rightly assert that this prevalent philosophy has completely overshadowed the words of Christ in Matthew 5:40. They point out that the mentality of individuality versus community responsibility, coupled with materialism, has led to this sad state of affairs.

Sound biblical theology is meshed with solid legal knowledge to provide an excellent resource book for settling disputes in a wholly Christian manner. The book includes a very informative question-and-answer section and several workbook-style lists designed to help disputants evaluate the problem, their own attitudes, and their biblical responsibilities. Processes of conciliation, reconciliation, mediation, and arbitration are discussed and explained. This book will be helpful in settling disputes between individuals and churches who will apply these principles. (Tyndale House, 1985, 218pp., $6.95 paperback) —M.K.

EPISODE TO THE HEBREWS

by Adolph Saphir

A converted Hungarian Jew (1831-1891), the writer had deep affection for Israel, and it is evident in this work, first published in 1874. His knowledge of the Old Testament helps explain much of the difficult Jewish dress of Hebrews. This commentary is an exposition of the English text of Hebrews. Well-written and easy to read, it mixes explanation so smoothly with practical application that one feels he is reading well-constructed sermons. Accordingly the commentary discusses Hebrews by sections (e.g., 5:1-10). This makes it difficult to locate the interpretation of a specific verse or follow the flow of thought from one passage to another. Both pastor and layman will profit. (Kregel, 1983, 910pp., $14.95) —R.S.

STRATEGIES FOR TEACHING CHRISTIAN ADULTS

by Warren W. Wilbert

Recognizing that an unhealthy discrepancy often exists between what is and what ought to be in adult teaching/learning experiences, Wilbert has offered a useful book intending to reverse this negative trend. His four-part text begins with some foundational issues on instructional strategies. The remaining parts of the book focus on three methods which are prominent in Wilbert’s perception of education: lecture/discussion, skill mastery, and case studies. Though significant and practical content is offered in each of these three units, variations within these recommended strategies provide viable options for the reader. (Baker, 1984, 169pp., $12.95) —R.H.
How to Cure Lying
by Tim and Beverly LaHaye

Lying is unacceptable, particularly for Christians. As we saw last month, there are many causes—none of which should be excused. The following are proven steps to helping your child change this habit.

Lovingly confront your child with his sin. Each time your child lies, explain that lying is a sin and is displeasing to God. Cite Bible verses to let him actually hear God speak on the subject. Withdraw the benefits he is seeking, so he realizes it is more expensive to lie than to tell the truth.

Do not overreact, do not humiliate him, and never call him a liar. While you cannot approve of lying, you must not reject him as a person. He needs to see that truth is the path to gaining your approval and affection.

Start early. This will help to build good character qualities—before the habit of lying is deeply entrenched.

Punishment is essential in curing the habitual liar. Restriction is better than physical punishment in the cure of lying. Associate the restriction with the lie. For example, if a fourth-grade boy lies about where he has been, put that place off limits for an appropriate period of time. Spanking should be reserved for sins of rebellion.

Be consistent. If you set a penalty, make sure you follow through. Otherwise you teach your child that your warnings are meaningless.

Try to get the child to repent and confess his sin to God. If his lie involves another person, he should ask forgiveness of that person too. Assure your repentant child that both God and you have forgiven him. Since he cannot hear his heavenly father’s voice, he needs to hear your voice on God’s behalf, using the Word of God (i.e. 1 John 1:7,9).

Forgive and forget. Never resurrect old sins that have been dealt with.

Reassure your child of your unconditional love.

Pray that God will develop a healthy sensitivity for truth in your child.

Like all habits, lying is best dealt with as soon as you discover it. Gently correct your child. Be sure he realizes that lying does not benefit him, but that truth is the key to God’s and your heart. “They that deal truly are his delight” (Prov. 12:22), and a delight to their parents.

“When I Survey the Wondrous Cross”

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ my God;
All the vain things that charm me most,
I sacrifice them to His blood.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down—
Did e’er such love and sorrow meet,
Or thorns compose so rich a crown?

His dying crimson, like a robe,
Spreads o’er His body on the tree;
Then I am dead to all the globe,
And all the globe is dead to me.

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

—Isaac Watts (1674-1748)
Involved for Life
by Ann Wharton

What does it take to get people involved in vital political, religious, or moral issues? For the Larsons of Fargo, North Dakota, it took seeing the National Right to Life film Assignment Life, which shows an actual abortion within six weeks of delivery.

"It made me almost ill," Pat, a registered nurse, acknowledged. "It hit me very personally—maybe because it was at the time I found out I was pregnant with our third child. He wasn't planned, and I was questioning. I could associate with the feelings those women might have."

Before they were stirred by the tragic fate of the unborn child, Darrold Larson describes them as uninvolved voters. "I wanted to get involved," Pat explained, "but I didn't know what a layperson could do."

Four years ago when the Fargo Women's Health Organization, an abortion clinic, opened a few blocks away, their first impulse was to help an already organized group, but their plans did not mesh. Frustrated and determined to do something, they began picketing the abortion clinic on the one day a week when abortions were performed.

The clinic, one of 11 owned by a company in New York, still operates one day a week, and the Larsons and others picket each day abortions are performed. When the picketing began, the clinic was the scene of 40 abortions a day. Now the number is down to 15 or 16.

To counteract the picketing, the clinic now provides volunteer pro-choice escorts to women entering the clinic. "But some of them will talk to us and turn around and go home," Pat explained.

The Larsons' life has been transformed since that day four years ago when they first took a stand. They now operate the Women's Help Clinic (also known as Women's Help and Caring Connection), which is the object of litigation. The abortion clinic has sued, citing the resemblance in the names of the two organizations and the Larsons' advertisements as points of contention.

Fortunately, the Larsons have found assistance along the way as they assist women who have unwanted pregnancies. A board heads their help center, doctors volunteer their services, and others picket with them. Recently Darrold left his full-time job to devote himself to expanding their ministry into a national effort.

When asked how they became the subject for a "20/20" segment last winter, the Larsons stated, "In Fargo there is no clouding of the issue. It is a clearcut, number one issue. They ['20/20'] wanted to see the effect the abortion clinic had when it came into a new community."

Regardless of the problems they have faced, the Larsons remain undaunted. Explaining their view, Larson said, "Once you're in the boat, the Lord's not going to say, 'Go back to shore.' He told the disciples to go to the other side."

Their advice to others who are thinking about getting involved in the pro-life issue is a challenge. "Don't be afraid of the cost. Take the plunge, because there are always those general fears. There are no easy answers. The only way is to jump in and do it."

In explaining their seemingly small efforts in Fargo, Darrold said: "It's like the story of the little boy who walked along the shore picking up starfish and throwing them back into the water. An old man watching him said, 'There are so many; you're not even making a dent. What difference does it make?' The young boy answered him, holding up the starfish in his hand and throwing it into the water, 'It'll make a difference to this one.'"
felt completely overwhelmed by the enormity of her problem. I had absolutely no idea where to begin to answer her letter. What I really wanted to do was bury the letter and forget about it. Then I remembered Paul, how he had prayed before he wrote, and decided it was worth a try. I loved this friend, and I knew that if I were to help her at all, God would have to supply the words.

I bowed my head and asked for God's help. He gave me not only the words I needed, but also a real desire to write them. I had begun to glimpse Paul's secret.

From that day on I have always taken a moment to pray before I write any letter—plain or fancy, long or short. I ask God to fill me with His ideas, words, and thoughts. I ask Him to empty my mind of anxieties and distractions while I write. Then I pray specifically for the person to whom I am writing.

Letters bathed in prayer radiate our love, and when friends know we love them, it is easier for them to believe God loves them too. Nothing builds and nourishes friendships the way letters do. In an age of unwanted junk mail and computer printouts, a prayerful, personal letter may well be the high point in anyone's day.

Despite rising postal rates, a first-class stamp is still the best bargain around! What a miracle to hear enthusiastic thanks from a friend who says, "That was such a help. How did you know what I needed to hear?" I did not know, but the Holy Spirit did. After learning that powerful lesson, putting pen to paper was never a task again.

**Asleep in the Storm**

*by Victor Bobb*

Thunder and lightning, pouring rain, and our two children were an hour late returning from the church youth group swimming party. My wife stood at the living room window. I could see the worry-machine cranking up inside her, suggesting all the things that could go wrong with a dozen kids in a thunderstorm at a lake 30 miles away.

She needed to be comforted. I did not have to hunt for the words; the formula was familiar to both of us.

"Go to sleep," I said.

She chuckled and moved away from the window. The worry machine had been shut down—or at least put on idle.

Go to sleep? It does not sound like the kind of spiritually comforting message one sees on inspirational posters, keychains, stained glass, and greeting cards. These words will not greet you if you call Dial-A-Prayer. But in a very real way, that flippancy-sounding suggestion reflects one of the most valuable lessons offered by Christ's ministry.

Mark 4:37-41 records Jesus and His disciples' crossing over to the country of the Gadarenes. A great storm arose. The ship was battered by the waves; so much water poured into the ship that the disciples feared it would sink, drowning them all.

And where was Jesus at this desperate time? *Asleep*. Asleep in the stern, peaceful upon a pillow. When the disciples awakened Him, frantic in their fear of perishing, Jesus calmed the storm. But then asked, "Why are ye so fearful? How is it that ye have no faith?"

Jesus could sleep in the midst of the tempest, which terrified the others, simply because He was completely and securely committed to His father's way. He walked in the Spirit, guided by God, and trusted God entirely. Among the many lessons Christ teaches to those who follow Him, surely this is one of the most valuable. Fear, worry, and tension are troubles we should not have to suffer if we are properly traveling with Christ.

Of course, worrying is unavoidably human. My wife was not completely comfortable (and neither was I) about that picnic until the kids came bouncing and laughing into the house, full of stories about their Keystone-Kops-type scramble up from the beach in a downpour. She was not completely comfortable—but she was completely comforted by her faith in the wisdom and love of Jesus and by His example of sleeping during the tempest.

The words, "Go to sleep," convey an image and message that are both deeply comforting.

Worried about that job, that pain, that car payment, that exam? Go to sleep.
Call the Peacemakers Blessed

by Norma Jean Lutz

One of the more difficult aspects of being a parent seems to be the job of settling umpteen trillion insignificant sibling squabbles per day. At the table or in the car there is a coveted place where each child wants to sit. A special tumbler from the pizza place causes a major eruption as each child wants to drink from it.

After a while the fight over the Sunday funnies is not funny. In fact, feuding is extremely frustrating. One battle follows another until most parents lose their cool completely.

Thankfully, our family came upon a simple workable plan several years ago that dissolved multitudes of these small sibling strivings. Our children not only participated willingly, but promoted this plan. Many of the details were of their own devising. It perpetuated harmony by nipping potentially explosive situations in the fuse before they were ever ignited.

The plan was for our two children, Kerry and Rhonda, to alternate having special “weeks” of privileges, which proved to be more successful than taking turns each day. For instance, if it was Rhonda’s special week, I woke her first in the morning, and she received first-one-in-the-bathroom privileges.

When Rhonda came out to the breakfast table, she had the coveted “place” that heretofore had caused a fight. Ah, the peace of no arguing about who sits where. Such special privileges extended throughout the week.

When it was Kerry’s “week” everything was reversed and the privileges were all his. Through this plan, they experienced the simplicity of sharing and taking turns.

The plan is flexible and will cover nearly any situation or number of children.

Children thrive where there is fairness and order. Constant sibling squabbles need not be the norm in a Christian home. God has given us the wisdom to handle daily parenting efficiently.

If there is a tendency to let younger ones always have their way, older ones may become resentful. With the special week plan, the younger children can learn to sacrifice by giving up favored positions and privileges just as well as the older ones.

We may never know how many detonations have been snuffed out through our workable special week plan. Of course, it did not settle all of the sibling squabbles that arose.

But we figure that by eliminating the first billion or so, at least we had energy left over to settle the other umpteen trillion! I call all peacemakers blessed!

Learn More about Gentleness is a book and cassette/record set about a new baby in the house, whose presence helps Stevie and Nancy learn the importance of gentleness. Children 2-7 will enjoy reading along and following the bright pictures as they listen to the words and tunes showing what it means to be gentle. Other sets available in the Agapeland Character Builders series include “Peace,” “Patience,” “Self-Control,” and “Love.” (Agapeland Press, $4.98)

Create an Appetite

by Mel Johnson

Let’s find ways to create an appetite for the Word of God! According to a youth survey, only three out of ten teens could correctly answer three simple questions drawn from the New Testament.

Twenty-nine percent did not know what event Easter commemorates. Only one-third could name the four gospels. Two out of three gave the correct number of Jesus’ apostles. While most teens consider the Ten Commandments valid and relevant today, only 35 percent could recite five or more commandments. Only three in ten could remember all the commandments.

Maybe we have taken too much for granted! Maybe we feel that because we know the Bible, our teens should know it—and we have never checked to find out.

I discovered that nearly nine out of ten teenagers pray. Half of them would like to go on a youth retreat with a spiritual emphasis.

We talk about relevant subjects including abortions, premarital sex, nuclear warfare, and many others. We ought to concentrate on the simple fundamentals from the Bible. We will be pleasantly surprised at how the teenagers grab this. I find it so in most of my sessions with the young world.

Do not indict them or embarrass them for what they do not know. Just plainly and lovingly teach— with much respect for the open mind of your listener.
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Pastors' Conference Nears

"Once again I'm looking forward to sharing with hundreds of pastors my experiences of over 30 years in the ministry," remarked Jerry Falwell, referring to the 1986 Jerry Falwell Pastors' Conference. This year's conference will be held April 21-23, a change from past years, when it was held in the fall.

The 1985 conference was so successful that a similar format is scheduled for 1986. Tuesday and Wednesday morning, heart-to-heart discussions with Dr. Falwell will again be the special feature. Pastors will receive eight hours of concentrated teaching by Dr. Falwell. Each one-hour session will be followed with questions and answers. Topics include the many aspects of a pastor's spiritual, emotional, physical, social, and political life.

Other featured speakers are Adrian Rogers, John Rawlings, and Truman Dollar. Evening sessions and a Liberty University chapel service will be filled with inspiring music and dynamic preaching. Billy Burden of the American Renewal Foundation will share his "Remembering Names and Faces" seminar, a critical aspect of the ministry. Truman Dollar will present his seminar on finance.

Pastors' wives are encouraged to join their husbands for this event. Special arrangements have been made for an all-day shopping trip and a tour of historic Williamsburg, Virginia. Mrs. Macel Falwell will host a luncheon, where she and other TRBC pastors' wives will answer questions.

Registration is $50 per pastor, $25 for wives, and includes all meetings and seminars, cassettes, notes, transportation to and from local motels. Deacons and church officers may also attend. For further information write to Glenn Reese, Thomas Road Baptist Church, Williamsburg, Virginia. Mrs. Macel Falwell will host a luncheon, where she and other TRBC pastors' wives will answer questions.

LU President Prepares Youth to Make the Best in Marriage and Family

How do you learn to be a good husband or wife? Does anyone offer classes on Christian parenting? Liberty University does. A "Marriage and Family" class, offered through the university's academic curriculum, is taught by no ordinary professor, but by the university's president, Dr. A. Pierre Guillermin.

Guillermin began to teach the class several years ago, and the class has averaged 100 students per term. Most students who sign up for the course are single. "This course is usually taught from an academic perspective, but I wanted to make it more practical and down to earth," Guillermin said. "In many ways this class is used as a basis for premarital counseling, preparing the student for engagement and marriage and responsibilities he will be assuming in life."

Why does Dr. Guillermin take the time from his busy schedule to teach the class himself? "I enjoy the contact with the students, and it's a subject that is important to the students. This is one of the few times I am away from administrative duties, and I love to teach."

The class is taught in a "Donahue" format. Guillermin is the interviewer with a "roving microphone." Students say they like the class's practicality, informality, and interaction.

Guillermin often serves as a marriage and family counselor. His own family includes his wife, Louanne, two daughters, and 11 foster children who have passed through their home. Guillermin is particularly fond of his 5,000 "extended" children—the students of Liberty University.

Liberty Federation Formed

The Liberty Federation was formed on January 3 by Jerry Falwell for the purpose of enlarging goals and continuing and broadening the activities and interests of the Moral Majority. Dr. Falwell explained, "We shall always be pro-family, pro-life, and pro-traditional values. We shall always support the State of Israel. We shall continue our support of a strong national defense."

The Moral Majority had received some criticism that it was incompatible with national defense, and though that is contrary to fact, the new federation will deal with that accusation and make the organization more international in its effectiveness.

The federation also provides a channel for Dr. Falwell's involvement in tax reform, a balanced budget amendment, education reform, foreign policy, defense matters, and other issues.

Calendar

March
Feb. 27, Mar. 1, 3-4, 6-8—LU Drama Department presents "Camelot"
10-14—LU Career Exploration Week
21—Dr. Falwell speaks at Cloverhill Baptist Church, Richmond, Virginia
28—LU spring vacation

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LU to Restore Music Academy

Liberty University recently purchased a historic theater in downtown Lynchburg. The theater is one of the top four or five in America in its acoustical excellence, and including its double balcony it seats 1,000. While the purchase price was extremely reasonable, significant additional cost lies in the restoration of the proud old building. Local Lynchburg residents interested in preserving the city's theater, built in 1905, are being asked to donate toward the restoration.

Renamed the Liberty University Academy of Music Theater, the building will be used for university dramas, concerts, and other such activities and will also be available for like performances by other groups in the city. According to the purchase agreement, the university has up to five years to restore the building.

Henry Morris: A Helper

He is known as the "tall white-haired man who sits down front," but 82-year-old Henry Morris does not mind being a well-known figure in the Thomas Road Baptist Church. He and his wife, Elva, moved to Lynchburg after many years of retirement for one reason: "To help Jerry."

If you were to meet Henry Morris, he would shake your hand and say, "Just call me Pop." Pop Morris has a twinkle in his eye and a spring in his step because he is doing what the Lord called him to do.

Nine years ago the Morrises were watching "The Old-Time Gospel Hour" and were moved by the testimony of the homecoming queen of Liberty University. She smiled and said, "I didn't have much money when I came here, and I don't have much in my purse now, but I thank God that I could come to Liberty."

"It was like the Lord said, 'Get down there and help those kids,'" believes Elva Morris. "We had been praying for something to do in our old age."

For several years the Morrises opened their home to students who could not otherwise afford to finish school. Al Henson, now a pastor in Nashville, Tennessee, lived in their home for over a year.

Presently Pop is busy landscaping the campus of Liberty University. A nurseryman since 1972, he has built a greenhouse that provides the university with beautiful plants year-round. Despite the continual construction work, the grounds of LU are always green and immaculately kept.

Toll-Free Number Changes

When Old-Time Gospel Hour toll-free operators suspected computerized prank calls a few months ago, Mike Ogden of AT&T was contacted. Southern Bell traced the calls to a man in Atlanta, Georgia, who had programmed his computer to repeatedly call the ministry's toll-free number. Because of this action, the toll-free number has been changed to 1-800-628-2000. AT&T has placed traps on the OTGH lines to quickly identify similar acts that attempt to do injury to the ministry. Such unlawful activity has robbed the poor and needy of many thousands of dollars, due to the financial burden it has placed on OTGH. Legal action will be taken to recover lost funds and place them on missions projects in East Africa, Haiti, and other areas where the OTGH is actively involved.
Strongholds for the Inner Man

by Suzanne Clark

The great English poet Gerard Manley Hopkins vividly conveys the doom of depression in "No Worst, There Is None":

O the mind, mind has mountains; cliffs of fall
Frightful, sheer, no-man-thoughted.

Hold them cheap
May who ne'er hung there. Nor does long our small
Durance deal with that steep or deep. Here! creep,
Wretch, under a comfort serves in a whirlwind: all
Life death does end and each day dies with sleep.

To be human is to experience moments of futility, times when even the will refuses to rise from the dust. The Christian is not exempt from "cliffs of fall." Paul the apostle wrote, "For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life" (2 Cor. 1:8). Jesus Himself was a "man of sorrows, acquainted with grief" who cried from the cross, "My God, my God, why hast thou forsaken me?" In my own life, there have been days stretching like a desert with no relief from despondence.

While God does permit His children to undergo dark seasons of mind, often as tests of faith and opportunities to learn "songs in the night," He does mean for us to gain inner strength, enabling us to act responsibly toward ourselves and others. He wants us to firmly believe that "all these things we are more than conquerors through him that loved us" (Rom. 8:37). As the ultimate psychology textbook, the Bible lays down solid principles to strengthen us inwardly. The following ones have been especially helpful to me in those times when I am tempted to say with Prince Hamlet, "How weary, stale, flat and unprofitable seem to me all the uses of this world."

Talk to yourself. In Psalm 42:5 and 11, David says twice to himself, "Why art thou cast down, O my soul? And why art thou disquieted in me? Hope thou in God: for I shall yet praise him for the help of his countenance." Many times, I have had to scold myself. There I'll stand, taking clothes out of the washing machine and muttering things like "Buck up" and "Though He slay me yet I'll trust him," when my 5-year-old daughter appears and asks me who I'm talking to.

Put sins, indiscretions, and big blunders out of your mind. "This one thing I do," said Paul, "forgetting those things which are behind, and reaching forth unto those things which are before" (Phil. 3:13). Once, at a social function, I was being introduced to the president of a college where I had applied to teach, but during the meeting I was thinking of something else. Later I had occasion to chat with the man and asked him politely, "Now what is it that you do?"

Social mishaps cause me the most anxiety. Apologizing is vital, but equally important is not brooding about imperfect performances. Humility can rescue the believer from being overly concerned with his own shortcomings. Forget past events—they are dead and gone—and continue serving God.

Dismiss the accuser. When you slip into murky states of mind characterized by self-loathing and lengthy recitations of failure, take the inkwell of indignation and fling it, as Martin Luther is said to have done with a real ink bottle, at the enemy of your soul. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:33-34). Refuse to view scenes of your own misdeeds, to listen to fumbled words. Say aloud, "Forgiven," then find an entertaining book to take your mind off yourself or go for a walk with a friend.

Always affirm that God has a purpose for everything. Before becoming a Christian in my mid-twenties, I lived with a tremendous sense of uncertainty about the future. What will become of me? How will I cope with the inevitable death of loved ones? I saw the universe as being left to randomness and myself as being spiritually impotent. When I later discovered that God loved me in an exclusive way, that the death His Son endured on the cross was the supreme expression of His love, I was overcome with joy, sorrow, and gratitude all mingled together. Romans 8:28 and Proverbs 16:33 were a marvel to consider, to realize that God orders even seemingly accidental events.

Live recklessly. I am not advocating irresponsibility, but there is a wonderful abandonment that comes with seeing one's true position in Christ. Galatians 2:20-21 is a lifeline to me in times of mental distress. We must learn to die thoroughly and to let Christ be our life so that we care little for material success or esteem from others, but rather for the honor of God. We may fall and fall again, but we always get up, pressing on. To be saved is to have one's personality restored—both on earth and in heaven—to the original design. In the green pastures of God's forgiveness there is room to run and rejoice in our humanity. Truth is meant for the innermost part of a person, and when we who are susceptible to unforeseen mental and emotional states contemplate and observe God's words, we can indeed move mountains—even those frightful pinnacles of thought no one else can fathom.

Suzanne Clark is a free-lance writer in Bristol, Tennessee.

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Triumphant in Christ!

by Richard D. Patterson

Look, ye saints! the sight is glorious:
See the Man of Sorrows now;
From the fight returned victorious,
Ev'ry knee to Him shall bow:
Crown Him!
Crows become the Victor's brow.
—Thomas Kelly

The words of this old hymn remind us of the victory that our dear Saviour won through His Cross and Resurrection, and of His triumphant Ascension into heaven, where He tarry in glory awaiting His glorious return as Conqueror and King. The picture is a scriptural one, for it is proclaimed gladly by the apostle Paul in several contexts and particularly in two important passages (2 Cor. 2:14; Col. 2:15), each of which is tied to the key verb thriambeuo, “to triumph,” or “lead in triumph.”

The background of this word gives insight into Paul’s precise meaning. Interestingly, the Greek verb had an unsavory history before its utilization in the New Testament. The verb derives from the Greek noun thriambos, a hymn sung in the festal processions connected with the Greek god Bacchus (or Dionysius), whose base and sensuous rites were aimed at understanding the mysteries of life, death, and immortality. The noun thriambos passed, via the Etruscans, into the Latin triumphus, descending ultimately in our English word triumph. The Latin noun was used characteristically of the triumphal processions of Roman generals who returned from their successful campaigns, carrying behind them their spoils of war and leading their captured foes before the onlooking multitudes that thronged the processional way. Customarily, sweet spices would be used at specified intervals, so their odors might contribute to the splendid scene. This derived meaning can be felt in the Greek verb thriambeuo, which appears in the Greek papyri and later writings to designate the person over whom a triumph is gained, the spoils displayed in a triumphant scene, or in a general sense of putting something on public display.

Paul adopts much of this later imagery and relates it to God’s victory in Christ and of the believer’s position as united to Christ. Paul rehearses God’s great victory in Colossians 2:15. “And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.” The force of the Greek text here indicates that God stripped off, as one casts off a constraining garment, the powers of evil that veiled His glory when Christ achieved the victory at the Cross. Henceforth, the now defeated, discarded, and powerless antagonists are boldly displayed as spoils of Christ’s triumph. Moreover, the Cross, the place of seeming defeat, has become the instrument of ultimate triumph for all who know Christ as Lord.

The Greek verb is also used by Paul to remind the believer of the means of continuous victory in this life. “Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place” (2 Cor. 2:14). The verb thriambeuo is better translated here as “leads in triumph.” Thus, the apostle thanks God that he stands captive in Christ’s victory procession (cf. 1 Cor. 4:9). Whereas in Colossians 2:15 the powers of evil are portrayed as spoils of the victory gained at the Cross, we who were at one time enemies of God (Rom. 5:10; Col. 1:21-23) and servants of sin (Eph. 2:1-3) are pictured here as those who have found freedom from sin and victory in life by becoming trophies of Christ’s conquest. In Christ, then, we find reception by God, for we stand accepted in the Beloved One (Eph. 1:6). United to Christ we find enablement for living as God leads in His continued triumph through us, and He makes us to be vessels through whom the sweet fragrance of Christ is released.

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GLIMPSES OF GREATNESS

Nehemiah—The Wall-BUILDER

by Harold L. Willmington

To tell the truth, he was a bit sore. First there had been that long trip across the desert. Then during the previous night he had ridden around the area. Unusual activity for a professional politician. Now, in the light of the rising sun, he could fully view the ruins. What he saw was not encouraging. Enemy soldiers and the ravages of time had utterly devastated the wall that had once stood tall and strong around the beloved city.

Dismounting somewhat stiffly from his horse, the rider entered a room filled with the men he had personally summoned. The rider was Nehemiah; the city, Jerusalem; the ruins, its walls; and the assembled men, key Jewish leaders. But what was the reason for all this? In the words of Nehemiah himself: "Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work."

On September 25, 445 B.C., thousands of grateful Jews stood by the newly rebuilt water gate in Jerusalem to hear the public reading of God's Word by Ezra the prophet. Among the multitude was Nehemiah, who doubtless stood with blistered hands and grateful heart. In just 52 days this man of faith had rebuilt the fallen walls of the beloved city! What a cause for celebration!

Nehemiah set an unselfish example for all the people (5:14-18). During his entire 12-year ministry as governor, he took no salary (5:14). In fact he paid for the food consumed by 150 of his helpers (5:17-18) and loaned money without interest to needy Jews (5:10). He worked on the wall himself (5:16). Nehemiah displayed total confidence in God (4:14; 8:9-10). "And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses" (Neh. 4:14). "Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength" (8:10).

He refused to compromise. "Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem" (2:20).

He prayed. "Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them" (4:9). "For they made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, O God, strengthen my hands" (6:9).

He contended for the faith. "And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah. They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me . . . . So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing" (4:16-18,23).

He remained steadfast. "And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" (6:3).

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U.S. Supreme Court Hears Baby Doe Case

The U.S. Supreme Court has heard the "Baby Jane Doe" case—a lawsuit that gained national attention in 1983 when a baby girl born with spina bifida was denied corrective surgery by her parents.

Strangely, the court will not be deciding on whether parents have the right to refuse corrective surgery for their children, but on whether the U.S. government has the right to investigate federally funded hospitals that may be discriminating against handicapped patients.

When Baby Jane Doe was born on October 11, 1983, she suffered from a malformation that afflicts 8,000 newborns yearly—spina bifida (the spine had not fused properly). Her condition was further complicated by several related deformities—excess spinal fluid in the brain, an abnormally small head, and neurological defects that left the child immobile and incapable of controlling body wastes.

Dr. George Newman, the child's physician at State University Hospital in Stony Brook, New York, said even if the child received surgery she would be retarded, bedridden, and epileptic.

In fact, in testimony before the state Supreme Court in New York, Dr. Newman even questioned whether the child should be considered human.

"On the basis of the combinations of the malformations that are present in this child she is not likely to ever achieve any meaningful interaction with her environment, nor ever to achieve any interpersonal relationships, the very qualities we consider human, and she is capable of experiencing pain."

Dr. Newman's diagnosis was later disputed by many doctors specializing in the treatment of spina bifida. One such doctor, Dr. David McClone, chief of pediatric neurosurgery at Chicago's Children's Memorial Hospital, predicted that if the child was treated at his hospital, Baby Jane Doe would have normal intelligence and walk with braces.

Without surgery, Dr. Newman said, the child would live only six weeks to two years. (The child has already lived two years and three months—without surgery.)

Based on Dr. Newman's dim prognosis, the child's parents decided against surgery to prolong the child's life.

But when right-to-life advocate Lawrence Washburn learned—through a confidential tip—that the child was being denied aggressive medical treatment, he filed suit in the state Supreme Court.

The court accepted the emotionally charged case and appointed attorney William Weber as the child's legal guardian.

Attorney Weber argued before the court that "Parents do have a constitutional right to family privacy tending to the care of their children. But that right is not so broad that it gives them the freedom to bring about their children's death by deliberate medical neglect.

"Parents may not rely on the Constitution to inflict serious harm on their children."

But attorneys for the parents argued, "As long as the parents are in the sphere of medical reasonableness, it's their choice. The parents are willing to accept nonsurgical treatment."

Attorney Weber, however, characterized "nonsurgical treatment" as little more than "changing bandages, cleansing the spinal sack, and hoping for the worst—death."

Some medical professionals believe Dr. Newman chose "nonsurgical treatment" based on the controversial Lorber criteria. Named after British physician Dr. John Lorber, the criteria recommends surgical treatment for those spina bifida children who could lead a productive life. But for those perceived as a burden to society, the criteria recommends nonsurgical, or so-called "conservative" treatment, so the child will die quickly. Dr. Newman, during the trial, said he was familiar with the Lorber criteria.

When the two-day hearing concluded, Judge Melvyn Tanenbaum ordered treatment for the child—but it would be the last favorable decision the child would receive.
Judge Tanenbaum ruled, "The child is in imminent danger, and the infant has an individual right to survive. That right must be protected by the state."

The decision was immediately appealed, and within 48 hours the appellate division of the state Supreme Court ruled in favor of the parents.

The appeals court found the parents' decision "medically appropriate," and "informed, intelligent, and reasonable."

Attorney Weber then appealed the case to New York's highest court, the state Court of Appeals. But the seven-member court unanimously backed the decision of the parents to choose nonsurgical treatment.

In fact, the court said attorney Weber's effort was "offensive."

One newspaper columnist noted sarcastically, "A person who calls the police to protect a child who is being abused next door is called a good citizen. A nurse who tells the government that a baby is suffering the ultimate abuse is a 'spy' or 'police informant' or 'busybody.'"

Meanwhile, as attorney Weber worked his way through the state courts, the U.S. government worked its way through the federal courts to obtain the child's medical records.

The Office of Civil Rights division of the U.S. Department of Health and Human Services was attempting to investigate whether the child was being discriminated against because she was handicapped.

According to a federal regulation, Section 504 of the Rehabilitation Act of 1973, hospitals receiving federal funds may not withhold treatment from an infant "solely on the basis of present or anticipated physical or mental impairments."

Since Baby Jane Doe, according to court records and news accounts, was being denied corrective surgery solely because she would grow mentally and physically impaired, the Office of Civil Rights ordered an investigation.

Dr. C. Everett Koop, the nation's surgeon general, said the child's medical records were needed to determine whether Baby Jane Doe was in "imminent danger of death or dire peril" for lack of surgery to correct her spina bifida or relieve excess water on the brain.

In an editorial in USA Today, Dr. Koop wrote, "If we stand idly by and allow helpless babies possibly to be denied appropriate medical treatment simply because they are handi-
**Ohio Court Strikes Down Child Pornography Law**

An Ohio state appeals court has ruled unconstitutional a state law prohibiting the possession of child pornography.

In a 2-1 ruling, the court said possession of child pornography is legal if there is no attempt to distribute the material.

Attorney Ferd Kleinhaus, a public defender who fought the law, said the court ruled that although the state has a legitimate right to control obscenity, the mere possession could not be prohibited.

"I personally thought it was a good law, to tell you the truth," Kleinhaus admitted. "But my job was to oppose the law since I was appointed to represent the accused."

Kleinhaus said his client was arrested when police learned from an informant that the pedophile (one who is sexually attracted to children) kept child pornography in his apartment.

The pedophile had made no attempt to sell or produce the obscene material.

A trial judge upheld the conviction. But Kleinhaus won before the state's appeals court when he argued that the First Amendment's free speech and press clauses protect the possession of all printed material.

The state is expected to appeal.

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**Evolutionists Want More Coverage in Textbooks**

According to John Berry in the October 15, 1985, *Library Journal*, the California Board of Education has requested that six major publishers add more detail to the teaching of evolution in the junior high school science textbooks. Berry says, "It seems apparent that the Creationists will see the California decision as an attack."

Berry refers to another article in the same journal, where Sanford Berman avows that "Creationists want Creationist literature to be considered bona fide 'science' and thus classified by libraries in the Dewey 500s rather than in 231.765, the notation specified for 'Creation.' " Both men see the "Creationist onslaught" as a danger to good science education, "church-state separation, religious pluralism, intellectual freedom, and elemental democracy."

"The California decision gives America's intellectual freedom fighters a rare opportunity to take the offensive. For once, we are not forced into a defensive reaction," Berry added. He said that librarians have no choice but to enlist.

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**Pastor Released from Jail**

Glen Ellis has been freed after spending 52 days in a county jail.

Ellis, who operates an unlicensed church-run day-care school in Tulsa, Oklahoma, was given his freedom shortly before Christmas, after a federal court placed limits on the state's right to intrude into the affairs of private businesses.

State officials jailed Ellis on October 31 after repeated refusals to obtain a license to operate his church's day-care school.

Steve Kukla, an assistant pastor to Ellis, said the church refused the license because "the Book of Ephesians says Jesus Christ is the head of the church in all things."

"Our church has never been incorporated. It has never had any contact with the state, so we are maintaining a position of pure jurisdiction in that the state does not have any say, whatsoever, over an unregistered church."

"That's been our position from the beginning, and we are standing purely on the First Amendment of the Constitution."

The state released Ellis from prison when a federal court, in an unrelated decision, said the state does not have the right to intrude into the business affairs of a nearby bingo operation.

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**Library of Congress Stops Translating Playboy into Braille**

The U.S. House of Representatives has decided to cut $103,000 from appropriations to the Library of Congress for the translation of *Playboy Magazine* into Braille. The bill was sponsored by Republican Representative Chalmers Wylie of Ohio. James Gashel, spokesman for the National Center for the Blind, says he will lobby the Library of Congress to retain *Playboy*. The magazine is the seventh most popular of the 36 titles translated by the government into Braille.

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**AIDS Will Remain a Homosexual Disease**

According to *Discover* magazine, AIDS will largely remain a disease spread by homosexuals and intravenous drug users, despite current media claims that AIDS is spreading rapidly among promiscuous heterosexuals as well.

The magazine states that there is "no solid evidence" the AIDS virus can penetrate the surface membrane of the
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vagina and that AIDS has yet to turn up in vaginal secretions, which would be essential to widespread transmission from women to men.

Author John Langone states, “AIDS is a blood-borne disease that in most cases strikes, and will continue to strike, homosexual and bisexual males who have been the receptive partners in anal sex, a practice that tears the delicate lining of the rectum and allows the AIDS virus easy entry into the body’s circulatory system.”

Discover states that scientists who attempt to tie the heterosexual population (which is currently less than 1 percent of the total AIDS cases) into the spread of AIDS have relied upon “flimsy cases.”

“They’ve cited vague and unverifiable statistics about men who’ve contracted AIDS from female prostitutes, and made reference to the high incidence of the disease among purported heterosexuals in central Africa, while ignoring the likelihood that these AIDS victims have secretly indulged in homosexual practices, used unsterile needles, or undergone ritual scarification and tattooing.”

The monthly science magazine concluded that the chances of heterosexuals who do not use intravenous drugs “contracting AIDS is less than one in a million.”

Homosexual Rights Bill Rejected

BOSTON—The Massachusetts House of Representatives recently rejected a homosexual rights bill, after vigorous debate over civil rights, concern about AIDS, and the endorsement of a homosexual lifestyle.

The 88-to-65 vote defeated the same legislation that passed the House by 4 votes two years earlier. Supporters said the concern about AIDS among homosexuals was responsible for the reversal.

The measure would have expanded the authority of the Massachusetts Commission Against Discrimination to protect homosexuals against discrimination in housing, employment, credit, and public accommodations.

Sponsors of the bill were hoping Massachusetts would join Wisconsin as the only states to affirm homosexual rights, but opponents argued that passage would send a message of endorsement for a way of life many legislators considered unnatural and illegal.
My father had little formal training for the ministry. He was orphaned at the age of 4. He left school in the fourth grade when a teacher slapped him. He was an alcoholic by 15. After his marriage and conversion at 17, Mother used the Bible as a textbook to teach him to read. The only other schooling he had was one semester of Bible college, and he was never officially enrolled.

He learned the Bible by personal study. He knew neither Greek nor Hebrew and never read from any translation but the King James Version. His grammar and pronunciation were sometimes poor. He did not read much. He did not even regularly read my column, and had read only a few of the books I have written. My father never heard of Plato, Aristotle, or Demosthenes. He effectively preached on Daniel, but the Babylonian and Medo-Persian empires were as foreign to him as the back side of the moon. But, Dad was not proud of his ignorance and believed strongly in a trained ministry.

He was genuinely converted. After he attended a west Texas Baptist revival in 1935, my mother took him out to an old chicken shack where on his knees he trusted Christ. He never got over it. His salvation experience was still fresh and pure 50 years later.

How could a man with such incredible limitations have such influence? What elements in this man made possible such an effective ministry? Well, there is much to learn from his story, and every pastor should emulate some things in his life. Let me outline what I believe contributed to his success.

He refused to be a modern "briefcase-totin" ecclesiastical bureaucrat.

He was divinely called to preach. He never had a doubt about winning men to Christ. He personally won and baptized several thousand people, and his last effort was the nurse in the intensive care ward where he died. He agonized over souls and never took seriously the stories of five-minute, quick-pitch conversions. Hell was too hot for him to lack thoroughness.

He loved people. My father had a nicely decorated office, but it was rarely used. He refused to be a modern "briefcase-totin" ecclesiastical bureaucrat. He was deeply involved with people. He believed that was the principal work of a shepherd, often to the neglect of study. He personally answered his own office phone, and people did not have to wait a week for an appointment to see him. No battery of secretaries separated him from his people. He was accessible.

He was character. He was not cheap, slick huckster who used the ministry as a front for some personal scheme or ambition. He never got rich in the ministry and he lived modestly. He believed in honesty, fair play, loyalty, and the truth. He had a sensitive conscience that daily sought forgiveness for the slightest moral error. He had a heart after God.

His background was not a standard for training in the ministry, but his life was a powerful witness to my generation. We have a lot to learn from the old school. Dad was a better man than I will ever be. The day he died, I prayed the Saviour would give him special attention when he arrived. I thought his great love of Jesus made that request not unreasonable.

I, Truman Dollar, pastor of Temple Baptist Church, Detroit, Michigan, is a published author noted for his thought-provoking and unpredictable insights on current events. He shares his views in this column each month.
Written December 17, 1985, the day of my father’s funeral.

Today, I buried my father in a quiet little cemetery in northern Virginia. He was dressed in an inexpensive gray pinstriped suit and laid in a big, polished oak casket. He had on his old-fashioned, horn-rimmed glasses, and with his hand he clutched a brown New Testament. Six strong deacons solemnly carried his body to the grave. The death of Norman Dollar ended almost half a century of ministry.

I never knew it could hurt so badly. During the two sermons delivered at his funeral I could not concentrate. I was reliving my whole life with this noble man. I did not weep. I had already done that, and today I needed to be strong for my mother.

My father was from the old school of Fundamentalism. The whole memorial service reflected those values and that culture. The man who delivered the primary address also sang three solos, accompanied by a plunkity piano. No one hurried, and the pastor reading the obituary left out little that had happened in my father’s life in the last half-century. The women dressed modestly, and there were a lot of polyester suits. The service was neither sophisticated nor slick, but there was a kind of rough-hewn dignity. My father would have been comfortable with the whole affair.

The little church was stereotypical, a narrow little building with carpet down the aisles, a steeple on the roof, and a baptism scene of some strange lake. There was a small organ on one side and a piano on the other. It looked like every other building where my father pastored in the last 35 years, but it was clean and debt-free. He was from the old school.

My father and mother had come to this little Virginia town over two decades ago, when he was only 45. He moved over 2,000 miles through the snows of December in an old truck he had purchased for that purpose. He started this little church with no financial help, and he and my mother were the only prospects he had. He painted houses and preached that first year. Moving that far with no promise of help almost sounds absurd. I could not have done what he did. Of course, he was from the old school.

continued on page 73
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