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Marriage: The State of the Union

Libya: A Part of Ezekiel’s Prophecy? ■ The Pornography Plague
Christine Wyrten ■ “Sometimes You Just Have to Cry, Huh, Daddy?”
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God has given specific responsibilities to husbands and fathers. In "Sometimes You Just Have to Cry, Huh, Daddy?" a psychotherapist addresses those responsibilities and tells how sometimes even the simple actions of a child can humble the man he loves and respects.

Clyde M. Narramore explains that "Love Is Not All There Is to Marriage." He shares insight and advice on how to prepare for that lifetime commitment.

Christine Wyrtzen ministers as a wife, mother, and musician. She talks of how reaching out to those who hurt has changed her life's perspective.

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Shimei's Dust

The night was crisp—the air cold. Stars, like diamonds on black velvet, glistened in the winter sky. Sandy, my son, and I were interested in none of this. We were on a mission—a quest for a once-in-a-lifetime experience. With great care we had made our plans, and waited. Tonight was the night. The conditions were perfect. We had traveled in silence to our rendezvous, our minds racing with anticipation. Now we stood in the cold night silhouetted on a lonely knoll in the foothills of the Blue Ridge.

Sandy's voice broke the silence. "I'm freezing, Dad! Are you sure we're looking in the right place?"

According to the hotline, Halley's comet was to be seen low in the south-western sky. But Sandy and I never saw it. We were looking for a ball of fire with a tail on it. Halley was just an indistinguishable speck. In time, dejected, we gave up and went home.

The search for the perfect marriage is similar. We strike out into the night and search the blackened sky for the extraordinary. But we fail, not because the perfect marriage does not exist, but because we are not prepared for the truth. Like Halley's Comet, it's really nothing out of the ordinary. The perfect marriage is the most ordinary thing in the world. For many it passes them right on by because, like Sandy and me, they're looking for fireworks.

But wait! Maybe we didn't miss it after all! Earth and a lonely visitor from outer space did meet, and Sandy and I were there. Now that was extraordinary! It was nothing special—just a speck in the sky—but a once-in-a-lifetime experience nonetheless. Is the perfect marriage anything more (or less!) than this? Ordinary people, living ordinary lives, in an ordinary world, with an extraordinary relationship!

Shimei

Celebrity Syndrome...

I read with a wry smile the article by Truman Dollar, "The Celebrity Syndrome" (April) which dealt with the issue of speakers autographing Bibles. I am sure Dr. Dollar enjoyed writing this article, and through the use of satirical humor got many points across concerning humility in our Christian service. Truly, in order to be like Christ we must serve Him in an attitude of humbleness. But sadly there are many who act like or view themselves as some kind of celebrity in Christian circles. I do understand Dr. Dollar's dilemma when asked to sign a Bible, but he and others like him need to be assured that God knows our hearts, and will bless accordingly.

I do gain much help from your magazine, but have to admit that most of the time I read the last page first!

Don Workman, Pastor
First Baptist Church
Cincinnatus, New York

Good and godly journalism...

My wife and I are new subscribers to your publication. We are both impressed with the quality of the Fundamentalist Journal. The articles address current issues of utmost importance to our faith. The format is of the highest standards. May other
Christian publishers follow your example of good and godly journalism.

Mark H. Youns
Plano, Texas

**Thanks for the encouragement...**

“Strongholds for the Inner Man” (March) was such a great encouragement to me. Although I am a Bible college student where the Bible is expounded every day, I feel at times that there is not enough practical “down-to-earth” help as offered in this article. I praise the Lord that the *Fundamentalist Journal* deals with aspects of real Christian living.

Keith Amador
Baptist Bible College
Springfield, Missouri

I've just finished reading “Finding a Better Way” and “Strongholds for the Inner Man” (March). Jennifer's prayer, “Dear Lord, please help me. I'm in bad trouble again, Lord, and I don't know what to do,” immediately brought Psalm 50:15 to my mind. “Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.”

Then Suzanne's advice, “Forget past events... They are dead and gone... Continue serving God,” reminded me of Philippians 3:13. “Forgetting those things which are behind.”

Thank you for printing those articles, and thank you, Jennifer and Suzanne, for sharing them. As I continue my sentence here in state prison those are the specific things that I want to continually do!

Jerald C. Johns
California Correctional Institution
Tehachapi, California

I wish to commend you and your magazine on the very beautiful true story on teen suicide, “A Cry for Help Heard too Late,” by Mike King. I wish that every pastor could receive a copy of that story. It really told and showed me a lot of things that I did not know about teen suicide. It also showed me how to help a person before that last cry for help.

Rev. Fred A. McCleary
Dallas, Pennsylvania

I appreciate so much the efforts you make to come up with a fresh, rich, meaty, and multidimensional issue each month. So far I have not seen you fall into the rut of sameness each month. Please continue the historical and biographical articles. They inform us of our rich Christian heritage and encourage us in our faith.

Jun Lumagbas, Youth Pastor
Bible Baptist Church
Cebu City, Philippines

We are very happy with the *Journal*. It is a real blessing to us as it goes in depth into what is being done to combat the many sins in our land, gives help in studying God's Word, and gives a deeper insight into God's love and His watchcare over us.

We gave the *Journal* to our brother's family as a Christmas present. The letter of thanks we received was so enthusiastic!

Mr. & Mrs. George Van Dyk
Warwick, New York

I just read Truman Dollar's tribute to his dad (March). It really touched my heart, and served to remind me that God is not limited. He uses all kinds to reach all kinds!

So many of our generation look upon men like his dad with contempt and feel they are just plodders who don't really know much. Yet those men have more integrity in their little fingers than most men have in their entire bodies.

Thanks for the reminder.

Rick Blue, Pastor
Lamar Baptist Church
Greenville, Texas

Reading “A Tribute” makes me feel that I knew Truman Dollar's father personally. I believe that God's greatest servants are often known to only a few and are hardly, if ever, in the spotlight. Even when the spotlight does illuminate them for a moment, they are too humble to stay in the light.

Jerry Young
Springfield, Missouri

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God uses all kinds...

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Disagree...

In a world where changes are made daily, it is interesting to see what scholars write on biblical subjects. Since divorce and remarriage are so common in our day, even with many believers, I eagerly read what Edward Dobson wrote on this subject in the Journal (September through April).

I must disagree with Dobson’s terminology. If God’s will is “one man for one woman for a lifetime,” then it is a sin if they get out of God’s will; is it not? God does not permit, concede, to divorce (sin). He tolerates it, but does not give His permission to do it. If I sin, did God permit it? True, He did not stop me, but permit? No. Tolerate? Dobson wrote on this subject in the Baloney.

Yes.

Bob Boyd
Scranton, Pennsylvania

Baloney...

As I read “Fundamentalism and Evangelicalism: A Comparison and Contrast,” by Edward Dobson, my thought was, “No matter how you slice it, it’s still baloney.”

I am assuming that because Dobson attributes certain strengths to one group, he is inferring that the other group is weak or lacking in that area. That causes me great problems. I agree with the first part of the article, concerning the strengths of Fundamentalists, but I take exception to the idea that Fundamentalists are lacking the so-called strengths of the Evangelicals.

First, there is moderation. Good men are always reasonable men. But the Evangelical’s idea of moderation is actually fear about what it will cost him in offerings and church attendance if he takes a firm, biblical stand. He worries about offending people. The Fundamentalist worries more about offending God.

Concerning love, Evangelicals stress the love of God because they do not stress the wrath and the judgment of God against sin. This neglect or lack of balance produces a false picture of God and produces carnal church members. I cannot speak for all Fundamentalist churches, but my church is unashamedly a Fundamentalist church, and it is the most loving church I have ever seen. And I know of some Evangelical churches that are war zones.

Dobson’s commendation of Evangelicalism for its worship was puzzling. If your average church service is not held for the purpose of getting people saved and seeing Christians revived, why have a service? A lack of public invitations and pressing people for decisions is nothing to commend Evangelicalism for. By the way, in our church, as in many Fundamentalist churches, we do sing the “Doxology,” “A Mighty Fortress Is Our God,” “The Church’s One Foundation,” and so forth. And we don’t roll in the aisles and foam at the mouth, either.

Robert King, Pastor
Temple Baptist Church
DuBois, Pennsylvania
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June 1986
The Pornographic Plague

Pornography is the literature of deviants. It is an epidemic in America today. Probably the greatest single problem in our society, it perverts the minds and distorts the values of young and old alike. There have always been filthy books because there have always been filthy minds. However, earlier in this century such materials were available only in the most questionable places. In the fifties Playboy introduced its seductive centerfolds for sale at local newsstands. Since then the plague has spread to virtually every convenience store outlet.

The term pornography originally meant a “description of prostitutes and their trade.” It later came to refer to pictures or writings used to stimulate sexual desire. By 1969 the courts began to allow the publication and distribution of classic pornography on a wholesale basis nationwide. A flood of pornographic books, magazines, and movies followed. In the quest for new sensations, every form of sexual perversion and violence was depicted—from sadism to homosexuality to rape and murder.

Distorting God’s Purpose. Pornography is more than dirty pictures; it represents a way of life based upon sexual license. It destroys the privacy of sex and promotes a promiscuity that is destined to demolish the American family. It distorts the beauty of sex within marriage and demeans all that is pure and decent in men and women. In short, pornography is a cancer eroding the character of America.

Obscenity is against the law in most communities, but local courts can rarely agree upon what is actually obscene. In the 1973 U.S. Supreme Court case of Miller v. California, the court decreed that each community must decide its own standards of obscenity. But local officials are rarely capable of doing so and seem content to muddle on without a clear definition of what actually is pornographic.

Demeaning to Women. Ultimately, pornography is demeaning to the women of our country. It presents a distorted view of women as the mere objects of sexual gratification for men. Such representations portray women in every demeaning manner possible. Psychologists have observed that such a view of womanhood totally neglects the deeper human needs for acceptance, intimacy, and personal affirmation.

Sexual permissiveness, fueled by pornography, has resulted in the spread of venereal disease, rising divorce rates, and epidemic homosexuality. The Bible warns: “But every man is tempted, when he is drawn away of his own lust, and enticed” (James 1:14). The ultimate problem with pornography is that it feeds the lustful desires of men and women alike.

Inherent Evil Destruction. There is an inherently destructive evil in pornography. Each new act of perversion leads to another until that which was exciting to the senses eventually seems dull. New and more bizarre expressions of sexual experience soon lead to group sex, sadomasochistic expressions, homosexuality, rape, and other violent crimes.

The increase of pornography in this country runs parallel to the increase in violent sex-related crimes. Recent studies link the offenders of such crimes with the reading of pornography. To claim that the elimination of pornography is the violation of our freedoms is like claiming that the elimination of poison violates the freedom of substance abusers!

Time to Take a Stand. Since 1979 I have actively campaigned against pornography, calling upon morally decent citizens to do the same. We were ridiculed, threatened, picketed, and boycotted. But our persistence is now winning out. On April 10, 1986, the Southland Corporation, which owns 4,500 7-Eleven stores nationwide, announced that as a result of pressure from the National Federation for Decency, they will no longer sell pornographic magazines in their stores. Jere W. Thompson, president of Southland Corporation, said the decision was based upon the U.S. Attorney General’s Commission on Pornography, which links pornography with crime, violence, and child abuse.

Other stores recently making similar decisions include HIGH’s Dairy Stores, Drug Fair, and Peoples Drug Stores. In each case the impact of a pro-moral agency such as Citizens Against Pornography made a significant impact upon the final decision.

Some will complain that we are violating the freedom of the press. I say that we are protecting the real freedoms of all decent Americans. The Gallup and Harris polls indicate that nearly 80 percent of all Americans oppose the open sale of pornography in public places. It is time that their voices be heard.

We must not rest now, content with our recent victories. We must continue to press this issue until we bring the pornography industry to its knees. Pornography will always be available to those who are consumed with lustful desires. But it will soon not be available at the corner store, and that decision alone may protect the innocent from its destructive appeal.
Over the past several years, Bible-believing Christians have become the object of a deep prejudice and hatred. We have been targeted and victimized with unfair treatment and discrimination by many national media and liberal anti-Christian groups.

Many of us face everyday struggles through opposition by town and city ordinances, school boards, court rulings, defamation on television and in the print media, and job discrimination—all because of our religious beliefs.

The future of Christian people in a free society is being challenged. What the Founding Fathers of our country established as the freedom to exercise our religion and our speech is now—somehow—not available for the Bible-believing Christian.

We are therefore presently gathering a wide variety of data to document cases of defamation and discrimination, being perpetrated against Christians, from all possible sources—television, radio, advertising, print media, public meetings, and so on. We can win the battle for freedom for Christian Americans, if we are willing to stand united.

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The Need for Better Preaching
by Edward Dobson

Recently I defended my doctoral dissertation at the University of Virginia. Toward the end of the oral defense before my committee, I thanked them for their counsel and advice and then stated, "I think it would be advantageous if every minister earned a graduate degree in a discipline other than religion." Having taken courses in business administration, research, history, and curriculum, I was introduced to areas of thought I had never pondered before. The whole process of scientific inquiry, empirical thought, and critical analysis took on new meaning. It helped me understand the world of ideas that I must address as a preacher. I am afraid that often times as preachers we operate in a theological and exegetical domain that is foreign to the mainstream of contemporary culture. Somehow we must understand both the Bible and the world in which we live if we are to be relevant in applying truth to modern man.

This concept of understanding two worlds—the world of biblical truth and the world of contemporary society—is precisely the hypothesis of John R. W. Stott's book entitled Between Two Worlds. Stott argues that Conservatives have a bent toward expanding and exeguting the truth but never apply it in a practical way to the lives and needs of people. They live and breathe in the world of the Bible, seldom relating it to the real world. On the other hand, liberal pastors begin in the real world and with psychological and sociological presuppositions attempt to address that world without dealing with biblical truth. Stott concludes that biblical preaching is building a bridge from the world of truth to the world of human need.

There are pastors in the church who labor faithfully to exegite the Word of God. They understand the etymology of the words, the tenses of the verbs, and the unique grammatical constructions. They pay attention to the context and the cultural implications of the text. They are experts in helping us understand the Bible but seldom help us apply its truth in a meaningful way. On the other hand, there are pastors who sound more like psychological cheerleaders than expositors of God's Word. Their messages are filled with real life dramas, powerful quotes, and catchy sayings, but they seldom intersect with biblical truth.

A third category of pastor is one who has a difficult time understanding either world. He is out of touch with the real issues of contemporary society. His ethical struggle is with pantsuits and jeans, not social justice and poverty. He really does not preach the Bible. He believes the Bible, reads the Bible, loves the Bible, and defends the Bible, but often misinterprets and misuses biblical truth. He is not preaching heresy but at the same time he is not preaching the truth. He falls into the chasm between the world of biblical truth and the world of modern man. He answers questions that few are asking and deals with issues that are no longer relevant. He desires to see people saved, but has difficulty relating the gospel to the complexities of his community. These pastors and churches are in danger of extinction.

What can be done? First, we must examine our own lives and ministries. Do I really preach the Bible? Do I spend the necessary time to struggle with the text? While a pastor does not need to be a Hebrew and Greek scholar, he should exercise careful diligence in his study habits. There are ample commentaries, translations, and textual aids available, so there is essentially no excuse for not studying and understanding the text. Second, we must be sensitive to the needs of the people in our congregation. Why not survey your people and identify their 10 major problems and then preach a series of messages on how the Bible relates to those problems. Listen to your people. Learn from your people. Know your people. Then you can preach messages that are relevant to their needs.

This brings to mind the issue of pastoral training. What about the training of preachers? Let me postulate some radical teaching. I believe a Christian liberal arts college or university may be the most appropriate environment in which to train the pastors of tomorrow. I have often heard pastors say, "If you want to be a schoolteacher or businessman, go to a Christian liberal arts college. If you want to be a pastor, evangelist, or missionary, go to a Bible college." The underlying premise is that you will be better trained in the Bible in a Bible college—not a liberal arts college. That premise is inaccurate. While I appreciate all the good Bible colleges, I think one can receive just as good a theological education in a liberal arts college. A liberal arts college has a distinct advantage over a Bible college. In a liberal arts college a pastoral student is introduced to a broad variety of intellectual and cultural experiences and a diversity of people foreign to a Bible college environment. He studies history, science, English, philosophy, music, art, and so forth. He sits in class with educational students, business students, future scientists, doctors, and lawyers. He is forced to think, learn, and react to people with diverse professional ambitions. Consequently, he learns about two worlds—the world of biblical truth and the world of contemporary society—and should be better equipped to be a "bridge-builder" between them.
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A Plea to Fellow Fundamentalists

by Robert P. Lightner

Seventy-five years ago Fundamentalism was born as a movement within Evangelical Christianity. To be sure, there were Fundamentalist tenets long before the publication of The Fundamentals: A Testimony of Truth in 1909 by the Testimony Publishing Company of Chicago, Illinois, through the generosity of Lynman and Milton Stewart. Three million copies were distributed, mostly on a free basis. The set was published again in 1917 in a four-volume edition and again in 1958 in a two-volume edition edited by Charles L. Feinberg. Yet the 12 volumes of this set, all dealing with cardinal doctrines of the Christian faith, did serve as a rallying point for Fundamentalists.

What gave rise to the publication of The Fundamentals? Why was it so important to defend major doctrines of the historic orthodox faith? All 89 chapters in the 12 volumes deal basically with the five fundamentals of the faith—(1) the inspiration and authority of the Bible; (2) the Virgin Birth of Christ; (3) the deity of Christ; (4) the substitutionary Atonement of Christ; (5) the bodily Resurrection and Second Coming of Christ. Notice that these five centered around Christ (the living Word) and the Bible (the written Word of God). These were the very doctrines under attack by Modernist or Liberal churchmen. Great stalwarts of the faith, men with high academic standing, joined hands and hearts across denominational lines, despite their minor doctrinal differences, in the production of this work to defend the faith once delivered to the saints.

Fundamentalists have always been well-known for their defense of the faith. Even the less militant among us have always declared the biblical message and defended it from attack by the enemy. That is as it ought to be. The Bible gives clear commands to God’s people to carry out both of these injunctions.

The original five fundamentals of the faith are indeed foundational and basic. They are not the only essentials of the faith, but they certainly are indispensable to it. Throughout the history of the Fundamentalist movement, we have viewed compromise of the truth to be as dangerous as denial. However, while declaring and defending the five fundamentals, Fundamentalists have often forgotten some other basic truths of the Word of God. If, in the process of standing for truth and stressing the purity of doctrine, we fail to heed all of God’s truth, Satan may get the advantage of us.

Why am I separating myself from this or that or these Christians? Am I being consistent in my stand? Do I personally practice what I preach to others?

There are five frequently forgotten fundamentals. These must not be seen in any sense as substitutes for the original five. They are not a matter of either/or, but of both/and as we seek to live according to Scripture.

Follow the Lord in the fight. God has given His people a clear mandate. The faith or message from God delivered to the saints is to be proclaimed, practiced, and protected. The world needs desperately to hear the message, see it lived out, and be warned of the judgment of God upon those who reject and ridicule it. Christ Himself is the believer’s captain, the One in whose steps he is to follow (1 Peter 2:21). There is a fight to be fought, there can be no doubt about that. But we too easily get our eyes off the Lord and upon those we want to impress, or on the enemy, or at least on the one we perceive to be the enemy.

We Fundamentalists need to regularly ask ourselves some pointed questions: Why am I opposing this or that anyway? Why am I separating myself from this or that or these Christians? What are my real motives after all? Am I being consistent in my stand? Do I personally practice what I preach to others? Whom am I trying to please? If our chief aim is not to honor and exalt Christ the Lord, all our allegiance to a cause or principle, even if it is biblical, is just so much noise and activity. If the love of Christ does not permeate all we do, our efforts will not be pleasing to Him (1 Cor. 13).

Avoid majoring on minors. Everything in the Bible is inerrant truth and, therefore, important. But some things are more important than other things. Surely what a person believes is much more important than what he wears and how he looks. Differences regarding Christian lifestyle are often stressed out of proportion to the “weightier matters of the law.” Not all the fighting we Fundamentalists engage in is crucial to the faith. Too much of it concerns petty differences over which there is no uniform agreement.

Insist on having all the facts before making a judgment. Critics of Fundamentalists and Fundamentalism often make broad accusations and universal condemnations. That is a serious fault, an un-Christian and unfair practice to say the least.

Unfortunately, Fundamentalists are often guilty of the same offense. We quickly alert God’s people to inroads of compromise and hastily build a case against others without having all the facts. Sometimes the “facts” are not really the facts after all. Information passed from several sources rarely represents the truth fairly.

Tell the whole truth. By selecting which facts to reveal and which to withhold, anyone can easily build a case either for or against someone. Even the courts of our land require that “the whole truth and nothing but the truth” be told. Should God’s people not insist on the same? Insisting on the whole truth when only a part of the truth presents a falsehood is fundamental to the Christian faith.

Honor all men—especially those in the family. Speaking the truth in love is not always easy, yet that is precisely what we are told to do. Only as we defend the faith with love out of a pure heart have we obeyed the entire command (1 Tim. 1:15). The exercise of love, longsuffering, and gentleness (fruits of...
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the Spirit, Gal. 5:16) keeps the heart from becoming bitter toward the brethren in the battle. In fact, "all bitterness, and wrath, and anger, and clamour, and evil speaking" are to be "put away" (Eph. 4:31). Such sub-Christian traits not only hinder the biblical defense of the faith, they also do the same to the spiritual lives of those who display them—as well as to those affected by them.

The seriousness of the gradual defection of the faith has caused some ungracious and fleshly attitudes to prevail among those with differing convictions. These failures must not be perpetuated. Warnings must continue to go forth and the faith must continually be contended for, but these responsibilities must not be discharged in a contentious spirit. . . . The Paul who wrote, "And have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11) is the Paul who wrote the great treatise on love (1 Cor. 13). The John who wrote, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed" (2 John 10) is the John who wrote, "This is my commandment, that ye love one another, as I have loved you" (John 13:12). We need balance in these things and a recognition of the unity in the body of Christ. Baptism into the body of Christ does not remove distinctions and differences which exist among the members, but it does reveal the necessity of every member. No member can rid himself of the others, for all are needed to complete the Body. We are members one of another (Neoevangelicalism Today, by the author, Regular Baptist Press, 1979, p. 159).

George W. Dollar, author of Facts for Fundamentalists and A History of Fundamentalism in America, divides contemporary Fundamentalists into militant, moderate, and modified categories. He provides a list of schools, mission boards, magazines and publishers, radio broadcasts, and Bible conferences and camps, which he feels fall into these three groupings. This is an example of wholesale approval or condemnation based upon one man's evaluation of certain individuals associated with these ministries and their affiliations with those he considers neo-Evangelical. I am familiar with a significant number of individuals in a number of the ministries in each of Dollar's categories. There is by no means the same degree of militancy among all affiliated with the groups he calls militant Fundamentalists, and the same thing can be said of those he lists in the other two camps as well. Not all in any of the ministries share the same degree of militancy, moderation, or modification.

My plea to fellow Fundamentalists is not for us to compromise or capitulate to those who do. Rather I beg those who share my Fundamentalist convictions to continue to contend earnestly for the faith, but to do so in a way that is pleasing to God.

Robert P. Lightner holds a Th.D. from Dallas Theological Seminary, Dallas, Texas, where he is associate professor of systematic theology.
Love Is Not All There Is to Marriage
Preparing for a Lifetime Commitment

by Clyde M. Narramore

Many people enter into marriage knowing very little about their mate. They have given little thought to the personality characteristics of the one with whom they think they want to spend the rest of their lives.

If a person anticipating marriage will give careful consideration to understanding a potential mate, a lifetime of tragedy can be sidestepped. One simply does not have to marry the wrong person. It is possible to read the signs, pick up the clues, and know something of what to expect after saying, "I do."

Every person contemplating marriage should consider thoughtfully and thoroughly the desirable or undesirable traits that may affect the marriage's future. Whether you are considering wedlock, a soon-to-be parent-in-law, grandparent-in-law, or friend-in-law, the following list is worth your time and prayerful consideration.

Emotional Adjustment. It was a perfect wedding. The bride and groom made a handsome couple. All their friends and family were able to attend. Everything went just right throughout the ceremony and the reception.

This ideal state, however, ended abruptly. On the second morning of the honeymoon the bride, Jane, threw a temper tantrum, wildly tossing from her luggage just about everything she could get her hands on. She raised her voice more loudly with each new outburst.

Bob could hardly believe his eyes and ears! He had never seen anything
like it before. Suddenly the outburst ceased.

What did I do to cause this? was all he could think of. Jane's only response was an unemotional, "Forget it."

Now, 20 years later, many similar episodes have all but extinguished the love they once felt for each other. What made her act that way? Why hadn't he noticed any tendency toward such behavior during their courtship?

Problems in emotional adjustment are found in both men and women far too often to discount the importance of their critical considerations before the marriage vows are taken. Bob should have paid more attention to Jane's emotional reactions to her parents, younger brother, and friends. He should have noticed how she handled disappointment, like the times he had to break a date. By observing her behavior, he might have been able to pick up on her problems. If Bob had seen more of how his fiancee related to her family, he might have been able to keep her from bringing all of her insecurities and hostilities into the marriage.

Goals. Stop right now and ask yourself, Do I know what I want to do with my life? What are my goals and aspirations? Are you giving serious thought to your abilities and attitudes? Or are you simply an "occupational drifter," taking whatever job comes along?

You should seek God's plan for your life with a dedicated willingness to completely follow that plan. Few things in this life will bring the personal satisfaction of accurately finding and obediently following the Lord's perfect will for your life.

What about your "intended"? Does he or she have specific goals? Do you know what they are? List them; talk about them. Compare them with yours. Are the two of you heading in a similar direction? Are your goals compatible? Are the goals desirable? Attainable? Is either of you being selfish in your goals? What about motivation?

Jill, a highly motivated young woman, married Don. In time she became exasperated with what she considered Don's lack of ambition and drive, and Don was fed up with Jill's impatience with him. Thirty years later their goals were still miles apart. How unfortunate that they never seriously considered this problem before they said, "I do."

I sometimes ponder what is going to happen when we all stand before God, giving account of what we have done the few years we were on earth.
lacked. So they married. After several children were born, and after many frustrating events, he did attempt to continue his education, but not until many years and the chance for many happy family experiences had been lost forever.

The earning power of the man or woman who is well-educated may help attain those goals of better living conditions and financial security, to say nothing about giving larger gifts to the Lord's work or being more qualified to perform a certain ministry. A good education can open vistas for a greater appreciation of life in general and of one's family.

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**Home life he desires.**

Some women enjoy this, while others dislike it. 

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**Health.** Young love so often overlooks the considerations of health hazards in the choice of a mate.

A woman once said to me, "I knew John was sickly; I was aware of this before we got married. But I wanted to nurse him back to good health." She sighed as she continued, "But I didn't know I'd be doing it for 19 years!"

Edna walked into a marriage in which both families had a history of asthma. Physicians pointed out to her that in such a case any children would have a strong propensity toward asthma, but Edna felt she couldn't live without her Charles. They married, and their two children—a boy and a girl—were both plagued with asthma. Edna's life was spent between the doctor's office and the drugstore, which added many pressures to an already shaky marriage.

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**Vocation.** The husband's vocation usually determines the family's life patterns. Certain factors should be taken into account:

- If his job takes him from home often or for long periods of time, the wife has to assume more than her share of responsibilities.
- If it is seasonal employment, the family finances will have to be planned accordingly.
- Job security is more reliably in some vocations than in others.
- Some companies require that their employees move from place to place every few years.
- Certain occupations sometimes place heavy social obligations upon the wife. Some women enjoy this, while others dislike it.

These and other factors should be considered before you seriously consider a lifetime. Likewise, a soon-to-be husband must decide if his chosen profession is going to create or allow the home life he desires.

David's "10 days on, 4 days off" that the fire department requires does not mix with Robin's eight-to-five, five-days-a-week job. In evaluating their two jobs, David and Robin considered

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Some marriages are pretty sparse in this area. Others are amazingly vital with tremendous talent. The choice is yours. What you choose is what you must live with for years and what will affect your children as well.

You will want to notice the extent to which your intended mate has developed his or her talents as well as how these talents are used. It is not necessary for a wife and husband to have the same abilities. When two people become one in Christ, their diverse abilities should complement each other in such a way as to enrich their family life and their Christian testimony. At the same time their similar talents will bring them together in their activities and interests.

Bob, for instance, loved woodworking and had accumulated a fine set of tools. His wife, Esther, had other interests. She was creative in oil painting. In the workshop Bob built a special corner with places for Esther to practice her skills while he worked on his. They were both happy and content with each other.

Kay and Marvin, on the other hand, enjoyed their music together. She was a fine pianist; and he sang well. They spent many happy evenings exercising these talents. In addition they had opportunities for Christian service.
When two people become one in Christ, their diverse abilities should complement each other in such a way as to enrich their family life and their Christian testimony.

A truly happy life-relationship becomes enhanced greatly when a boy friend or girlfriend is not simply saved but is also actively living a consistent Christian life. Just how spiritual is the one you intend to marry?
- Does he or she read the Bible and pray daily?
- What about regular church attendance?
- Does he or she share personal testimony with others?
- What about obedience to the Word of God in general?

A strong Christian mate will be able to give valuable spiritual leadership to the family. When problems come up in your marriage, a godly mate will be able to discern the basic spiritual direction involved, then deal with them effectively. This ability is especially important, even if you are spiritually strong yourself.

Proverbs 22:6 promises that if a child is trained up in the way he should go, he will not depart from it when he is old. Only spiritual parents can give that kind of training. All too often children who are not reared according to biblical principles grow up to bring anguish and shame to themselves and to their parents. If you are not sure the one you now love will be that kind of a parent, you had better not marry him or her.

Some people may think that evaluating a potential mate is too objective an approach to such an emotional subject. Marriage is a serious step and requires serious consideration. Marriage should be forever, and the spouses should have a joyful, fulfilled life together.

Admittedly, life—and marriage—may not always be a bed of roses, but there is absolutely no need for a marriage to become a field of battle. If Christian partners know a lot about each other before their marriage and if their marriage rests firmly on biblical precepts, they will be better able to deal with problems as they arise. They will be able to gain from their mutual gifts and become a blessing to each other and to their children. They will be able to say with Alfred, Lord Tennyson that "marriages are made in Heaven."

By studying this list and looking seriously for evidence, you may be able to avoid a lifetime of heartaches and problems.

Clyde M. Narramore is a Christian psychologist and founder and director of the Narramore Christian Foundation, Pasadena, California. Adapted from the author's book Parents At Their Best, by permission of Thomas Nelson Publishers, Nashville, Tennessee.
Marriage: The State of the Union

by Andre Bustanoby

Marriage has been under siege for the past 30 years, an assault unequaled in recent history. The divorce rate in the United States climbed steadily for 20 years. But now the most recent figures available show that 1983 was the second consecutive year that the divorce rate declined. The all-time high in 1981, which came after a threefold increase over 20 years, declined by 4 percent in 1982. In 1983 it declined another 1 percent. Trend-watchers want to know if this is a trend. If not, why the decline?

Strictly, from the statistical point of view, declaring a "trend" on such a slight decline would be unwise. The divorce/marriage ratio still runs close to 1 divorce for every 2 marriages. In terms of personal pain, we can be glad that there were 12,000 fewer divorces in 1983 than in 1982.

Christian marriages are not exempt from the attack. According to one report, even the ultraconservative Mennonites of Canada, who once were virtually untroubled by divorce, now face it as a major issue of church discipline. At one time individual congregations did not have to deal with the problem because divorcees were usually excommunicated. Now, about 80 percent of all Mennonite churches must deal with divorce, and some have large numbers of divorced people in their congregations.

Divorce Rate Decline Temporary. Many experts feel that the divorce rate decline is temporary. Several reasons are given.

Provisional statistics for 12 months ending September 1984 show the estimated number of divorces to be 1,159,000, an increase of 100,000 over 1983. Estimates for the year ending September 1985 are 1,186,000, an increase of 27,000 over 1984.
The 1981 recession was one of the worst since the thirties. During recession fewer people have money to spend on divorce and cannot bear the added financial burden of supporting two households. Now with the upturn in the economy, this factor no longer exists.

The trend toward singleness and late marriage has pushed the median age for the first-time marriage to a record high—23.3 for women and 25.5 for men. Marriage between more mature people reduces the likelihood of divorce. We cannot tell, yet, whether marrying for the first time later in life is a trend. If the population goes back to marrying at a younger age, we can expect a resurgence of divorce due to immaturity.

Economics and Marriage. The state of the union is revealed by the way couples respond to the social changes that impact marriage. One major change is a greater sense of economic pressure. Though couples have always been concerned over the amount of money available for the family, the cost of living is a critical concern to American couples today. The recession of 1981, runaway national debt, and the threat of new taxes make economics a major concern—in spite of the recent Gramm-Rudman balanced-budget legislation.

Two-paycheck families. One result of economic concerns has been the rise of two-paycheck families. Twenty years ago sermons on family life strongly advocated that women stay home and take care of the children. Though this sentiment is still expressed, it is seasoned with the reality that some families do not have a choice in the matter. Just to provide a subsistence level of income for the family, some husbands and wives find that they both must work outside the home.

This puts pressure on the marriage because the working wife, feeling responsible for keeping the home base covered, must also find adequate child care, see that the home is kept in order, and be sure the chores are done.

Those who have been through divorce know it is not an easy way out of a bad marriage. The emotional and financial cost of getting out is high. But most women are not prepared for the cost they will pay after the divorce, particularly if they become the custodial parents. They can expect a 73 percent decline in their standard of living in the first year after divorce. Ex-husbands, on the other hand, can expect a 42 percent rise in theirs.

One reason for this is that courts do not require husbands to contribute more than one-third of their income to the support of the ex-wife and children. What is more, valuable, but often intangible, assets acquired during marriage usually become the husband's property—assets such as credit, pensions, insurance, education, and future earning power. The woman may be unable to find adequate work because of her lack of skill and lack of time for retraining.

Economic reality is already tending to make women more cautious about seeking no-fault divorce. This may continue to put the brake on the divorce rate.

Those who have been through divorce know it is not an easy way out of a bad marriage.
Singles are quick to advise people who are considering becoming single to remain married.

But the courts probably will not go back to establishing fault in divorce suits. They will most likely respond to the problem by distributing property more equitably. This, of course, will make men think twice about divorce as an easy way out of a troubled marriage.

The Singles Phenomenon and Marriage. Another social change that sheds light on the state of the union is the singles phenomenon. The singles population in the United States is at an all-time high—about 50 million between the ages of 20 and 55. What does this say about marriage? Are Americans saying that marriage is in such a sad state that they would rather remain unmarried?

Most singles want to be married. Given the choice between singleness and marriage, most singles prefer marriage. Only 20 to 25 percent of the single community are committed "lifers."

This is significant given the fact that many singles are involved in living-together arrangements. What is more, singles are quick to advise people who are considering becoming single to remain married.

Why are cohabiting singles not marrying, but advising people to stay married? The answer is that marriage requires a commitment that singles, particularly single men, are not willing to make. However, as men and women grow older, they see commitment as an inescapable part of social structure, a requirement for an enduring and fulfilling relationship.

By avoiding marriage and the commitments essential to it, singles are validating the institution by not taking it lightly. They will not enter it with the idea of easy divorce. They would rather not get into it until they have a good reason to believe they can make it work.

The "Big Bird Syndrome." More and more single adults continue to live at home after age 18. This is making a major impact on their parents' marriages.

Traditionally, a child who wanted to live at home after 18 to pursue further education was permitted to do so. The thinking was that the child would be better able to support himself—and his aged parents if they were unable to take care of themselves in later years. Otherwise, children left home in their late teens or early twenties to find their own way in the world or to marry. The major impact on the marriage then was the "Empty Nest Syndrome," usually felt by the wife and mother.

Today both mothers and fathers are experiencing a very different trauma, which, for lack of a better name, I call "The Big Bird Syndrome." In many cases the grown bird is totally unprepared educationally and economically to leave the nest, and does not leave. In other cases he does not leave even after educational and/or job goals have been achieved.

The child who supports himself while living at home presents less of a problem than the child who is not self-supporting. The child who does not support himself is often demanding and ungrateful. He expects his parents to give with no expectation of anything from him.

This is a time of life when the parents should be renewing their relationship after years of raising children. They should be consolidating their financial resources for the coming twilight years. Emotionally and financially burdened by the big bird who refuses to leave the nest, their marriage becomes stunted and unrewarding—and is in danger of failure even though they may have been married for 25 to 35 years. Parents in this situation should seek professional counsel to assist them in helping the big bird fly.

Spouse Abuse. Spouse abuse, which once was never talked about in public, has gotten a great deal of press in recent years. Publicity has caused a significant decline in this abuse over the past 10 years. About 375,000 fewer women were victims of severe acts of violence from their husbands in 1985 than in 1975. Approximately 1.3 million wives are still abused, however.

But what does this have to do with Christian marriage? Surely spouse abuse is inconsistent with Christian marriage! One of the major problems I have with Christian clients is the abuse of the wife by the husband—and I include both verbal and physical abuse in this category. Verbal abuse is sometimes so intimidating that the wife often needs medical attention for stress-related disorders such as colitis.

More often than not, the abusive husband actually attempts to use Scripture to justify his behavior. He maintains that his wife is not behaving as a submissive Christian wife, and all he is attempting to do is to bring her into submission to his authority. To his way of thinking, if she did not resist his authority, they would have a harmonious Christian marriage.

This type of man is hard to convince that Scripture teaches the husband to love his wife as Christ loved the church and that he is to dwell with her taking into consideration the fact that she is a "weaker vessel." This is difficult because his problem goes deeper than his relationship with God. He is usually neurotically possessive and "sanctifies" his neurosis with Scripture, actually using Scripture to support behavior that the church sees as morally wrong and psychologically sick.

As churches present more balanced teaching on the subject of Christian marriage, which is less repressive of women in the church and the home, the problem is beginning to be rectified. With a greater acceptance of divorce among Christians, women are less inclined to stay with an abusive husband than they were 10 years ago. This is particularly true when their children also are abused.

Fidelity. The herpes epidemic of the seventies and the AIDS scare of the eighties have done more to promote sexual fidelity among Christian and non-Christian couples than anything else in the past 10 years. Though some men and women may want to regard

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“Sometimes You Just Have to Cry, Huh, Daddy?”

A psychotherapist gives a perspective on the highest male calling.

by John D. Graham

For a 4-year-old boy, Chris did a good job of hitting the racquet-ball. Of course he would not actually play the game for a few years, but for now, just hitting the ball as I bounced it his way was something special. He hardly seemed aware of the adults who would gather and watch him.

Life seems free and full of joy to a 4-year-old. Funny, I feel the same happiness in those moments with him. My mind’s eye ran to a poster I had on the office wall: “See as a child sees, the wonder, the joy, the hope!” The freedom of spirit I feel when I am with my son continues to draw me to him, even when he intrudes into my adult world of responsibilities.

“Daddy, can I help? Can I help, please, Daddy?” Now the job is going to take twice as long to finish, yet the pleasure is almost intoxicating. As I look into his sparkling eyes I feel as though I can actually see the thousands of rapid thoughts flowing through his mind. “I done good, huh, Daddy?” “Jesus is happy when you help people, huh, Daddy?”

One day while raking the yard, a strange sense of helplessness enveloped me as I looked up to see Chris sitting on his tricycle, with his head resting sideways in his arms on the handle bars. He was crying. The tears flowed freely over a low moaning that seemed to come from the very depth of his soul.

“Chris, what’s the matter? Are you hurt?” As he fell into my arms, sobbing, I drew him to my chest and felt the untapping of a memory of my own heart. How strange, I thought. I do not even know what the problem is, yet I feel it as though it were mine. My mind quickly went back, as the cinema of remembrance replayed the moment of my grief upon hearing of my father’s death. I drew myself back to Chris. Surely nothing bad enough to bring forth such suffering had occurred, but somehow this seemed as serious to Chris as my father’s death had felt to me.

“Where’s Michael? I really miss Michael.” Michael, a friend - in his kindergarten class had moved away. It was his first real sense of loss, loss of a friend. Somehow the memory lingered and the sorrow was still real.

Weeks passed. Life became demanding, and I had less time to spend with Chris. Priorities can easily be lost when time and work usher us away. Then one evening as I was in the bathroom preparing for bed after a long hard day, Chris suddenly walked in. He said nothing—just hugged me. As he rested his little head on my shoulder, I carried him off to bed. “You’ve got school tomorrow. You need to get your sleep.” Silent tears ran off his cheeks and down my shoulder. “I love you, Daddy.” Laying him down on the pillows, I stroked his hair. “I love you, little buddy.” Then the words drove deep into my soul, cutting like a whip as I turned to walk away. “I miss you, Daddy.”

In the reality of true confession the words sprang forth. “I miss you too, little buddy. Don’t cry.” But the child shall lead the man. “Sometimes you just have to cry, huh, Daddy?” “Yes, Son,” I wept. “Sometimes you just have to cry.”

As a counselor, day after day, I am called upon to help heal the walking wounded. I often have a fleeting sense of futility. What good is it to heal the brokenhearted if they are only going to be wounded again and again, until they no longer even desire healing. Most of my clients are wives and children. Very few men initiate and seek counseling. Most men come under the pressure of their hurting family members and/or legal action. In every case, I can directly trace the hurt of the child and/or wife to the husband/father. “Well, here we go again, some psychologist trying to put the blame on the father.” No, not all the blame for the errors of the family members, but all the blame for all the errors of the husband/father that do inflict emotional relational hurt on the family.

Scripture is clear with regard to the male role. He is:
- To dwell with his wife in knowledge and honor (1 Peter 3:7)
- To love and give his life for his wife (Eph. 5:25)
- To satisfy himself with the wife of his youth (Prov. 5:18-19)
SILENT TEARS RAN OFF HIS CHEEKS AND DOWN MY SHOULDER. "I MISS YOU, DADDY."

- To keep the wedding bed undefiled (Heb. 13:4)
- Not to deal treacherously with the wife of his youth, by divorcing her (Mal. 2:15)
- To bring up his children in the admonition and nurture of the Lord, not provoking them to wrath (Eph. 6:4)
- To be the protector (Mark 3:27)
- To be the provider for the family (1 Tim. 5:8)
- To be the priest of the family (Deut. 18:1-12)

The list goes on and on throughout Scripture.

Certainly children and wives have individual responsibility and are accountable for personal sin. This does not, however, change the magnitude of responsibility carried by the man. Many men justify their failure to lead the family, and to provide emotional, physical, and spiritual security, by waving the banner of their "right to rule" over the family. In ruling the family they must give their time and emotional priority to providing a good income or service in God-called ministry.

Satan is still the father of lies, the great deceiver, coming as an angel of light to kill, steal, and to destroy the family. We are deceived into believing that if wives would only submit and children honor, the man could "rule" in peace. If not, he is justified in emotional or even physical abandonment of a family that is in rebellion to his authority and calling.

Many people support this "right to rule" from Genesis 3:16. "And thy desire shall be to thy husband [to rule over him], and he shall rule over thee." How long are we in the body of Christ going to continue promoting the curse between men and women? To support the so-called "right to rule" makes it part of the curse! Christ died to free us from the curse, not to justify our continuance in it. How dare we seek to glorify the curse for which Christ died! The curse of sin and death will not be completely removed until after our physical resurrection, but we are given the empowerment to reckon ourselves dead in Christ and to overrule the curse of the sin in our flesh (Rom. 6:6-13).

Husbands and wives, submit yourselves to each other in the fear of God (Eph. 5:21). Then follow the rest of the biblical model for the "chain of command" in Scripture. Does submission in the crucified state not begin with the man? If this is done daily what becomes of the curse of male rulership? There is a difference between a servant-leader under authority and a ruling authoritarian. One is a blessing, the other a curse.

Sometimes we must have to humble ourselves at the foot of the Cross and listen in sorrow to the tears of our wives and children. In brokenness and repentance we must confess our sin before God and rise up as priest of our homes to "preach good tidings unto the meek...to bind up the brokenhearted,

Often, even to the surprise of the men, their own struggles with fear, stress, alcohol, drugs, sexual sin, and anger begin to adjust as they give themselves over to God's natural order. Men have bought the lie of Satan as he has deceived us, driven us to find fulfillment in performance, mastery, achievement, honor, and success outside the house and family bond.

Men must realize that seven minutes a week in light conversation with our wives is not enough. Insisting on what we say to the exclusion of our wife's needs or feelings is "treason." Less than three minutes of meaningful exchange per week with the children is abuse. How accurate the little saying: "Anyone can be a father, but it takes someone special to be a daddy."

I am not sure which is harder, for a man to initiate seeking counseling or for a man to find the freedom to cry over his own hurts and failures. "Don't cry; be a MAN. OK, I'll be a man. Hand me a gun; I'll blow my brains out." Macho pride is not godly maleness. Nor is humility and meekness to be equated with weakness and femininity. Submission is not surrendering in defeated weakness, but willfully denying self to benefit another who is in need.

I look for two measures of a man: what makes him laugh and what makes him cry. When this measure is used to gauge the maleness of our Lord Jesus Christ, the results should humble every man professing to be Christian while his wife or children suffer and struggle.

I must confess that I found great challenge and excitement in my professional development. The agonies and ecstasies of gaining my Ph.D. and establishing a counseling ministry will live with me forever. I never realized how insignificant they were in comparison to discovering the "deep things of the heart of God," of my wife, and of my children. In doing so I have discovered more about myself than I could ever have found through self-development and performance.

"I miss you, Daddy."
"I miss you too, little buddy. Don't cry."
"Sometimes you just have to cry, huh, Daddy?"
"Yes, Son. Sometimes you just have to cry."

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Old Dewdrop, Dad, and Me

by Ralph Filicchia

As a boy I would sometimes ride with my father in his taxi in downtown Boston. He would park at the cabstand in front of Karp's Florist on the corner of Dover and Tremont while waiting for fares, and I would sit beside him looking with interest at the city and its people. Old Dewdrop was one interesting character.

Dewdrop was a skinny old man who would stand on the corner passing out religious pamphlets and telling the local drunks how to get saved. He would even read from a tattered Bible while buses went by blowing their foul exhaust in his face.

One morning Old Dewdrop came over to the cab and said to my father, "Hi, Tony. It's a nice day the Lord has given us."

My father grinned and glanced at me. He knew of my fascination with Old Dewdrop. Dewdrop said, "Tony, take this little flyer and read it. It's very important."

My father waved him off. "No," he said. "I think I've already read it."

"Oh, no," Dewdrop insisted. "I just got them yesterday."

My father shrugged and took the flyer. He placed it on the dashboard and promptly forgot it.

The next time I rode with my father I noticed the flyer on the floor of the cab. I picked it up and read it. It was about Jesus and heaven and hell. I read it over three times.

Then I said, "Dad, what do you think about what Old Dewdrop is always saying?"

"He means well," he said. "But the people who run religion know more about that stuff than he does."

"Yeah, but..." I dropped the subject. Who was I to argue about such things?

The following week Old Dewdrop handed my father another flyer. This time my father read it, and I smiled to myself. For some reason I felt there was something in Old Dewdrop's literature that was important for my father to know.

I remember those days quite vividly, and I remember the day it happened.

For some reason I felt there was something in Old Dewdrop's literature that was important for my father to know.

A tall man got into the cab and said, "Can you get me to the corner of Blue Hill Avenue and Seaver?"

"OK," my father said, dropping Dewdrop's latest flyer.

We drove to an area of the city I had never seen before. Finally the man said, "The next corner."

My father pulled over to the curb. The man got out of the cab and said, "OK, cabbie. If you want your money you're going to have to fight me for it."

Then he laughed and walked into the tenement.

My father did not move, but I sensed his anger and frustration. Finally he said, "I don't have to take that!"

He made a U-turn. Two blocks later he found a police cruiser, explained his situation to the officer, and led the cruiser back to the house the man had entered.

"Now you wait right here and don't get out of the cab," Father warned me.

I nodded, fearful, then watched my father and the policeman go into the house. That was the last time I saw my father alive.

Two minutes later the policeman came out and ran for his car radio. Then he dashed back inside. A few minutes later an ambulance with wailing siren pulled up behind me, and two attendants hurried into the house carrying a stretcher.

I could not sit any longer. I bolted from the cab and ran inside after them. The policeman saw me from the second-floor landing.

"Where's my father?" I cried. He came down the stairs. "Take it easy, son. I'm afraid your father's been hurt."

"Hurt?" I cried. "How did he get hurt?" A chill ran over me. Without knowing why I blurted out, "Is he dead?"

The policeman did not answer, but hugged me and ran his hand through my hair. Then I knew. I clawed at his coat and cried deeper than I had ever cried before. The man must have killed my father, and oh, how I hated him.

But the man had not killed my father. He died of a heart attack while climbing the stairs, trying to collect a few dollars we could have lived without.

All that happened many years ago. I no longer hate that man. He had no way of knowing his actions would cost my father his life. Few of us realize how many harmful things can result from the little wrongs we do.

I rarely go into that part of Boston anymore. And I wonder how much of Dewdrop's literature ever penetrated my father's heart. But when I do drive by the area, I see it as it used to be: Karp's Florist, Old Dewdrop preaching to the drunks on the corner, and my father sitting behind the wheel of his cab in the early morning sunshine, and I hope...

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A Scarlet Sinner
E. Howard Cadle

from black sheep to super-salesman to successful soulwinner—that is the stirring saga of E. Howard Cadle.

Cadle was born in 1884 in a southern Indiana log cabin, down where they raise mostly "sassafras and Democrats." He grew up in a godly home, but early rebelled until he became the black sheep of the family. He turned a deaf ear when devout Christian relatives and friends appealed to him to yield to Christ.

He married Ola Collier, the operator whose "sweet telephone voice" had so captivated him for two years, and the young couple settled down to working on the elder Cadle's farm. But soon the young man grew restless, even in the boom days of Indian Territory (now Oklahoma) which seemed to offer such great opportunities.

So in 1905 Cadle and his bride boarded a train west. There he first began to drink heavily. At the invitation of friends, he began to play poker, and soon learned to deal underhandedly in cards and dice.

Before long he met a number of prostitutes, who led him to shatter his marriage vows. His path was straight downhill.

The cards of fate turned against him when Indiana ruled that slot machines were gambling devices and confiscated all of his, cutting off his revenue.

His mother and wife were both praying for and witnessing to him at every opportunity. Periodically, he would come under conviction. But he always resisted, and found he could escape—temporarily—via the bottle.

He realized he was breaking his wife's heart, especially after the birth of their first child, but he was powerless to extricate himself from the clever snares of Satan, the enemy of the souls of men.

His next move was to open a saloon in Indianapolis, which he envisioned as a very high-class establishment. But women managed to get all his money, and he lost the place. "The way of the transgressor is hard," and Cadle seemed to hit bottom when he had to go back to the very saloon he once owned—and take a porter's job, washing cuspidors.

When illness struck and the doctor warned, "You don't have six months to live," something happened.

Cadle finally decided to go home and see if his mother would take him back. He made the trip with his wife and children. His brokenhearted, aging mother tearfully welcomed them.

With a crushed spirit Cadle cried, "Mother, I'm tired of my sin—I have broken your heart, betrayed my wife, broken my marriage vows. I'd... I'd like to be saved, but I have sinned too much."

She responded tenderly, "Son, I have prayed for 12 years to hear what you just said." She got out her Bible and read, "Though your sins be as scarlet, they shall be as white as snow;
though they be red like crimson, they shall be as wool" (Isa. 1:18).

For many hours an intense spiritual battle raged. Satan was unwilling to release his captive; but the Lord was dealing mightily. Cadle's father and a neighbor came in later, and immediately joined in agonizing prayer.

All that night the forces of evil stubbornly refused to yield. But the following morning, March 14, 1914, Cadle surrendered and trusted Christ as Saviour. What a time of weeping and rejoicing followed!

Cadle was a new creation in Christ. His life demonstrated it from the very first. Gradually, God blessed him with restored health and renewed strength. In the joy of his new life, Cadle immediately sought honest and honorable employment. He was through with all the old ways; the things of the world no longer attracted.

His first job was selling and collecting for suits—but most customers were bartenders and saloonkeepers! His first call was a saloon on Indiana Avenue, where the bartender was an old friend. Upon being offered a drink, Cadle replied, “Jim, I've drunk too much already, and I've just returned from my old home, where I knelt at my mother's knees. She led me to Christ and so I am a Christian today. I will never take another drink.” Emerging victoriously, Cadle had resisted a drink and collected the debt owed his company.

Later, at a gathering in Indianapolis, Cadle addressed more than 2,000 men. Jim, the bartender, was one of the first to accept Christ, and he remained a dedicated Christian until his death.

Cadle's health continued to improve and his acquaintanceship broadened over the city. Next he became a salesman for National Biscuit Company, where he outsold all other men.

Then in the early days of the horseless carriage, he started selling Crow Elkhart and Marion Hadley automobiles (among some 2,900 former makes unknown today). Soon he was known as the “car-a-day” salesman and was rewarded by being named sales manager. Before long Cadle had his own firm. In sales meetings he never lost an opportunity to tell his story and had the joy of leading many men to Christ.

While waiting one day to see a prospect who owned a small shoe business, Cadle conceived the idea of a large shop, with plenty of waiting room, for those who wanted shoe repairs made at once. The upshot was that Cadle sold out his automobile business and opened a first-class shoe repair shop. American Shoe Repair Company shops sprouted—Dayton, Ohio; Louisville, Kentucky; four in Chicago's Loop, and others throughout the Midwest. The chain eventually totaled 22.

During 1919 Cadle prospered so that he promised the Lord 75 percent of his earnings. But now he had another dream and ambition. When he was in sin, he had spent much time in Louisville, regularly attending the horse races. He thought, why not build a tabernacle there for evangelistic meetings? The result was a building 50 x 150 feet in which continuous revival meetings were held for a solid year.

Then Indianapolis challenged. Cadle's burden was to build a great tabernacle there, at the “crossroads of America,” in honor of his sainted mother. A lot was obtained in the shadow of City Hall, and a 10,000-seat tabernacle erected.

On Sunday, October 9, 1921, a 1,485-voice choir, United States Senators, the governor of Indiana, and mayor of Indianapolis all participated in the great dedication service. Gipsy Smith preached and more than 200 came to Christ.

Cadle sold some of his shoe repair business to finance this great undertaking. The tabernacle continued under a full-time pastor.

The work was growing under the rich blessing of God, but Satan's emissaries struck from within. After a long series of complicated financial moves, rumors, and inside attacks, Cadle lost the tabernacle.

The Depression struck on the heels of this disaster, and Cadle found himself

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Seedtime and Harvest

My first job away from home was in Springfield, Ohio, in 1939, where I lived in a small rooming house and breakfasted in a "greasy spoon" around the corner.

That restaurant, like multitudes of other homes and businesses throughout the Midwest, turned the radio to WLW, where it stayed day and night.

In the providence of God, I got there about 7 a.m. daily—just in time for the Cadle Tabernacle broadcast. However, I knew nothing of spiritual things—and cared a whole lot less in those long-ago days.

But I can still vividly recall Mrs. Cadle's singing

_Ere you left your room this morning,
Did you think to pray?_

_In the name of Christ, our Saviour,
Did you ask for loving favor, As a shield today?_

as the program opened. Of course it all seemed to go over my head (or in one ear and out the other!), and I must confess I cannot remember anything of Cadle's messages now.

Then came the closing theme, “Sweet Hour of Prayer.”

Yet those programs were surely an instance of the “planting” of 1 Corinthians 3. Others watered and God gave the increase when I was saved the following year in Washington, D.C.

—Bernard R. DeRemer
unable to maintain the high rents contracted for covering the best downtown corners in major Midwestern cities. So, in another series of inexorable events, he lost his business.

The stress of both business and ministry pressures took their toll. He went to Florida to try to recuperate his fortunes. Instead, he lost all his money and was $150,000 in debt. It was indeed a strange turn of events and a severe financial testing—from the very bottom to the top, then back to the depths again. But whether in prosperity or perplexity, affluence or adversity, he had a Companion who never forsook him. Cadle's faith did not waver, even in the darkest hours.

Finally, he came back to Indianapolis and visited the old tabernacle. He was appalled at 10,000 dirty, vacant seats. He found his mother's picture buried under grime in the coal bin.

Cadle opened his Bible and read, "And the temple was restored unto him." Here was a mighty challenge! Days and nights were spent in prayer. Despite the Depression, in a short time enough money was raised to rescue the building from Satan's dominion.

On October 10, 1931, the restored Tabernacle was rededicated. Once again great crowds thronged services weekly, with the largest organized choir in the United States ministering musically, and souls coming to Christ at every meeting. On occasion special trains brought delegations to the tabernacle from major midwestern cities.

When the 10,000-seat Tabernacle could no longer hold the multitudes, Cadle cast about for some way to reach them all. He hit upon radio, then sweeping the country, and began broadcasting.

He was heard 15 minutes daily, an hour Sunday afternoon, and another hour Sunday evening—one of the earliest and most extensive gospel broadcasts in the country.

But a larger opportunity beckoned. WLW, "the nation station," Cincinnati (a brain child of Powel Crosley), blanketed the Midwest with the most powerful signal of that period. Indeed, early experimental broadcasts (after midnight, over W8XO) on 500,000 watts blasted reception over much of the country, into Canada, and even a large part of the world!

So, characteristically, that was the station Cadle went after.

He began broadcasting there on October 10, 1932, and soon became "an institution to thousands of American families in cities as well as in the backwoods and mountains of Kentucky, Tennessee, West Virginia, and southern Indiana. Like D. L. Moody, H. A. Ironside, and others, Cadle was never ordained. His voice, somewhat like that of Charles E. Fuller, breathed a warm personal compassion, which attracted multitudes. Yet at the same time he was uniquely gifted for reaching and moving the individual. Within two years Cadle addressed 30 million people daily on the "Nation's Family Prayer Period," and 24,000 letters a month poured in. William T. Arnold (a minister) estimated that 1.5 million were saved through Cadle's ministry from 1932 to 1942.

Once while traveling through Kentucky, Cadle came upon an abandoned church in a small community. "Why isn't it used?" he asked. He was told it was just too hard to get a preacher there—"three days on the back of a mule."

Once again Cadle used radio as the strategic means of reaching such isolated, unchurched communities. He sent a representative to the area, who reported 300 abandoned churches. The tabernacle bought a carload of Crosley radio sets (battery operated, as there was no electricity in most of these communities then), sent carpenters down to repair the buildings, installed sets, and a great revival began. Some 40,000 people rode horses or mules to hear the services coming to them from Cadle Tabernacle.

Sets were also placed in prisons, where Cadle would say, "This is one congregation that can't walk out on me." Many professions of faith followed.

Cadle often battled illness over the years. But in 1942 the doctor said that only several more weeks remained. On that occasion, Cadle called in an associate to discuss the work and future of the organization, then proudly displayed a check for $78,333.42—the very last payment on that great property.

He was hospitalized a short time, but returned home, where he quietly departed to be with Christ December 20, 1942.

Bernard R. DeRemer is a free-lance writer in West Liberty, Ohio.
by E. Howard Cadle

"He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God" (Matt. 16:15-16).

If I would ask the enemies of Christ, "What do you think of Christ?" they would find no fault in Him. When they had Him before Pontius Pilate, the old politician put his hands in his pockets, lighted his cigar, looked out over the bunch, and said, "Gang, I find no fault in Him."

If I would ask, "What do you think of Christ?" many of you would say, "Well, He was a good man, but yet not divine." I count you an enemy when you say that about Christ. It is a lie! When you say Jesus Christ was a good man, but not divine, you make Him a liar, because He said, "He that hath seen me hath seen the Father."

What do you think of Him as a business partner, America? Let me just present this little message, ask some practical questions, and discuss some fundamental issues that you will need not only tomorrow and the next four years, but throughout your life. Oh, that I could say something to make every man and woman take Him as a full-fledged business partner. If you would, then the sheriff would never be compelled to put a "For Sale" sign on your place of business. No one who ever went into business with Christ ever lost. No one ever made a contract to give Him a tenth of his income but what He made good His Word a thousand times by pouring it back a hundredfold.

What do you think of Him as an ever-present help in time of trouble? Oh, to you, old troubled world, let me recommend Him to you, for He is an Ever-Present Help in time of trouble. Do you have any troubles at your house? Do you shed any tears? Do you have any perplexing problems you do not know how to solve? Let me assure you He will help. How about Jesus Christ being in your home as your Saviour, your great Business Partner and your Ever-Present Help in time of trouble? Troubled person, listen to Him. He said to you, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you" (John 14:1-2).

Oh, thank God for a Rock in a weary land, a shelter in the time of storm. How do you get along without Him, Bud, with all your trouble? No wonder you have dark circles under your eyes. No wonder you have high blood pressure. No wonder you have nervous prostration! You need an Ever-Present Help in time of trouble.

What do you think of Him as a Physician? I think He is the greatest Physician in the world. I love the physicians of America; they do a lot, but not every-thing. They cannot make a heart beat, a brain function, or a dummy that will walk without some electrical power in him. Sometimes physicians get to the place where they walk from the bed and say, "Well, I've done all I can do." I wish you knew the cases where the family doctor has walked from the bed and the Great Physician, who never lost a case, has appeared. You find multitudes who are up and well because He acted as their Physician. Twenty-five years ago I was condemned to die, with just six months to live, when I took Jesus as my Great Physician.

Jesus was born in a manger, lived for 30 years in obscurity, probably engaged in hard labor at a carpenter's bench. At the age of about 33 He was condemned to death as a blasphemer of God and a traitor to Rome, and was accordingly crucified. By three years of public life in a little corner of the world He made such an impression that after 1,900 years the leading nations of the world count time from His Birth, and four continents cease from their ordinary occupations and celebrate His birthday. He entrusted to a little band of obscure men a joyful message to the world, and where that message has been proclaimed women are honored and little children are happier. Glory to God!

Jesus challenged the attention of the world by His many-sidedness. He meets the needs of all classes of men. As deep answereth unto deep, so He responds to the movings of each soul of man. Call the roll of the world's workers and ask, "What think ye of Christ?" Their answers amaze us by their revelation of the many-sidedness of our Lord.

To the artist, He is the One Altogether Lovely.

To the architect, He is the Chief Cornerstone.

To the astronomer, He is the Sun of Righteousness, the Bright and Morning Star.
To the angler, He is a Fisher of Men.
To the baker, He is the Living Bread.
To the biologist, He is the Life.
To the builder, He is the Sure Foundation.
To the bookkeeper, He is the Faithful Scribe.
To the capitalist, He is Unsearchable Riches.
To the carpenter, He is the Door.
To the Christian, He is the Son of the Living God.
To the disconsolate, He is the Comforter.

He entrusted to a little band of obscure men a joyful message to the world, and where that message has been proclaimed women are honored and little children are happier. Glory to God!

To the drifting, He is an Anchor.
To the doctor, He is the Great Physician.
To the educator, He is the Great Teacher.
To the farmer, He is the Sower and the Lord of the Harvest.
To the friendless, He is the Friend that sticketh closer than a brother.
To the florist, He is the Rose of Sharon and the Lily of the Valley.
To the geologist, He is the Rock of Ages.
To the genealogist, He is the Name above every Name.
To the guilty, He is a Propitiation.
To the horticulturist, He is the True Vine.
To the heavy-laden, He says, "I will give you Rest."
To the hopeful, He is the Prophet of a New Day.
To the judge, He is the Righteous Judge, the Judge of all men.
To the juror, He is the Faithful and True Witness.
To the jeweler, He is the Pearl of Great Price.
To the lawyer, He is the Counselor, the Law-giver, the Advocate.

To the secret lodge member, He is the only Password.
To the lonesome, He is the Ever-Present Companion.
To the lonely maiden, He is Her Betrothed.
To the mariner, He is the Great Polar Star.
To the mother, He is the Loving Son.
To the newspaperman, He is the Good Tidings of Great Joy.
To the needy, He is the Source of Supply.
To the oculist, He is the Light of the Eyes.
To the outcast, He is the Friend of Sinners.
To the philanthropist, He is the Unspeakable Gift.
To the philosopher, He is the Wisdom of God.
To the photographer, He is a Perfect Likeness.
To the preacher, He is the Word of God.
To the potter, He is the Vessel of Honor.
To the pilgrim, He is the Way.
To the polluted, He is the Purger of Conscience.
To the railroad man, He is the New and Living Way.
To the sculptor, He is the Living Stone.
To the student, He is the Incarnate Truth.
To the sinner, He is the Lamb of God which taketh away the sin of the world.
To the theologian, He is the Author and Finisher of our Faith.
To the toiler, He is the Rest-Giver.
To the thirsty, He is the Water of Life.
To the unclean, He is the Fountain of Cleansing.
To the wise, He is the Wisdom of God.
To the widow, He is the Righteous Judge.
To the weary, He is Rest of Soul.
Wherever His Name is known, and nowhere else, there are hospitals for the sick, homes for the orphans, asylums for the blind, and schools for the young of all classes. Through faith in His Name we have seen thousands of lives transformed. Drunkards are made sober; liars are made truthful; thieves are made honest; hypocrites made sincere; hard hearts are made tender; hatred is changed to love; cruelty to sympathy; selfishness to self-forgetfulness. No mere man in history has or could have exerted such deep and lasting impressions. Only a super-human could, from his little corner, have put such an impression on so many people. The results of His life, seen everywhere, are among the surest proofs that He was what He said He was.

Jesus of Nazareth, 2,000 years ago, by His nail-pierced hands cut new channels in human history, changed the almanac of the world, swung the gates of empires off their hinges, and made the greatest nations of the world celebrate His birthday. He stands today the Holiest among the Holy and the Mightiest among the Mighty. What do you think of Him? If Jesus of Nazareth was man, in the Name of God, surpass Him. If He was God, then I pray you will obey Him. Rest your weary soul in His arms and hear Him say to this troubled, sin-cursed world, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." I know He is who He said He was because I went to Him, weary, worn, broken, and bruised, and He gave me rest.

Here is the kernel of my message! Here is the thought of my message. I want you to get this if nothing else: I believe I am a student of this Holy Bible; I believe I have perused it as few men have. I hang my hat upon its promises and am telling you that this lovely, glorious Christ, who saved me in my heart and in this message that I feel the surge of His soul into mine. It may not be long before He will be coming to earth again, and I want you to be ready to go.
Christine Wyrtzen
Ministering to Those Who Hurt

After marrying Ron Wyrtzen, Christine began to fear that her ministry of piano and organ was growing stale. She was musical and 22 years old, but she had never sung a solo. “I asked the Lord for a new area of ministry in music, one that would make me trust Him. I think the most exciting thing a person can see is when the Lord works through an area of dependency. It has revolutionized my life.”

Christine has been singing for 10 years. She has recorded 10 albums, been nominated for best female recording artist by the Gospel Music Association, written over 100 songs, and created a five-minute radio broadcast. She has appeared on national television with Tim and Beverly LaHaye, Richard DeHaan, Charles Stanley, and others.

Christine Wyrtzen offers more than a display of talent. Her concerts and albums are not an exercise in musical showmanship, but a ministry. Her most recent album, One More Chance, concentrates on songs about issues that face Christian and non-Christian families alike: divorce, abused hearts and bodies, stress, and abortion.

“I believe this album has been my greatest opportunity,” says Christine. “Recording an album for hurting people has changed my perspective and allowed me to become involved in people’s lives. Instead of looking at a concert hall filled with 1,500 people and thinking, ‘I wonder if they like this dress?’ or battling ego with Satan, I’m really keyed into what individual hurts might be sitting out there. One 30-year-old girl who was dying of cystic fibrosis allowed me to be a part of the last few weeks of her life. I’m awestruck that the Lord might be using me to encourage someone with a need.”

One song on the album, “I Almost Never Knew You,” is pro-life. Christine is strongly against abortion and is the mother of two adopted children. She has been using “I Almost Never Knew You” in concert and says, “We already know of three abortions that have been canceled because girls heard the song in concert.”

Though the Wyrtzens travel together in a motor home only two weekends a month and take two six-week tours each year, her ministry is demanding. But Christine feels that her most challenging role is being a mother to Jamie Sue, 6, and Ryan, 3. “My kids are young, and we went through two deaths in the family last year. We’re trying to work through their insecurities about death. Jamie is an extremely curious child, and she really went through a time when she needed reassurance that Jesus was not going to take Daddy and me home—it put everything to the test.”

“It’s also quite a challenge to balance home life and the ministry. Ron and I believe that God is first, family is second, then down the list comes both of our ministries. We evaluate that every day. We’re always walking a tightrope and constantly evaluating ourselves.

“I lost my mother this past year and really learned how thankful I am for family. It’s the same old story. You never appreciate anything until you don’t have it anymore. When I realize...”

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Christine has reached out to touch those who are suffering in an album titled For Those Who Hurt. "There are many books that deal with the subject, but to my knowledge, there are no albums that deal specifically with teaching about why God would send pain into our lives, how we should deal with it, and the fact that we can persevere, because we do have a hope that all our problems and our pain are only temporary."

Ron and Christine wanted to find a new way to help children take in God's Word, so the "Critter County" series was created, for children 3 to 8 years of age. TheCritters join Christine in telling stories and singing songs from stories based on biblical principles. Her musical style pleases people of any age and her message is always easily discerned through the medium: Jesus cares. Christine expresses the purpose of her ministry in the words of the songs she writes:

**Oh, Lord, that I would see**

Men lost for eternity,

Those men for which You died on Calvary.

May I be faithful in this desolate land,

For You are my Rock. On You I can stand.

Give me the strength to do what I can

In this desolate land.

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Critter County is a new, total education program where children ages 4 to 8 share in the adventures of animal friends and learn how Bible verses apply to their daily lives. Each animal's name starts with a different letter, which also helps children memorize the alphabet.

Songs, rhymes and simple stories make Critter County the easy way to start children on a Bible learning journey.

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The Creators of Critter County

Christine Wyrtenz and Paula Bussard teamed up to create a system that children could use to memorize Scripture verses. The result is Critter County. Paula is the author-wife of a leading Cincinnati minister. Christine is an accomplished Christian musician, who has released 9 albums and has a daily five-minute program on the Moody radio network. The book about Christine's experiences will be published soon.

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Storytime Books and Tapes

$4.95 Each book and cassette tape set includes a free set of Critter County stickers.

- **Sydney Learns to Share**, Set-#3391 (Book only-#3381, $1.29)
- **Rascal's Close Call**, Set-#3392 (Book only-#3382, $1.29)
- **The Glad I Gotcha Day**, Set-#3393 (Book only-#3383, $1.29)
- **Sydney to the Rescue**, Set-#3394 (Book only-#3384, $1.29)
- **Words Can Hurt**, Set-#3395 (Book only-#3385, $1.29)
- **Guess Who's Afraid**, Set-#3396 (Book only-#3386, $1.29)

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The fun place to learn!

Ask for FREE circular #89584 showing many more Critter County items.

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The Creators of Critter County

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Pastoring in Today's Changing World
by Bill Dowell, Jr.

We are living in a fast-moving, ever-changing world. In his insightful book Megatrends, John Naisbitt points out that once telephones were black, bathtubs were white, and checks were green. But that day is over. We are now in a "Baskin Robbins" society in which there are at least 31 flavors of everything. For instance, there are 752 different models of cars and trucks sold in the United States, not counting choices of colors. One store in Manhattan sells 2,500 different types of light bulbs.

All of this change can be confusing and frustrating. As a pastor I sense the complexity of today's society. Many pastors are fearful of the uncertain future, so they cling desperately to the known past. When businesses do that they die. Change will come no matter how hard we struggle to avoid it. If we do not change, we will be left behind.

People think differently today. They think in terms of multiple options. Speaking to them in an either/or frame of reference is no longer possible.

Pastors in today's world will need to adapt to this multiplicity of changes. People still need the simple unchanging gospel message. Grasping their attention and communicating the gospel in an understanding way is the challenge we face.

Since very few lost people ever come to church, we must find a way to reach out to them. I recently heard that a church averaging 5,000 has only about 5 or 6 unsaved people present in any one service.

Resting comfortably on the decaying leaves of past laurels is easier than engaging in interaction with a fast-changing contemporary world. But as we sail on in this uncharted tumultuous sea of a rapidly changing world, it is good to have some unchanging points of reference to give us guidance and security.

The Bible as unchanging, divinely revealed truth. Too often we have paid only lip service to this Book, or confused human fundamental traditions with the unchanging Word of God. A loose, shallow, lighthearted proclamation of eternal truth will not suffice for today's world.

We must have a total and deep-seated commitment to the Bible. And we must not confuse quarreling over translations with a clear, solid exposition of God's inerrant Word.

The value of the individual person. We as pastors may enjoy large crowds, but ignore the individuals who make up those crowds. The Good Shepherd knows each of His sheep by name and cares for them individually. We as shepherds need to be more like Him by reaffirming a genuine concern for the individual.

An ongoing relationship with Jesus Christ. There are two evils in the land. On one hand is a cold, hard, professionalism that lacks the Spirit of Jesus Christ, who was meek, kind, patient, and always gentle—except with the worst of hypocrites. On the other hand is a widespread, flabby, cheap sentimentality that is always talking about the sweet, sweet Jesus. There must be a balance. A genuine relationship with Christ need not become mushy or cold, presumptuous or stale.

In all the confusion of pastoring in today's world we will do well not to fear change as long as we hold fast to the unchanging truth, the unchanging value of the individual, and the unchanging need for a personal relationship with Jesus Christ.

Bill Dowell, Jr., is associate pastor of Baptist Temple and a professor at Baptist Bible College, Springfield, Missouri.

Word Study

Messiah is the Hebrew word for "anointed." Its New Testament equivalent is Christ (or Christos). Our Lord's name was Jesus (Saviour) and His title was Christ (Messiah). Thus He is Jesus, the Christ. Jewish kings were anointed with oil, rather than crowned, as the symbol of the investiture of their power. As God's "anointed," Christ is our rightful King and Lord.

Witnessing
by Howard Erickson

Witnessing about our Lord and Saviour Jesus Christ should be a natural result of our new life in Him. But most pastors will tell you that only a few in their congregations are effective witnesses. Many Christians either have never seriously considered Christ's command to be His witnesses, or have been too scared or lazy to even try. Some have made an attempt and felt it was too difficult or failed and became discouraged.

A prevailing sense of fear and inadequacy can make witnessing a dreadful thing to consider. The plea, "I'm just not ready to witness," may be partially true, but it often becomes merely an excuse.

Sermon Outline

The Coming of the Messiah
(Matt. 1:1-4:11)

I. His Ancestry (1:1-17)
II. His Advent (1:18-2:23)
III. His Ambassador (3:1-12)
IV. His Approval (3:13-4:11)

continued on page 36
Evangelism

Eternity ... is fast approaching. The ever-living soul of man is destined to spend eternity in heaven or hell. Man's opportunity to prepare for heaven grows shorter with every tick of the clock, with every heartbeat, and with every breath (2 Cor. 5:20-6:2).

Vision ... "Lift up your eyes, and look on the fields; for they are white already to harvest." The Lord Jesus saw what the disciples did not see—people in need of salvation. Evangelism begins with a vision for the lost (John 4:35).

Answers ... The right answers to these questions: "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?" (Rom. 10:14-15).

Necessity ... Why? Because the dispensation of the gospel of the grace of God demanded it: "Woe is unto me, if I preach not the gospel!" (1 Cor. 9:16).

Gifts ... For the "edifying of the body of Christ," God gave "some evangelists" (Eph. 4:11-12). This gift should be used, not neglected. Timothy was told to "stir up the gift!" and to do the "work of an evangelist" (2 Tim. 1:6; 4:5). God wants every believer to do the work of an evangelist.

Earnestness ... The athletic runner is an example of earnestness: "They that run in a race run all, but one receiveth the prize. So run, that ye may obtain . . . . They do it to obtain a corruptible crown; but we [soulwinners, evangelists] an incorruptible "crown (1 Cor. 9:24-25).

Love ... rescues the perishing. For those already in hell, their cries for mercy are too late (Luke 16:23-24). But, for the unsaved who remain on earth "God commendeth His love" (Rom. 5:8). This unmerited love constrained Paul to live as an ambassador for Christ (2 Cor. 5:14).

Invitation ... God is "no respecter of persons" (Acts 10:34). Therefore, He has opened the door of salvation to "whosoever" (Rom. 9:33; 10:11,13)! Truly the door of evangelistic opportunity has never been so wide. "A great door and effectual is opened" unto us (1 Cor. 16:9).

Sympathy ... The most fertile soil for growing evangelism. Paul's concern for people's souls was not superficial but from the "conscience." So much so, that he projected their needs upon himself with "great heaviness and continual sorrows," wishing himself "accursed for my kinsmen" (Rom. 9:1-3).

Mission ... As ambassadors for Christ our first and most solemn duty is to make full proof of our ministry of reconciliation by clearly communicating the word of reconciliation as quickly as possible and to as many people as possible (2 Cor. 5:18-20).

S. Lee Homoki is executive director of Bible Doctrines to Live By, Inc., Grand Rapids, Michigan.

We Asked Jack Wyrtzen...

What are the five best sermons you have ever heard and by whom were they preached? "Woman of Samaria" by Donald Gray Barnhouse; "The New Birth" by Charles J. Woodbridge; "Romans 6 & 7" by John MacArthur; "Psalm 22" by Carl McIntyre; "The Rapture" by William L. Pettingill.

What are five character traits of a good pastor? Truth, love, joy, consistency, and being true to the fundamentals of the faith.

What is the most important advice you would give young pastors? Preach the Word and do the work of an evangelist.

What is your life verse? Philippians 2:16, "Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain."

What is the toughest problem you face in the ministry? Finding enough time to do all I would like to do in serving my wonderful Lord, who has led me each step of the way.


Witnessing continued from page 35

A Christian cannot expect to properly grow in Christ if he neglects this aspect of the Christian life.

Being a witness for Christ should be a positive, rewarding experience, a catalyst in our Christian growth, as we share the truths and principles we have learned from God's Word.

Surprisingly, witnessing for Christ should not be our first priority. Before we can be an effective witness, we must clearly understand what Christ did for us at salvation, what He will do for us as disciples, and how we can live according to His will by His strength and power.

Before Jesus sent His disciples to share the gospel throughout Judea, He spent time teaching them. Of course, while they were learning they could witness to what they already knew, but a time of preparation was needed before they were ready to "go it alone." While they were with Him, they learned from His lessons and listened to His words of life. Later, as disciples, they became faithful witnesses of all they had seen and heard.

As they acted upon the knowledge they had gained, they turned the world upside down by sharing His message. We have that same power at our disposal today.

The act of salvation is but the starting point of our life in Christ. We must continue in His Word, growing daily in wisdom and grace. As believers, we have tremendous resources available to us. In 2 Peter 1:3 we are told that we have been given "all things that pertain unto life and godliness."
The new life Christ provided requires that we be faithful to Him. This includes being an effective witness. We are to “be ready always to give an answer to every man that asketh you a reason of the hope that is in you” (1 Peter 3:15). Christ clearly commanded all His disciples—including contemporary believers—to be His witnesses to all the world (Matt. 28:18-20, Mark 16:15, Luke 24:46-48, John 20:21, Acts 1:8).

If we are to reach this world for Jesus Christ, each disciple must commit himself fully to what Christ requires. “As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving” (Col. 2:6-7).

The promises and blessings of God are often conditional. They are based on our response to the truths and principles found in His Word. Our desire should be to learn all we can about those truths and principles so we can act upon them. Once our solid foundation is established, telling others about our Lord and Saviour becomes a natural desire of our hearts.

### Church News

The General Association of Regular Baptist Churches will conduct its 55th annual conference June 23-27 at the Grand Center in Grand Rapids, Michigan. With the theme “The Church of the Living God,” the conference will focus on church doctrine, church ordinances, church relationships, and church outreach. In addition to the main services, children’s meetings will be provided featuring the Master’s Puppets from Cedarville College. Young Days, a conference for youth, will be held June 25-27.

David G. Saulnier has been named superintendent of the 108-year-old Pacific Garden Mission in Chicago, succeeding his father, Harry G. Saulnier, who served nearly 46 years at the helm of the world-famous rescue mission.

Known especially as the spiritual birthplace of Billy Sunday and Mel Trotter, the mission was founded in 1877 by the George Clarkes. Today it can comfortably accommodate 300 people, providing overnight sleeping quarters, food, clothing, and medical aid, in addition to sharing the gospel of Jesus Christ. Homeless street people, stranded families, abandoned children, and military personnel receive help around the clock.

Saulnier plans to make more efficient use of space in order to serve additional people, especially feeling the need to provide sleeping quarters for women in military service, “who are visiting our Servicemen’s Center in larger numbers,” he comments. The new superintendent will also work toward expansion of the mission’s “Unshackled” broadcast, adding more radio stations to the 650 United States and foreign stations now airing the 35-year-old drama featuring mission converts’ stories.

Youth Spectacular ’86, a conference for teens and youth workers, will be held at First Baptist Church, New Castle, Delaware, June 26-28. Inspirational preaching and special classes are planned to help revitalize youth ministries across America. Speakers include hosts Ron Adrian and Mike Luckie; Jerry Johnston of Life Ministries; Rick Amato, evangelist; Dave Adams, youth pastor at Thomas Road Baptist Church, Lynchburg, Virginia; and others. For more information call (302) 328-4000.

### June Spectacular ’86

Evangelist Ralph Sexton of Asheville, North Carolina, will conduct old-fashioned revival services on the mall near the base of the Washington Monument in Washington, D.C. The meetings will begin on Monday at 7 p.m. and continue Tuesday through Thursday at 10 a.m. and 7 p.m. Participants will gather beneath a 200-foot-long tent, capable of seating over 3,000 people.

Sexton believes, “The only hope for your church and your community, for your state and your nation, is that Jesus would walk among His people and revive us once again, that we might have eyes filled with tears, hearts filled with compassion, and burdens to pray and seek Jesus while there is yet time.”
Leland Kennedy was installed as the new president of Baptist Bible College in Springfield, Missouri, during the graduation fellowship meeting held May 19-22.

Kennedy is pastor of Trinity Baptist Church in Abilene, Texas, and will remain in that position, spending one or two weeks a month at the college campus in Springfield. He is a graduate of Baptist Bible College and holds a D.D. from Liberty Baptist Seminary.

In accepting the new title, Kennedy is giving up the presidency of Baptist Bible Fellowship. Harold Henniger of Canton Baptist Temple, Canton, Ohio, will assume the BBF presidency for the remainder of this term.

The first copies of the King James Version of the Bible came off the press exactly 375 years ago. This translation was prepared on the orders of the king, who wished to reconcile factions within the established Church of England that were strongly divided over which version should be read in the churches.

His attempt to bring the parties together was not successful, but the translators produced an enduring version of the Scriptures.

D. L. Moody asked God to provide a vacant lot on which to build his new school. Now surrounded by academic buildings, dormitories and administration facilities, that lot (Alumni Plaza) has become the central point of the school's seven-block downtown Chicago campus.

In February the Moody Bible Institute of Chicago celebrated its first century of ministry to the city of Chicago and the world. As the institute began its second century, George Sweeting, president, announced plans for a $26 million campus expansion program.

For 100 years MBI has trained young men and women to serve in church-related vocations. Thousands of pastors, missionaries, pilots, teachers, and media communicators have passed through its doors since its founding by famed Chicago evangelist Dwight L. Moody. In the past 100 years the institute has graduated more than 45,000 from its day school programs.

MBI also produces films at Moody Institute of Science in Whittier, California; publishes Moody Monthly; manages Moody Press, one of the largest Evangelical publishing houses in the nation; and operates 11 radio stations, along with the Moody Broadcasting Network, a satellite-fed radio network connecting more than 230 locations to its Chicago studios.

Kenneth Chapman has resigned as associate dean of the Liberty Institute of Biblical Studies in Lynchburg, Virginia, to accept the pastorate of Bangor Baptist Church, in Bangor, Maine. The official installation service was held on April 6, with Jerry Falwell conducting the service and Don Norman providing special music. The church was filled and TV cameras were present to tape the event.

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Leland Kennedy, BBC president

ATTENTION Pastors—Youth Pastors—Camp Counselors

Due to the large demand for reprints, the following back issues of Fundamentalist Journal are being offered in quantities up to 200 issues for only $5 (handling) plus shipping.

- The February 1986 issue—with special features on the no-longer-subtle seduction of our children by the rock culture.
- The March 1986 issue—finding a better answer to a serious problem—teenage pregnancies . . . not the seemingly quick, easy answer of abortion, but a solution—God's way.
- The April 1986 issue—focuses on teen suicide. A cry for help heard too late. This modern-day tragedy hits 15 families every day. Christian families are not immune.

If your church, youth group, or summer camp is interested in obtaining these back issues, please call Fundamentalist Journal subscriber services at (804) 847-2000, extension 2061.

Magazines are available on a first-come basis.
A young black man sat in a Dallas hair salon, grousing about his ex-girlfriend.

"Yeah," he continued to the stylist, "she started going to this church in South Dallas, and she told me we couldn't have the same kind of relationship like before. She said she's a Christian now and that means a new way of living. What's more, I've got a lot of friends—men and women—and the same thing's happening to them. They've got this 'Jim Jones' down there telling people how they've got to live."

Pastor Tony Evans of Oak Cliff Bible Fellowship in South Dallas takes that complaint as a compliment—sort of.

"People's lifestyles are changing," he says, wincing at the Jim Jones comparison. "Most people around here will say they've been to church all their lives, but they've never understood the Bible. The New Testament holds you accountable for your way of living. So does our church. Maybe that's why we're having so much success."

Evans's success comes from a drive to reclaim the black community through a vibrant local church whose members live their faith every day of the week. The parishioners want to be "alternatives."

"That's my catchword," admits their pastor. "It's what I feel the role of God's people should be in today's society. After all, the church was established as a spiritual community to model the kingdom of God on earth without becoming a part of this world."

Oak Cliff Bible Fellowship appears to be that model in the Dallas black community. The church grew from 10 to 1,300 in less than a decade. Plans now call for a $4 million complex on 16 acres, including a 3,000-seat sanctuary, Christian schools, counseling services, social services, and a family life recreation center—all on a cash-only basis.

This holistic approach draws praise from blacks and whites, many of whom feel that Tony Evans could be developing a model in the black community that all America will eventually imitate.

Evans's vision emerged from his own experiences and frustrations. The Baltimore native grew up in the ghetto and once desired a career with the Baltimore Colts football team. He developed a love for evangelism, which now blends readily with his personality and his love for people. He graduated from Dallas Seminary, becoming the first black American to earn a Th.D. from that school. An early trait also developed: if he got excited about something, he could make you believe in it. In another line of work he would be a formidable salesman.

That same drive marks his current ministry. Tony Evans is a fighter with a gladiator's instinct. He is not the type to run for cover. He preaches the Bible with the verve of an evangelist and tackles problems with the force of a linebacker. And facts tell him what the problems are.

"The greatest need in the black community is for teachers. We've got preachers galore, orators second to none, and churches on every corner. We don't need access to religion; we need access to teachers and biblical lifestyles."

He makes a strong point. A recent Gallup Poll revealed that black
Americans considered God more important in their lives than did any other racial group in the world. And a 1985 Religion in America survey confirmed that blacks prayed more, attended church more frequently, and belonged to churches in greater percentages than did any other segment in American society. Still, black problems persist.

"I think the white Christian community is frustrated about that," says former Dallas Cowboy Bob Breunig. "But Tony Evans is a visionary. He has a lot of energy and is accountable. His approach to the ministry is something all black America can look to."

"For the longest time I've wanted to do something for the black community," says Norm Sonju, executive vice president and general manager of the Dallas Mavericks. "Now we can have an impact. Now we have a plan and direction."

What the plan does, in short, is put some new rules at war with the old formulas of black Evangelicalism.

"If the black community has grown up in the church, why is it in the shape that it's in?" asks Tony Evans. "Because the church has not become the kind of entity that could exercise a divine alternative to failure." Tony Evans restricts church business and participation if its project money is left. If you can't guarantee leadership, you can't adopt the church. Urban Alternative promotes a biblical teaching that changes lifestyles which, in turn, confront the issues of the minority community. The church staff likes to call it a natural outgrowth of Oak Cliff Bible Fellowship. Like the church, Urban Alternative promotes a biblical teaching that changes lifestyles which, in turn, confront the issues of the minority community. The church staff likes to call it "the church of all the activities in the black community. So if there was ever an entity that could exercise a divine option, it's the one already existing."

Urban Alternative helps churches through printed materials, cassette and radio ministries, and week-long urban Bible conferences. The idea is catching on, in part due to the believability of Tony Evans.

"Tony lives what he preaches," says church secretary Annie Roberson. "He's a credit to the black community. You could call him the model pastor, too. He doesn't preach down at you and is easy to get along with. He's terribly busy, but he always has time for his members."

He also has time for his family. Evans restricts church business and Urban Alternative commitments to certain time slots of the day, week, and month. He takes Mondays off, reserving Monday evenings for family conferences. Daily prayer abounds. Occasionally, his wife, Lois, accompanies him on trips, and eventually they will include their children, so, as he says, "they know what their daddy does."

Lois, a native of Guyana, South America, met Tony there during an evangelistic crusade. Now, after 15 years of marriage and four children, she notes that "he hasn't slowed down a bit."

Travel occupies eight weeks a year, and recent trips include an evangelistic crusade in India and a professional athletes' tour in China with, among others, basketball superstar Julius Erving.

Basketball and football remain high priorities in Tony Evans's life. He is the chaplain for the Dallas Mavericks and has led several of the players to a relationship with the Lord. He also leads Bible studies for the Dallas Cowboys, some of whom attend his church.

His local involvement moves at anything but a glacial pace, but he takes seriously all his family and ministerial commitments. "There's no place for mediocrity in the service of the Lord. But you don't strive for excellence just for excellence' sake. You do so out of a mature heart that is in love with God and that wants to serve and please Him."

More than most people, Tony Evans has an understanding of the real nature of the black community and what it takes to minister there. If Christians will establish that biblical base, he says, the local community has a different option or "alternative."

"I want to turn Dallas into a model that reaches the black community. I want people to say, 'If you want to reach the black community, go to Dallas. They've done it.'"

Michael Fluent is a freelance writer in Dallas, Texas.
**LU Summer Camps Begin June 9**

“Developing the Complete Christian Athlete” and “Committed to Excellence” are the themes of Liberty University’s on-campus summer athletic camps.

**Jeff Meyer’s Basketball Camp** for boys ages 10-18 will be held June 9-13. Campers will receive individual instruction, with careful attention given to the development of offensive and defensive skills. Cost is $140 for resident camp, $115 for day camp. Liberty Team Camp is June 16-20. Teams will be given an opportunity to compete against quality athletes and teams in league and tournament competition throughout the week. Unique Team Camp features include videotape analysis, cardiac basketball for late-game situations, and a coaching clinic. Cost is $130 for resident camp, $105 for day camp. Basketball Camp for girls 13-18 is August 4-8. Cost is $60 for resident camp, $50 for day camp. For more information and special rates call (804) 237-5961, extension 6337.

**Bill Bell’s Soccer Camp**, July 14-18, is for various ages and will include international guest coaches such as Mark Bratus, who played on top division teams in Brazil, Venezuela, and France; Phil Neddo, present head coach at Maryville College, Maryville, Tennessee; George O’Neill, athletic director at Pine Hills Academy in Florida; and Andrew Bell, present member of the LU soccer team. Registration is required before June 1. A nonrefundable deposit of $50 is required. Cost is $160 for resident camp, $95 for day camp. Call (804) 237-5961, extension 2389 for more information.

**Morgan Hout’s Football Camp** will be held June 30-July 4 for junior and senior high teens. In addition to individualized instruction, campers will have the advantage of LU’s new practice fields, the Flames’ new football complex featuring a turf room and 5,000-square-foot weight room. Cost is $135 per individual, $120 for individuals in a group of 10 or more. For more information call (804) 237-5961, extension 2048.

** Flames Wrestler Finishes in Top 12 in NCAA Tourney**

Liberty University’s Perry Ainscough placed 12th at the NCAA Division I Nationals held March 13-16 at the University of Iowa.

Ainscough was the Flames first wrestler to appear at the Division I tournament. He was also one of only 15 Division II wrestlers to compete. During his stay, Ainscough won three matches. His most impressive victory came over Iowa State’s Perry Summitt, who was the Big Eight runner-up and ranked eighth in the nation at the Division I level.

**Congressman Olin Tours Liberty Godparent Home**

On March 26, 1986, Congressman Jim Olin, in response to urgings by Lynchburg residents at the Washington, D.C., March for Life this past January, visited with Jim Savley and toured the Liberty Godparent Home.

“I appreciated the congressman’s visit because he didn’t just walk through. He showed a genuine interest and surprise concerning the positive alternative to abortion offered here,” said Savley.

Olin stated, during his visit and in a subsequent letter to Savley, that he stands in support of the Alternative to Abortion Movement and pledged to assist the Liberty Godparent Ministry and other like organizations.

**Calendar**

**May**
- 22—LCA Spring Music Concert
- 24—Liberty Godparents’ Celebration of Life
- 27—LCA Spring Athletic Awards Ceremony
- 30—LCA Kindergarten Graduation

**June**
- 1—LCA Graduation
- 2-25—Missions Team in Brazil
- 8-13—Children’s Ministry Camp Ocean Atlantic
- 9-13—Jeff Meyer Liberty Basketball “Boys’ Camp”
- —Liberty/NCA Cheerleading Clinic
- 16-20—Jeff Meyer Liberty Basketball “Team Camp”
- 23-27—Children’s Ministry Appalachian Adventure
- 24—TRBC’s 30th Anniversary
- —Morgan Hout Liberty Football Camp
Sudan Team Returns

The Sudan mercy team returned to the United States in April when 200 dependents of American Embassy personnel left because of increasing concern over Libyan-directed influence in the Sudan. The precautionary safety measure came after the American raid against Libya.

"We were scheduled to return in May, so we stepped up our withdrawal plans," said Rick Lange, field director of the team. "We never felt fear or personal danger."

Other members who returned were Steve and Beth Coffey, married graduate students, and Patrick Perkins, an undergraduate student.

The team, and 15 other students who returned in December, had established a camp from an abandoned highway construction site.

This was phase one of establishing a base of operations. The team had reworked the camp's plumbing, established nurseries for forestry projects, and on a small scale established drip irrigation and agricultural husbandry. They also worked with other relief agencies to provide supplemental medical care and food.

"We were well received by the people," said Lange. "The local people had a remarkable degree of trust and actually sought out our group for help."

The camp is being kept open by Sudanese employees until we can return to staff it. Contingent plans include Lange returning to Sudan to establish a working relationship with the new government and a new group of students arriving in Sudan in mid-August or January, depending upon the stabilization of the political situation.

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Looking Back...1978-1979

1978—The first "Clean Up America" Campaign was initiated. The fifth Liberty commencement was the first held on Liberty Mountain. Over $7 million was sent in for "Miracle Day" to supply the funds needed for the building program.

1979—"I Love America" rally was held at the United States Capitol Building and the "I Love America" team began its two-year tour of state capitals. TRBC supported relief efforts to Cambodian refugees. Aflame for God, a biography of Jerry Falwell, was published.

The largest church in America, First Baptist Church, Hammond, Indiana, had 19,320 worshipers, a growth of 620 over the previous year. Jack Hyles, pastor, is known for soul-winning and an aggressive bus ministry. His church workers stretch out over Northern Indiana and South Chicago on Saturday to invite people to ride their buses to church on Sunday. Approximately 8,000 come to the church by bus.

Some think the church growth movement is over. Towns disagrees. "There was greater individual church growth in 1985 than in any of the previous 15 years that I have been conducting the survey." Towns observed, "I have never seen so many churches grow by such large numbers in one year."

Eight churches doubled their attendance, including Atlantic Shores Baptist Church, Virginia Beach, Virginia, which grew from 468 to 1017 when it moved from a rented public school to its own new million-dollar facilities.

The fastest growing list represents various denominations or independent churches, reflecting the premise that any church group can reach and win people to Christ. The list also represents inner-city churches such as Washington National Church of God, in Washington, D.C., which doubled from 1,119 to 2,253, and small town churches such as Liberty Baptist Church, West Nottingham, New Hampshire, which grew from 9 to 90. It also indicates there is church growth in every state of the nation.

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BUILD ME A SON,
O Lord, who will be strong enough to know when he is weak, and brave enough to face himself when he is afraid; one who will be proud and unbending in honest defeat, and humble and gentle in victory.

BUILD me a son whose wishbone will not be where his backbone should be; a son who will know Thee and that to know himself is the foundation stone of knowledge.

LEAD him, I pray, not in the path of ease and comfort but under the stress and spur of difficulties and challenge. Here let him learn to stand up in the storm; here let him learn compassion for those who fail.

BUILD me a son whose heart will be clear, whose goal will be high; a son who will master himself before he seeks to master others; one who will learn to laugh, yet never forget how to weep; one who will reach into the future, yet never forget the past.

AND after all these things are his, add, I pray, enough of a sense of humor, so that he may always be serious, yet never take himself too seriously. Give him humility, so that he may always remember the simplicity of true greatness, the open mind of true wisdom, the meekness of true strength.

THEN I, his father, will dare to whisper, “I have not lived in vain.”

General Douglas MacArthur wrote this prayer to his son in the Philippines during the early days of the Pacific war. The family included his gold stars on their morning devotion. Prayers are available for purchase from the Douglas MacArthur Memorial, 1 MacArthur Square, Norfolk, Virginia 23510.

Should You Send Your Children to College?

by Tim and Beverly LaHaye

One of the greatest expenses the average parent faces today in raising his child to adulthood is college tuition.

College training (at least two years, or its equivalent) has never been more important. Many parents are not aware that we are in the midst of an “information revolution.” It started in 1955 with the computer, which futurists tell us is the most important invention in the history of mankind.

What is the significance of this revolution to your child? Put simply, if the Lord tarries, your child will probably change vocations three or four times in his life—because of the advancement of technology. In fact, an estimated 35 percent of today’s manufacturers, laborers, and craftsmen will be unable to find work in their present field by the year 2000. Unless they are in an information or service field, 50 million presently employed individuals may be unemployable if they do not take additional training.

The day of a tradesman, manufacturer, or laborer staying in the same job for a lifetime will be gone before the twenty-first century—just 14 years away. By then, experts tell us, only 15 percent of Americans will be in manufacturing. Robots and cheaper labor costs in Third World countries will see to that.

Service (particularly health care), electronics, and information will make up 85 percent of the vocations by the year 2000. That is why your children need the broadest based quality education or vocational training they can find between the ages of 18-24. Young people today must point toward a college education after high school.

Certainly they can trust the Lord for their future vocation, but the Bible teaches that we should “be wise.” A wise parent plans well in advance for the best education possible for his child, so he can be used to the maximum by our Lord. Remember, unless the Lord comes, the education you provide for your child in the next decade will last him until 2050.

Next month we will consider whether it is best to send your child to a Christian or a secular college.
Personal Touch Enhances Family Ties

by Paul Meier and Dan Houmes

Recent researchers have been studying the close parallels between a small child's concepts of God and his own father. For instance, if a natural father is cold, removed, and distant, his children often express that they feel God is impersonal and not concerned about daily details of life. God instructs parents, especially fathers, to teach and to model His character after Jesus' example. Proverbs 4:1-4 tells parents that they are teaching in God's behalf: "Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my law. For I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words: Keep my commandments, and live."

With all the care and instruction parents give, is it any wonder that children often see us, especially fathers, as very much like God?

Knowing how our children view us, we should be aware of ways to become better parents. We are to consider our children's feelings. They have feelings and concerns just as we do. Our plans should involve them, and we should talk the plans over with them. Direct communication is critical. Speaking to them through a third party is ineffective.

We must respect our children's privacy. Barging into their room without knocking is disrespectful. Apologizing when we wrong them is essential. The hundreds of ways that we show courtesy to the members of our household will reap many benefits.

Paul gave the same advice in Philippians 2:3, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."

Before plans are set or time is committed, parents should consider one another and each of the children.

To establish effective two-way communication among family members, hold regular family devotions, setting aside a scheduled time to meet together. This can be a time of reading God's Word, sharing joys and concerns, or settling problems. Rules of conduct should be set for these meetings, with the father as moderator. Allow family members to suggest rules they would like to include.

Based on research, most of our personality is formed during the first six years of our life. The majority of people do not change more than 15 percent after their sixth birthday. However, meditating on God's Word can change lifestyles, thoughts, and actions. The earlier parents begin these meetings and other important times with their young children, the greater will be the positive influence achieved.

Psychologists have stated for years that the self-image perceived in the family may be carried for years. This is a great molder of future self-acceptance. As the nation becomes more materialistic, great creativity is needed to ensure that children are feeling adequate within the family. The basis of this solution is to center the child's concept of worth around his worth to God.

Family meetings help children learn to deal with problems in productive ways. Instead of resorting to immature methods such as lying or avoidance, children have a forum where they can learn adult, spiritual approaches to problem solving.

Children can be flexible and adjustable (sometimes more than adults). Family meetings help them feel the security they may need to stay on or get back on the track toward maturity.

Psychologists in the past have stated that the parents are the primary influence in shaping the personality and future of their children. As society changes, we should change to meet the needs of our children. With a changing society and family life, we need to develop a balanced plan. Many parents today are attempting to incorporate family meetings into their households, and they are finding it to be of great help.

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Understanding Vitamins

by Gregg Albers, M.D.

Probably no area of science has more interest, hype, and study than the nutritional science area of vitamins. No other area of science is so twisted, so deceitfully manipulated in lay literature and "Nutrition Specialty" magazines as that of vitamin usage. This "belief system" in the miraculous power of vitamins is so widespread that it parallels many religious cults. Nutrition, however, is scientific, can be proved, and follows an orderly and logical pattern.

Aside from making huge profits, why are so many spreading vitamin propaganda? The answer is rather complex.

First, people are looking for easy health, and taking vitamins to "improve" health is easier than changing their diets or disciplining their lifestyles. Second, Dr. Linus Pauling's weak claims about vitamin C have picked up momentum like a runaway freight train.

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train, adding claim after claim of vitamin power. The scientific community cannot keep up with the volume of research necessary to refute this propaganda. Third, the general public has lost trust in the scientific community as the complexities of their research, and their "pride" in knowledge alienates many.

Nutrition scientists feel that basic information and understanding of vitamins will give individuals the freedom to choose between propaganda and truth. Experts agree that food is the ideal source of vitamins and minerals. Poor eating habits, heavy drinking, and smoking are the major causes of vitamin deficiencies—not poor food quality. Vitamins cure only vitamin deficiencies, not diseases. Intake of vitamins or minerals beyond our need does not enhance health. There are only so "slots" for the vitamins to fill. The remainder are stored or eliminated. Only severe medical conditions such as burns, broken bones, or high fever with infection increase vitamin needs. Psychological stress does not.

Here are some reasonable suggestions about how to supplement wisely. Have a nutritional assessment by a registered dietician or other nutritional expert, to find where you may be deficient and to help discover how to improve your diet. If your interest is in vitamin insurance, choose a general multivitamin, multimineral supplement with 50-100 percent of the recommended daily allowance. Higher priced brands with the same content are not worth the extra money.

Warning: *Do not take megadoses of any vitamins. All vitamins and minerals become poisonous if taken in large enough quantities.*

**Four Secrets of Lending a Helping Hand**

*by Virginia Evansen*

"Let me know if there's anything I can do to help." How often have you said those words to someone bereaved, ill, or in trouble? Has the response been a thank-you and silence? Have you then watched friends or relatives struggle through a bad situation while you stood on the sidelines, thinking, "I could help if they would only tell me what to do?" Maybe you need to learn how to lend a helping hand.

An elderly man I knew suffered a concussion and chest injuries in an automobile accident. He lived alone and raised pigs as a means of staying active. His neighbor, hearing about the accident, arranged for the animals to be fed morning and evening. Then she went to the hospital to assure her friend that he need not worry about his pigs, that they were being fed.

This neighbor's action demonstrates the first secret of lending a helping hand. She looked for the immediate need, in this case someone to feed the pigs, and took care of it without being asked. The immediate need can be caring for animals, children, or aged parents; or cooking meals, cleaning house, and running errands. It can be as complicated as finding shelter for a family whose home has burned or as simple as the act of answering the telephone and taking messages in a house where a death has occurred.

The second secret of lending a helping hand is to look for and fill the downstream need. All too often we send flowers and cards, furnish meals, visit, and supply transportation to friends and neighbors immediately after they have suffered a tragedy. We tend to forget that they may need help a few days, weeks, or even months later.

When the neighbor of the elderly man discovered that his injuries included several broken ribs, she ordered a load of wood delivered to his door. She knew that he always cut the wood for his stove, his only source of heat. Realizing that his injuries would prevent him from doing this, she took care of a downstream need.

The third secret of lending a helping hand is simply listening.

Jan, a close friend of mine, lost her 7-year-old son, Peter, when a bus hit the bike he was riding. Several months later when I dropped by to have coffee with Jan, she started talking about the children. She recalled the hours we had spent at the pool watching Peter and my daughter learn to swim. "Remember, we thought they'd never get across the pool. Their arms and legs went 17 different directions," she said with a laugh. Her smile turned watery. "You're the only one who will let me talk about Peter," she continued. "Everyone else changes the subject when I mention his name. It's as if they think I should forget that he ever lived. That makes his death even worse.

I realized that Jan's downstream need was to talk about her son. She wasn't morbid and didn't dwell on the accident, but she yearned to keep his memory bright.

Another secret is to listen for an indirect appeal for assistance. All too often the words "I'll be all right; I can manage" can mean "I sure could use some help, but I don't want to impose on you."

The elderly man who was in the accident was scheduled to appear in court. He explained this to his son, adding the date and time.

"Maybe I should go to court with you," the son answered. "Let me know if there's anything I can do."

"He wouldn't have said 'maybe' if he'd meant it," the father said later in a bitter voice. "I told him the date and time. He should have known I'd have liked him with me."

Sincerity is the fifth secret of helping. Too often we use the "Let me know" phrase as a sop to our own conscience. If the offer does not come from the heart, it might be better to say, "I'm sorry to hear of your misfortune," rather than to mouth an empty platitude. If we sincerely want to lend a helping hand, we should look for the needs and be alert for an appeal for assistance. Lending a hand can be a vital part of ministering.
Mind Your Manners
by Mel Johnson

Eyes are piercing! They are following me in school, in church, on the street, and in the restaurant, everywhere! People watch what you do, where you go, what you say, how you say it, and how you look. Some show this special attention because they want to learn something, others because they want to find fault. Do not rebel at this spotlight. Teenagers were given special attention even from Shakespeare. In one of his plays he described young life as the “salad days,” when you are green in judgment. But you know as well as I do that the dressing is what makes the salad delightful.

Good manners will smooth your way. They are not just a bag of tricks to help you to make a good impression, nor are they a list of complicated rules that are hard to follow. The basis for all good manners is consideration for other people. A self-centered person concerned only with making good impressions almost surely has bad manners. Mark down the following foursome:

- Be friendly—not gushing or silly—just friendly.
- Be cheerful—make it a habit not to wear your troubles on your face.
- Keep your promises—in small as well as large matters.
- Do not build fences around good friends. Branch out and make new friends.

Family Bookshelf

If your family is one of the many who cannot seem to find a daily time for meaningful devotions, do not despair. In the whirl of school, church, family, and career, not many families have time for daily devotions together. Dean and Grace Merrill have incorporated Home Together Night into their family by selecting one night a week for family togetherness. Their book, Together At Home, is filled with ideas for “family night” that will enrich your children’s lives and nurture their faith.

The Merrills have kept a log of their family’s Home Together Night activities for eight years, and the ideas that worked best are found in their book. Included are suggestions for celebrating during the Halloween season, how to have Thanksgiving in a “gimme world,” how to teach your children to reach out to others, and what to do when you are waiting in a restaurant. This book combines practicality and fun and should be recommended for every parent with children ages 6 through 12. (Dean and Grace Merrill, Thomas Nelson Publishers, 1985, 194 pp., $5.95)

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An excerpt from Together At Home by Dean and Grace Merrill

Meanwhile the Achilles’ heel of most Christian homes is getting verbal about Christian truth, opening up our deepest beliefs in ways kids can understand. Hence, this book.

Outreach

We’ve made cookies and then taken them to a neighbor with a broken arm, gone to sing in nursing homes, made cards for those in hospitals—anything to model ministry close up so kids can get the feel of reaching out to those in need.

Praying

It is important to keep prayer natural, conversational, and tailored to the length children will appreciate rather than dread. We’ve found lots of ways to do this. At times, a prayer log has kept us organized, helping us list our requests and receive joy when we can check them off.

Enrich your family’s devotions with the following books.

Bible Adventures: Problem-Solving Bible Stories That Build Character is a group of stories that highlight 18 biblical principles and their corresponding Christian character qualities. Each story is preceded by a simple memory verse and followed by a series of discussion questions that enable evaluation of comprehension. An easy-to-read, colorful, and fun book for ages 4-6. Also available by the same author is Everyday Adventures. (Pat Holt and Robyn VanderWeide, Fleming H. Revell Co., $6.95)

Animals That Show and Tell contains 52 short, delightful chapters on the wonders of nature. The author couples each miracle of nature with a spiritual truth from God’s Word, making the Bible fascinating and memorable for ages 7-12. (William L. Coleman, Bethany House Publishers, $4.95)

Graffiti: Devotions for Girls is a series of short, thought-provoking devotions for young teens. It shows how faith works in spite of pressures from friends, parents, and teachers, and provides guidance, prayer ideas, and ways to apply God’s counsel to one’s own life. Contemporary, practical, and easy to read. Also available by the same author is More Graffiti: Devotions for Boys. (J. David Schmidt, Fleming H. Revell Co., $4.95)

J.B.
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CAUGHT IN THE CROSSFIRE
by Debbie Barr

The statistics are sobering. In only two decades the divorce rate in the United States has increased by 250 percent. Sixty percent of these divorces affect children. Since 1972 more than one million children a year have seen their parents divorce.

Debbie Barr takes a welcome and needed approach to dealing with such an emotional and confusing subject. She combines the scholarship of research with the reality that those needing the book are those parents who desire practical guidance. The real strength of this book is the way Barr offers detailed suggestions for dealing with specific problems of different aged children. Going to great pains to make their unique needs clear, she provides biblical solutions for those “caught in the crossfire.” Barr also calls the church to minister more effectively to the children of divorce, as well as to the parents.

Barr cites two prevalent myths that contribute to such a high divorce rate. Many believe that if the parents are not happy in a marriage, the children are unhappy too, giving the “green light” to a divorce to relieve the pressure. However, her research, and that of others, bears out the reality that the great majority of children were happier before the divorce than after.

The second myth is that children are especially resilient and adept at recovering from the effects of divorce. Parents often feel that children are hardly affected, especially if they are young. Again, this view is totally false. Barr effectively examines the turmoil and trauma divorce creates in children of all ages, and shows how long-lasting these effects really are.

Some of the most poignant passages in the book are quotes from children of divorce ranging from 3 years old to over 30. The emotional wounds do not heal quickly.

For anyone who deals with divorce—going through it or counseling others—this book is a must. Sunday school teachers and others working with children should also read its wealth of compassionate insight and competent advice. The book includes a read-aloud story for children whose parents are divorcing, to help them understand and cope with the situation. (Pyranee Books/Zondervan, 1986, 342 pp., $8.95)

Stephen R. Clark and Mike J. Kachura

CHRISTIAN EXCELLENCE: ALTERNATIVE TO SUCCESS
by Jon Johnston

There seems to be an abundance of books on the market today with an emphasis on excellence. So, one might ask, why another one? The answer is perspective. Most books found at your local bookstore refer to excellence as a road to success—money, power, and influence. Jon Johnston writes that biblical excellence should be a goal in itself. This excellence is built upon and produced through agape love. While success, as the world sees it, may be a by-product, it is not what should be sought. He examines the need for excellence in a world of mediocrity, then gives a biblical basis for an emphasis on excellence, and finally the development of excellence in the individual through the use of one’s gifts. The book is a challenge to “prosperity theology” and a call to biblical holiness. (Baker Book House, 1985, 227 pp., $6.95 paper, $9.95 hardback)

Charles E. Johnson, Jr.

THE MYSTERY OF MARRIAGE
by Mike Mason

Mike Mason has given us distilled wisdom on the nature of marriage itself. His chapters on onetherness, love, intimacy, vows, sex, submission, and death tell what it actually means for two to become one in unique and in-
An excerpt from THE MYSTERY OF MARRIAGE

You cannot leave a marriage sitting in the driveway even for a day, because the only reason for marriage is togetherness. It is an alliance of love, and love is a spiritual vehicle, a rocket ship, that travels faster and farther than anything else under the sun. Get out of it for a moment, and it leaves without you for parts unknown; let it idle, and it begins to rust; neglect it, and it seizes right up. It can be a full-time job just being a passenger in this thing. But like it or not, you and your spouse are in it together, and in it for life, and the work of traveling in marriage is the most vital work you can do. In the Lord's plan for the world there is no work more important than the work of relationship, and no relationship is more important than that of one's marriage.

Sightful ways. Mason explains, “It is not a ‘how-to’ book so much as a ‘how-come’ book, a meditative inquiry into the spiritual foundations upon which marriage is built.” Whether you have been married 20 days or 20 years, you will find reading that enlightens, illuminates, and thrills the heart with new understanding of the marriage relationship. It lays bare the hopes, ambitions, fears, and faults of our marital existence and offers help, consolation, and growth. The depths of soul revealed and the excellent style and expression will lift and revitalize even those who feel they have the best marriages. This is truly a rare jewel among hundreds of drab rocks that pretend to be books written on the topic of marriage. (Multnomah Press, 1985, 185 pp., $10.95)  

James A. Borland and Angela Elwell Hunt

PASTORS

THE ASCENSION OF OUR LORD by Peter Toon

This volume is a compilation of Toon's lectures given at Dallas Theological Seminary in 1983. It represents the first full-length book on the doctrine of the Ascension in many years. The author treats the New Testament narratives about the Ascension and the Old Testament passages where the Ascension is prefigured. He also provides an appendix of Greek verbs used for ascension and exaltation. Furthermore, Toon thoroughly discusses the relationship between Catholic and Protestant understanding of Christ's Ascension and its vital place in Christian theology. (Thomas Nelson, 1984, 153 pp., $5.95)  

Ed Hindson

FALSE GODS OF OUR TIME by Norman Geisler

This book is packed with careful responses and convincing evidence to the major attacks on Christianity in contemporary society. The existence and nature of God, the historicity and deity of Jesus, and the reliability of Scripture are all dealt with. The
**DISPENSATIONS**
The Future of South Africa as South Africans See It

Richard John Neuhaus

"No matter what your political perspective is on South Africa, Pastor Neuhaus's book is compelling reading. This book provides a close-up view of the men and women who will play a prominent role in deciding the destiny of this troubled land. The author has woven the history, religious backgrounds, and political beliefs of South Africans into a compelling narrative. He has successfully captured the complexities of South Africa and the need for a new sense of nationhood and brotherhood if this rich and varied land is to survive and prosper."

—STEPHEN J. SOLARZ
U.S. House of Representatives

"South Africa has needed explication by an observer who is at once a rigorous Christian idealist, and a shrewd and practical observer. To have this, in addition to the elegant journalistic skills of Richard John Neuhaus is, well, providential."

—WILLIAM F. BUCKLEY, JR.

**RECORD REVIEW**

**HE HOLDS THE KEYS**

by Steve Green

To know a musician's testimony and his love for our Lord and Saviour Jesus Christ is to love his music. Steve Green loves the Lord. He has been blessed with a great voice and communicates the gospel in all of his singing. His new record, *He Holds The Keys*, will be used of God greatly. "Honor The Lord" is one of my favorite songs on this album. "Touch Your People Once Again" and "Praise To The King" are songs that can be enjoyed by old and young alike because of their message. Steve Green's *He Holds The Keys* is sure to bring listening enjoyment to Christians of all ages. (Sparrow Records, 1986, $8.98)

—Don Norman

**MORNING LIKE THIS**

by Sandi Patti

Sandi Patti is one of the greatest female vocalists alive today in secular or Christian music. The communicating spirit with which she sings blesses the hearts of all who hear her. Sandi has done it again with her latest release, *Morning Like This*. Some of the songs may have a little too much beat for some listeners, but each song honors and glorifies the Lord in a tremendous way. The title song, "Morning Like This," has a powerful message. You are sure to enjoy this latest recording by one of the favorite female vocalists of all time. (Word Records, 1986, $8.98)

—D.N.

**WOMEN'S INTERESTS**

**HOW TO BECOME YOUR HUSBAND'S BEST FRIEND**

by Gary Smalley

This is a concise, simple book of practical ideas for keeping the friendship begun during courtship, and making it better. The author suggests adding humor to your life, and offers "how-to's" on confronting, growing and responding to praise; increasing responsiveness to your husband; and maintaining inward beauty and outward attractiveness. Easy reading. (Pyranee Books/Zondervan, 1982, 61 pp., $2.95)

—Lorna Dobson

**BECOMING A WOMAN OF EXCELLENCE**

by Cynthia Heald

In this book the author envelops a thorough Bible study with personal input on becoming a woman of excellence. Through thoughtful outlines, she covers topics such as surrender, wisdom, and purity, and encourages the reader to discover God's perfect plan for becoming a godly woman. (Navpress, 1986, 111 pp., $4.95)

—Deborah Huff

**BRIGHT LAUGHTER-WARM TEARS**

by Helen Lowrie Marshall

This is a delightful combination of inspiration and humorous poetry, reflecting the "magnificent role of motherhood." A great book for anyone titled "Mom." (Baker Book House, 1985, 64 pp., $3.95)

—D.H.
CONTINUING OUR MINISTRY TRADITION

PRESIDENT MILO THOMPSON, JR., commits himself to alumni and friends to continue training leaders for the 1990's and beyond. Dr. Wendell Kempton, BBC trustee, alumnus and world-renowned mission executive, congratulates President Thompson, a former pastor and state representative of Regular Baptist Churches in New York. Joining in the congratulations are BBC graduates Peter and Lisa Brock. Peter is a seminarian who, with his wife, anticipates a cross-cultural ministry.
The Weeping Prophet

by Harold L. Willmington

Among the thousands of mourners attending King Josiah's state funeral in Jerusalem, no one was probably more unnoticed, unhappy, or unsettled than a young married son of a priest from the city of Anathoth. He was unnoticed because of his youth, unhappy because of Josiah's death, and unsettled because God had previously called him to assume the office of a prophet. Never had there been a more unwilling candidate. His timid protests, however, were of no avail. To the contrary, while he might pass unnoticed in the Judean crowds, almighty God had, even from the womb, closely observed and sanctified this young man for special service.

Such was the condition of Jeremiah in the year 610 B.C. After a long, hard, and hectic ministry, Jeremiah is forced into Egypt against his will by his own countrymen. In addition to the Books of Jeremiah and Lamentations, the weeping prophet could have written an autobiography entitled, Head Honchos Who Have Heard Me, for he prophesied under Judah's final four kings, plus Nebuchadnezzar the Babylonian monarch, and finally Gedaliah and Johanan, Judah's two post-captivity governors.

Jeremiah could see the terrible storm of judgment coming and actually feel its awful blast. But Judah would not hear him or heed his words of warning. He spent his long days crusading, comforting, and condemning. His crusade was directed toward Jerusalem, his comfort toward the remnant already in captivity, and his condemnation toward the nine pagan Gentile nations surrounding Judah. He proclaimed the wickedness of man and the wrath of God. Along with these terrible terms came the weeping. No other biblical prophet ever said more stern things against Judah or shed more bitter tears over its people than did Jeremiah.

In ancient history a rich king once inquired of his seer whether or not he should declare war upon another king. After a session of pretended crystal ball gazing, the seer replied, "O King, if you attack, a great empire will be destroyed." Satisfied, the monarch moved his troops, only to be decidedly defeated! In defending his prophecy the seer exclaimed, "You note I only predicted your attack would destroy a great kingdom. I did not specify which kingdom it would be!" One can immediately see the worthlessness of this kind of prophecy, which is in reality no prophecy at all.

What a contrast is seen as one considers Jeremiah's predictions. Instead of being vague and worthless, his are pointed, precise, and if heeded, profitable to all involved. In matters of preciseness, his prophecy concerning the Babylonian captivity is one of Scripture's most amazing. Not only did he foretell the captivity itself, but specified the time element in the captivity (70 years) and the Jewish return from the captivity. Perhaps the most exciting of all, however, was his New Covenant prophecy, which promised that redeemed Israel will someday, yet in the future, live on God's soil, indwelled by God's Spirit, and ruled over by God's Son.

Perhaps no other prophetic prophet suffered as much for God as did Jeremiah. The truth is, in many ways his sufferings foreshadowed the sufferings of the Saviour. Both Jeremiah and Jesus were mistreated by their own families (Jer. 12:6; John 7:5). Both were hated by the religious world (Jer. 26:7-9; John 11:47-53). Both were plotted against by the citizens of their own hometowns (Jer. 11:21; Luke 4:28-30). Both were denounced by the synagogue leaders of their day (Jer. 20:1-2; John 18:13, 24). Both wept over the city of Jerusalem (Jer. 9:1; Luke 19:41). Both were accused falsely and beaten (Jer. 37:12-15; Matt. 26:65-67; 27:26).

Were Jeremiah's sufferings because of his stand for God worth it? They were indeed. Surely his conclusion would have been as Paul's: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).
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sexual morality as an unenlightened vestige of the past, God will have His way. Herpes and AIDS seem to be His way of saying to the human race, “If you’re going to live in My world, you’re going to behave yourself. You will do it either because I tell you in My Book, or you’ll do it out of practical necessity!” This might be called “the practicality of morality.”

Another side of fidelity still looms as a major problem in marriage. It is “emotional infidelity.” Emotional infidelity is giving and receiving affection and nonsexual intimacy in a relationship with someone other than one’s spouse.

Such behavior is often called “friendship,” but some married men and women do not know the true meaning of friendship and how it differs from intimacy, even nonsexual intimacy. Indeed, they find it very difficult to establish opposite-sex friendships without running the risk that these relationships become more than friendship.

The large influx of women in the work force over the past 30 years makes opposite-sex “friendships” in the workplace a major problem. Even though there may not be physical infidelity, the exclusivity of marriage often is threatened by another person. An understanding of the true nature of friendship is essential if this problem is to be avoided.

- Friendship is about something other than the friend.
- Friendship is not exclusive—it is open to more than two.
- Friendship is an expression of appreciation, not need.

Though marriage is still under siege, rather than weaken the union, it has forced us to reexamine the biblical values upon which marriage is based, particularly fidelity and commitment. Such values are not the inventions of a repressive God who wants to spoil our fun, but the counsel of an all-wise Father who wants us to know what we must do to build strong, enduring, and happy marriages.

References available upon request.

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Surviving a Broken Marriage

by Angela Elwell Hunt

In a recent interview with Barbara Walters, a popular and glamorous television star stated that she considered her second marriage a success. “Why did it only last three years?” asked Miss Walters. Her question took the star by surprise. “I consider a marriage of three years a success!”

Not many couples meet at the altar with the belief that they will someday be meeting in divorce court. But a larger percentage of couples today consider divorce an easy option to a difficult marriage than did 20 years ago.

Although divorce is readily accepted by today’s society, to most individuals it is still a personal crisis. Love has been lost, vows broken, security vanished. How do you survive the heartbreak of divorce?

In Living Beyond Divorce, Jim Smoke wrote, “The difference between the death of a mate and the divorce of a mate is that death leaves you with a file of good memories of yesterday while divorce leaves you with a ‘ring around the collar’ memory of yesterday.”

Smoke explains how a divorced person must heal. Pride must heal first. Since the relationship has obviously and publicly failed, the spouses’ abilities are called into question. An obvious reaction to hurt pride is anger, which often translates into a desire for vengeance. The divorced partner often thinks, “You hurt me and you deserve to be hurt back.” Jim Smoke feels that Christians should remember Romans 12:19—“Vengeance is mine; I will repay, saith the Lord.”

Another common reaction to divorce is an overwhelming feeling of hopelessness. People may think, “It isn’t fair. My years were all wasted.” Smoke prescribes God’s healing for hopelessness: “And we know that all things work together for good to them that love God, to whom are the called according to his purpose” (Rom. 8:28).

Smoke believes that the final healing comes through forgiveness. One partner alone seldom bears all the blame for the breakup of a marriage, therefore both parties need forgiveness. According to Smoke, a divorced person’s attitude should be: “I ask God to forgive me for my divorce; I forgive myself. I ask my ex-spouse to forgive me; I receive his forgiveness.”

After healing forgiveness has occurred, the divorced person is free to once again look ahead toward the future. Although divorce may disqualify a man from pastoring a church, it does not prohibit a man or woman from serving God in many other areas.

Mike Kachura, a professional family counselor, believes that cooperation between divorced spouses is essential, particularly when children are involved. “It is so damaging to children to see their parents continue to ‘go for the jugular’ by manipulating the children. I think it is best for children to realize first that they were not to blame for the divorce. Next, the parents must come together and cooperate with child-rearing. They should not use the children to communicate with each other, and they should teach their children to respect the other parent. Above all, it is important to reaffirm that both parents love and are committed to the children.”

Kachura believes that a strong defense against divorce begins in the stages of premarital counseling. “The average couple getting married today has no foundation, no skills in communication, and no understanding of their roles as husband and wife. Even married couples go on for years without resolving their conflicts. Communication is important, but most important is simply to practice love—denying your own desires for the desires of your mate.”

Often a good marriage dwindles imperceptibly. To many husbands and wives, the knowledge that their spouse wanted a divorce came like a bolt from the blue. Perhaps the unsuspecting partner was too wrapped up in business or child-rearing to notice that precious time between husband and wife had slipped away.

Love takes time. Time to pray and time to play and time to say what is on your mind. A weekly “date,” a daily chat, will perhaps restore and renew the marriages we established years ago when we promised simply—to love.
Libya: A Part of Ezekiel’s Prophecy?

by Ed Hindson

One of the most amazing prophecies in the Bible is Ezekiel’s prediction that Israel will be invaded by Russia and several Arab allies, including Libya, in the last days. This prophecy is found in Ezekiel 37-39. Its setting is given as the time when Israel will be regathered from among the nations of the earth and brought back into her own land. This regathering is described in chapter 37 of Ezekiel’s prophecy as occurring in two stages: a physical return to the land and a spiritual rebirth in the land. This is followed by the prediction of an overwhelming invasion of the land vividly described in chapters 38-39.

The Magog prophecy, as it is often called, is one of the most unusual in all the Bible and has never yet been fulfilled. Medieval scholars tended to view Magog as the Turks, a view that prevailed even until Puritan times. The Turks were a natural choice since they were the major enemies of Judaism and Christendom at that time, and their location approximated that of Magog in Ezekiel’s description. The identification of Magog as Russia can be traced back to the time of Martin Luther and was well established among dispensationalists by the end of the nineteenth century.

In 1909, prior to the Bolshevik Revolution, the Scofield Bible clearly identified Magog as Russia. Dispensational scholars have generally followed that identity ever since. This view is certainly not new, nor is it limited to the current crisis with Libya. It has had a long line of proponents: C.I. Scofield, J. Frank Norris, William Pettingill, Alva McClain, Harry Rimmer, John Walvoord, J. Dwight Pentecost, Richard DeHaan, Theodore Epp, W. A. Criswell, and more recently, Hal Lindsay.

Probably the most influential of all was Harry Rimmer. His books, The Shadow of Coming Events and The Coming War with Russia, were written in the early forties during World War II. In 1942, following Ezekiel’s prophecy as his guide, Rimmer predicted that the allies would win the war, that Italy would lose all her colonial holdings in North Africa, including Libya and Ethiopia, and that Russia would emerge from the war as the major enemy of Israel and the West. His prognostication was so accurate that his view received even greater acceptance in Conservative circles.

The Coming War with Russia. Ezekiel’s prophecy hinges on the identity of Magog (38.2) and her Arab allies. The nations listed in the prophecy include: Magog, Persia (Iran), Ethiopia, Libya, Gomer (Turkey), and Togarmah (Armenia). Until recent times this has appeared to be a rather unlikely confederacy. However, the political developments of the past decade make the fulfillment of this prophecy more likely than ever. As tensions mount in the Near East, it is increasingly obvious that we are headed toward the confrontation of major proportions Ezekiel describes.

The term Magog comes from the name of Noah’s grandson through Japheth, the forefather of the Europeans (Gen. 10:2). His descendants settled north of the Ararat Mountains in what is southern Russia today. Over the centuries of human history they were called Scythians or Russ. Eventually they intermarried with the Slavs and Tartars to form the modern people of Russia. The leader of Magog is described as Gog, the chief prince or, better, the “prince of Rosh” (an ancient name for Russia). Beyond this, the identity of Meshech and Tubal as Moscow and Tobolsk seems stretched. What is clear in the prophecy is that...
a great Russian nation from the "north parts" (38:15), will invade Israel in the "latter days" (38:8, 16).

Israel is described by the prophet as "dwelling safely" in a land of "unwalled villages" (38:11). At no time since Ezekiel gave this prophecy has such a description of Israel been true, not even after the return from the Babylonian captivity. Nor has the invasion described by the prophet ever occurred in Israel's history until the present hour.

The Arab Connection. Why Russia would ally with the Arab states listed in this prophecy certainly puzzled Bible scholars prior to the latter half of the twentieth century. But the rise of modern technology, with its dependence on oil, has made it all too clear now. Russia's dependence on the Arab oil fields is obvious and her subversive activities in Turkey, Iran, Ethiopia, and Libya are well documented. However, until lately the nations listed in this prophecy were relatively friendly to the West and to Israel. But recent political revolution has driven each one further into the Communist orbit.

If the dispensationalists are right, future prospects would seem to indicate the worsening of relations between these states and the West, further antagonism toward Israel, an Iranian victory (probably with Russian assistance) over Iraq (which is unnamed in the prophecy), and some form of continued hostilities between the U.S. and Libya.

What must be taken seriously is the alignment of the nations in Ezekiel's prophecy.

The designation "Libya" (Hebrew, *Phut*) appears five times in the Bible. In Ezekiel 30:5 and Jeremiah 46:9 Libya is listed with Egypt and Ethiopia as one of the nations that will soon be defeated by Nebuchadnezzar of Babylon. In Daniel 11:43 the Libyans and Ethiopians are mentioned in connection with the willful king (11:36-45), who is generally taken to be the Antichrist. Finally in Acts 2:10, the "parts of Libya about Cyrene" is listed as one of the places from which Jews and proselytes had come to Jerusalem for the Feast of Pentecost and miraculously heard their own language being spoken by the apostles. The New Testament also refers to the man who carried Jesus' cross as Simon of Cyrene (Matt. 27:32). Prior to the rise of Islam in the seventh century A.D., there were flourishing churches in Roman North Africa, in what today is Libya.

Will They Succeed? The ultimate questions in the current crisis are where it is headed and will the Russian-Arab invasion be successful? Ezekiel's prophecy indicates that the current crisis will eventually escalate into a wider confrontation. Exactly when that will happen is not clearly stated. Prognosticators would do well to exercise caution. It is not yet clear that the current situation is directly related to Ezekiel's prophecy. This may be only a preliminary step in order to set the stage for the actual fulfillment at a later time.

As to whether the Russian-Arab invasion will be successful, the Bible emphatically says no. God's promise is clearly recorded: "I am against thee" (38:3); "I will turn thee back" (38:4); "My fury shall come up in my face" (38:18); "I will rain upon him...fire and brimstone" (38:22); "I will turn thee back, and leave but the sixth part of thee' (39:2); "Thou shalt fall" (39:4), "I will send fire upon Magog" (39:6). That the prophecy is certain is emphasized by the words: "Behold, it is come, and it is done, saith the Lord" (39:8).

The aftermath of the battle is such that it will take seven years to bury all the rubble of battle (39:9) and seven months to bury the dead (39:14). In the end Israel will turn to God and He will pour out His Spirit upon them (39:29).

Is Armageddon Soon? The final conflict between Christ and the forces of Antichrist culminate at the end of the Tribulation period in the Valley of Armageddon (Rev. 16:16-21; 19:11-21; 20:1-15). By contrast, Ezekiel's eschatological battle is located in the "valley of the passengers" (39:11), also called the Valley of Jehoshaphat. In other words, these appear to be totally different conflicts fought at different times in different locations and by different participants.

What must be taken seriously by every student of biblical prophecy is the alignment of the nations in Ezekiel's prophecy which is now a reality. If we are not seeing the first stages of prophetic fulfillment we are certainly closer than we were. Secondly, we must all face the fact that universal nuclear destruction is an imminent possibility. To put it more bluntly, how much closer to the end can we get before we get to the end?

All that has happened in such rapid succession regarding the crisis with Libya should remind us that God is still in control of the destiny of this world. Certainly this is a time for concern, but not panic. It is also a time for serious prayer. We cannot glibly sit back and assume everything will be fine, because prophecy never allows us that option. Many of the elements of eschatology are deliberately vague and are often clarified only after the prophecy has been fulfilled.

Christians especially should remember that there was once a flourishing gospel witness in what is now Libya. God's love for the Libyan people has never changed. More than ever they need our love and prayers. Perhaps we need to be willing to bear the Cross of Christ to them even as Simon did for Jesus nearly two thousand years ago.

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America Responds to Terrorism

In Libya's long history—dating back to 6000 B.C.—this north African country has come under the rule of the Berbers, Egyptians, Romans, Vandals, Normans, Turks, Italians, French, and British. But no government has done more to make Libya a household name than its own rule—more specifically, rule by Moammar Khadafy, and even more specifically, Khadafy's rule by terror. Khadafy came to power in September 1969, when he deposed Muhammad Idris al-Mahdi al-Sanusi as king of Libya. Just 27 years old at that time, Khadafy rested on his ability to feed anticolonial sentiments and his effective use of the country's oil wealth to provide Libyans with employment, free education, and health care.

But Khadafy's lofty ambitions—to make Libya the axis of a unified Arab nation, to prevent a Palestinian/Israeli peace settlement, and to become a world-renowned figure—immediately alienated Western and Arab worlds, especially when he began to export terrorism and assassination to achieve those goals.

Khadafy's laundry list of atrocities includes his attempts to occupy Chad, his assassinations of Libyan dissidents, his efforts to topple Arab governments, his goal to spread mindless bloodshed (such as providing military weapons to both the IRA and the terrorist Protestant organization in Northern Ireland), and his attacks on United States citizens and military armed forces.

Until April however, the United States' response to Khadafy's international terrorism had been minimal. But on April 15 the United States sent F-111 warplanes based in Britain to strike Libyan terrorist camps, military installations, and Khadafy's home as a direct response to Libya's spread of international terrorism.

President Reagan said, "Yes, we're showing the world dictators and terrorists that when they perpetrate their cowardly acts upon citizens of the United States, they had best be prepared for the consequences."

Conservative opinion has varied about the effectiveness and extent of that attack.

Herbert London, dean of the Galatin Division of New York University, said he would have preferred a larger-scaled attack.

"Number one, I wish the President would have destroyed the Libyan air force. And secondly, I wish he would have destroyed the Libyan oil fields. Hard currency from Libya comes from oil. So if you want to destroy its ability to raise hard currency—and Khadafy's ability to export terrorism—you destroy Libya's oil fields."

But London believed Reagan's limited attack was fruitful. "I think the primary effect is that it served notice that the United States is willing to act to combat terrorism."

Jim Phillips, Middle-East analyst for the Heritage Foundation, said a better military strategy would have been to mine Libya's seaports and attack its airfields. He believes that if the Libyan military were embarrassed and immobilized by the U.S., the military would probably overthrow Khadafy.

"If you mine the ports, then the Libyan military can't do anything with them, and it would give them an incentive to overthrow Khadafy. Then the U.S. would not have to destroy the country's oil fields." But Phillips also believed America's attack in April was effective. "I think it has had a very sobering effect."

But Henry Schuler of the Center for Strategic and International Studies believes economic sanctions—not military action—would be a better move against Libya.

"We need to provide an unequivocal example and start putting economic pressure on Khadafy. We've got to get the five American oil companies out of there. It's unconscionable that five American oil companies are there paying several billion dollars a year in taxes to Khadafy for him to support terrorism and to buy missiles and shoot down F-111 airplanes and whatever else he wants to do with it.... I would have rather seen no strike whatsoever. It's pointless and counterproductive to have 13 minutes of bombing over Tripoli. The only thing Khadafy cares about is continuing the commercial relationship he has with the United States. And that's why he wants the American companies and the American personnel to stay. He's nothing without that money."

But Schuler said it is difficult for the United States to convince European nations to participate in an economic boycott of Libya "because the American companies are not out of there. How can we in good faith ask the Europeans to get out when the American companies are still there?"

None of the Conservative leaders interviewed believe the U.S. raid on Libya will greatly harm American/Arab relationships. Said London, "I think we have overreacted [to media reports of Arab anger over the raid]. There are no two Arab states that can maintain a permanent alliance."

London said moderate Arab leaders must denounce the raid in order to keep left-wing activists within the country from undermining their state. "Most of the sensible Arab leaders recognize Khadafy as a threat. But they just can't say it," he said. "But the crazies, whether they are in Syria or Iran, were supportive of Khadafy before the raid. Their attitude certainly hasn't changed, and in their case they certainly have a stake in promoting terrorism."

"So it doesn't make any difference to them, except that they may be able to..."
mobilize some public opinion on their side. But the United States can't act on the basis of worldwide opinion. We have to act in a way that promotes our interests, and if our interests are in attacking Khadafy, we've got to do it, because it is right to do it, not because someone on a street corner in Paris might find it objectionable."

Neither do the Conservative figures believe the American raid will hurt U.S./Soviet relations. "The Soviet Union and Libya are not that close," said Phillips. "Soviet ships left the port just before the American strike. They don't want to go out on a limb for Khadafy because they know how unpredictable he is."

"During the March naval confrontation, when the U.S. Sixth Fleet engaged Libyan warships and warplanes in the Gulf of Sidra, the Libyans were angered because the Soviets refused to leave underground bunkers. They refused to man missile sites."

But even though the Soviets may not want to risk a U.S. confrontation in order to save Libya, London said the USSR does support Libyan acts of terrorism. "The terror networks in the world are not organized by Libya. Libya is a third-rate nation. It cannot possibly provide the support, intelligence, and material for terrorism . . . . It's not the Libyans, and it's not Khadafy. The primary terrorist nation is the Soviet Union. It's no secret. We have pretty hard evidence. The Soviet Union is quite capable of promoting terrorism wherever it wants."

Though all experts believe Khadafy will retaliate for the American raid, some believe the Libyan leader will launch some type of "spectacular" act of terrorism within the United States. Said Phillips, "One major target could be President Reagan's family, given the reports that Khadafy's family was injured during the raid."

But London does not believe Libya will continue its acts of terrorism if the United States continues to respond militarily. "I don't think the terrorism is going to be completely eliminated," he said. "But it will give them pause, and it may create new kinds of political alliances within Libya. And it may reduce Khadafy's power. And eventually it may serve notice to terrorists around the world that they'd better be careful of the United States."

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**Major Chain Stores Drop Pornographic Magazines**

The Southland Corporation, owner of 4,500 7-Eleven stores nationwide, announced April 10 that it will no longer sell pornographic magazines in those stores. "This is going to put the pornography industry on its knees," said Jerry Falwell on a Dallas radio station following the announcement. Falwell said the victory was a result of the efforts of Donald Wildmon and the National Federation for Decency, his own groups, and "church groups and Conservative Christians everywhere."

The NFD had battled with Southland for two years concerning the sale of Playboy, Penthouse, and Forum magazines in 7-Eleven convenience stores.

Wildmon agreed that the labor of many was the chief reason for the decision to remove the magazines. "We spent two years putting out the information. We organized pickets against Southland, wrote letters, and phoned them. We were committed to seeing the porn removed, even if it took 20 years," he said. "Christians let their voice be heard, and Southland heard it loud and clear," Wildmon concluded.

Jere W. Thompson, president of Southland Corporation, said the decision to stop selling pornographic magazines was based on revealing testimony before the U.S. Attorney General's Commission on Pornography. "The testimony before that commission indicates a growing public awareness and concern over a possible connection between adult magazines and crime, violence, and child abuse," Thompson said.

Southland officials say the response to remove the pornographic magazines has been mostly favorable. Alisa Martin, manager of media relations at Southland, said there had been nearly 3,000 telephone calls to the company only five days following the announcement. "Most of the calls have been positive," she said. "Many of the callers wanted to thank us."

During the last several months, three major chain stores have decided to stop selling pornographic magazines in their Washington area stores.

HIGH's Dairy Stores has removed pornography from 346 stores in the Washington, D.C., metropolitan area. Drug Fair has removed Playboy and Penthouse from its 450 stores in 11 states. And Peoples Drug Store executives removed pornographic magazines from all 810 of their stores.

HIGH's boss, Charles Hiden, made the decision to remove the sexually explicit magazines after Richard Enrico, founder of Citizens Against Pornography in northern Virginia, convinced him that the magazines did not represent a good Christian witness. Peoples Drug officials removed the magazines after a letter-writing campaign spawned by 200 businessmen and their employees and 23 pastors from various denominations and their church members.

Drug Fair dropped the "adult-oriented" magazines after officials became convinced the public did not want the pornographic material available.

James P. Mastrian, president and general manager of Gray Drug Fair, said in a statement released by his office, "We strongly believe a significant number of our customers would prefer we not distribute what they consider to be sexually explicit materials."
Supreme Court to Decide Dayton Christian School Case

Which is the greater right: The right of government to eradicate sexual discrimination or the right of religious bodies to practice their doctrinal beliefs?

By early fall, possibly late summer, the U.S. Supreme Court will decide which is the greater right when religious freedoms collide with the right to be free from sexual discrimination. The case involves a six-year struggle between Dayton Christian Schools and the Ohio Civil Rights Commission (see Fundamentalist Journal, October 1985, "Victory for Religious Schools").

The fracas erupted in January 1979, shortly after elementary teacher Linda Hoskinson notified Dayton Christian Schools that she was pregnant. Dayton Christian Schools responded by sending Mrs. Hoskinson a letter telling her that she would not receive a teaching contract for the coming year because DCS holds a biblical policy that mothers belong "in the home during the early years of child growth."

School superintendent Claude "Bud" Schindler explained, "We think Scripture teaches that God's preference is for the mother to be at home to rule the home."

After Mrs. Hoskinson received the letter she contacted an attorney and inquired into the legality of DCS's decision not to renew her teaching contract. But this was a violation of the school's scriptural "chain of command" policy requiring that all grievances be resolved within the body of Christ (1 Cor. 6), first by approaching the principal, then the superintendent, before going before the DCS board. (In court, Mrs. Hoskinson admitted that she was aware of the schools' biblical chain of command.)

After Mrs. Hoskinson refused repeated requests to "resolve the matter as required by the scriptural policy," Schindler suspended her. The DCS board reviewed the suspension and concluded that there was a "serious philosophical difference" between Mrs. Hoskinson and DCS. As a result, the board adopted a resolution terminating her services.

The day following her termination Mrs. Hoskinson filed a complaint with the Ohio Civil Rights Commission. After an extensive investigation into the practices of DCS, the commission charged the school with sexual discrimination. The OCRC ordered the school to reinstate Mrs. Hoskinson with a public apology, to administer its school without regard to the religion of its employees, to seek no information about an employee's religion or sex, and to allow the OCRC to conduct on-premises compliance reviews over the next three years.

Schindler responded to the requirements by saying, "If we can't hire..."
Walter Rice said that to allow DCS to practice sex discrimination would be to set a bad example for the children. But the 6th Circuit Court of Appeals ruled against the schools. Federal Judge Leroy Contie, Jr., said the OCRC actions set a bad example for the children. But the 6th Circuit Court of Appeals ruled against the schools.

Writing for the majority, Judge Leroy Contie, Jr. said the OCRC actions were “burdensome,” “expensive,” and “time-consuming.” Further, he wrote, “the congregations and parents are faced essentially with either supporting a school staffed by faculty who flout basic tenets of their religion, or abandoning their support of Christian education altogether.”

OCRC appealed the court’s decision, and on November 12, 1985, the U.S. Supreme Court decided to grant review.

According to noted constitutional attorney William Bentley Ball of Harrisburg, Pennsylvania, the case centers upon the freedom of religious organizations to adhere to their declared doctrines. In a legal brief filed with the Supreme Court, Ball argues, “By insisting that Dayton Christian hire a teacher who rejects its essential doctrine, the state [of Ohio] threatens to destroy the religious integrity of a religious organism.”

The state, Ball said, would require that the schools’ children and their parents be shown a graphic example of unfaithfulness to religion.

If the OCRC is allowed to pursue its restrictions on religious bodies, Ball predicted that “no church or religious association—Evangelical Protestant, Roman Catholic, Mennonite, Jewish, or other—which has a doctrinally dictated practice of sexual differentiation—could further enjoy its historic freedom to observe such practices.”

The OCRC argues that it is not attempting to deny the school its right to hire “members of its own faith as teachers,” but only to prevent school officials from seeking to impose sexually discriminatory beliefs on its employees.

Attorney Ball noted the irony of such a goal. If the school is allowed to hire members of its own faith, Ball pointed out, then it must also have a right to deny employment to those who reject “doctrines which are part of DCS’s religion.” And if the state is trying to say that it is possible to hire members of the same faith who somehow—hold opposing doctrinal views, then the state might as well say that “one who rejects the papacy is a Catholic, one who rejects the Bible is a Baptist, or one who affirms the divinity of Christ is an orthodox Jew.”

The state might as well say that “one who rejects the papacy is a Catholic, one who rejects the Bible is a Baptist, or one who affirms the divinity of Christ is an orthodox Jew.”
Louisiana Appeals Creation-Science Case

The state of Louisiana has asked the U.S. Supreme Court to overturn a lower court ruling involving the teaching of creation-science in the public schools.

The appeal comes from the narrow 8-7 decision by the 5th U.S. Circuit Court of Appeals, which ruled that a law requiring teachers to give the same “balanced treatment” to creation-science that it gives evolution-science was unconstitutional. The appellate court held that the law was unconstitutional because it required teachers to use a “religion belief”—that is, creationism—to discredit evolution “at every turn.”

Attorneys for the state defended the law saying its “primary effect is to advance students’ academic freedom to receive scientific information.” They added that “Creation-science can be taught in public schools without religious concepts and in fact can be taught as feasibly as evolution.”

The state’s attorneys even presented quotes from Charles Darwin, the father of the evolution theory, before the Supreme Court as a leading advocate for balanced treatment of evolution and creation theories. Darwin once wrote, “A fair result can be obtained only by fully stating and balancing the facts and arguments on both sides of each question.”

In addition, the state’s attorneys cited testimony by Clarence Darrow who argued at the Scopes trial in favor of teaching evolution in the public schools that it is “bigotry for public schools to teach only one theory of origins.”

Justice Department Will Not Question Applicants about Homosexuality

WASHINGTON—a Justice Department spokesman announced that prospective federal prosecutors will not be asked if they are homosexual.

Patrick Korten said that under the new policy, all applicants will be asked “if there is anything in your personal lifestyle that would give us a problem with blackmail.” Korten said there will be no notion of sexual preference and that the question could apply to any potentially embarrassing revelations.

Korten said the objective of the inquiry, which also examines such personal subjects as possible drug and alcohol use, was aimed at determining whether people in sensitive federal jobs would be vulnerable to blackmail.

The spokesman said an applicant would not be denied employment simply because he is homosexual, but might not be hired if he acknowledged that he was keeping the fact secret.

Gay rights and civil liberties groups protested the new policy as being discriminatory.

Homosexual Groups Claim Right to Foster Children

Homosexual rights groups have filed a lawsuit to overturn a Massachusetts state policy that forbids “gay” couples from becoming foster parents. The suit was prompted by a decision by the Children and Youth Services last spring to exclude future child placements with homosexuals.

The policy came after the media brought national attention to a decision by state officials to grant a license to a homosexual man in Boston to operate an emergency foster care facility. After a wave of public criticism, the state agency said further child placements would be restricted to a “traditional family setting in a stable environment.”

Judge Refuses to Return Fetus

FAIRFAX, Va.—A Fairfax County Court judge recently refused a woman’s request to return a baptized fetus in a bottle she had been using to discourage women from having abortions.

Judge Barnard F. Jennings said that the 6-week-old male fetus belonging to pros-life activist Christy Ann Collins must remain in the custody of the court until the conclusion of her March 27 trial on charges of trespassing at a Falls Church clinic last December.

During her trial, Miss Collins used the fetus to explain her reason for trespassing. She was convicted and sentenced to 180 days in jail, with all but five days suspended. When she appealed the verdict, the fetus was impounded to serve as evidence at her later trial.

Bill Findler, attorney for Miss Collins, asked for the bottle to be returned, saying that it probably would not be used for evidence again and that it was needed by Miss Collins for other pros-life activities.

Judge Jennings ruled the fetus was property of the court and refused to release it. While impounding evidence is legal, it is rarely done in cases being appealed to the circuit court.

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The state then began to remove children from foster homes of known homosexual couples.

The lawsuit, filed in Suffolk Superior Court, says the current policy is in violation of the state's social work licensing law, which prohibits discrimination on the basis of sexual preference.

Surgeon General May Investigate Pornography

U.S. Surgeon General C. Everett Koop may get a chance to investigate the impact of pornography on society.

Attorney General Edwin Meese III is currently considering a new study that would allow the surgeon general to compile existing research and to report the scientific findings of pornography on behavior.

The study, if approved by the Justice Department, would follow on the heels of another federally funded study, the Commission on Pornography, which is in the final stages of its investigation.

For the past year, the Commission on Pornography—due to issue a final report on June 30—has been studying whether there is a need for greater law enforcement to restrict the sale of pornographic material.

If the new study is authorized, Dr. Koop will be allowed to examine the possible health effects pornography may have on people, such as long-term emotional, psychological, and physical effects and how those feelings are transmitted to others.

Boy Scouts in Canada Dismiss Atheist Leader

RED DEER, Alberta (RNS)—A self-proclaimed atheist has been dismissed as a beaver-scout leader in this central Alberta city.

Arnold Paulsen, a Red Deer regional scout commissioner, said that Margaret Lyall "is unfit to lead the beavers because she will not swear to love and serve God."

Following notification of her dismissal from the leader post, Lyall said she would work with the group, whose members are from 5 to 7 years old, on a "preliminary level."

Paulsen rejected charges of religious discrimination on the ground that "an atheist has no religion at all."

Lyall became embroiled in a controversy when scout leaders asked her why she did not include prayers in her meetings. "Well, because I'm an atheist," she replied.

Robert Milks, director of public affairs for the Boy Scouts of Canada, said in Ottawa that swearing to "love and serve God" is a requirement for leaders. "If a person cannot abide by that principle, then obviously this isn't the right organization for that person," he said.

He said churches sponsor most of the scout troops across Canada. These include Christian, Hindu, Moslem, and Buddhist churches.

The U.S. Supreme Court has declined to decide whether students may form religious groups and meet on school property during the school day.

The case, Bender v. Williamsport, involved the right of students to meet in the cafeteria of their high school during the period of the school day allotted to extracurricular activities.

A U.S. District Court ruled that the students had a right to meet because the Constitution protects an individual's right to "free association" and "free speech." But the 3rd U.S. Circuit Court of Appeals said the student group would be an unconstitutional "advancement of religion" if allowed to meet. In a 5-4 decision, the Supreme Court dismissed the case on a technicality.

The High Court said the individual school board member who appealed the case had no legal right to do so, since the school board itself decided to drop the case after the federal district court ruled in favor of the students.

Justice John Paul Stevens wrote for the majority. "Generally speaking, members of collegial bodies do not have standing to perfect an appeal the body itself has declined to take."

By rejecting the school board member's right to appeal, the Supreme Court left standing the trial judge's ruling—not the appellate court's ruling—which permits the students the freedom to form religious clubs in the public schools.

Supreme Court Fails to Resolve Religious Rights Case
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Christian Colleges Decline

by Truman Dollar

A euphoria characterized Christian college growth from the fifties through the seventies, but most of it has now turned to gloom. All the information has not been collected, but clearly, Christian colleges all over America face dramatically decreasing enrollment and enormous financial pressure. This was not supposed to happen. The growing Christian day school movement was to feed Christian college expansion into the twenty-first century.

As embattled college presidents and trustees search for a growth formula and look for financial help from their natural constituents, talk of survival, not growth, permeates board of directors meetings. The weakest schools no longer exist. Others hang by a thread. Projected enrollment figures for 1986-87 look grim. Experts now predict that 25 percent of all Christian colleges will either merge or go bankrupt by the year 2000. This is the most difficult time for Christian higher education since the Great Depression.

Christian colleges are critical to our role as the “light of the world,” and the “salt of the earth.” In the believers’ great battle with Satan and the world, the world’s success rate at influencing believers is far greater than the believers’ at influencing the world. We find Christian colleges at the center of this battle because they deal with the principal tools of the warfare: the mind, the culture, philosophy, and lifestyle. Christian colleges, vital in this great spiritual battle, need our serious attention.

What happened? Have parents suddenly lost interest in Christian education? Do these dreary statistics reflect a decline in spiritual values in the Christian community?

We must separate fact from myth and come to understand the statistics. Only then can we draw some very important conclusions about the future of Christian colleges. Three areas of critical concern provide insight to the future.

The Demographic Problem. The enrollment crisis in Christian colleges exists, for one reason, because of a smaller pool of young college-age students from which to draw. During the “golden age of education” (1950-1979), college enrollment grew from 2.3 million to over 13 million. With the baby boom over, the number of 18-year-olds continues to shrink from 4 million in 1970 to a projected number of under 3 million by 1995.

Christian college leaders, in noting this demographic phenomenon, consistently discounted its effect upon Christian colleges, trusting aggressive evangelism and Christian day schools to give Christian colleges a disproportionate share of the students. But the decline in Christian college enrollment almost exactly parallels that of other private colleges. This decline echoes a broader problem faced by the whole private college sector.

The Financial Problem. Putting a child through college costs money—big money. The average cost of one year at an American public college in the 1986-87 school year is projected at $5,579, compared to an average of $11,113 at private colleges. True, almost all Christian colleges charge below the national average, but many families simply cannot find a way to finance the cost of a college education, especially with declining government assistance. Students cite finances more frequently than any other problem as the reason for dropping out of college. Those who do make the sacrifice are certainly more discriminating about which college they attend.

The Quality Problem. For the first time, Christian colleges now compete for second-generation college students whose college-educated parents are more knowledgeable about the education they purchase.

For the first time, Christian colleges now compete for second-generation college students whose college-educated parents are more knowledgeable about the education they purchase. Parents want quality, and they know the right questions to ask. They want a marketable degree for their children.

During the next decade, unaccredited schools will decline more rapidly than accredited schools. Parents now understand that accreditation does not necessarily stand for compromise. It stands for adequate libraries, well-trained faculty, reasonable academic standards, and access to professional and graduate schools. Economics in a college market that favors the consumer will put this philosophical issue to rest. Look at the increased enrollment during the last five years at such Christian schools as Cedarville College and Liberty University. They have taken seriously the need for quality education within a Christian framework.

The solution? During the next decade, stable Christian colleges must continue to emphasize Christian distinctives, but they must also provide quality education. As Christian colleges experience this new pressure, only the very best will survive.

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.
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