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

"A great book. Others have recently made the same argument. But Charles Murray's version... is particularly convincing. He writes with flair, but his tone is steadfastly nonpartisan. He marshals an immense amount of data... but never loses the reader in numbers; and he never ventures a conclusion for which he has not laid the most elaborate and convincing groundwork. The time Mr. Murray gets around to conclusions, even devotedly non-Reaganite yuppies will be ready to agree... James Coleman, the University of Chicago sociologist, is quoted on the dust jacket... as saying future discussions of social policy cannot proceed without taking the arguments and evidence of this book into account."—Wall Street Journal

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

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Shimei's Dust

Religious fanaticism knows no bounds!
The other day I picked up a book filled with verses proving beyond all doubt that Christ would return in 1981. I got it for 10 cents in a used bookstore! I also got a 25-cent bargain on the coming financial crisis that will plunge the world into economic disaster by 1983. It came with a clip-out coupon for a year's supply of survival food.

Later that day I received a letter in the mail with a handwritten message scrawled on a napkin promising me health and blessings if I put it over my face while I slept. I nearly choked to death from inhaling it during the night! When I called the toll-free number to complain, the telephone counselor told me to send $25 for a new napkin to cure me of choking!

I turned on the television for some relief and I saw a lady testifying of how her dog had been healed from rabies and fleas. On another station someone was telling about a vision he had—an angel told him to start a coffee house in Miami. Another guy was trying to explain the spiritual blessings and lessons he learned from his second divorce.

By then I'd had it. Unable to get to sleep I picked up the Bible and read the most unusual words: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8).

I read with interest the article by Dr. Ronald Nash on "Biblical Ethics and Economic & Political Freedom" (July/August).

Dr. Nash's statement that liberation theologians misinterpret and misuse the Bible to support their political and economic beliefs and read the Bible through Marxist spectacles is undoubtedly correct. But let us be reminded that each of us reads the Bible through his own capitalistic spectacles, a difficulty not confined to Marxists. Perhaps this is why the Bible says we see through a glass darkly.

A further observation is that while Dr. Nash decries the growth of humanitarian statism, he implies that somehow, by allowing man's greed to run its course, the poor will be helped. My experience, at least, would tend to disagree.
I would contend that as Christians we do have a social responsibility to help the poor, and since we have largely ignored that responsibility, we should not become too upset when the state fills the gap. Until Capitalism can prove a compassion for the poor in keeping with biblical ethics, the Socialist alternative will continue to attract a large following.

J. Michael Balyo
Western Baptist College
Salem, Oregon

My husband has been an associate pastor for the better part of 15 years. He has had a happy and successful ministry in a church where he is given liberty to do the job God called him to do—assist the pastor in carrying out the programs of the church in areas of ministry suited to his special abilities. Associates are not second-class preachers who can’t make the grade as pastors. They are special, gifted people.

Barbara Bryant
Clarksville, Arkansas

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Refresh ing . . .

Thank you for your insightful article in the July/August issue regarding the relationship between the pastor and his associate. A comment about ministers who devote their lives to the associate position was especially refreshing. I believe that God calls men into special areas of ministry and that the associate pastor’s ministry can be one of those areas.

Frederick H. Bunts, Pastor
Decatur Baptist Church
Decatur, Indiana

Superb articles . . .

I just want to tell you how much I have appreciated receiving the Fundamentalist Journal. I have found the articles to be superb. Thank you for making the Fundamentalist Journal available.

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Deeply impressed...

I was a minister of the gospel for about 65 years, 45 of them in missionary work in China and the islands of the Pacific. Your July/August issue has helped me a great deal, especially “Early Will I Seek His Face,” “The Peril of Prayerlessness,” and the articles by and about Charles E. Fuller. I never met him, but I heard him when I was on furlough.

I was so deeply impressed with these articles that I felt I should say a word of encouragement, for I know you have much that presses in the other direction. Thank you and God bless you all.

Roy J. Birkey
Pasadena, California

Good reading...

“Marxism on the Campus” (July/August) was good reading. Professor Van Til confirmed some hunches many have had about the subtle derivatives of Marxism and the philosophy of Marx and his disciples. Homer Blass's work also helped readers gain some perspective on the ideology. The reflection in the teacher's glasses was masterful photography.

Michael R. Smith
South Mountain, Pennsylvania

The article on “Senior Saints, Loved or Lonely” (July/August) was well written. It is my conviction that the evangelical church has a great opportunity to reach out to the senior adult community with the gospel. If the church doesn't provide for and make the senior adult community welcome, we will have lost an opportunity to minister to this growing segment of our society.

George Lampman, Jr.
Fort Wayne, Indiana

We welcome your comments and will include them in You Said It as space permits—subject to condensation at the discretion of the editorial staff.

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Grace H. Ketterman, M.D.
outside the American hospital in Paris, a spokeswoman announced, "Mr. Rock Hudson has Acquired Immune Deficiency Syndrome." The event shocked the American public. The famous Hollywood actor was immediately suspected of possible association with the homosexual community. We can no longer ignore this health hazard or dismiss it as a disease that will somehow "go away."

According to the Centers for Disease Control in Atlanta, as of July 22 there were 12,067 recorded cases of AIDS and over half have died from the disease. According to Newsweek, August 12, 1985, "By this time next year there could be 24,000 cases." The article presented CDC statistics that said 73 percent of adults stricken by the disease have been homosexual or bisexual men, 17 percent intravenous drug users, 1 percent hemophiliacs and the rest are people from all walks of life, contaminated perhaps through blood transfusions or through sexual contact with infected prostitutes, addicts, and others. The report shows that 148 children have been infected by AIDS. AIDS is fatal. To date no one has recovered from the disease, and as yet there is no cure. Dr. Ward Cates of the U.S. Centers for Disease Control states, "Anyone who has the least ability to look into the future can already see the potential for this disease being much worse than anything mankind has seen before." (Newsweek).

What Is AIDS?

Acquired Immune Deficiency Syndrome, a virus, attacks the cells that defend the body against infection, leaving the victim unable to fight off illness. The Newsweek article states, "AIDS produces a rather broad range of symptoms, with severe infections, Kaposi's sarcoma and death as the final result." Medical science has found that the disease is transmitted through the blood and other body fluids. In the homosexual community transmission is clearly through sexual contact.

Is It the Judgment of God?

Since the population most at risk from AIDS—the gay community—is practicing an antiscriptural lifestyle that is a perversion of God's creative intent, we naturally wonder if this dreadede disease is a tangible demonstration of God's judgment against their sin. The same Newsweek article quoted former columnist Patrick J. Buchanan as saying, "The poor homosexuals. They have declared war on nature, and now nature is exacting an awful retribution."

We are not God. We cannot establish a cause and effect equation. However, several factors are clear. The Bible shows that God has brought swift and severe judgment upon the sin of homosexuality. His judgment against Sodom and Gomorrah testifies to the wrath of a holy God. The consequences of His wrath affected even those who did not practice the sin. Lot's family, for example, would have been destroyed with the homosexual community if they had not escaped in time. In like fashion today, children, hemophiliacs, and other innocent people are being affected. While I would not, and could not, conclusively state that AIDS is the judgment of God, it is clearly one of the terrible consequences of a chosen lifestyle.

Is There a Cure?

While great progress has been made in AIDS research in the last four years, there is still no medical cure. However, some important preventative measures can be taken. If the homosexual community would stop doing what they are doing, they would stop getting what they are getting. This may sound harsh and simplistic—but it is the truth. In fact, members of the gay community are already restricting themselves, as they replace the practices of free sex and multiple partners with the new "safe sex" philosophy. Further, local authorities should shut down bathhouses and similar establishments that promote the uncontrolled spread of the virus. This does not discriminate against the civil rights of gays. To ignore these incubators of AIDS is to discriminate against the larger population by promoting the spread of AIDS.

What Should Christians Do?

We must all face the AIDS problem. We cannot forget the tragedy of suffering and dying people. We can demonstrate our concern over the AIDS epidemic by praying for an immediate and permanent cure, by pressuring the government to increase the intensity of its efforts to find a cure, and by giving to research for a cure.

The Bible teaches that God loved the world and sent Christ to die for all our sins. We have an obligation to love the gay community and point them to Christ. At the same time, we are obligated to warn people of the consequences of a sinful lifestyle. To forget that is to ignore biblical truth—and reality. Failing to love is to be legalistic and pharisaic. We must "speak the truth in love."
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The Web of Deceit

by Bud McCord

Clear rays of sunshine bathed my office as I sat reading Matthew's account of our Lord's last days on earth. Lifting my eyes from the words to meditate on their meaning, I caught sight of a deadly drama unfolding on my windowpane. An unsuspecting ant was slowly walking toward a lurking spider.

I resisted the instinct to interfere and save the ant's life, fascinated with this microcosm of the eternal struggle for survival. I could almost feel the spider's excitement building as the ant continued his walk toward certain death. Then, in action and reaction so fast as to appear simultaneous, the ant was suddenly paralyzed by the sight of his dreaded foe, and the spider seized his startled prey in perfect execution of his practiced plot. I felt sadness for the tiny, snuffed-out life.

But wait! The ant was walking away unhurt! Time after time the spider attacked, but to no avail. That ant, seemingly on the verge of death, was safely separated from the spider by the windowpane. He was on the outside and the spider was on the inside!

For over 15 minutes the spider struggled to capture his prey. Finally, he crawled away, looking more frustrated than menacing, in search of a more obliging victim.

The Lord must see us in a similar scenario. We struggle in vain to capture life's happiness, madly attempting to take by force that which is beyond our reach.
take by force that which is beyond our reach. The Devil tantalizes us with visions of happiness on the outside of the windowpane. We spend our energies waiting, planning, working, and finally pouncing upon our dreams, only to watch them slip away.

How long can that spider survive if he insists on hunting for food in a world he cannot touch? Only time will tell, but his end is certain.

Our Lord saw our seemingly endless pursuit and had compassion on us. He came from the other side and entered our world. He gave His life while we continued to pursue our own idea of happiness. He made a bridge to eternal peace for us. Now he invites us to reject the Devil's illusions and turn to Him for life and rest. If we would look on Jesus just once, we would never be fooled again by this world's windowpane.

Bud McCord is a missionary in Brazil. He is associated with Baptist Bible Fellowship Missions, Springfield, Missouri.

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The story of Jonah is simple enough to excite a little child, but profound enough to puzzle a theologian. If all you see is Jonah, the story is simple. But when you realize that God is the main character in this drama, the story takes on depth. For that matter, the story is not about Jonah. It is about you and me and the will of God.

Whenever a preacher uses the phrase “the will of God,” he elicits various responses. To some people “the will of God” is a mysterious thing you “feel” at certain times, but you really cannot get your hands on it. Others hear “the will of God” and start to react rather than respond, because to them “the will of God” is something dangerous, something to avoid. Fortunately, there are a few people who realize that “the will of God” is not mysterious or dangerous, but something very practical and delightful.

We can never really enjoy the Christian life and be of much use to God, until we have settled our attitude toward the will of God. Using the four chapters of the Book of Jonah as a “spiritual inventory,” let us answer honestly four questions about the will of God.

Am I afraid of the will of God? Apparently Jonah was afraid of the will of God, because he resigned his position as a prophet and fled in the opposite direction. He had no desire to preach to the enemies of Israel; he would have been happy to see those enemies destroyed. He was sure God was making a mistake, and he wanted no part of it.

When God is not permitted to rule, He overrules, and so accomplishes His purposes.

A surface reading of Jonah chapter 1 gives you the impression that God was trying to frighten Jonah. Certainly, those Gentile mariners were frightened. Yet all of these events—the storm, the casting of lots, the big fish—were planned by God, not to frighten Jonah, but to prove to him that he did not have to fear God’s will. God was teaching Jonah the lesson of His providence, that no matter where we may flee, God is there to take care of us.

Providence is a word our forefathers used quite often, though today we seldom use it. It comes from two Latin words meaning “to see beforehand.” Providence means that God not only sees beforehand, but he plans beforehand and carries out His plan. The first chapter of Jonah makes it clear that God is in control. He can hurl out a storm or quiet the seas at will. In other words, God is in control of everything.

Providence does not mean that man is a prisoner. Jonah made decisions—wrong decisions—yet God’s providence was not thwarted in any way. When God is not permitted to rule, He overrules, and so accomplishes His purposes. Jonah had to learn that he was the loser when he rejected God’s will. He lost his peace, his ministry, his opportunity for service and fulfillment, and he almost lost his life.
To be sure, there is a proper “fear of God” that ought to control our lives. But it is not a slave’s fear of his master. It is the loving reverence of a son for his father. If we fear the will of God and look at it as something dangerous, then we will become either fighters or fatalists. We can go through life shaking our fists at God and shouting, “I’m going to do it my way!” Or we can give up and mumble, “What’s the use?” Either way we lose. For rebellion and resignation are both thieves. They rob us of all the good that God has planned for us.

During this difficult experience described in chapter 1, Jonah was learning that God cared for him. In spite of the fact that Jonah was a rebel, trying to escape God’s will, God was providentially watching over him and preparing him to accomplish His divine will. God was saying to His prophet, “Jonah, you don’t have to be afraid of My will. But you had better be afraid to oppose My will! Nevertheless, I’m going to love you and care for you just the same.”

The more you think about it, the more you realize how foolish it is to fear God’s will. Certainly, a loving Father would never will anything that would harm us, no matter how difficult the circumstances might be. “He is the greatest master I have ever known,” wrote David Livingstone near the close of his life. “Jesus Christ is the only master supremely worth serving.”

**Do I want the will of God only in emergencies?** This question in our inventory is suggested in chapter 2 of Jonah.

Some years ago a terrible storm swept through a Florida town, leaving a trail of damage behind it. The next day, as the men in one neighborhood were clearing out the rubble, one of them said, “I’m not ashamed to admit that I prayed last night during that storm.” “Yes,” a companion quietly replied, “I’m sure the Lord heard a lot of new voices last night.”

When Jonah found himself in the depths with no escape, then he wanted the will of God. Instead of being a companion to guide him, or food to nourish him, God’s will was only an escape hatch to rescue him. Sad to say, too many people have this same negative attitude toward God’s will.

Jonah’s prayer, recorded in chapter 2, is really quite an orthodox expression of faith. It consists of a series of quotations from the Psalms. After all, Jonah was a believer, and at some time he had committed God’s Word to memory. The tragedy is, he did not use that Word to guide his life. He used it only when he was in trouble and wanted a way out.

Amazing as it seems, God heard him and answered his prayer. Why? Because Jonah confessed his sin and claimed God’s promise of forgiveness. “I will look again toward thy holy temple,” he cried (v. 4), which is the Old Testament equivalent of 1 John 1:9—“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” Jonah not only learned the lesson of God’s providence, he also learned the lesson of God’s pardon. “I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness” (Jonah 4:2).

In one of the churches I pastored, a member repeatedly got himself into painful situations. If he was not having trouble on the job, he was having fights at home. In his neighborhood he was an embarrassment to the church and to the Lord. He would always come running to me for help, wanting me to reassure him that God would forgive him and restore him. But instead of surrendering to the Lord and seeking to do His will, he would go on his way, ignore the church and the Bible, and create another problem for himself and his family.

**Rebellion and resignation are both thieves. They rob us of all the good that God has planned for us.**

Do you want God’s will only in emergencies? And after God has rescued you, do you forget Him? Then you have never learned the lesson of God’s pardon. He forgives us, not to do our will, but to do His will. “But there is forgiveness with thee, that thou mayest be feared” (Ps. 130:4). Forgiveness and fear go together in the heart that is truly yielded to God. “Beloved, thou art made whole,” Jesus said to the man He had healed (John 5:14). “Sin no more, lest a worse thing come unto thee.”

**Am I doing God’s will only because I have to?** In chapter 3 Jonah obeys God.

No more running away, no more hiding, no more disobeying. The prophet makes his way to Nineveh and preaches God’s message to the people. The remarkable thing is that God blessed his ministry. The entire city, from king to slave, repented and turned to God. Jonah had learned the lesson of God’s providence and pardon, but now he learned the lesson of God’s power. Power is released when we do the will of God.

But note something alarming: this power helped everybody except Jonah! The king repented, his officers repented, the common people repented, even the animals wore sackcloth. But the man who preached the revival did not share in the blessing. Why? Because he was doing the will of God only because he had to. Like the Elder Brother in our Lord’s parable, Jonah was a drudge, a hireling, a man whose heart was not in his work.

Children may obey only because they have to. If they do not, they get punished. But adults—mature people—obey because they want to. Mature people have learned that the will of God is not medicine we take in order to get well. Rather, it is food that we enjoy to stay healthy. Jesus told His disciples, “My meat is to do the will of him that sent me, and to finish his work” (John 4:34). He was echoing the testimony of David. “I delight to do thy will, O my God: yea thy law is within my heart” (Ps. 40:8). Jonah did God’s will, but God’s will did not do Jonah much good. He was a fearful slave obeying His Master, not an obedient son enjoying giving pleasure to his Father. When we do God’s will from the heart, it strengthens and nourishes us. “Seek your life’s nourishment in your life’s work,” said Phillip Brooks. That means seeking it in the will of God. When duty becomes delight, then life is free for enrichment and enjoyment, in spite of the difficulties and heartaches that may come. Did I say, “in spite of”? Often, because of those difficulties!

The purpose of God’s will is not to tear us down, but to build us up, to make us more like Jesus Christ. But doing the will of God reluctantly and fearfully is not an enriching experience. “Doing the will of God from the heart” is the only way to enjoy God’s will (Eph. 6:6). In chapter 3 Jonah learns the lesson of God’s power, but that power does not work in his own life. He still has one more lesson to learn.

**Do I see in the will of God an expression of the love of God?** The final question in our spiritual inventory is, perhaps, the most important.
Jonah preached one of the greatest revivals in history, and yet he hated the people he was preaching to. He had God’s words on his lips, but he did not have God’s love in his heart. He had to learn the lesson of God’s pity. He had to get next to the heart of God and discover God’s love for lost sinners. You and I do that by going to Calvary. “But God commendeth his love toward us, in that while we were sinners, Christ died for us” (Rom. 5:8).

Instead of showing love, Jonah was filled with anger. Again we see the Elder Brother syndrome: duty without delight, service without growth of character, blessing without joy, and ministry without love. The Elder Brother had no love for his repentant younger brother, and Jonah had no love for the people of Nineveh who repented. Jonah did not demonstrate God’s love even though he had declared God’s truth.

You have taken a giant step forward in your Christian life when you realize that the will of God is the expression of the love of God. I learned this lesson when I was in the middle of a difficult building program in my first pastorate. Everything was going wrong and I was about to quit. While on a brief vacation that summer, I was sitting alone, reading the Book of Psalms, and God spoke to me from Psalm 33:11, “The counsel of the Lord standeth firm for ever, the thoughts of his heart to all generations.” God’s will comes from God’s heart.

As Jonah sat sulking in his booth, God sought to melt his cold, hard heart. God pointed out that while Jonah had sound theology and could quote Scripture, the Word had never stirred his heart. It was all in his head. Jonah knew the Word of God, but he did not know the God of the Word. Nor did he realize what it was like to be lost. As a Jew, Jonah belonged to the covenant nation, and he had always known the truth about God. But the poor heathen in Nineveh had not known the God of Israel. It is a terrible thing when the servant of God does not have the love of God in his life and ministry.

If Jonah were to apply to the average foreign mission board today, he would probably be accepted with great enthusiasm. He was orthodox in his theology and could quote Scripture by the yard. He was willing to sacrifice himself in order to save others. He certainly knew how to pray and get results. And his preaching was so persuasive that he converted an entire city of perhaps a million people. What a missionary he would make!

But Jonah lacked love. He needed to learn the lesson of God’s pity. He needed to discover that the will of God is the practical expression of the love of God for His children. God does what He does because He loves us, and we should do what we do because we love Him. Even when God chastens us, He does it because He loves us. How patient God was with Jonah—and how patient God is with us!

The will of God must engage every part of our being. It is not enough to know God’s will in our mind, or even to do God’s will by an act of our own will. We must do God’s will lovingly, from the heart. When God has all of us—body, mind, will, heart—then He can prove His love to us as He shares His will with us. Then the will of God becomes something delightful, not something dangerous, a challenge that builds us up, not a conflict that tears us down.

If a college freshman handed in the Book of Jonah as an assignment, he would probably get a failing grade from his “creative writing” instructor. After all, we do not know how the story ends. We know that Nineveh repented and God stayed his hand of judgment, but we are not told what happened to Jonah. Did he sit in his booth sulking until nobody was watching, then silently steal away? Did he change his heart, repent of his stubbornness, and go back into the city to help these new converts?

The writer does not tell us. I am convinced that Jonah did repent of his hardheartedness and discover the fulness of the love of God. Why did he not tell us this when he wrote his book? Because each of us must write the end of the story himself. Remember, this book is not about Jonah and a fish. It is about you and me and the will of God. We are the only ones who can complete the story. How we complete it depends on how we are related to the will of God.

Let us review our inventory questions. Are you afraid of the will of God? If so, you have not discovered God’s providence, His perfect control that never fails. Do you want the will of God only in emergencies? Then you are missing the meaning of God’s pardon. He pardons us, not to turn us loose to sin again, but to bind us closer to Himself so we will do His will.

Are you doing God’s will only because you have to? If so, then your obedience will tear you down, not build you up. Learn the lesson of God’s power; when you obey Him, His power works in you and through you.

Finally, do you realize that the will of God is the expression of the love of God for you? Are you basking in that love? Is all fear gone because you experience and enjoy the love of God? “There is no fear in love; but perfect love casteth out fear” (1 John 4:18). We need to learn the lesson of God’s pity, and see the needs of the world the way God sees them. After all, He loves us so that we may do His will and share His love with others.

Need I remind you that Jesus Christ—the “greater than Jonah”—incarnates these principles more than any other person? For Him, the will of God meant humiliation, suffering, and death, yet he delighted in that will. "I do always those things that please him," He said (John 8:29). "For I come down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38). His greatest joy was to please the Father’s heart and accomplish the Father’s will on earth.

There is no higher calling than to do the will of God. There should be no higher joy to our hearts.

Now, how will you complete the Book of Jonah?

Warren W. Wiersbe is general director of Back to the Bible Broadcast, Lincoln, Nebraska. This article is adapted from Voices, a publication of Trinity Evangelical Divinity School, Deerfield, Illinois. Used by permission.
Religious cults are on the rise worldwide. These schismatic deviations of true Christianity prey upon the immature and uninformed. They offer a better way of life, special discoveries of truth, and direct access to God.

American religious cults are generally an offshoot of legitimate Christianity or an attempted synchronism of biblical truth with pagan practice. The result is often a bizarre system of deviant doctrine built upon the claim of extrabiblical revelation. The words of some prophet or divine leader or special book replace the authority of Scripture.

Religious cults differ from denominations in that they are heretical schisms from orthodox belief and practice. While cults exist in virtually every religious society, and take many varied forms, they all have one thing in common: the belief that they alone are the people of God.

Believers within traditional denominations may have different doctrinal views and polity practices, but they do not exclude all others from the fold of heaven in the way cults do. For example, a Baptist and a Methodist may disagree on their mode of baptism, but they do not consign each other to hell on that basis. A Presbyterian and a Lutheran may differ on the matter of church government, but they do not reject each other as heretical or "cultic."

Cult members believe they are the only true people of God, have a special message from God, and the only true way to heaven. The cult, instead of the Bible, becomes the ultimate norm of all truth. While the cult may tolerate ignorance of their views by the uninformed, they ultimately believe that all who disagree with them are lost. Thus, the exclusivity of salvation belongs to the cult group alone. This gives rise to the persecution complex that feeds the paranoia of most cults. They develop the mentality that "people hate us because we're different." Cults expect persecution and often invite it.

This mentality that believes "we alone are right" eventually gives way to uncritical allegiance to leadership. Soon, all disagreement is looked upon as "disloyalty" and a threat to the "purity" of the movement. Social pressure and sometimes even violence and physical restraint have been used by cult leaders to hold the allegiance of their followers. Jim Jones and the People's Temple cult are adequate examples.

Religious cults thrive on biblical illiterates and religious neophytes who become enamored with special revelations, deeper truths, and better methods. Cult members profess to have a special corner on God's revelation. As a rule they claim to have a book or letter that is the "key" to understanding the Bible. Some say only their own translation of the Bible is inspired. Others believe their leader alone has God's final message for the world in these last days.

The idea then develops that God can accomplish His ultimate purposes only through "our" group, since we alone are His people and understand His message. If our movement fails, they rationalize, then God has failed. If we let Him down, they think, His work will never be accomplished. With this mentality a cult becomes a manufactured religion of human effort. Salvation by works and allegiance to the cult soon replace the doctrine of justification by faith, and a "messianic complex" (we alone can save the world) sets the movement in religious cement. Thus, centuries later, devoted followers are still trying to prove that their founder was true or that his long-past date for the Second Coming of Christ is still legitimate.

Jim Jones's followers did not commit suicide merely because he told them to do it. They had long before fallen victim to the cultic mentality. The rest was inevitable!

Marks of the Religious Cults

1. Claim to extra-biblical revelation: "We have a special message from God."
2. Exclusive salvation: "We alone are saved. All others are lost."
3. Persecution complex: "The world is against us because we have the truth."
4. Defective Christology: "Jesus died for our sins, but..."
5. Doctrinal ambiguity: "Truth doesn't have to make sense."
6. Presumptuous leadership: "I know what is best for you."
7. Segment interpretation of the Bible: "These verses are more important."
8. Denunciation of other Christians: "All the churches are wrong but ours."
9. Limited eschatology: "Jesus is coming only for us."
10. Messianic complex: "We are God's only hope to save the world."
Bill and Deborah Davis

Former leaders of the Children of God find newness of life in Christ

This interview was conducted by Ronald Enroth, one of the first people Bill and Deborah Davis were in contact with after they left the Children of God movement. Deborah (formerly Linda Berg) is one of the cofounders of the notorious cult. Her father is David Berg, now known in the cult as Moses David or "Mo," the man who founded the controversial communal group in California in 1968. Now worldwide in scope, the Children of God is frequently referred to as the sex cult of the eighties.

Deborah, with her husband, Bill, is the author of The Children of God: The Inside Story, published by Zondervan in 1984. Enroth has written extensively about the Children of God in his books and articles on cults.

Ron: Bill and Deborah, why did you decide to write a book about your experiences in the Children of God?

Bill: We felt we had an obligation to society to write the book. We also felt we should do it as an act of obedience to God. We wanted the truth to be made known to the world so others could be helped.

Deborah: I remembered the story of Stalin's daughter. I had read in her book how she felt she had to make a public stand against her father in order to expose evil. I too felt I had a spiritual responsibility—especially to the members of the Children of God, some of whom I had brought into the movement. I wanted to declare the truth in the hope that they too would be freed from cultic bondage.

Ron: How could a "Christian" group engaged in "witnessing" to young people turn out to be a cult?

Bill: In order to understand the cultic phenomenon, you have to understand the nature of deception. Cults cloak their evil with good motives, with benign appearances, with things that look good on the outside. I believe that the movement was corrupt from the very beginning. David Berg was in complete rebellion against the laws of God. He simply cloaked that rebellion in the garments of Jesus Christ. Now the movement has become totally corrupt. It's totally evil. Members are involved in all kinds of immorality, including religious prostitution.

Ron: Deborah, as a cofounder of the movement, what were your specific duties in COG?

Deborah: In the later years, when we had so many people in the movement, I traveled a great deal, advising and counseling the leadership and acting as a troubleshooter for my father. But my major emphasis was supervision of the education and upbringing of the children of the movement. I was the first mother in the movement and had the most children. I have always been very interested in education, and I brought the Montessori method into the Children of God. Until I left in 1978, we set up Montessori schools all over the world. We would send our teachers to the St. Nicholas Training Center in London for their credentials.

Ron: I understand that your decision to leave the cult was influenced by your father's feeling toward Bill. Is that correct?

Deborah: My Dad was worried about my loyalty to him—to Dad. My sole, primary relationship was to be with him. In the Children of God, even at the top leadership levels, if your husband tells you to do one thing, and Moses David—the End-Time Prophet—tells you to do another thing, you do exactly what Moses David tells you to do. He supersedes anything a husband or wife might tell each other. He is the ultimate authority in all things.

Ron: Why would someone want to join such an authoritarian group in the first place?

Bill: People get involved in such groups because cults seem to be meeting basic human needs. Cults provide security and an escape from personal responsibility. They produce people who are dependent. They brainwash people, but it all happens so gradually. People need acceptance—unconditional acceptance. Cults pro-
vide a counterfeit love. They say, "We accept you just as you are. As far as we're concerned, you're perfect. Come and live with us." And that's just what many young people are waiting to hear.

**Ron:** That is a very understandable explanation. But what brings a person in a group like the Children of God to the point where she is willing to engage in immorality and justify the experiences as a means of actually witnessing for Christ?

**Bill:** It doesn't happen overnight. The Children of God don't come along and say, "Come and join us, we're going to teach you how to be a Christian prostitute." It's a gradual process that involves repeated instances of a violated conscience. Moses David leads his followers through a whole series of justifications. It gets back to the basic idea of deception. By the time the COG convert gets to the point of learning about religious prostitution (called "flirty fishing" in the group), she has already violated her conscience in so many other areas and has accepted so many other strange doctrines, that this practice is just one more violation of conscience.

**Ron:** Do you think it's possible for a person to genuinely find Christ as Saviour after joining the Children of God? Do you know of individuals who have had a real conversion to Jesus Christ as a result of contact with the group?

**Deborah:** I have to answer yes to that. We did preach a message of salvation, at least at the beginning of the movement. I have a letter in my files from an ex-member who did find Christ as his Saviour through the Children of God. After things began to deteriorate in the group and the teachings became increasingly bizarre, he left the organization. After leaving, his whole way of thinking was confused. He couldn't separate the good from the bad. We hope people like that will be helped by our book. They really need to sort out various things in their lives. They heard the gospel by a very devious means, and in the sincerity of their own hearts they have asked Jesus Christ to come into their lives.

**Ron:** God does honor His Word.

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Deborah: Yes. He does. However, there are still people in the movement today who rationalize by saying, "See, we are leading people to the Lord, so our doctrine must be okay." A word of caution is needed: just because some people have found the reality of Jesus Christ through the movement, doesn't make the movement good.

Ron: The tragedy is that the leadership did not bring the people into the fullness of the teaching of God's Word. They allowed Satan to undermine the group with devious doctrines.

Bill: They preached the gospel of rebellion. For example, I led literally hundreds of people to Christ in the early days. All we ever did back then was witness. We would go through John 3:16, Romans 10:9-10 and explain to people that they were sinners and needed to be saved. Then we would invite them to come home with us—and we would teach them a life of rebellion: how to tell your parents you hate them, how to rebel against the government, how to fight the "System."

Ron: What does it feel like to leave a cult like the Children of God?

Bill: We were out of the Children of God—physically—for three years, but we were not out psychologically or spiritually. We didn't even know what was wrong with us. We experienced nothing but torment. Nothing seemed to work. Nothing was right. We had lived a life steeped in immorality. We didn't know what was right or wrong. Sin binds you; it puts you in a prison. And that's where we were. We couldn't experience joy; we couldn't experience peace. Life was horrible.

Deborah: I think one of the most difficult things you experience when you come out is a feeling of isolation. You're leaving this cloistered society you've lived in for years. All your friends are there. For me, all my family was there. I was leaving the work [education] I loved. You sense that everything you've done is worth nothing because it's all been done within this little all-encompassing society. When you go back out into the big world, it doesn't have any meaning.

Ron: In other words, you felt almost as if you had skipped an important segment of your life, that there's a gap in your life script.

Deborah: Yes. And you had to start all over again. Another thing was the tremendous financial pressure. You've left everything behind. Now what are you going to do for money? What kind of job will you get? Who's going to hire you after you've been in a cult?

Bill: In the cult you do not learn to stand alone. You're totally dependent on the leader, on the group. All of a sudden, there you are—alone in the world, the same world condemned by the group. There you are—stuck in it!

Ron: I'm sure you must have felt a tremendous spiritual void and a feeling of utter confusion.

Bill: My worst experience when I came out of the Children of God was realizing I had no faith. I got on my motorcycle and took off. I was going to kill myself. I realized my life was a joke—all the years I had spent in COG, running around the world like an arrogant little brat, claiming to be spiritual. I realized that I had only deceived myself. It was more than I could handle. I wanted to end it all. But then God started to pick us up. Through a series of circumstances, we had come to the end of ourselves. At that point we really came out of the cult, when we saw we had been in a life of sin. After that, life was still hard, but we had peace. We had hope. We had truly experienced the grace of God in our lives.

Deborah: Yes. I wish the Christian community could be more understanding and love the sinner and be able to look beyond the sin. Our lives are a testimony that it is possible to gain victory over past and present failures and to go on into newness of life in Christ Jesus.

Ron: What about all those people who continue to leave cults and aberrational Christian groups? Somebody's going to have to be there to pick up the pieces. It represents a real challenge to the Christian church. We must be sensitive to the special needs of people coming out of these groups. My experience has been that few Christians are informed or even seem to care about this important issue.

Deborah: Yes, and you had to start all over again. Another thing was the tremendous financial pressure. You've left everything behind. Now what are you going to do for money? What kind of job will you get? Who's going to hire you after you've been in a cult?
The word *cult* means many things to many people. Since 1978 Christians and non-Christians alike remember the tragedy at Jonestown, Guyana. Dramatic media accounts of unusual groups and their bizarre practices often present a distorted picture, however, of the scope of cultic religion in America.

Within the past two decades especially, there has been increasing evidence of a widespread and sometimes subtle intrusion into our culture of worldviews that contradict and clash with our familiar Judeo-Christian tradition. This cultic and occultic invasion often manifests itself in the form of organizations and groups with which Christians are unfamiliar, such as Scientology and Eckankar.

America's religious history has always been characterized by a bewildering pluralism. Despite this pattern of diversity, there is an identifiable tradition rooted in what might be called a Judeo-Christian consensus. In other words, although we have had a long history of emerging denominations and sects, nearly all of them had a common focus on the Bible.
Another reason for the increased variety of cultic groups on the American religious scene today is the fact that many of the organizations vying for converts do not claim to be religious in nature. TM, for example, maintains that it is not a religion but merely a scientific method for achieving relaxation. The Forum (formerly known as est) likewise disclaims any overt link with religion. Yet, a close examination of the literature, programs, and methodologies of many of the so-called self-improvement or “transformational” groups reveals a worldview, a set of basic assumptions about reality, that is at odds with biblical Christianity.

Even self-help organizations that admit to being religious in orientation will emphasize the fact that whatever they have to offer will not conflict with one’s own religious persuasion. “We will help you,” they proclaim, “to be a better Protestant, a better Catholic, a better Jew.”

An example of this approach is the Church of Scientology, founded by L. Ron Hubbard. Advertisements by the church claim that anyone who reads Hubbard’s book, *Dianetics*, has the potential for enjoying “greater personal freedom” and can discover the secret of “understanding the mind.” According to an advertising supplement included recently in a major American newspaper, the Church of Scientology claims that “one can be a Scientologist and also a member of any other religious group.”

The promotional brochure continues: “The Church of Scientology’s purpose is to help the individual lead a happier life, and so there is nothing in Scientology principles to conflict with other religious beliefs.”

Ironically, the same ad describes Scientology’s idea of salvation—which clearly does conflict with the view of salvation held by Bible-believing Christians. “In Scientology, salvation is through the work of the individual himself. The abilities and potentials of the individual as a spiritual being are stressed in Scientology.” This is the same message of other rapidly growing self-improvement and “new age” groups which are attracting hundreds of thousands of Americans each year. It is a message that focuses on human potential rather than on human fallleness and frailty.

Christians believe the only way for us to “realize our potential” is to acknowledge our sinfulness before God and allow Jesus Christ to transform us by His grace. When we recognize our dependence on Him, when we make ourselves available to God’s power, we will experience authentic renewal. “For sin shall not have dominion over you: for ye are not under the law, but under grace” (Rom. 6:14).

One characteristic that all cults share is intense commitment—to a human leader, a cause, a set of ideals, even a lifestyle. In addition to religious cults and self-improvement cults, there is a variety of political and ideological cults. The observation that new religious movements and radical political groups emerge in times of great social change and upheaval is widely accepted. Spinoza noted many years ago that “the human mind is readily swayed this way or that in times of doubt, especially when hope and fear are struggling for the mastery.”

Spinoza observed that during times of adversity people “know not where to turn, but beg and pray for counsel from every passerby. No plan is there too futile, too absurd, or too fatuous for their adoption.”

Historians have suggested that the social, economic, and spiritual bankruptcy of Germany in the 1930s eventually led to the grotesque events of the Third Reich. There is no question that the perverse fanaticism of the Nazis constitutes a form of cultism. A kindred demonic spirit links Hitler with Charles Manson and Jim Jones. The violence and rebelliousness that typified these well-known personalities can also be seen...
in such movements as the KKK, the SLA, and in MOVE, the radical anti-
Establishment cult in Philadelphia that made national headlines this spring. It
can be seen in the punk rock movement and in other aspects of the entertain-
ment industry displaying a fascination with the occult.

Cults are often referred to as spiritual counterfeits. The lure of cultic
religions is in their ability to convince people that they (the groups) are essen-
tially benign. They often engage in good works and can provide evidence of posi-
tive accomplishment in the lives of members. People would not be flocking
to self-improvement cults if they were not producing some results that are
perceived as positive by the people involved.

In my book Youth, Brainwashing and the Extremist Cults, I talk about
spiritual counterfeits that practice a “form of godliness” and do not always out-
wardly appear to be wrong. “The devil always hides behind a mask; he
never carries an ID card . . . . Satan never offers to give people something evil; in-
stead he offers individuals experiences that are ostensibly life-enriching. He
offers power for abundant living, specialized knowledge and wisdom, and an
opportunity to help convert the whole world” (pp.209-210). Satan is in-
deed the master of deceit.

Cult-watchers have long been aware that one of the deceptive strategies of
God’s Adversary is to confuse people through the use of religious language. In
his book Counterfeits at Your Door, James Bjornstad warns that members of
unorthodox religious groups use familiar Christian terms and phrases, but attach
very different meanings to those words. Cultists often reinterpret and redefine passages from the Bible to
suit their own theology. Some groups, like the Unification Church of Reverend
Moon, have an elaborate theology. But from the Christian perspective, it is in
reality systemized error because its foundations—its basic assumptions—are not consistent with God’s revealed
truth.

Cult leaders often engage in deceptive public relations campaigns to fur-
ther their own cause. When the Indian guru Bhagwan Shree Rajneesh first
came to the United States several years ago, he purchased a series of expensive
ads in Time and Newsweek, highlighting such Christian themes as forgiveness
and love. One of the ads was entitled simply, “Jesus.” This is an example of
trying to gain legitimation by associa-
tion. No one wants the “bad guys” image
often associated with the word cult. As
James Sire points out in his book Scrip-
ture Twisting, Jesus is co-opted by just
about every new cult. “Everyone, it
seems, wants Jesus for himself” (p.24).

**We must enable believers to distinguish truth from error—in a
world where those designations are often scorned or considered irrelevant.**

Another strategy of cults, while per-
haps not consciously deceptive, is at
least divertive. In their striving to
achieve acceptance in the eyes of the
Christian community and the public at
large, some new religious movements
are trying desperately to shed the label
cult and to be viewed as just another
church. In the process they are working
diligently at cultivating relationships
with pastors and other religious leaders
in contexts that do not draw attention to
their more controversial beliefs and
practices.

Perhaps the most dramatic example of
how cults have drawn Christians into
cooperative ecumenical effort can be
seen in the area of promoting religious
freedom. Both cultists and Christians
share a common concern for preserving
our heritage of religious liberty. How-
ever, some cults have capitalized on
this shared interest in such a way that
they have, in effect, “used” well-
intentioned Christian leaders to further
their own quest for legitimacy and ac-
ceptance. The Unification Church, es-
specially, has seized upon the imprison-
ment of Reverend Moon (for criminal
tax fraud) to launch a crusade, includ-
ing rallies, to convince Christians and the
public at large that Moon has been
“persecuted” by the U.S. government.
Nearly every issue of the cult’s news-
paper, the Unification News, contains
quotes from prominent Christian leaders
and others in support of Reverend Moon.
There is no mention by the Christians
of the fact that Sun Myung Moon is be-
lieved to be the Messiah by his followers
and that the Unification Church believes
that Jesus failed to complete his mission
while on the earth.

Writing in the January 1985 issue of
Eternity magazine, Joseph Bayly argues
that while it is true that real and serious
issues of religious liberty need to be ad-
dressed by Christians, it is questionable
whether Christian organizations and in-
dividuals should support Moon’s case.
“To raise this false messiah’s fraudulent
action to the level of a constitutional
issue is folly.”

Cults represent a challenge to the
Christian. They are a challenge in terms
of our need to be informed and aware of
how they operate and what they believe. We must help Christians to
develop discernment skills at a time in
our history when the pluralistic nature
of our religious landscape is more con-
fusing and complex than ever before.
We must be careful to guard the gospel.
We must enable believers to distinguish
truth from error—in a world where
those designations are often scorned or
considered irrelevant.

Many say that cults represent the un-
paid bills of the church. In this sense,
too, the cults offer a challenge to the
Christian—a challenge to discover why
cults seem to be meeting the needs of
so many individuals and why the church
sometimes seems ineffective in this area
of great human and spiritual need.

Ronald Enroth is professor of
sociology, Westmont College, Santa Bar-
bara, California, and is an acknowledged
national resource person on cults. He
holds a Ph.D. from the University of
Kentucky, Lexington.
Karen Hoyt, executive director of Spiritual Counterfeits Project, Berkeley, California.

**Spiritual Counterfeits Project Battles Spiritual Deception**

*by Angela Elwell Hunt*

On the West Coast, followers of an Indian guru have elected themselves to the town council, and local citizens fear a complete takeover of their community.

The third largest tourist attraction in an eastern state was built by a cult.

A son no longer speaks to his mother. She left the cult they were in and he did not.

People die because the teachings of their cults forbid medical assistance—many victims are not old enough to understand the group’s doctrine.

In the Midwest, a woman paid thousands of dollars to remove a curse she believed was causing emotional and physical problems. The money was returned to her only after a judge issued a court order to that effect.

Why do people join cults? Many cults approach young people who are college-age, bright, idealistic, and searching for a philosophy of life. Often these recruits are invited to a weekend retreat or a meeting where they are “bombed with love.” Others are drawn into cults because they have become disillusioned with traditional religion.

Arthur M. Casci, a former cultist, accepted Christ at age 21. Bothered by
indifferent churches, he found an alternative: "Like many my age, I was rebellious, and I distrusted any organization run by comfortable, middle-class adults. Zealous for Jesus, I could not understand why others were not as enthusiastic. This attitude, combined with my lack of biblical foundation, left me wide open to false doctrine."

The failure of the church to reach the mass of humanity has left a generation grasping at spiritual counterfeits that blend Western and Eastern cultures. In our nation's atmosphere of religious tolerance, cults flourish in every imaginable size, shape, and place. In "Why Your Teenager Could Get Involved in the Cults," Youth for Christ's national director, Larry Kreider, says the reason for cult growth "lies somewhere between the all-out onslaught of Satan and his kingdom and an ignorant Christian church."

What can Christians do? Should we merely ignore the robed figures in airports, or quickly hand them a gospel tract, instead of money, when they attempt to give us a flower? When the cult members come visiting, should we

Christian Answers and Information
P. O. Box 3295
Chico, California 95927
(916) 893-0567

This nonprofit religious organization prints a quarterly newsletter featuring reprinted material from other sources. It is concerned with local affairs and seeks to address the needs of nearby communities. The director, Bruce Dillavou, heads the staff of part-time and volunteer workers. Hours: 8 a.m.-5 p.m., Monday through Friday.

Apologetics Resource Center
9848 Business Park Drive, Suite G
Sacramento, California 95827
(916) 363-4492

The main goal of ARC is "to inform the Christian community of the nature, beliefs, and practices of the major and minor pseudo-Christian cultic groups." This organization focuses on literature and counseling, with some lecturing, and has information about all major groups and the trends and patterns behind them.

Contact persons are Chris MacDonald, director, and Ziola Larson, research director. ARC is planning a series of apologetic papers and has an extensive library. Hours: 10 a.m.-2:30 p.m., Tuesday through Thursday; 7:30-9:30 Tuesday evenings.

Christian Apologetics: Research and Information Service (CARIS)
P. O. Box 1659
Milwaukee, Wisconsin 53201
(414) 771-7379

CARIS is "composed of volunteers and professionals who desire to provide the Christian and non-Christian public with accurate information on the religious scene of America, to present a valid apologetic for the Christian faith, and to bring the gospel to all around us."

The contact person is Jim Valentine, who has worked in apologetics, cults, and the occult for 12 years. They employ one full-time staff member. Office hours are 9 a.m.-5 p.m., Monday through Friday.

Christian Research Associates
3550 Rockmont Drive
Denver, Colorado 80202
(303) 777-1983
(303) 480-7771

This ministry consists of people who give lectures, seminars, and workshops to Christians and non-Christians. Their approach is to present sound rational platforms of thought for non-Christians who have never before realized the credibility of the Christian faith.

The executive director of CRA is Tom Trento, a graduate of Denver Seminary. He has been with CRA for six years and oversees a staff of 2 full-time workers and 14 volunteers. Hours: 9 a.m.-4 p.m., Monday through Friday.

Christian Research Institute
P. O. Box 500
San Juan Capistrano, California 92693
(714) 855-9926

CRI's focus is on "American cults, especially those from the Judeo-Christian tradition and false teachings that become prominent in the church and threaten major portions of it." Numerous tracts, books, pamphlets, and cassettes are available. CRI staff members seek to educate and encourage Christians to witness to people in cults and to offer reasons for and a defense of the Christian faith.

Robert Bowman, research supervisor, oversees a full-time staff of 18. Hours: 8 a.m.-5 p.m., Monday through Friday for general information; 2 p.m.-4 p.m., Tuesday through Friday for research information.

Spiritual Counterfeits Project
P. O. Box 408
Berkeley, California 94704
(415) 540-5767

Services include a telephone access line, newsletter, journal, and speakers for seminars. Office hours are 10 a.m.-4 p.m., Monday, Wednesday, and Friday.
hurriedly say, "No, thank you" and close the door? Or should we take more direct action?

**Spiritual Counterfeits Project—An Aggressive Alternative**

In 1969 Campus Crusade for Christ sponsored the Christian World Liberation Front. This group, composed of people who became Christians after pursuing Eastern religions, wrote and published several studies on Eastern cults. The CWLF was instrumental in defeating efforts to gain the endorsement of the California Legislature for Transcendental Meditation as a nonreligious, scientific technique of relaxation.

During this controversy the term "Spiritual Counterfeits Project" was used. In 1975, when SCP became a separate nonprofit organization, they formed their first mailing list of 200 people. Today their mailing list includes over 37,000 names.

What is SCP? According to the group's brochure, "Spiritual Counterfeits Project has researched broad spiritual trends as well as individual gurus, groups, and movements. Our ministry now offers its information in diverse forms, including a newsletter, journal, speaking, and telephone ACCESS service."

The purposes of SCP are "to understand the significance of the spiritual turmoil and pluralism in our culture; to research the effects and influence of the new religions, particularly those based on Eastern philosophies; to provide a biblical perspective on the new significant religions and other movements so that the church can respond appropriately; and to produce accurate and attractive resources through which to bring the good news of Jesus Christ to individuals and society."

The group's statement of faith is consistent with that of fundamental Baptist churches, and the services of SCP include a bimonthly newsletter; publication of a scholarly magazine, the SCP Journal; and publication of other literature and audiocassettes. Their telephone ACCESS service provides callers with information on spiritual trends and over 200 specific religious groups. In addition, ACCESS operators provide a referral service, directing callers to sources of help in their local geographic areas. SCP also sponsors a team of speakers who tour the country appearing in churches, universities, conventions, and conferences. The team is equipped with a media presentation addressing the subtle cultural shift influenced by Eastern movements and suggesting what concerned individuals can do.

Is SCP a team of deprogrammers? No. Deprogramming, which has received much media attention in recent years, has gained the reputation of being heavy-handed, brutal, and equal with kidnapping. While there have been instances when young people were literally rescued from cults, there have been other occasions when the First Amendment rights of people have been ignored.

SCP's main function is teaching—distributing information and literature to expose the inconsistencies and fallacies of cult philosophy. As might be expected, they have met with opposition. Legal battles have forced SCP into bankruptcy.

What can the average Christian do to help fight the growth of cults? Support the organizations fighting "on the frontlines." Be aware of trends in world religions. Study about the cults and their differences. In order to share the gospel with a cult member you must know what he believes and be able to point out the fallacies and inconsistencies of those beliefs.

For more information write to Spiritual Counterfeits Project, P. O. Box 408, Berkeley, California 94704. The ACCESS telephone number is (415) 540-5767. Hours are 10 a.m.-4 p.m., Monday, Wednesday, and Friday.
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How to Try the Spirits

A Seven-Step Test for Staying Out of the Cult Trap

by A. W. Tozer

The Spirit has spoken expressly that in the latter times some should depart from the faith, giving heed to seducing spirits and doctrines of demons; speaking lies in hypocrisy; having their conscience seared with a hot iron. Those days are upon us and we cannot escape them; we must triumph in the midst of them, for such is the will of God concerning us.

Strange as it may seem, the danger today is greater for the fervent Christian than for the lukewarm and the self-satisfied. The seeker after God's best is eager to hear anyone who offers a way to obtain it.

For this reason he is ready to give a sympathetic ear to the new and the wonderful in religion, particularly if it is presented by someone with an attractive personality and a reputation for superior godliness.

Now our Lord Jesus, that great Shepherd of the sheep, has not left His flock to the mercy of the wolves. He has given us the Scriptures, the Holy Spirit, and natural powers of observation, and He expects us to avail ourselves of their help constantly. "Prove all things; hold fast that which is good," said Paul (1 Thess. 5:21).

"Beloved, believe not every spirit," wrote John, "but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1).

Not only are there false spirits abroad, endangering our Christian lives, but they may be identified and known for what they are. Once we become aware of their identity and learn their tricks, their power to harm us is gone. "Surely in vain the net is spread in the sight of any bird" (Prov. 1:17).

Here is a little secret by which I have tested my own spiritual experiences and religious impulses for many years.

Briefly stated the test is this: This new doctrine, this new religious habit, this new view of truth, this new spiritual
experience—how has it affected my attitude toward God, Christ, the Holy Scriptures, self, other Christians, the world, and sin? By this sevenfold test we may prove everything religious and know beyond a doubt whether it is of God or not.

By the fruit of the tree we know the kind of tree it is. So we have but to ask about any doctrine or experience, "What is this doing to me?" and we know immediately whether it is from above or from below.

**How does it affect my relation to God and my attitude toward Him?**

The health and balance of the universe require that God should be magnified in all things. "Great is the Lord, and greatly to be praised; and his greatness is unsearchable" (Ps. 145:3). God acts only for His glory, and whatever comes from Him must be to His own high honor.

Any doctrine, any experience, that serves to magnify Him, is likely to be inspired by Him. Conversely, anything that veils His glory or makes Him appear less wonderful is sure to be of the flesh or the Devil.

The heart of man is like a musical instrument and may be played upon by the Holy Spirit, by an evil spirit, or by the spirit of man himself. Religious emotions are very much the same, no matter who the player may be. The mystical experiences of Hindus and Sufis cannot be brushed aside as mere pretense. Neither dare we dismiss the high religious flights of spiritists and other occultists as imagination.

The big test is: What has this done to my relationship with the God and Father of our Lord Jesus Christ? If this new view of truth—this new encounter with spiritual things—has made me love God more, if it has magnified Him in my eyes, if it has purified my concept of His being and caused Him to appear more wonderful than before, then I may conclude that I have not wandered above or from below.

**How has this new experience affected my attitude toward the Lord Jesus Christ?**

God gives Him top place in earth and in heaven. "This is my beloved Son, in whom I am well pleased," spoke the voice of God from heaven concerning our Lord Jesus. Peter, full of the Holy Spirit, declared: "God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36). Jesus said of Himself, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

The whole Book of Hebrews is devoted to the idea that Christ is above all others. Even the angels are called to fall down and worship Him. Paul says that He is the image of the invisible God, that in Him dwells the fullness of God. That in Him dwells the fullness of God.

Christ is mentioned from time to time to deceive the simplehearted listeners. But unless Christ is central, the teaching is wrong.

**How does it affect my attitude toward the Holy Scriptures?**

Did this new experience, this new view of truth, spring out of the Word of God itself, or was it the result of some stimulus that lay outside the Bible?

Whatever originates outside the Scriptures should be suspect. If it should be found to be contrary to the Word of revealed truth, no true Christian will accept it as being from God. However high the emotional content, no experience can be proved to be genuine unless we can find chapter-and-verse authority for it in the Scriptures.

Quite a number of unscriptural notions have gained acceptance among Christians by the claim that they were among the truths to be revealed in the last days.

We should not question the new doctrine nor draw back from this advanced experience, they warn. The Lord is getting His bride ready for the marriage supper of the Lamb. We should yield to this new movement of the Spirit. So they tell us.

But the Bible does not teach that there will be new light and advanced spiritual experiences in the latter days. It teaches the exact opposite. Nothing in Daniel or the New Testament Epistles advocates the idea that we of the end of the Christian era shall enjoy light that was not known at its beginning. Beware of any man who claims to be wiser than the apostles or holier than the martyrs of the early church. The best way to deal with him is to leave his presence. You cannot help him and he surely cannot help you.

A true lover of God will be also a lover of His Word. Anything that comes to us from the God of the Word will deepen our love for the Word of God.

If the new doctrine, the influence of that new teacher, the new emotional experience fills my heart with an avid hunger to meditate in the Scriptures day and night, I have every reason to believe that God has spoken to my soul and that my experience is genuine. Conversely, if my love for the Scriptures has cooled even a little, if my eagerness to eat and drink of the inspired Word has abated by as much as one degree, I should humbly admit that I have missed God's signal somewhere and frankly backtrack until I find the true way once more.
What is the effect of this new religious experience on my self-life?

The Holy Spirit and the fallen human self are diametrically opposed. “The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would” (Gal. 5:17).

Before the Spirit of God can work creatively in our hearts He must condemn and slay the “flesh” within us; that is, He must have our full consent to displace our natural self with the Person of Christ.

The Christian’s attitude toward self is an excellent test of the validity of his religious experiences. Most of the great masters of the deeper life have warned against pseudo-religious experiences that provide much carnal enjoyment but feed the flesh and puff up the heart with self-love.

A good rule is this: If this experience has given me a feeling of self-satisfaction, it is false and should be dismissed as emanating from self or the Devil. Nothing that comes from God will minister to my pride or self-congratulation. If I am tempted to be complacent and to feel superior because I have had a remarkable vision or an advanced spiritual experience, I should go at once to my knees and repent of the whole thing. I have fallen a victim to the enemy.

How does it affect my attitude toward my fellow Christians?

Sometimes an earnest Christian will, after some remarkable spiritual encounter, withdraw himself from his fellow believers and develop a spirit of faultfinding. He may be honestly convinced that his experience is superior, that he is now in an advanced state of grace, and that the hoi polloi in the church where he attends are but a mixed multitude, and he alone is a true son of Israel.

This is a dangerous state of mind, and the more dangerous because it can justify itself by the facts. The brother has had a remarkable experience; he has received some wonderful light; he has entered into a joyous land unknown to him before. And the professed Christians with whom he is acquainted are worldly and dull and without spiritual enthusiasm.

It is not that he is mistaken in his facts that proves him to be in error, but that his reaction to the facts is of the flesh. His new spirituality has made him less charitable. Any religious experience that fails to deepen our love for our fellow Christians may safely be written off as spurious.

The apostle John says, “Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God: for God is love” (1 John 4:7-8).

This new doctrine, this new religious habit, this new view of truth, this new spiritual experience—how has it affected my attitude toward God, Christ, the Holy Scriptures, self, other Christians, the world, and sin? By this sevenfold test we may prove everything religious and know beyond a doubt whether it is of God or not.

As we grow in grace we grow in love toward all God’s people. If we love God we will love His children. All true Christian experience will deepen our love for other Christians.

Therefore we conclude that whatever tends to separate us from our fellow Christians is not of God, but is of the flesh or of the Devil. And conversely, whatever causes us to love the children of God is likely to be of God. “By this shall all men know that ye are my disciples, if ye have love one to another” (John 13:35).

How does it affect my relation and attitude toward the world?

By “the world” I do not mean, of course, the beautiful world God has created. Neither do I mean the world of lost men. Certainly any true touch of God in the soul will deepen our appreciation of the beauties of nature and intensify our love for the lost. I refer here to something else altogether.

It is the world of carnal enjoyment, of godless pleasures, of the pursuit of earthly riches and reputation and sinful happiness. It carries on without Christ, following the counsel of the ungodly and being animated by the prince of the power of the air, the spirit that works in the children of disobedience (Eph. 2:2).

It is, in short, unregenerate human society romping on its way to hell, the exact opposite of the true church of God, which is a society of regenerate souls going soberly but joyfully on their way to heaven.

Any real work of God in our heart will tend to unfit us for the world’s fellowship. “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him” (1 John 2:15).

Any spirit that permits compromise with the world is a false spirit. Any religious movement that imitates the world in any of its manifestations is false to the Cross of Christ and on the side of the Devil—regardless of how much purring its leaders may do about “accepting Christ” or “letting God run your business.”

What does it do to my attitude toward sin?

The operation of grace within the heart of a believing man will turn that heart away from sin and toward holiness. Grace is both negative and positive. Negatively it teaches us to deny ungodliness and worldly lusts. Positively it teaches us to live soberly, righteously, and godly in this present world (Titus 2:11-13).

The honest person will find no difficulty here. He has but to check his own bent to discover whether he is concerned about sin in his life more or less since the supposed work of grace was done. Anything that weakens his hatred of sin may be identified immediately as false to the Scriptures, to the Saviour, and to his own soul.

Jesus warned, “There shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they should deceive the very elect.” These words describe our day too well to be coincidental. We must test the spirits.

There's No Better Place...

Dr. J. Murray Murdoch recently commented

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by Michael R. Smith

For 100 pieces of gold, you can live," Aragon, a cleric, told the dying gnome. The gnome lay in his own blood in the Tomb of Horrors.

"You must learn not to try to assassinate me," he said with a sneer.

Long and lanky Ron Carson did not look like a fearsome Dungeon Master. But he commanded respect from all his friends at an American high school in Germany because of his conquests in a fantasy role, playing a game that has captivated nearly four million players around the world—Dungeons & Dragons.

Since it was first marketed in 1973, D&D has been praised by some for encouraging creative thinking and condemned by others for contributing to epidemic suicide rates among youth. Critics say it stimulates violent thoughts and emphasizes unsavory characters and self-aggrandizement.

The game is played with dice, vivid imagination, and some loose guidelines. A roll of dice determines a character. It may be a druid, thief, magic user, or other fantasy being. A more experienced player, known as a Dungeon Master, uses a detailed game manual to lead players in a quest for power and treasure while defeating adversaries such as monsters. The Dungeon Master
designs the scenarios players must encounter. The game has no specific time limit. Sessions have been known to last for hours or days.

A spin-off of war games such as the Battle of Gettysburg, D&D is played in a make-believe world of magic, polytheism, reincarnation, and a brand of morality that hedges on absolutes. John Weldon and James Bjornstad report in Playing with Fire, that Gary Gygax pioneered a game of swords and sorcery. TSR Games, now TSR Hobbies of Lake Geneva, Wisconsin, published Gygax’s game called the “Greyhawk” campaign and later the controversial Dungeons & Dragons. Spokesman for TSR Hobbies, Dieter Sturm, said fantasy role-playing games of today are a $96 million industry.

“The game is built on several elements: game play, fantasy, and mythology,” said Sturm, director of corporate relations for TSR. “The game theme is medieval.” Carson, now an 18-year-old opponent of the game, says the game’s theme is most evil. “People used to tell me not to play the game because it’s bad, but I said it’s just a game and it’s my choice. But I liked the power,” he added.

Carson spoke between bites as he ate breakfast and explained his fascination with the game. He chugged a

continued on page 69
Dear Reader,

My recent visit to South Africa resulted in what *Time* magazine (September 2, 1985) called an "unholy uproar." The report of my fact-finding mission has been received with mixed reaction. Some have accused me of supporting a racist regime analogous to that of Adolf Hitler. Others have praised me for allowing black leaders to speak who are not generally featured in the news.

The issue of South Africa is of great international consequence for the free world. Forced political change could drive her into right-wing repressive reaction or into left-wing Communist domination, as was the case with Rhodesia, now Zimbabwe, where a Communist dictatorship rules a three-party state, and very little opposition to the government is tolerated.

Freedom is the real issue at stake in South Africa. Those in America who view the current unrest there as simply a conflict between black and white are sadly naive about African internal affairs. The balance of power is swinging away from the white government to a multiplicity of various peoples: Indians, Asians, coloreds, urban blacks, and tribal blacks. There is no clear nonwhite consensus. Many claim to "speak" for various factions.

Country after country passes laws to enforce economic sanctions against South Africa. In the meantime Ethiopia is starving its people for political power. Ugandans continue to murder thousands of Ugandans for political purposes. And the Soviet Union uses Siberia to silence dissenters. But where are the headlines? The cries of outrage?

In reaction to the bias of the international media, who seem bent on casting this as a black vs. white issue only, we offer the following special report on South Africa to help our readers better understand the history, people, policies, and politics that make up South Africa today.

What do the people of South Africa really want? What steps of reform and progress have already been made? What is the difference between coloreds and blacks? Why is the future of South Africa important to us? What are the various black tribes and how do they differ from the urban blacks and from each other? What positive hope is there for the future? I hope the following pages will help answer some of these questions.

I urge all Americans to hear every side of these issues and call on Christians everywhere to pray for South Africa. A large segment of the South African population, both blacks and whites, profess Christ as their Saviour. We invite you with us to call the South African peoples from every faction to a National Day of Prayer and Fasting. Jesus Christ is the true hope of the world, and He is the only hope for a racially troubled nation.

I sincerely hope these articles will help promote peace and understanding in our time. I do not pretend to have all the answers to this serious international problem, but I am committed to letting the voices that have not been heard before speak now. May God grant us all the wisdom to seek His mercy and justice for all mankind.

Sincerely,

Jerry Falwell
Special Report: THE UNTOLD STORY

Why Did We Go to South Africa?

by Jerry Falwell

On August 14, nine pastors and religious leaders left New York for South Africa on a fact-finding mission. Each one of us vehemently opposes the repressive policy of apartheid—and said so repeatedly to every person and group we met. We did not talk in advance with the American or South African govern-

ments. We wanted to find out the facts for ourselves with no political pressure being imposed upon us. We went to South Africa to determine how American Christians could best accomplish three goals: bring an expeditious end to apartheid; provide humanitarian and spiritual help to the suffering nonwhites of South Africa; and prevent the fall of South Africa to the Soviet orbit. We found that South Africa does, indeed, operate a racially unfair social and political system called apartheid.

South Africa is torn by civil unrest, instigated primarily by Communist-sponsored people who are capitalizing on the many legitimate grievances created by apartheid, unemployment, and police confrontations.

Marxist-leaning organizations are constantly creating violence and bloodshed among the blacks of the country. They are the true victims. The National Party is in power. President P. W. Botha is perceived by many nonwhites as attempting to move his National Party away from apartheid and toward a consensus government where all South Africans participate in the political process. We left South Africa believing this to be the case. Because of President Botha's efforts toward reform and democracy, his own National Party has split. The extreme right wing is attempting to oust Botha. For that reason, President Botha must move carefully toward accomplishing reforms—or lose the presidency.

Sanctions against South Africans by the United States and disinvestment by American business will, in my judgment, eliminate all leverage we might have toward guaranteeing freedom and democratic opportunities for all citizens there. Each American must communicate with his U.S. senators and congressmen to urge them to oppose disinvestment that would only hurt the poor and needy nonwhites of South Africa. Finally, we should, if possible, invest in South Africa, because this inevitably improves the standard of living for nonwhites there. Now is not the time to turn our backs on South Africa. The world has witnessed the Soviets capture nation after nation. They have been particularly aggressive in Africa. South Africa must not be the next victim!
Cal Thomas on South Africa

Observations from Cal Thomas, syndicated columnist for the Los Angeles Times.

Q: What was the greatest opportunity of your recent trip to South Africa?
A: To again prove that the American press has had a one-dimensional view of that troubled nation. We were able to talk to many people who do not share the views of those whom the press and many Liberal politicians say are the true spokesmen for the non-white population.

Secondly, it was a treat to talk to Nelson Mandela, the imprisoned terrorist who has not seen a journalist in eight years. John Lofton of the Washington Times and I were able to identify him and some of his followers for what they clearly are—Marxists.

Q: What is the greatest misunderstanding being promoted about South Africa?
A: Obviously apartheid is a terrible thing. Most Americans view South Africa from their experience with our black population. The difference is that black Americans have an identical language and similar cultural and religious backgrounds, while in South Africa there are 10 black tribes, most of which are in constant conflict with one another. They speak different languages, have different religions, and come from different cultural backgrounds. Add to that the rest of the nonwhite community which includes coloreds, or mixed-race South Africans; the Indians or Orientals; and the minority whites; and you have a virtually impossible situation. But we think the white government realizes it needs to continue to change if the country is to remain free.

Q: What do the majority of black South Africans want?
A: I think the majority of black South Africans want the same thing that the majority in the Soviet Union and in any other country want—peace, freedom, and economic prosperity. Peace, the absence of conflict; freedom, including the freedom to worship God as they see fit; and the ability to earn a living to feed themselves and their families. That is true of any nation.

If Communism takes over in South Africa the oppression will be greater than under apartheid.

Certainly black South Africans are behind in the economic area, but more of them are working there than in Ethiopia, Zimbabwe, and Mozambique. If Communism takes over in South Africa the oppression will be greater than under apartheid. Communism discriminates against everybody.

Q: What keeps South Africa from achieving peace and prosperity?
A: Unquestionably, apartheid has been a major factor. However, calls for disinvestment by the United States were universally condemned among the people we spoke to. Blacks with whom we spoke believe they will be the first to lose their jobs if disinvestment occurs. Since there is no welfare system in South Africa, they fear severe unemployment and perhaps starvation. We spoke to people at the highest levels of government who said that reform—not apartheid—is now their policy.

A far-right contingent of the ruling party wants to take over and repeal all the advances that have been made. If P. W. Botha is thrown out by that hard-line faction, we will see a situation far worse than today's.

Q: What of Tutu: What exactly is his position?
A: At one point he has said that violence is never acceptable. At another point he said violence may be the only solution, or that it is inevitable, or even that he may ultimately have to support violence. The South African leadership claims to be Christian; they claim to believe in God, to love Jesus Christ, and I think that appeals made to them on that basis have a far greater possibility of achieving success than the drum-beating by the Left in this country.

We seem to forget our own history. We spent 180 years denying civil rights to our black population, and now, with laws only 20 years old on the books—the 1964-65 Civil Rights Acts—we presumptuously impose all of our great wisdom and experience on a government that has only been around since 1910.

Q: What is Mandela's goal for South Africa?
A: Violent revolution and overthrow. He told John and me that he would not be out of prison 24 hours before he would engage again in violent revolution. He said Communism is better than the current system because Communism is color blind, to which John and I replied later, "Yes, only Communism is an equal opportunity oppressor."

Q: What advice would you give the American public?
A: I would just warn people to always be suspicious of what they see on television. A lot of good Conservatives I know have fallen into the trap of trying to demonstrate their broad-mindedness by taking up the chant against South Africa. We all think apartheid is terrible, but I think that continued pressure, along with maintaining the country's economic stability, is the key to bringing about change.

Angela Hunt
People are forever warning others not to become paranoid, to avoid seeing a conspiracy where only circumstances exist; and, my favorite, never to ascribe to cunning what may be adequately explained by ignorance or stupidity.

Such advice could even be applicable to the national media's current treatment of South Africa, except that the writers cranking out the wire dispatches from South Africa, and the local newspaper and television types who hang headlines on those dispatches, are not fools. Most are reasonably intelligent people who know what is fact and what is hype. In short, these people usually say exactly what they intend to say. They are, to put it simply, wordsmiths.

Something is sadly out of balance in the stories coming out of South Africa. If the media have their way, the South African economy will collapse, the black majority there will waste themselves in tribal warfare, and the Communist strategists working their master plan to take over that nation will succeed.

A recent Sunday morning headline in the local Lynchburg News and Daily Advance offers an excellent example of this biased journalism: "ANTI-APARTHEID LEADERS JAILED."

That headline graced an Associated Press wire story about the continued violence in South Africa. Later in the piece, the reader learned that the jailed "anti-apartheid leaders" were leaders of a multiracial organization called the United Democratic Front. That certainly sounds nice, but the reader was not told that the United Democratic Front is sponsored by Communist forces and other groups who openly advocate the violent overthrow of the South African government and the killing of white South Africans and their children.

Another group, the African National Congress, was also mentioned without full descriptive comment. The ANC airs radio programs from Communist Ethiopia that teach how to build home-made bombs and steal weapons to be used against whites. The ANC takes credit for burning people alive and carrying on other wonderful works for charity in the name of erasing racial inequity in South Africa.

The conscious or unconscious decision on the part of journalists dealing with South Africa not to reveal the sponsorship, connections, and allies of so-called "anti-apartheid" church leaders and organizations and "multiracial" organizations in South Africa smacks of a strategy of premeditated disinformation. The decision of local editors and television producers to hang headlines on such dispatches like "Anti-Apartheid Leaders Jailed," aids and abets the misinforming process.

The American people have a right to know that South Africa has become a football between Communist forces and the government in Pretoria. They have a right to a balanced treatment of this emotional and controversial issue. In short, Americans need more light and less heat on this subject.

But the U.S. media, like a wolf pack in full cry, continue their headlong pursuit of the Botha government while ignoring the murderous atrocities of the Communists in South Africa and so many other neighboring countries on that continent.

Recently Jerry Falwell challenged other religious leaders and the national media by asking who would be the next voice to demonstrate the courage to speak out in a reasoned manner against the current and speak out in a reasoned manner against the hysterical hypocrisy being heaped on this friendly and strategic ally of the United States.

Until responsible and courageous journalists begin to return ethics and professionalism to their reporting on South Africa, the American media will, consciously or unconsciously, continue to serve as willing dupes of the Soviet master planners.

Ronald S. Godwin, executive vice president of Moral Majority Foundation.
Apartheid—The Custom That Must Change

Many people have no idea what the word apartheid means, even though apartheid (racial separation) lies at the crux of the South African dispute. Confusion abounds. But this confusion does not negate the importance of the South African debate.

Throughout South Africa's history the white minority lived as an enclave unto itself, coexisting with the various black tribes who remained settled in their "homelands" under the rule of various tribal chiefs. As more blacks moved to the cities, seeking employment, social intercourse between blacks and whites increased. Prompted largely by fear of an overwhelming black and nonwhite population, the government began to pass racially restricting laws. In an effort to protect the black homelands from white encroachment, the Native Trust and Land Act was passed in 1936, providing for the purchase of additional land to be held in trust for the blacks and to guarantee more living space for their growing population. The law also forbade whites to purchase land that was held in trust for blacks. Initially this step was viewed as a humanitarian effort to benefit all peoples of South Africa.

But a new wave of Afrikaner patriotism and nationalism swept the country during the Voortrekkers' centennial in 1938 and continued through the World War II years. The Afrikaners held a clear majority of the white population and reacted strongly against British influence after the war. In 1948 a new government headed by D. F. Malan came to power and began a program of legislative reform to perpetuate the separateness ("apart-ness") of the population. In an effort to protect the political rights and control of the white minority apartheid was made an official government policy. Separation of whites, coloreds, blacks, and Indians was enforced by the courts. The blacks were subject to "pass laws" restricting their movements, to limited taxation, and to other checks on their liberties.

Among other things, apartheid laws denied nonwhites the right to vote for white representatives; made marriages and unions out of wedlock between whites and nonwhites unlawful; reserved particular types of jobs for whites; enforced segregation in buses, trains, post offices, and other public places; and divided towns into zones in which members of only one race could own or conduct business.

As a result, whites and nonwhites rarely met—except as masters and servants. For the next 30 years the National Party continued its apartheid policies despite objections from blacks and whites alike. During the sixties and seventies violence erupted and spread to the industrialized cities as blacks began to assert their racial identity.

The election of P. W. Botha as Prime Minister in 1978 brought about a drastic change. In a 12-point plan, Botha rejected the concept of the white supremacy and promised to promote the acceptance of a multinational society, consolidation of the black national homelands, abolition of discriminatory measures, and the creation of a constellation of South African states. He canceled the town of Soweto's $9 million debt to the government and initiated an immediate government-funded building program for black townships.

The government created separate houses of Parliament for coloreds and Indians, abandoned its law forbidding interracial marriages, and relaxed its "petty apartheid" practices, such as segregation in parks, post offices, and bars. Despite the image created by the international media, Botha is the most progressive and moderate leader the government has had in recent years.

Shortly after his inauguration as president in September 1984, Botha said, "My government will continue to create, on the basis of consultation and negotiation, a framework within which cooperation with Black States, both independent and self-governing, can take place. Furthermore, means will have to be found to enable black communities outside the independent and self-governing states to participate in political decision-making in matters affecting their interests. Thus we must continue to build on the foundations which were laid by the establishment of black local authorities."

The South African government fears that by moving too fast the country will fall into the hands of the nation's black majority—a majority that is under-educated, unskilled, hostile toward whites, and influenced by Marxist-Communist organizations. Such a move, the government maintains, would destroy the nation's political, social, and economic stability. The nation would then fall into the hands of Communist aggressors.

But if the South African government moves too slowly, the results could be the same.

Ed Hindson
**Comments from the Fact-Finding Team**

"We are totally opposed to apartheid, but we are also opposed to putting sanctions on a people, consequently hurting the people we want to help and opening the door to a Communist takeover."

—E. G. Robertson, Pastor
New Testament Baptist Church
Hialeah, Florida

"Before going I couldn't understand why the government didn't make some immediate changes for the black man of Africa. After visiting with black leaders in Africa I discovered how complex the problem is and how the average black person feels the problem of apartheid should be resolved—not through violence or disinvestment, but through negotiations with the existing South African government."

—Jerry Prevo, Pastor
Anchorage Baptist Temple
Anchorage, Alaska

"South Africans requested that we share this special prayer request from our brothers and sisters in South Africa: 'Tell our Christian brothers and sisters in America to pray for South Africa. We are your friends. We need the friendship and support of America. Please pray for the Christian church and God's people in South Africa.'

"Not only is the political, social, and economic situation in South Africa a concern, but also the tremendous influence of Christianity on that continent."

—Ron Adrian, Pastor
First Baptist Church
New Castle, Delaware

"It was good to know that reform is a policy of the government and is becoming more and more a reality. The Marxist influence with the South African Council of Churches and others is creating much of the problem. If not stopped it will bring about a revolution and a Communist takeover of another African nation. We must not let this happen."

—Lavern Butler, Pastor
Ninth & O Baptist Church
Louisville, Kentucky

The fact-finding team meets with members of the Executive Council of Soweto.

"It was an eye-opening experience to see firsthand the true condition in South Africa. Americans have been receiving a distorted picture. It is a country that has made remarkable progress in the granting of equal rights for all citizens, particularly in the past six years.

"The whole world needs to be patient with the Botha government and give them time to make the changes that they have assured us they are going to make."

—Don George, Pastor
Calvary Temple
Irving, Texas

"A lot of people want to bring South Africa to its knees economically. If this is done, it will bring more chaos and bloodshed and be an open door for Communists to rally support. I was convinced the American press is not accurate in its reporting."

—Marvin Rickard, Pastor
Los Gatos Christian Church
Los Gatos, California

"The most important aspect was to hear and see firsthand and to secure by video the opinions of the South African people. People can question our veracity, but it is difficult to argue with the people in South Africa who are stating their views. This is proof-positive that we need to follow a new course of action."

—Ben Armstrong, Director
National Religious Broadcasters

**Organizations Affecting South African Life**

**African National Congress**, led by Nelson Mandela and Oliver Tambo, an outlawed organization that promotes the violent overthrow of the existing government. Its Marxist-oriented strategy is to make the townships "ungovernable" by promoting riots and destroying those who support the government. The ANC is partly funded by Moscow.

**United Democratic Front** (an arm of the ANC), the largest multiracial organization opposing apartheid. Has 1.5 million members formed by combining 600 political and community organizations. This militant organization recently orchestrated the school boycotts that made the headlines as hundreds of students were arrested.

**Azanian People's Organization**, better known as AZAPO, would exclude whites from any role in the future of South Africa. Its commandos have been accused of attacking UDF forces.

**Inkantha**, the political organization led by Zulu Chief Buthelezi opposes the UDF and the ANC.

**Nationalist Party**, the ruling white political power that also controls the military.

**Reconstituted National Party**, the far-right political faction that wants to maintain apartheid policies and split from the Nationalist Party.

**TransAfrica**, the lobbying group based in Washington, D.C., that has orchestrated protest in front of the South African embassy. The organization is led by Randall Robinson. It is considered to be "leftist" in political philosophy.
An Interview with President P.W. Botha

Falwell: Mr. President, the United States Senate is proposing a vote shortly on sanctions against South Africa, and I would like to give you an opportunity to speak about your feelings on that kind of action.

Botha: I believe that any successful application of the policy of disinvestment would have catastrophic results for the people whom the United States wishes to develop in South Africa. The Republic of South Africa is not only important to its citizens, it is important to its neighbors. More than one and a half million of them have flocked into our country over the past number of years to come and seek work in the Republic of South Africa. So we are important to our neighbors. Secondly, the Republic of South Africa is a Christian country. We are developing and furthering the interests of Christianity. We state so in our constitution and we live according to that. We fail as human beings, but we have never rejected the human dignity under God, and we will continue as we did in the past to work for civilized standards.

Falwell: Mr. President, I heard you say just moments ago that you consider all South Africans and all human beings equal. As a Christian, you respect that dignity. Is it the intent of this government to eventually have every member of this society participating in the political process?

Botha: Yes. We are in the closest cooperation with elected and other leaders of the different population groups considering structures and ways and means to make it possible for all civilized people and all other people who are being educated and developed to take part in their own affairs, and in matters of common concern, for the benefit of the whole of South Africa.

Falwell: And finally, Mr. President, we have heard many nonwhites make the statement that while apartheid, segregation as we know it in America, is a social reality in this country at this time, it is now no longer the official policy of your government and it is headed for extinction.

Botha: I don’t believe in destroying or taking away the rights of people. I believe in this policy of reform and development and renewal, and I believe in increasing the principles of civilized standards.

Claiborne Calls for Conciliation

Claiborne is the national director of the Black Silent Majority Committee, a nationwide patriotic and educational organization. He was the first black broadcaster in America. Having visited South Africa three times since 1979, Claiborne spoke from experience during a recent interview. Asked why the media are so anti-South Africa, he replied: “I think mainly because the media do not travel the country. They get into the metropolitan areas and unfortunately they always see South Africa as they see America, and there’s no comparison. Most of the world is against apartheid. There has to be a solution to the problem, but it is not through disinvestment. I think conciliation—peaceful, orderly discussion and negotiation—will lead to the elimination of the race problem in South Africa.

“If, by some miracle, you could move away all of the white South Africans, and leave the concern of administering the country to the 10 tribes there, you would start a bloodbath that would probably last for the next 100 years. The problem is tribal loyalties. These tribes are fighting right now— they’re warring against each other.” Such occurrence is common in other countries around South Africa. Claiborne continued, “All you’ve got to look at is Zimbabwe, former Rhodesia—[between] 37,000 and 47,000 deaths from tribal wars since Mugabe has been in. Everybody knows the story of Uganda. Three hundred thousand blacks killed by blacks.”

In the last year, of the 600 deaths in the South African turmoil, over half have been attributed to black against black conflict.

Asked what he believed the effects of disinvestment would be on South Africa, Claiborne responded: “The work force there is mainly black and they need the jobs. Now you don’t give a guy liberty, justice, and democracy by starving him, and this is what disinvestment would do.”
The Call for Sanctions

What Do the People of South Africa Really Want?

Nations have altered, and re-altered, their policies toward South Africa, to force the country to abandon its apartheid practices and restructure its government.

The media quote black leaders like Bishop Tutu and Allan Boesak, calling for disinvestment, but is that what the majority of blacks and others really want?

The following comments were made by elected black officials from Soweto, and others who were interviewed on "Jerry Falwell Live."

Carter Ebrahim, Colored House of Representatives leader, said, "The high priests of disinvestment have achieved a measure of success, certainly because this is the fashionable thing to do. Their motives are totally transparent. [They are] polishing up their images for possible future public office. There's another aspect of disinvestment that seems to be lost upon the advocates and the protagonists of disinvestment. That is that its origins are Communist. The purpose is to create chaos, and that is what a successful disinvestment campaign will bring about—to create chaos as a result of economic collapse. Everybody knows that chaos is the springboard for a Communist takeover."

Oscar Dhlomo, secretary general of KwaZulu, said, "I want to see a situation where investments in this country are accelerated so that there is economic growth, because from economic growth you will be able to address the very serious problems in the social life of this nation. Many black people are unhoused. We have a backlog in education. We need trained black people, because in the turn of this century it is black people who will be a very vital part in the economic life of South Africa. How can they do that if they are not trained? That is where countries like America could be helpful."

The chairman of Soweto's Executive Council, Letsatsi Radebe, said, "I would like to give you the position of this Soweto Council. We are not part of the government here. We are here as independent men who always submit our decision to the government. Ever since the new government of P. W. Botha [took over] he brought about a new dispensation whereby the blacks in urban areas are permanent [citizens]. And being made permanent, they will, as time goes on or even next year, have their rights to own their houses and so on.

Radebe added, "Now when it comes to the question of American disinvestment, no sane man who is responsible..."
by a process of revolution, irrespective of the consequences, are prepared to have ashes [rather] than what they've got."

Dr. Christiaan Barnard, who performed the world’s first heart transplant, shared his comments. “I honestly believe that a vote for investment will do much more to change the racist policies of this country than a vote for disinvestment. You know why the black people are so unhappy? It’s partly due to the political inequality, but also partly due to the fact that they could ever advocate such a stand. But a man who’s got a big banking account [may] advocate that policy because he’s got a lot of money and is responsible to nobody.”

Edward Kunene, mayor of Soweto, explained, “We are really against it [disinvestment]. Now we are very much disappointed that Americans are taking up this disinvestment against us. They are not taking up disinvestment on the whites or the South African government. Nobody can bring South Africa to its knees on disinvestment. Instead of that, they are killing us. In the future we’ll call the Americans murderers in South Africa.”

Nelson Botile, a member of the Executive Council of Soweto added, “But the solution is here, gentlemen, that the American companies must invest their money in South Africa. And while investing their money in South Africa, they must also try and dictate terms to their government. The terms are: government must change. The government must accept a political change. Then, in that way, the Americans shall have done something.”

Mayor Kunene went on to explain, “We blacks in South Africa are no longer being dictated to by the white minority. We’ve got these radicals who are calling us puppets, stooges, sellouts. We are not sellouts. Instead, we are helping our people. Nobody’s going to help the black people in South Africa except we in authority.”

J.N. Reddy, leader of the Solidarity Party of the House of Delegates said, “Disinvestment would multiply a billion-fold the unfortunate trauma that this country has been experiencing. Those people who want to change South Africa that he says is run by ‘the spiritual children of Hitler.’”

Chief Gatsha Buthelezi, the hereditary head of the Zulus (believed by the 6 million Zulu tribesmen to be leader of South African blacks). He recently said that violence by blacks against blacks is the major obstacle to ending apartheid. As an avid opponent of apartheid, he is hated by some whites and considered a white collaborator by some blacks. In the interest of his people he supports foreign investors and opposes U.S. sanctions.

Desmond Tutu, the Anglican bishop of Johannesburg. Winner of the Nobel Peace Prize. In 1978 he was named general secretary of the South African Council of Churches.


Oliver Tambo, exiled president of the ANC. Closely aligned with the Soviet Union.

Cyril Ramaphosa leads the powerful black 100,000-member National Union of Mineworkers.
I have no food in their stomachs, and they have no shelter over their heads, and they cannot provide for their families. I mean, if a man has food in his stomach and he feels satisfied, then

Edward Kunene, Mayor, Soweto.

“Now we are very much disappointed that Americans are taking up this disinvestment against us.”
—Soweto’s Mayor Kunene

he’s not so intent to burn down somebody’s house.”

Commenting on the internal turmoil of South Africa, Letsatsi Radebe said, “In South Africa here, we’ve got political organizations that are operating outside the government. These organizations are the organizations which are fighting us as people. [They call us] sellouts, connivers with the government against the black man. But those organizations represent nobody; they are responsible to nobody. But we in the council here, we are responsible to the people in the community.”

Radebe specifically linked the problems to the South African Council of Churches, accusing them of financially supporting organizers of the terrorist activities of blacks against blacks.

Fighting Back on South Africa

It is just possible that Jerry Falwell, by his timely intervention, will manage to derail the great locomotive of Liberal criticism that has recently doomed all discussions of South Africa and its problems.

Mr. Falwell not only has the guts to speak the truth on this subject, but commands national attention when he speaks it. As a result, his statements during and after his recent visit to South Africa clashed oddly with the coordinated rhythms of the anti-South Africa lobby. It was as if somebody had suddenly blown a blast on a tuba in the middle of a string quartet.

Interestingly, Mr. Falwell’s comments parallel almost exactly certain points I made in a column in mid-March, just after my own most recent trip to South Africa. I reported, for example, that the South African government, far from standing pat, was “moving so rapidly” toward reform on the racial front that it was in danger of fracturing its own (white) political base. Mr. Falwell similarly confirmed that South Africa is “making progress” toward reform, and pointed out that if President Botha “moves so rapidly that he leaves his constituency behind” he will probably be replaced by someone less willing to accept changes.

I wrote in March that I had “not found a single responsible South African—left, right, or center, white, black, or ‘colored’”—who favored disinvestment by American corporations. Mr. Falwell told a press conference in Pretoria that “I have yet to find one person—black, colored, white, or Indian—who wants disinvestment.”

I advised readers of my March column that “Bishop Desmond Tutu cuts a much smaller swath in South Africa than he does in the United States.” Arriving back in Washington, Mr. Falwell told reporters that, in depicting himself as a representative spokesman for South African blacks, “Bishop Tutu is a phony—period.”

William Rusher, publisher of National Review and nationally syndicated columnist. Reprinted by permission of Newspaper Enterprise Association, Inc.
Foreign Minister Botha Seeks Reason and Reform

Foreign Minister Roelof F. (Pik) Botha is supporting his country's established program of reform. On "Jerry Falwell Live" he gave a personal perspective of the real issues affecting South Africa.

Falwell: Mr. Minister, someone has said President P. W. Botha has brought about more reform in South Africa than all the administrations prior to him. What have been those reforms?

Botha: Unquestionably. In his time—and he has not been prime minister and president that long—we have seen some very major changes in removing discriminatory measures based on color, the latest being withdrawal of the so-called "morality" act which prevented sexual relations across the color line. He has recalled under his leadership the Prevention of Mixed Marriages Act. Major changes in legislation allow mixed trade unions. Blacks can now organize and bargain as in most industrialized countries in the world, which is completely different from the rest of Africa where trade unions do not exist because African leaders do not allow the opposition inherent in trade unions. We have integrated sports completely. We have committed ourselves to the removal of wage differences. In other words, a man is paid according to his words, a man is paid according to his job. That's a government commitment.

Falwell: Mr. Minister, I heard a nonwhite person say today that apartheid is no longer the official policy of this administration but rather that reform is. Is that a true statement?

Botha: No question about it. People who live in this country know that. Reform is not in doubt in this country any more. As a matter of fact, ironically, the violence in some parts of our country, in my opinion, is the clearest proof that the reform is real. Throughout human history, it seems to be the case that at the moment reform starts, you must deal with violence. And unless you can control it, it gets out of hand and the result is far worse than before the reform started.

Up to now, whenever we announced reform, or structures, they were either ridiculed or we were told "too little too late." Now this time the president did exactly what black leadership has been asking for—and that is: "Do not make laws for us. Do not draw the blueprint and then confront us with it. Do it with us." Now the state president was doing exactly this. Categorically he stated that we have learned this lesson, and we are now going to work with black leadership—we're not going to prescribe. We're prepared to give, and we believe there will be give and take.

Falwell: As you see it then, the black population, the Indians, the coloreds, will be participating in the political process?

Botha: No doubt about it. That is accepted. This is the major step. You can imagine what that means in this country. We settled here about the same time you did in America, the only difference being that in our case the Dutch East India Company did not encourage immigration. In your case it did. Otherwise we might have been 100 million whites today, and you might have been 4 million Americans against perhaps 30 million red Indians. But be that as it may, that's the way the cookie crumbled in history. Never south of the Limpopo River, which is our northern front here, has a white government in power in this country accepted this principle. That's why we said there can be no turning back now. We must move forward.

We've accepted the principle that blacks will remain citizens of this country—one citizenship, common citizenship. We're not going to force homelands to accept independence anymore. We were accused of carving up South Africa. We now say that unless black communities want it [independence] themselves, they remain South African citizens. And those citizens will participate in decisions affecting the country as a whole. It is as simple and straightforward as that.

Falwell: Mr. Minister, what is the ultimate problem sanctions could cause in this country?

Botha: If sanctions are successfully implemented, millions of black Africans will suffer tremendously. It will be catastrophic to them. Their wages would end. They would have no food. We would have to send back hundreds and thousands of workers. We now have a million and a half foreign black workers. [Some who] even illegally, at the risk of being arrested, flock to this "horrible racial cauldron" that the United States Congress wants to punish. Here they earn wages, they get training, they get medical services. From here they return, and back home they might be feeding up to 6 or 7 million people [with those wages]. So it's not just a question of robbing, of taking away the wages of black people. You're going to take away the food, the livelihood of millions of people in our neighboring states.

Falwell: In a number of places throughout South Africa, Mr. Minister, I have heard it said that the Western world is being pulled down, is being pulled down, is being pulled down the Western world by Moscow. The United States Congress wants to punish. Here they earn wages, they get training, they get medical services. From here they return, and back home they might be feeding up to 6 or 7 million people [with those wages]. So it's not just a question of robbing, of taking away the wages of black people. You're going to take away the food, the livelihood of millions of people in our neighboring states.

Botha: No question about it. It is astonishing.

Falwell: Mr. Minister, if South Africa should fall, would we have then a replay of Zimbabwe, Mozambique, Ethiopia?

Botha: No, far worse. All of West Africa would fall. You would never get Moscow out of this part of the world again. You would have dug your own grave. You would have brought the whole of the Western world closer to enslavement.
South Africa: A Land of Diversity

Portuguese Discovery and Dutch Settlement

Confused about the South African dispute? Don't be embarrassed. Scarce are the people who understand the complexities of this southernmost country in Africa. Few have heard of such South African leaders as Gatsha Buthelezi, P. W. Botha, and Allan Boesak. And few could locate such critical South African towns as Johannesburg, Cape Town, Durban, and Pretoria on a map. And how many people could define an "Afrikaner," a "homeland," or a "unitary system of government"—all of which are emotionally charged words in the South African languages—of which there are more than 10!

South Africa is a land of diversity. Rugged mountains, velvety green farmlands, arid deserts, rolling foothills, inland waterways, beach resorts, isolated villages, and industrialized cities reflect this diversity. At the tip of Africa, the cold water of the Atlantic and the warm tides of the Indian Ocean bathe the shores of South Africa. The only anti-Communist bastion in Africa, South Africa has cont. on page 13

About the time Columbus discovered America, the uncharted coast of southern Africa was discovered by two Portuguese explorers. Bartholomew Diaz reached the Cape of Good Hope in 1488, and Vasco Da Gama went around the Cape in 1497 on his way to the Malabar coast of India. For over a century Portuguese ships braved the "sea of storms" to round the Cape with their cargoes from the East. However, they made no attempt to settle the continent, for it seemed to offer nothing of value. Not until 1652 did Jan van Riebeeck and some 90 Dutch colonists settle at Table Bay to serve as an outpost for passing Dutch trade ships.

That community became Cape Town, and settlers turned to farming and raising families. Children born on the African continent were called Afrikaners. Later German Protestants and French Huguenots increased the Caucasian population. The story of whites in South Africa had begun.
South African Capsule

1. Apartheid is unacceptable and must be eliminated. President Botha has clearly committed his government to the necessary reforms to accomplish this end. He advised the European Economic Community representatives that he was committed to making every South African, regardless of color, an equal partner in the political process of South Africa—and with equal rights in every area.

2. The international media have distorted the South African issue. They have presented it as a "black and white" issue. It is not a black and white issue—it is a "red and blue" issue. It is an issue of Communism versus freedom. The ANC and the UDF are clearly dedicated, through violence, to bringing South Africa into the Soviet orbit. South Africa is the mineral treasure chest of the world. If the Soviets take over South Africa, America's steel and automobile industries and her very defense industry will find it necessary to purchase their raw materials from the Soviet Union. The sea-lanes around the Cape of Good Hope are the busiest in the world. Ninety percent of western Europe's oil travels those sea-lanes. NATO would collapse if the Soviets succeeded in the effort.

3. Disinvestment by American businesses and sanctions by the United States Congress will only hurt the nonwhites of South Africa. Unemployment among blacks will be the result. Starvation, violence, and bloodshed will follow. President Reagan's policy of constructive engagement provides the necessary leverage on the Botha government to coerce social change without punishing the blacks of that country.

4. South Africa is being victimized by international hypocrisy. The Soviet Union is now in its 69th month of genocide in Afghanistan. Red China forces abortions upon its mothers and has killed 1 million female babies. Ethiopia, with its Marxist government, is intentionally starving 7 million of its black citizens. Uganda, since Idi Amin, has massacred 300,000 blacks. Libya exports terrorism and hit squads. Mugabe, the Marxist dictator of Zimbabwe, killed 7,000 last year in a six-month period.

In South African violence 650 have died—300 at the hands of the police. This is tragic, but in no way comparable to the human rights violations going on in other countries. The Kremlin must certainly enjoy the good work being done on their behalf by the international media.

Christian Course of Action

1. Pray for South Africa and her present situation. Pray for the leadership in South Africa and the United States as they make critical decisions that will affect millions of lives.

2. Use every available means to educate people to the complexities of the South African dilemma.

3. Encourage financial investment in South Africa because of the humanitarian benefits of providing employment for blacks, coloreds, and Indians.

4. We must stay in constant contact with our senators and congressmen regarding their responsibility to put national security above personal and political considerations.

The 55 Nations of Africa

- Communist/Marxist
- Democratic, Republic, or Monarchy
- Dictatorships
- Military Rule
- One Party
- Socialist
The Zulu tribe is the largest of the tribes, with 6 million members.

The Great Trek North

By the time of the American Revolution the British were also seeking control of southern Africa. Political conflicts in Europe directly affected the Cape Town settlement. In 1795 a British expeditionary force captured the Dutch colony to hold it for the Prince of Orange, exiled in England. In 1804 the Cape Colony was given to Britain by formal cession, and extensive British immigration began. The white population was increasing, but language and cultural differences divided the British and Dutch.

Seeking to be rid of British interference, Dutch farmers (Boers) began the migration known as the Great Trek in 1834. Huddled in covered wagons, the voortrekkers set out for the interior, much like the American pioneers—encircling their wagons against hostile black tribes. Crossing the Vaal River and moving north to the Limpopo River, the Afrikaners established independent states to become known as the South African Republic (Transvaal) and Orange Free State.

Believing they had been led by God, the deeply religious voortrekkers vowed to build a Christian nation to the glory of God. The Day of the Vow is still commemorated annually on December 16, in an elaborate ceremony at the Voortrekker Monument in Pretoria. The discovery of a 5-carat diamond at Kimberley in 1859 and the world’s richest gold reef on the Witwatersrand at Johannesburg in 1886 changed the focus of the economy from farming to mining. However, the new wealth brought the British and Afrikaners into renewed competition and conflict.

sea-lanes around the Cape of Good Hope that are vital to the defense and trade interests of the United States.

The country is a source of many precious resources: gold, diamonds, rubies, copper, chrome, iron, and almost 70 others—adding to its strategic importance. Richard Nixon, in his book *The Real War*, said the Soviet Union, knowing our dependence on vital raw materials, has purposely set out to gain Africa—particularly southern Africa. Nixon called South Africa a “mineral treasure of almost incalculable strategic and economic importance.”

South Africa—alone!—possesses a tenth of the world’s asbestos, three-fourths of the world’s chromite, more than half of its platinum group metals, half of its gold, a third of its manganese, a fifth of its uranium, and a third of its diamonds. Many of these are critical ingredients for high-tech industry and modern weaponry.

South Africa, figuratively and literally, is a gold mine. In addition to minerals and metals, the land supplies maize to the rest of Africa and can produce enough wheat to be self-sufficient. Wildlife sanctuaries preserve the beautiful and unique creatures of this region of Africa.

With a population of 30 million, South Africa’s greatest diversity is in her citizenry. The 5.5 million whites are of two groups: Afrikaners (Dutch and German stock) and the English-speaking group. The 1 million Asians, mainly Indians, were brought to South Africa in the 1860s as contract laborers to work sugar plantations and most now live in the Natal province. The 3.5 million coloreds are a mixture of races, including European, Hottentot, Malay, and black. Most now live in the western continued on page 14
The Anglo-Boer War

In 1877 Britain annexed the Transvaal by fiat and unleashed the First War of Independence which was won by the Boers when the British were defeated at the Battle of Majuba Hill. Later the powerful personalities of Cecil Rhodes, the British prime minister of the Cape Colony, and Paul Kruger, president of the Transvaal, would further intensify the conflict between the two white races.

The Second War of Independence, known as the Anglo-Boer War, broke out in 1899. In spite of the heroic efforts of Louis Botha and Jan Smuts, the Afrikaners were permanently defeated and subjugated by the British Empire. The destruction of the Boer's farms and the death of 26,000 Boer women and children in British concentration camps brought a severe division between the two white population groups.

While the aftermath of the war led to closer political union, it also gave stimulus to rising Afrikaner nationalism. Despite their bitternesses the opposing factions united in 1910 to form the Union of South Africa with the Afrikaner Louis Botha serving as the first prime minister. Progressive industrialization and economic development characterized the years after the war, but also during this time the Native Land Act was passed and the beginnings of apartheid multinational development started.

Mountains outside Cape Town.
A complete description of the current system of government would be complicated at best. Simply stated, a white Parliament under President P. W. Botha rules the country.

Newly established Parliaments for coloreds and Asians make decisions relevant to their peoples. At present blacks have no say in national government but are elected into offices in their homelands and are influential in governing local affairs in the townships like Soweto. Despite the government’s commitment to move to a multi-racial consensus political system of equal participation of all racial groups, conflict over the system of representation, as well as the policy of apartheid, are causing the current internal turmoil.

Martin Mawyer and Deborah Huff

David Livingstone arrived in South Africa in 1841 at the invitation of Robert Moffat, whose daughter he later married. With the curiosity of a scientist and the heart of an evangelist he traveled relentlessly across Africa, 30,000 miles, into unexplored territory. In 1849 he began “the greatest journey of exploration ever made by one man,” from Cape Town to the Zambezi River, and to the Atlantic and Indian Oceans, discovering a host of unknown peoples. He returned home in 1856 to find himself famous and to publish his Missionary Travels and Researches in South Africa in 1857.

His Christian convictions caused him to powerfully oppose the slave trade plaguing Africa. He wrote and spoke against slavery continuously during his second visit to England and Scotland. His son Robert came to the United States to fight in the Union army to help free the slaves and was killed and buried at Gettysburg. Livingstone died of disease and exhaustion in 1873 in the village of Chitambo, now in Zambia. His last written words reflected his concern for Africa: “All I can say in my solitude is, may Heaven’s rich blessing come down on everyone—American, English, Turk—who will help heal this open sore of the world.”

average annual earnings for black workers at $1,815. While this is low by U.S. standards, it is one of the highest levels of income for blacks in Africa. That is why 1.5 million blacks from neighboring countries cross the border and seek employment in South Africa. Additionally, blacks have government-funded public schools, utilities, and transportation. While there is certainly much room for improvement, their standard of living and literacy rates are higher than any black society in all of Africa.

Rural blacks live in the tribal homelands where no restrictions are placed upon them. There they are governed by their own elected officials or tribal chieftain. Outside their homelands, blacks must carry a pass to travel the country. The 6 million Zulus outnumber other tribes. The great sense of tribal loyalty aggravates attempts to find a system of representation acceptable to all tribes while not giving control to one tribe.
Falwell and Jackson Debate South Africa

Certainly I see apartheid as an abominable practice that must go," said the Reverend Jerry Falwell in his opening remarks on the live ABC "Nightline" debate with the Reverend Jesse Jackson on the topic of South Africa.

Jesse Jackson said, "Apartheid as a state of terror must end, and America's obligation to be a part of it, inasmuch as we're South Africa's number one investor and trading partner, must end. We are, in fact, in partnership with the apartheid government."

The gauntlet for the debate was thrown down when the two met on ABC's "Good Morning America," and their discussion was cut short by a limited time segment. Ted Koppel arranged for and mediated the Falwell-Jackson debate.

While the twosome agree that apartheid is wrong and must change, they disagree over the methods to accomplish the change. Insisting that disinvestment would be "taking the profit out of apartheid," Jackson said it would be the only way to force the legitimate leadership to the negotiating table.

Falwell argued, "Bishop Lekhanyane, who heads up 4.5 million members of the Zion Christian Church; the members of the city council of Soweto; Chief Buthelezi of the 6 million-member Zulu tribe; and Bishop Mokoena, who heads up 4.5 million Reformed Independent Churches are the real spokesmen for black South Africans. All of these men want apartheid out, but none of them want disinvestment." Falwell challenged Jackson to name an elected black, colored, or Indian official who supports disinvestment. Jackson evaded addressing the validity of these spokesmen and insisted that Bishop Tutu, Allan Boesak, and Nelson Mandela are the legitimate spokesmen for all South Africans.

Koppel asked Jackson to respond to the charge that many blacks fear they will be the ones hurt by disinvestment. Jackson replied that the American companies there employ only 70,000 blacks. "Seventy thousand jobs is not a trade-off for the dignity of 22 million people."

Falwell questioned why Jackson and others are not holding demonstrations in front of the embassies of countries where the government policies are even worse than South Africa's apartheid policy. Principally he noted Ethiopia, where the government is starving 7 million people and even going to the extent of blowing up relief trucks enroute to bringing aid to the victims. Falwell repeatedly criticized the media for not covering the other problems in Africa with the same vigor with which they are covering South Africa.

He noted that a recent statement by President Botha to representatives from the European Economic Community, in which the president called for the abolition of apartheid, the elimination of the pass system, and the promotion of total political rights of all citizens, did not make the news.

"The media has framed the issue that if you are opposed to sanctions then you are a racist. That's as ridiculous as saying that if you support sanctions you're a Communist."

Jackson said that Botha "is moving much too slowly for reality" and insisted that disinvestment is the only means to achieve racial equality.

Supporting the policy of constructive engagement, Falwell quoted British historian Paul Johnson as saying that at the present rate of reform, within five years apartheid would be gone. While Falwell agreed with Jackson that apartheid is immoral he insisted that constructive engagement is a better way to effect change. Falwell said, "The best way to deal with South Africa is in a gradual and coercive effort that brings about the elimination of apartheid, without creating violence and bloodshed in the land, and without giving the Marxists a toehold."

Deborah Huff
Divorce in the Old Testament

by Edward Dobson

In the first article in this series we established that marriage is a covenant of companionship—the bonding together of two people—and divorce begins with the violation of that covenant.

God's ideal for the permanency of marriage has not changed. As Christians we have every reason to stay together, because Jesus Christ can and should be the center of the marriage relationship. We are not to consider divorce whenever we run into problems.

But God has said a lot on the subject of divorce, and I would challenge you to look into His Word with me in these next several issues to determine what He has said.

The instructions on divorce in Deuteronomy 24 in no way indicate that God commanded divorce, rather that He conceded to divorce in certain circumstances, giving guidelines to control a problem that was evident even before the Pentateuch was written.

What was the Old Testament premise, or grounds, for divorce? If a man found uncleaness (the Hebrew word literally means shame, disgrace, or nakedness) in his wife, he could divorce her. Many people believe this uncleaness is adultery, but it cannot be. In Deuteronomy 22:13-21 the case of a man who marries a woman who had premarital relationships with other men is presented. Notice that if the woman is proven guilty she is given the death penalty! The penalty for premarital sex after the covenant had been agreed upon was not divorce. It was death. In verse 22 we read of the penalty for extramarital sex. In that case also, the penalty for adultery was death, not divorce.

What is the uncleaness in Deuteronomy 24? That question became the center of controversy for hundreds of years. In fact, by the time of Christ the Jewish scholars were divided into two camps regarding their interpretation of the word uncleaness. The conservative school of Shammai believed a man must not divorce his wife unless he had found her unfaithful. By the time of Christ they were no longer stoning or killing people for adultery, so these conservative Jewish rabbis believed that the only grounds for divorce was unfaithfulness in the marriage bond.

The school of Hillel was much more liberal. They believed this uncleaness referred to anything displeasing to the husband. In the first part of the Talmud, the Jewish civil and religious law, some grounds for divorce according to the school of Hillel were: violation of the law of Moses or of Jewish customs, such as the woman causing her husband to eat food on which a tithe had not been paid; not setting apart the first dough; appearing in public with disheveled hair; spinning and exposing her arms in public; conversing indiscriminately with men; speaking disrespectfully of her husband's parents in his presence; brawling in the house; or spoiling a dish for him.

These women got only one chance—if they burned supper, spoke too loudly, or wore short-sleeved garments, they were asking for a bill of divorcement!

In Matthew 19 the Pharisees asked Jesus, "Is it lawful for a man to put away his wife for every cause?" They were asking, "Do you subscribe to the position of Hillel?"

What does the Bible mean by uncleaness? The word comes from a verb meaning to be bare or empty. It is used figuratively in the Old Testament to speak of a disgrace or a blemish.
Three times it is used to describe shameful exposure of the human body. Therefore we know that uncleanness does not refer to trivial things like burning a dish or talking too loudly. It is a serious word. I believe it indicates some type of serious, shameful, and disgraceful conduct associated with sexual activity, but less than adultery.

What was typical Old Testament divorce procedure? The Hebrew word for divorcement means “a cutting off,” which carries with it the idea of breaking the marriage covenant. Marriage was established by a formal legal covenant, and a formal legal document was required to dissolve marriage. The custom of writing letters of divorcement was probably adopted by the Israelites when they were in Egyptian bondage.

The command of God is clear: one man, one woman, for one lifetime.

As far as we know, the Egyptians were the first civilization to demand that all legal transactions be in writing.

There were three steps to a divorce. The husband was to write the wife a bill of divorcement, put it in her hand, and send her out of his house.

The divorce procedure was intended to protect the wife. In ancient civilization women were second-class citizens. In the heathen cultures around the children of Israel, women were bought, sold, and traded like animals. The bill of divorcement that God established in Deuteronomy 24 actually protected the woman and released her from further

The following is an example of the wording from an ancient Jewish divorce document.

On the _____________ day of the week in the month _____________ in the year _____________ from the beginning of the world, according to the common computation in the province of _____________, I, _____________ the son of _____________ by whatever name I may be known, of the town of _____________ with the entire consent of mind and without any constraint, have divorced, dismissed, and expelled thee, _____________ daughter of _____________ by whatever name thou art called, of the town _____________ who hast been my wife hitherto; but now I have dismissed thee _____________, daughter of _____________ by whatever name thou art called, of the town of _____________ so as to be free at thine own disposal, to marry whomsoever thou pleasest, without hindrance from anyone, from this day for ever. Thou art therefore free for anyone (who would marry thee). Let this be thy bill of divorce from me, a writing of separation and expulsion according to the law of Moses and Israel.

___________, the Son of _____________, Witness
___________, the Son of _____________, Witness
domestic obligations. After the bill was presented and she was sent out, she was no longer obligated to any domestic responsibilities in that home. She was also free from interference by her former husband in any subsequent marriages. Finally, we have learned from the Talmud and Jewish interpretations of various writings, she was awarded financial protection. The *M*riug, ** established by a formal *Ityul* covenant, and a *Ityul* document was required to dissolve marriage.

custom was that the husband who divorced his wife was to return her dowry and give her a portion of his own estate equal to that dowry. She left the marriage with twice the lands, property, or money she brought to the marriage.

**What prohibitions were associated with Old Testament divorce?**

After divorce there was no prohibition against remarriage—with one exception. The wife could not be divorced from her second husband and return to her first husband. Even if her second husband died, she could not return to the first, because she was defiled. The word *defiled* refers to moral, religious, or ceremonial pollution. Such a thing was an abomination unto the Lord.

Since remarriage was allowed, why was going back to the first husband considered an abomination unto the Lord? God gave this prohibition to ensure that marriage was not reduced to wife-swapping, thus defiling the very meaning and covenant of marriage. No one could say, "I’ll go marry someone else, and if that doesn’t work, I’ll go back to my first mate," God intended that the sanctity of marriage be maintained.

By the time of Christ the Jews had developed guidelines for remarriage. These guidelines are from the Mishna, the Jewish interpretation of Old Testament Scriptures. They are not binding, but they are interesting.

After the wife had been divorced, she was to wait three months before remarrying. She could not marry the man with whom she was suspected of having an adulterous relationship, and she was not allowed to marry the man who delivered the bill of divorcement into her hand. I do not know why this final guideline existed.

Leviticus 21:7 tells that priests had special regulations. They could not marry a divorced person. In verse 14 we learn that a priest could not marry a widow, but should take a virgin of his own people for a wife. Here God is teaching that the ultimate position of spiritual leadership must exemplify God's ideal in precept and practice.

There were special circumstances where divorce was not permitted. If a husband wrongfully accused his wife of premarital sex, he could not divorce her.

Although divorce stems from sin, divorce itself is not a sin. Several times God threatened to divorce Israel (Isa. 50:1, Jer. 3:1). In Malachi 2:16 we read that God hates "putting away." He hates divorce. He does not hate the divorced person. God loves people.

We have discussed seven basic principles in relation to Old Testament divorce:

First, divorce was man-made. God instituted marriage; He did not institute divorce. God instituted guidelines for controlling it.

Second, divorce was permitted on the grounds of sexual misconduct that was less than adultery.

Third, divorce required a legal document, breaking the marriage covenant to the same degree that death breaks the marriage covenant.

Fourth, remarriage was permitted.

Fifth, the divorced person was not allowed to return to the first husband after remarriage.

Sixth, divorce provided moral and financial protection to the woman.

Seventh, God commands permanence in marriage. That is God's ideal. But in the context of Deuteronomy 24, He conceded to divorce.

In Genesis 2:24 we read that a man shall leave his father and cling to his wife and they shall be one flesh. The New Testament adds, "What therefore God hath joined together, let no man put asunder." The command of God is clear: one man, one woman, for one lifetime. God's ideal, God's objective, and God's desire is a permanent relationship in marriage. That is what God has commanded.

Next month: Did God ever actually command people to get divorced?

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**WIDOW**

The Last Name Anybody Wants

by Irene S. Larson

"Everyone has a name." So remarked the king of the Phaeacians to the Trojan War hero when he asked Odysseus to reveal his identity and tell his story.

I too have a name—several. The first was given to me by a Danish immigrant who married a Minnesota girl. At my birth they called me daughter, Irene Sylvia. Although satisfied with their choice, I was happy to change my surname to Larson at the request of a blue-eyed young man with black wavy hair and dimples. He gave me the name wife, and our three daughters gave me the name mother. Eight boys and four girls came to life to call me grandmother. After I successfully finished an education interrupted when I married, I claimed the professional name teacher.

I thrilled at the call of each of these names, but I shunned my latest name, widow. Hearing it hurt like losing skin from one's flesh.

Providentially, as a young girl I accepted Christ and gained the name Christian. And it makes all the difference.

Not long after I began my solitary experience, a Minneapolis newspaper published a series of articles about widowhood. "The first 18 months it is hell," one woman was quoted as saying. "No," I say, "not with Christ," for the Lord relieth the widow and fatherless (Ps. 146:9). The relief comes when I do not entertain worry, but under all circumstances I make my petitions known before God along with thanksgiving. So the peace of God keeps guard over my heart and thoughts in Christ Jesus (Phil. 4:6-7). There are tears, frustrations, and difficulties, yes. But God is a cham-
pion of the widow (Ps. 68:5). He decides for me when I turn to Him in my perplexity. Walking by faith is exciting. What will He do next? And how?

I particularly like Proverbs 15:25. "The Lord... will establish the border of the widow." God literally protects my boundaries—my Minnesota home. When I leave it I kneel on the sidewalk, ask Him to keep it safe, and rest in the confidence that He will keep His word: "Let thy widows trust in me" (Jer. 49:11). No words did I repeat more often, and aloud, than "I will trust, and not be afraid" (Isa. 12:2).

Two other Scriptures have become precious to me. In Genesis 41:16 Joseph replies with humility to Pharaoh's confident request that he interpret his dream: "It is not in me—not by myself. Only through Christ can I be a victorious Christian widow. And when God allowed me to be a widow, He also gave me the strength to be content in this state (Phil. 4:11-13).

I remember vividly the day my husband's doctor told him that a teenage bout with rheumatic fever caused his defective heart valve. Without open-heart surgery his life expectancy could not exceed five years. He did not wish the risk involved in surgery, satisfied with the time God would give. It was 15 months.

During those last months of his life, we shared the deepening experience of his gradual heart failure. I cared for him, cooked for the sterling friends who farmed our land as well as their own, and commuted to evening classes. Even as lung congestion made his breathing more difficult, we were sustained by the Word of God, prayer, and times of church fellowship.

Sunday, May 28, 1972, will always be a memorable day in my life. I responded to the invitation at the close of the Sunday morning service to acknowledge the lordship of Christ in my life. The words of "Everlasting Arms of God," the solo I had just sung, were prophetic: "All those so dear to me I trust to Thee. Thy love is greater far than mine can be." My dearest one would leave my arms that evening to be forever in God's everlasting arms.

God's grace was sufficient those hard days as I wrote my husband's obituary, arranged the songs for the funeral, and committed to the grave the body of the tender, gallant man of integrity whose favorite Scripture verse, 1 Timothy 1:12, was the text of the sermon.

We were so blessed to have had children. My youngest undergirded me the first week. As she left, I crossed the threshold, shut the door, and knew: this is it. I must lift up my hands which hung down, straighten my shaky knees, and step out straight ahead (Heb. 12:12-13).

There are tears, frustrations, and difficulties, yes. But God is a champion of the widow. He decides for me when I turn to Him in my perplexity. Walking by faith is exciting. What will He do next? And how?

The summer passed as I "swept up my heart" while I sorted all the things one does at death's time and relived the happy, the hard, the extraordinary, the everyday experiences that bound us together as a family. On the gloomy day I spent writing notes of thanks for many kindnesses, my face was as wet as the rain-drenched windowpane.

I was forced to learn to use screwdriver and hammer, albeit clumsily. I stumbled onto the fact that I could use an oil can to fix a lot of ills. I learned to drive the power mower, narrowly escaping going over a steep embankment into the lake on my first attempt. I desperately hoped that the sheep would not find out that an inept shepherd was not able to keep the electric fence hot. I drove to Minneapolis alone for the first time and resumed a music and teaching ministry in my church. As the summer went by a compelling desire that God should make the most of a life broken up imbued me.

That desire God wondrously fulfilled when He supplied a college teaching position. It is hard to tell how much studies and students have added to my life. There is never occasion to be bored. And I feel akin to Sarah Pierpont, Jonathan Edwards's wife, of whom he said: "She loves to be alone walking in the fields and groves, and seems to have someone always conversing with her."

Although God is always by my side, human affection is still necessary. James 1:27 says that sympathetic regard be given for the widow; "visiting" her (a letter perhaps?) is a mark of true religion. Neglect by one's family brings rebuke (1 Tim. 5:8).
As I recall the faraway look in my husband's eyes that last year when we communed quietly and enjoyed the beautiful natural surroundings of our home, I am sure he was praying that his Maker would, with an everlasting kindness, have mercy on the woman he loved and whom he would soon leave. That prayer was answered, for God has removed the reproach of my widowhood (Isa. 54:5-8), and for me God has, among other glorious names, the name Husband.

Irene S. Larson is a retired English teacher who taught for 11 years at Liberty University. She lives in Westbrook, Minnesota.
T. DeWitt Talmage
The World Was His Audience

by Bernard R. DeRemer

Horse-drawn streetcars, wagons, and carriages rattled over the roughly paved streets. Their clatter mingled with the shouts of stevedores, shrill whistles, steam blasts, and clanging bells of side-wheel steamers and other vessels at the Brooklyn docks.

A tall, distinguished, well-dressed man strolling along the docks came upon a longshoreman resting between jobs, so he stopped to ask him about the weather, his work, and other topics.

Presently the genial visitor was able to steer the conversation into spiritual channels. "But how is it with your soul, my friend?"

"I don't know—I ain't never paid much attention to things like that," replied the workman. "I don't guess I'd go to heaven if I died." He added that he didn't attend church much, but frequented the saloon.

The stranger earnestly explained the way of salvation and urged his hearer to accept Christ as his Saviour. On later visits he continued his faithful witness. Finally the longshoreman yielded to Christ.

One Sunday morning the new convert decided to go to the Brooklyn Tabernacle to hear T. DeWitt Talmage, probably the most famous pastor in America. Imagine his surprise to find that this great man was the very one who had visited him at the docks and led him to Christ!
Talmage was no ivory tower recluse. Accompanied by New York City policemen and others, he entered into gambling dens and other immoral playhouses in sensational “midnight explorations,” enabling him to witness for Christ.

Sensational, in fact, was the word for Talmage. His startling gestures and vivid illustrations riveted attention. Sometimes he would leap onto the platform, rush to the very edge while people gasped, and declare, “Young man, you are heading toward a precipice.” A sermon on the many temptations of modern city life would follow.

Brought up in a godly home in Bound Brook, New Jersey, Talmage accepted Christ as his Saviour at the age of 18. He began the study of law at the University of the City of New York, but experienced a call to the ministry and graduated from New Brunswick Theological Seminary in 1856.

In school he was regarded as eccentric rather than brilliant. His failure to follow ordinary sermon division or style patterns once caused an instructor to declare, “DeWitt, if you don’t change your style of thought and expression, you will never get a call to any church in Christendom as long as you live.”

But he was destined to disprove his professor’s gloomy prediction. In 1856 Talmage became pastor of the Reformed Church in Belleville, New Jersey. Pastorates in Syracuse and Philadelphia followed.

One day in 1869 Talmage received calls from prominent churches in Boston, Chicago, San Francisco, and Brooklyn. He resolved to stay in Philadelphia “unless God made it very plain that I was to go and where I was to go.” On a train to a speaking engagement in Harrisburg he settled himself for a nap, saying, “Lord, what do you want me to do? Make it plain to me when I wake up.” He awoke as he was arriving in Harrisburg, and he said, “As plainly as though the voice had been audible God said to me, ‘Go to Brooklyn.’”

Brooklyn indeed opened a new and dynamic chapter for the young pastor. The Central Presbyterian Church, “almost extinguished,” had 17 members when Talmage began his ministry. Within a little more than a year Talmage had designed and established the famous Brooklyn Tabernacle, seating 3,500.

But the rapid rise to fame was not unaccompanied by trials and persecution. Talmage’s magnetic and sensational preaching was drawing huge crowds, but some called him a pulpit clown and mountebank. One critic said Talmage was the “only man in New York permitted to give a dramatic performance on Sunday.”

Talmage did move back and forth while preaching, because he said he could think better while walking. He used gestures, striking illustrations, and whatever means he could to make the gospel message clear and powerfully appealing.

As he became famous more and more people flocked to see him or wrote him for various kinds of help. A newspaper account of a typical day in his life described his handling of a huge volume of mail, and went on: “Visitors to the Talmage mansion are ushered through a broad hall into the great preacher’s back parlor. They begin to arrive frequently before breakfast, and the bell rings till long after the house is closed for the night. There are men and women of all races, some richly dressed, some fashionably, some very poorly. Many of them had never spoken a word to Dr. Talmage before.”

A daily stroll was an invariable part of Talmage’s routine. He said, “Seven miles should be an average walk for a man past 50 every day. I have made 15 and 20 miles without fatigue.” On the day a newspaper reporter accompanied him, the stroll included climbing to the fifth floor of a rickety tenement to carry a word of comfort to a grief-stricken mother whose baby had just died and whose husband was an alcoholic.

On one occasion, Talmage had listened patiently to a sermon read laboriously by a young preacher, who then asked the great pulpit orator’s criticism. The terse comment: “My dear young man, you should either put fire into your sermons or put your sermons into the fire.”

In 1889 Talmage realized a long-felt desire—a trip to the Near East. Upon his return, he said, “I have found a new Bible. I found it in the Holy Land and
the Grecian archipelago. A new Book of Genesis, since I saw where Abraham and Lot separated and Joseph was buried. . . . A new Book of Revelation, since I read the divine message to Smyrna at Smyrna. . . . The Bible can never be to me what it was. It is fresher, truer, lovelier, grander, mightier!"

Volume after volume flowed from Talmage's gifted pen, to change the hearts and lives of multitudes.

Talmage's 25th anniversary in Brooklyn was most historic. Two earlier buildings had been destroyed by fire; the present Tabernacle, seating 5,000 and said to be the largest Protestant church in America then, was jammed with a tremendous crowd, both inside and outside the building.

Speakers included civic leaders, U.S. government officials, a Jewish rabbi, and a Roman Catholic priest, who said that this was "probably the first occasion in America where a Catholic priest had appeared in a Protestant church to honor a Protestant minister."

A. C. Dixon and other leaders from various denominations joined in eloquent tribute to Talmage as one who was indeed "determined not to know anything among you save Jesus Christ and Him crucified."

After fire destroyed the third Tabernacle building, Talmage felt led to leave the work and devote himself entirely to evangelism. On a world tour, he preached to great audiences in Australia, New Zealand, Ceylon, India, and Great Britain. Later, however, he served for a time as pastor of the First Presbyterian Church, Washington, D.C., which a number of presidents had attended.

In later years Talmage devoted himself largely to traveling and to writing. Great speaker that he was, perhaps his greatest and most lasting contribution lay in the printed page. For some years he edited several publications, finally resigning his last pastorate to devote himself entirely to the Christian Herald.

For 30 years, Talmage's sermons were syndicated to multitudes. At the height of his fame, some 3,500 newspapers carried his message every week to an estimated 25,000,000 readers throughout the English-speaking world. His name became a household word.

Letters poured in testifying of results. Women would write, "My husband would not go to church, ridiculed all preachers, but I persuaded him to let me read Dr. Talmage's sermons to him and he has become a changed character." Many times the birth of a church in an isolated district was traced to some godly person who, in the parlor of a farmhouse, or in a barn or schoolhouse, held a service in which a sermon of Talmage was read.

The great evangelist D. L. Moody found "that Dr. Talmage's sermons had 10 readers in Great Britain where any other American sermons have one reader." Charles H. Spurgeon, the prince of preachers, declared, "Dr. Talmage's discourses lay hold of my inmost soul. The Lord is with this mighty man of valor. I am indeed glad of his voice. It cheers me intensely. May the Lord win armies of souls to Jesus by this man!"

Volume after volume flowed from Talmage's gifted pen, to change the hearts and lives of multitudes. (The Library of Congress card catalog contains 62 entries today under his name.) A couple settled for some months in a mining area of Texas, where several hundred families lived "without any religious influence whatever."

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October 1985 47
Pharaoh was sulking in his marble throne room at Memphis. Plague after plague had come, and sometimes the Egyptian monarch was disposed to do better, but at the lifting of each plague, he was as bad as before. The necromancers of the palace, however, were compelled to recognize the divine movement, and after one of the most exasperating plagues of all the series, they cried out: "This is the finger of God," not the first nor the last time when bad people said a good thing.

We all recognize the hand of God, and know it is a mighty hand. You have seen a man keep two or three rubber balls flying in the air, catching and pitching them so that none of them fell to the floor, and do this for several minutes, and you have admired his dexterity. But have you thought how the hand of God keeps thousands and thousands of round worlds, vastly larger than our world, flying for centuries without letting one fall? Wondrous power and skill of God's hand! Though reference is seldom made in the Bible to a part of God's hand, if you and I keep our eyes open and our hearts right, we will be compelled often to cry out, "This is the finger of God."

Two or three times in my life when perplexed on questions of duty, after earnest prayer, I have cast lots as to what I should do. In olden times the Lord's people cast lots. The land of Canaan was divided by lot; the cities were divided among the priests and Levites by lot; Matthias was chosen to the apostleship by lot. Now, casting lots is about the most solemn thing you can do. It should never be done except with solemnity, like that of the last judgment. It is a direct appeal to the Almighty. If, after earnest prayer, you do not seem to get the divine direction, I think you might, without sin, write upon one slip of paper "Yes" and upon another "No," or some other words appropriate to the case, and then obliterating from your mind the identity of the slips of paper, draw the decision and act upon it. In that case I think you have a right to take that indication as the finger of God. But do not do that except as the last resort, and with a devoutness that leaves absolutely all with God.

For much that concerns us we have no responsibility, and we need not make appeal to the Lord for direction. We are not responsible for most of our surroundings, stature, or brilliance. For the most of our environments, we have no more responsibility than we have for the mollusks at the bottom of the Atlantic Ocean. Realize that and it will be a relief. Let us take ourselves as we are this moment, and then ask, "Which way?" Get all the direction you can from careful and constant study of the Bible, and then look up and look out and look around, and see if you can find the finger of God.

It is a remarkable thing that sometimes no one can see that finger but yourself. A year before Abraham Lincoln signed the Proclamation of Emancipation, the White House was thronged with committees and associations, ministers and laymen, advising the president to make that proclamation. But he waited and waited, amid scoff and anathema, because he did not himself see the finger of God. After a while, and at just the right time, he saw the divine pointing and signed the proclamation.

The finger of God, as it directs you, may be invisible to everybody else. Follow the divine pointing, as you see it, although the world may call you a fool. There has never been a man or woman who amounted to anything who has not sometimes been called a fool. Nearly all the mistakes that you and I have made have come from our following the pointing of some other finger, instead of the finger of God.

Suppose circumstances corner a man, and his notes come due and he cannot meet them. His rent must be paid, and there is nothing with which to pay it. He stands wondering and saying: "I do not see the meaning of all this. I have done the best I could. God knows I would pay my debts if I could, but here I am hedged in and stopped." What should that man do in that case? Go to the Scriptures and read the promise about all things working together for good, and kindred passages? That is well. But he needs to do something besides reading the Scriptures. He needs to look for the finger of God that is pointing toward better treasures, toward eternal release, urging him to higher realms. No human finger ever pointed to the East or West or North or South so certainly as the finger of God is pointing that troubled man to higher and better spiritual resources than he ever enjoyed.

Do you know what made the great revival of 1857, when more people were converted to God, probably, than in any year since Christ was born? It was the bankruptcies that swept American prosperity so flat that it could fall no flatter. Only through clouds and darkness and whirlwind of disaster do such men see the finger of God.

Does anarchy rule this world, or God? Saint Felix escaped martyrdom by crawling through a hole in the wall across which the spiders immediately afterward wove a web. His persecutors saw the hole in the wall, but the spiders' web put them off the track. A boy was lost by his drunken father, and could not for years find his way home. Nearly grown, he went into a Fulton Street prayer meeting and asked for prayers that he might find his parents. His mother was in the room, and rose, and recognized her long-lost son. Do you say that these things "only happened
so"? Tell that to those who do not believe in God and have no faith in the Bible. Do not tell it to me. I said to an aged minister of much experience, "All the events of my life seem to have been divinely connected. Do you suppose it is so in all lives?" He answered, "Yes, but most people do not notice the divine leadings." I stand here to say from my own experience that the safest thing in all the world to do is to trust the Lord. I never had a misfortune, or a persecution, or a trial, or a disappointment, however excruciating at the time, that God did not make turn out for my good. My one wish is to follow the divine leading. I want to watch the finger of God.

Notice that this finger of God, almost always and in almost everything, points forward and not backward. All the way through the Bible, the lamb and pigeon on the altar, the pillar of fire poised above the wilderness, peace offering, sin offering, trespass offering, fingers of Joseph and Isaac and Joshua and David and Isaiah and Micah and Ezekiel, all together made the one finger of God pointing to the human, the divine, the gracious, the glorious, the omnipotent, the gentle, the pardoning and suffering atoning Christ. And now the same finger of God is pointing the world upward to the same Redeemer and forward to the time of his universal domination. My hearers, get out of the habit of looking back and looking down. Look up and look forward. It is useful once in a while to look back, but you had better, for the most part of the time, stop reminiscence and begin anticipation. Look ahead! The finger of God points forward.

"Oh, but," says someone, "I am getting old and I have a touch of rheumatism in that foot, and I believe something is the matter with my heart, and I cannot stand as much as I used to." Well, I congratulate you, for that shows you are getting nearer to the time when you are going to enter immortal youth and be strong enough to hurl off the battlements of heaven any bandit, who, by unheard-of burglary, might break into the Golden City. "But," says someone else, "I feel so lonely. Most of my friends are gone, and the bereavements of life have multiplied until this world, that was once so bright to me, has lost its charm." I congratulate you, for, when you go, there will be fewer here to hold you back and more there to pull you in. Look ahead! The finger of God is pointing forward.

We sit here in church, and by hymn and prayer and sermon and Christian association we try to get into a frame of mind that will be acceptable to God and pleasant to ourselves. But what a stupid thing it all is compared with what it will be when we have gone beyond psalm book and sermon and Bible, and we stand, our last imperfection gone, in the presence of that charm of the universe—the blessed Christ—and have Him look in our face and say: "I have been watching you and sympathizing with you and helping you all these years, and now you are here. Go where you please and never know a sorrow and never shed a tear. There is your mother now—she is coming to greet you—and there is your father, and there are your children. Sit down under this tree of life, and on the banks of this river talk it all over." I tell you there will be more joy in one minute of that than in 50 years of earthly excitement. Look ahead! Look at the finest house on earth and know that you will have a finer one in heaven. Look up the healthiest person you can find, and know you will yet be healthier. Look up the one who has the best eyesight of anyone you have ever heard of, and know you will have better vision. Listen to the sweetest prima donna that ever trod the platform, and know that in heaven you will lift a more enrapturing song than ever enchanted earthly auditorium.

My friends, I do not know how we are going to stand it—I mean the full inrush of that splendor. All heaven aglow and all heaven a-ring, not in the sunset, but in the sunrise. Voices of our own kindred mingling with the doxologies of empires. Organs of eternal worship responding to the trumpets that have wakened the dead. Nations in white. Centuries in coronation. Anthems like the voice of many waters. Circle of martyrs. Circle of apostles. Circle of prophets. Thrones of cherubim. Thrones of seraphim. Throne of archangel. Throne of Christ. Throne of God. Thrones! Thrones! Thrones! The finger of God points that way. Stop not until you reach that place. Through the atoning Christ, all I speak of and more may be yours and mine. Do you not now hear the chime of the bells of that metropolis of the universe? Do you not see the shimmering of the towers? Good morning.

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message for life after death. Jesus said, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." You can never exhaust this glorious book because it keeps its freshness. The more you read, the more power you receive. New knowledge constantly flows from it, changing men and nations. Andrew Jackson said, "The Bible is the rock upon which our republic rests." Horace Greeley said, "It is impossible to mentally or physically enslave a Bible-reading person."

The Bible changed the life of the apostle Paul, the greatest persecutor of the early church. The Bible changed the life of the apostle Peter, a rough fisherman. And the Bible has changed the lives and actions of you and me. The Word of God says in 2 Corinthians 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away, behold, all things are become new."

The God who inspired the Bible has preserved His Word for us today. To question that the Word of God is to be taken literally rests. Horace Greeley said, "It is impossible to mentally or physically enslave a Bible-reading person."

The Bible is the rock upon which our republic rests. To question that the Word of God is to be taken literally places us in danger of being led into error. The Word of God is the Sword of the Spirit by which He convicts men of sin, of righteousness, and of judgment. The Word of God is true. Believe it! The Word of God abides forever. Preach it! The Word of God makes us wise unto salvation. Receive its truth and rejoice in it!

The blessed book is great because it reveals the only salvation for man. Jesus said: "I am the way." The Bible is great because it has a hopeful and infallible message for life after death. Jesus said, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." You can never exhaust this glorious book because it keeps its freshness. The more you read, the more power you receive. New knowledge constantly flows from it, changing men and nations.

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W. E. Dowell, Sr., is pastor of Baptist Temple, chancellor of Baptist Bible College, and administrator of Christian Schools of Springfield, all in Springfield, Missouri.
We Asked Tom Wallace...

To complete this statement: Growing churches in the eighties must...concentrate on carrying out the Great Commission and solve the problems that arise from doing so.

How old were you when you first began pastoring, and if you knew then what you know now, what would you have done differently? Age 24. I would have given more time to Scripture memorization.

Who is your favorite biblical character and why? Joseph—because of the seven-fold victory in his life over adversity, prosperity, temptations, false accusations, broken pledges, human reasoning, and time's horizons.

What are the five best sermons you have ever heard and by whom were they preached? "Fresh Oil" by Jack Hyles, "Payday Some Day" by R. G. Lee, "God's Three Deadlines" by J. Harold Smith, "Who Killed Dallas Case?" by Lee Roberson, and "Prayer—Asking and Receiving" by John R. Rice.

Tom Wallace, a graduate of Tennessee Temple University, is pastor of Beth Haven Baptist Church in Louisville, Kentucky.

Church News

Two "Love Life Seminars" are scheduled in November at the Word of Life Inn, Schroon Lake. The November 15-17 seminar is for married and engaged couples and features Dr. and Mrs. Ed Wheat of Springdale, Arkansas.

The November 18-20 seminar is for pastors and full-time Christian workers and features both the Wheat and W. Jack Hudson, pastor of Northside Baptist Church, Charlotte, North Carolina.

For more information contact: Registrar, Word of Life, Schroon Lake, New York 12870 or call 518-332-7111.

The Church Growth Institute of Lynchburg, Virginia, offers three different packages: "Friend Day," "Stewardship," and "Leadership Training."

During the past year more than 15,000 people have registered for the seminars. Elmer Towns, founder of the institute, says, "We create and provide evangelism resources for local churches."

For more information concerning the Church Growth Institute, write P. O. Box 4618, Lynchburg, Virginia 24502, or call 804-237-5155.

Robert S. McBirnie, currently president of Grace Graduate School of Theology in Long Beach, California, has been appointed the new president of the California Graduate School of Theology in Glendale, California. He succeeds Don Ellis. McBirnie holds the Ph.D. from the University of Iowa.

On July 6 Word of Life opened its newest camp—a 200-acre facility in Owen Sound, part of Ontario's Georgian Bay tourist region. The camp's biblically based program is designed to emphasize the truths of the gospel.

Programs are available for young people 7 years old through college-and-career age. For more information contact: Registrar, Word of Life Camp, R.D. #8, Owen Sound, Ontario N4K 5W4, or call in Canada 519-376-3516.

The "Peace Committee" that will try to bring an end to hostilities between factions in the Southern Baptist Convention met for the first time August 5-6 in Nashville.

Headed by Charles Fuller of Roanoke, Virginia, the 22-member committee, will study the denomination's divisive controversies and make recommendations for ending the six-year war between the "Moderate" and "Conservative" forces. (RNS)

Reach Out and Touch Someone

by Floyd E. Clay

Shut-ins, who for whatever reason cannot attend church services, need to hear God's Word preached too. Yes, they can tune in to a local radio or television program, but that is not the same as the personal message from a pastor or teacher.

Through a unique telephone ministry you can reach out and touch their lives in a special way. A simple phone call can provide shut-ins with Sunday school lessons each week. This service is easy to arrange and fills a real need.

When you initially call the shut-in, have him choose a 10- to 15-minute period that best fits his schedule and yours. To avoid confusion, adhere strictly to this set time period.

A record of the shut-in's name and telephone number on a 3 x 5 card, or in a notebook, should be arranged in time-slot order for convenience in calling.

Lesson material may be recorded from your own Sunday school class or from another teacher's lesson. You may wish to condense an entire session and read it to the shut-in.

Visit shut-in students on occasion, letting them know their church really cares.

As you consider a shut-in telephone ministry, you may discover ideas of your own to reach people. Whatever method you choose, you will experience God's blessings by reaching those with special needs.
Faith, Love, Consistency Are Keys to Successful School Discipline

A major problem in Christian schools today is how to define, administer, and reinforce discipline. We asked Lois Fitzpatrick, assistant director of Riverdale Baptist School, Upper Marlboro, Maryland, how they manage to give adequate attention to student behavior while building a very successful school. The school was founded in 1971 and has a present enrollment of 1,050.

Q. What type of parent involvement do you have?
A. Parents are always called if a student must be sent to the office for correction, or if the student is constantly misbehaving. We also write to parents and invite them to conferences. For the most part, parents are cooperative. If they are not supportive of the school's discipline program, the child is not reenrolled the next school year.

Q. Do your teachers have some freedom to administer discipline in their own classrooms?
A. Discipline is more prescribed; however, a new policy has been adopted. Teachers may give detention notices with the approval of the principal. Teachers do not paddle. We try to emphasize positive discipline. Although students are not rewarded for behavior that is expected, we do recognize students whose behavior is "above and beyond the call of duty." Educational trips are planned for junior high students who receive no demerits.

Q. Is punishment ever given in the form of giving verses to memorize?
A. No. We do not want to have Bible memorization associated with punishment.

Q. Do you have a program to replace school property that is destroyed?
A. Yes, the student pays for damages. We encourage parents to require the student to pay, rather than just dishing out the money for him.

Q. Do you have a reprimand or demerit system?
A. Kindergarten through grade eight has a tally (or demerit) system. One afternoon a week is regularly scheduled as detention day for junior and senior high, but in some instances Saturday detention occurs. When this happens the student must pay the teacher's salary for coming to school that day.

Q. What is your school's basic approach to discipline?
A. We believe in scriptural methods of discipline. We stress fairness. The process is first counsel, then detention, then paddling, then suspension, and finally, withdrawal. We try to make sure the discipline is no greater than the offense. Paddling is used more for younger students.

Q. How is this administered?
A. The teachers reprimand and counsel. The principal will counsel, give detention, or paddle depending on the offense and how long the student has been in school. Students are given a chance to understand the school's discipline program.

Q. How effective do you think your discipline is in curbing repeat offenders?
A. Very good. When students are faced with consistency, they will decide whether to stay or leave. Also, when they know that discipline is guided by fairness and love, they are more willing to accept it. I believe the old saying has a lot of truth: "If you love enough, you can be tough."

American Religious Beliefs Changing Little

"Perhaps the most appropriate word to describe the religious character of the nation as a whole over the last half-century is 'stability,'" George Gallup, Jr., president of the Gallup Poll, said in a 57-page report entitled "Religion in America: 50 Years."

Belief in God, the deity of Jesus, and life after death; prayer and Bible reading; church attendance and membership; and confidence in religious institutions are reported to be as widespread now as when Gallup first began polling religious beliefs in the 1930s.

Also consistent throughout the period, however, have been a "glaring lack" of religious knowledge, "supercilious" of faith, a gap between "high religiosity" and "low ethics," and failure of religious institutions to change society, the report said.

In one exception, there has been a significant decline in the proportion of Americans who say religion is important in their lives—from three-quarters in 1952 to 56 percent in the 1980s.

On the whole however, recent trends signal "renewed interest in religion," according to the report. Trends cited include growing participation in Bible study groups, "new religious ferment" on college campuses, and desire to see religion play a greater role in public life.

At the same time, there have been sharp declines in those areas among Europeans since World War II. In one poll only 27 percent of Western Europeans surveyed said religion is very important to them.

Among Americans, about 95 percent hold to a belief in God or "a universal spirit," almost identical to the figure recorded in 1944. In nearly 20 surveys since 1939, roughly 4 in 10 people said they had attended a church or synagogue in the last seven days. The major exception to this occurred in 1955, when nearly half of the public attended weekly religious services.

Yet many Americans demonstrate a "self-centered kind of faith," according to Gallup. They are more likely to say they pray, read the Bible, and engage in other religious practices because "it makes me feel good" rather than because it makes them "realize the need for repentance or the need to do God's will regardless of the cost." (RNS)
First Bible Baptist Church Growing in Bethlehem

Five miles south of Jerusalem lies Bethlehem, the city of David. Here Rachel was buried, Ruth gleaned in the fields of Boaz, David was anointed king, and Jesus was born in a manger.

Today Bethlehem is a town of about 15,000 people, mostly Greek Orthodox Catholics and Muslims. At harvest time, villagers still gather wheat as they did in the days of Ruth and Boaz. Vineyards, fig trees, and olive orchards decorate the rolling hills. Time seems to have stood still here for a thousand years.

Seventeen years ago, a young man from Jerusalem heard the gospel for the first time. Though he was Greek Orthodox from birth and had 11 uncles in the Church in Bethlehem, Naim Khoury accepted the gospel and priesthood. Khoury graduated from Baptist Bible College, Springfield, Missouri, in 1978 and began to build his church in the land of his birth. The tiny congregation first met in a two-bedroom apartment, but quickly needed more room. One year later, 500 people were present for the dedication service of their new building.

Khoury reports that over 750 people have accepted the Lord through the First Bible Baptist Church, and his church averages 150-200 in attendance. The Lord has given him a new goal—the establishment of a Christian school and Bible institute. Khoury reported, “The Lord laid on our heart to start a Christian school and Bible college, the only one of its kind in the whole nation, so as to be able to raise up and train a generation built upon the Word of God—to be able to establish churches and win souls for the glory of God before Jesus comes back again. Israel is completely closed. The only hope left for the country is through nationals like myself and others to preach the gospel.”

Khoury believes that his fellow countrymen are “not very receptive to the gospel. They are too much attached to their tradition. They are religious but lost. The greatest need in our land is for the people to learn more about the Lord through a Christian school and Bible institute.”

Khoury has begun the construction of his school, although less than half of the needed $100,000 has been raised. In addition, Khoury’s associate, Musa Abu Ali, has started Calvary Baptist Church just north of Jerusalem. Anyone interested in helping Khoury’s effort should contact Ken Gillming, pastor of Cherry Street Baptist Church, Springfield, Missouri, (417) 831-2626.
THE CHILDREN OF GOD: The Inside Story
by Deborah (Linda Berg) Davis
Reviewed by Ed Hindson, Senior Editor

The cult explosion of the 1960s and 1970s often hitchhiked on the contemporary “Jesus Movement” and its reaction to the hippie counterculture. One of the most bizarre cults rising to popularity at that time was the multinational movement known as the Children of God. This book is the personal memoir of the frightening and fascinating experiences of the daughter of David Berg, founder of that cult and author of its famous “Mo(ses) Letters.” This compelling firsthand account provides keen insight into the psychology of religious cults.

Here is a tale of intimidation, deceit, twisted logic, immorality, and gross personal manipulation of thousands of people. Rarely has someone so close to the leadership of such a cult exposed the entire family history behind the cult leader. In carefully documented fashion Deborah Davis tells the story of her grandparents’ break with the Christian church ("Disciples") and their subsequent rise to leadership in a Pentecostal healing ministry (a path very similar to that of Jim Jones of the People’s Temple cult). Raised under the influence of his dominant and powerful preacher-mother, David Berg would develop an itinerant evangelistic ministry of his own. With pathos, compassion, and humility his daughter tells the story of her early childhood during those days. Locked in a world with little security other than her ever-traveling family, she developed a complete dependence upon them for all contact with the real world.

Without bitterness or accusation, the author tells of her father’s incestuous advances, her broken marriage, her children born out of wedlock, and the all-pervasive grip the cult “Family” held on her total being. Yet, she admits: “I was responsible for being dominated…. Neither my father nor this movement could have held any power over me at all unless I had yielded to them.”

She tells the story of her father’s self-dedicated belief that he had become God’s End-Time Prophet and that his letters were revelations of God’s Word to His true disciples. Riding the crest of the Jesus Movement and fueled by his mother’s total rejection of the established churches, David Berg created the Royal Family to bring in the kingdom of God. Luring converts from the disillusioned youth of the sixties and early seventies, with the slogan “Jesus loves you,” the Children of God developed into a rapidly spreading street cult.

With genuine caution the author warns against the Charismatic confusion that runs through the COG cult. She writes: “Christians involved in Charismatic circles should take a long look at the early stages of the Jesus People movement and specifically the Children of God, which began as a Charismatic, Bible-believing organization.” She adds further, “Many Christians who claim to have discernment have been duped by men such as my father boasting the ‘gifts’ of the Holy Spirit.” She then concludes: “By their fruits shall ye know them—not by their gifts.”

Deborah’s keen insight about cult life, its control over its leadership, revelations of exception to biblical commands, and the occult invasion of the mind of the leader are chilling indeed. Yet, in spite of all this, she admits: “Coming out of a cult is more difficult by far than being in.” Emerging from a life of falsehood and admitting you have been wrong, she warns, is a painfully excruciating experience. The cult member has nowhere to turn for help because he has been programmed to hate and distrust everyone. She tells of the spiritual confusion she and her husband faced after their break with COG. She writes: “You can be out of a cult physically, but still be very much ‘in’ the cult, for the cult is part of you.” Freedom from the cult comes only when we find God’s true freedom and forgiveness, she adds. Her story reaches its climax when she and her husband finally come to Christ in 1981 at a Bill Gothard seminar in Long Beach, California, after three years of spiritual confusion since their break with COG.

This is a powerful yet heartbreaking book that should be read by every Christian. Its insight, pathos, and detail will keep you on the edge of your seat. Its tale of tragedy will give you compassion (not anger) for those locked in religious cults. If you really want to help them, get this book! (Zondervan, 1984, 244pp., $10.95)

GODS OF THE NEW AGE
by Caryll Matisciana
Reviewed by Ed Hindson

“The West has been invaded by the East!” claims the cover of this controversial expose of the New Age Movement. Written by a former Krishna cultist and New Age advocate, this book is an absorbing and compelling account of one woman’s struggle to understand the modern world.

This book is not a technical or doctrinal evaluation, rather it is a vivid personal account of one person’s spiritual odyssey from the teenage rock culture of the 1960s through the...
Eastern cults (Krishna, Yoga, Transcendental Meditation, Astral Projection, etc.) of the 1970s, finally culminating in a personal conversion to Jesus Christ. It is a powerful and compelling real-life drama. Though written to laymen, every pastor needs to read this book in order to understand the mind-set of today's 30-year-olds, many of whom are products of the same subculture as Caryl Matrisiana.

Raised in India by British parents, the author grew up with an aversion to Hinduism, yet she fell into the mystical magnetism of its Westernized counterpart: the New Age Movement. Her story begins as a teenager watching the play "Hair," where she begins longing for the "Age of Aquarius." Her pursuit of inner happiness eventually leads her through materialism, drugs, yoga, meditation, est, rebirthing, mind-control, and finally the pursuit of Krishna-consciousness. Her story could be repeated many times by the "victims" of New Age philosophy. A broken marriage, live-in arrangements, promiscuity, and eventually total confusion lead her to complete desperation and an encounter with the gospel of Jesus Christ. Her clear, powerful salvation testimony needs to be read by every Christian personal worker who wants to understand how to reach today's young adults.

The author provides a personal look at an aspect of contemporary life that is foreign to many Christians. She is very critical of New Age philosophy as reflected in rock music and in movies such as Star Wars and The Empire Strikes Back. She is convinced that these films are filled with Hindu/Krishna concepts promoting reincarnation, yoga, transcendental meditation, altered consciousness, and so forth. Her comments are balanced and perceptive, and she is obviously right!

In light of the growing impact of counterfeit religion, every Christian would do well to read this book. Caryl's own testimony says it best: "Like the blazing sun breaking through a month of foggy days, Jesus entered my life. The counterfeits vanished, burned away by His genuine gifts. How desperately I had needed Him before I had even understood who He was!" Her vivid personal narrative will not let you put this book down once you begin reading her story. (Harvest House, 1985, 221pp., $6.95)

UNHOLY DEVOTION: Why Cults Lure Christians
by Harold Bussell

The dean of the chapel at Gordon College has written a clever treatment of the psychospiritual lure of the cults. In this volume he examines such issues as uncritical devotion to leaders, subjective religious experiences, inflated expectations, the vulnerability of power, and the problem of legalism. He calls for a genuine Christianity that is morally absolute and culturally relative as the best deterrent to cultic enslavement. (Zondervan, 1983, 128pp., $4.95)

COME BEFORE WINTER... AND SHARE MY HOPE
by Charles R. Swindoll

Typical of his jam-packed, thought-provoking style in Growing Strong in the Seasons of Life, Charles R. Swindoll repeats his performance in Come before Winter... and Share My Hope. Through witty stories and ancient proverbs, he presents a treasure of encouragement and hope in 122 ever-so-brief chapters. Each concludes with an appropriate Bible reading. Swindoll's creative presentations are inspirational daily devotions making it tough to read just one. (Multnomah Press, 344pp., $13.95)

THE HIGH COST OF INDIFFERENCE
edited by Richard Cizik

This collection of statements on a variety of political and social issues—from abortion to poetry, nuclear arms to pornography—is different in its emphasis on getting involved. Each chapter contains a brief examination of current condition and a statement of biblical position, but the largest section is an examination of how Christians relate to a given situation, what can be done about it, and how to do it. A lengthy section of the book is a debated discussion of how government works and how Christians can make their influence known. There is a great deal of very practical advice on everything from organizing to letter-writing. (Regal Books, 1984, 238pp., $6.95)

—W.D.B.
Okay, all you left-wingers out there, get ready for another big censorship battle. But wait. This time it's not a bunch of dumb, right-wing Fundamentalists, as you are fond of calling them, but one of your own. What to do?

A social studies textbook for junior high schools can no longer be bought by public schools in New York City because officials have deemed it offensive to Italians, Greeks, Japanese, and Jews. According to the New York Times (so we know it's true, right?), the book had originally been approved for purchase in January, based on an evaluation of its reading level and not its content. It was reevaluated after a teacher complained.

A school curriculum spokeswoman said the book, aimed at students with learning difficulties, was originally reviewed only to determine if it was appropriate for children in special education classes. In the future, she said, such books will also be assessed by experts familiar with the subject matter.

Reading further in the story, we quickly see what the real problem is for the teacher who complained. On page 43 is this: "The religion of the Jews was of no interest to the Romans. But it is of interest to us because Christ was a Jew." Another passage on page 17 said that "the Greeks had a religion but they were not too serious about it." This passage was disputed on the grounds that many flocked to the Delphic Oracle, but missing from the critic's objection was the definition of the word serious.

In any case, you can bet that if this book contained disparaging references to Christians, there would have been no complaint at all. And on the off chance there might have been a complaint, say, from a Christian parent, I can flat out guarantee that the ACLU and their fellow travelers would have been there immediately, accusing the Christian parent of censorship, thought control, opposition to academic freedom, and all the rest, to say nothing of violating the First Amendment.

Only insults, real or imagined, that are directed at left-wing or socially protected groups can be banned. But it is always open season on Christians and Conservatives. You know why, don't you? Because we never speak up, and the Liberals are never forced to pay a price for their insults. If we continue to remain silent, we deserve the treatment we are getting.

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Harvest Time

by Richard D. Patterson

The crisp days of October remind us of a significant period in Israel’s ceremonial year—the Feast of Tabernacles, or Succoth. Succoth, in turn, reminds us of the necessity of paying strict attention to the context in determining the full meaning of given words or terms.

The singular noun (sukkah) refers to a covert or temporary abode (2 Sam. 11:11). The word can be used with bad or good associations. In portraying the coming judgment of Israel, Isaiah prophesies that the nation will be reduced to living in a “cottage” in a vineyard. So severe would be the judgment that the people would be reduced to seeking shelter in temporary booths. Contrariwise, God provides for the believer a shelter from the scurrilous slander of scheming men (Ps. 31:20).

The word also names the Israelite practice of living in booths made from tree branches at the Feast of Tabernacles (Lev. 23:40ff.). This feast, Succoth, occurring from the 15th to the 21st of Tishri (our September/October) marked the end of the agricultural season (Lev. 23:39-42; Deut. 16:13) and of the religious year (Lev. 23:2-44). Begun and closed by a Sabbath day, it spoke of the joy and thankfulness of a redeemed people who rested in God’s provision for all of life’s necessities (Lev. 23:35-43; Deut. 16:14-15). All three feasts held special theological significance. Passover reminded the people of their divinely provided redemption. Pentecost symbolized the thankfulness of a people who were not only grateful for the first-fruits of the grain harvest but who looked forward with joy and anticipation to the culmination of the harvest season in the fall. The Feast of Tabernacles marked the climax of the religious year when a thankful people entered fully into the anticipated promises, resting fully in the God who had supplied their needs.

Succoth, together with Passover and Pentecost, was one of the three great national feasts to which all males were summoned. The instructions add: “And they shall not appear before the Lord empty: Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee” (Deut. 16:16-17).

Each of these feasts was designedly prophetic of the completed redemption that Messiah would accomplish. Passover looked forward to Messiah’s accomplished redemption, an expectation realized in Christ’s death and Resurrection (1 Cor. 5:7; 15:3-4). Pentecost marks the inception of the Christian church (Acts 2; 11:15-17) and the inauguration of that era during which the souls of all men will be ingathered in great fullness through the gospel proclamation (cf. Rom. 11:13-24; 1 Cor. 15:20-23). Tabernacles looks on to the final harvest in that age when Messiah shall raise the fallen booth of David (Amos 9:11) and reign as King among His people in a period of blessed peace and contentment (cf. Isa. 4:6; Rom. 11:25-32 with Rev. 19:15-17).
Choosing a Church
by Muriel Larson

Carol and Ed Sheridan are typical of our mobile society. An engineer, Ed often moves with his job, so they frequently have to seek out a new church home.

"I feel like a lost sheep sometimes," Carol admits, "trying one church after another each Sunday. Ed will like one, I'll like another, and the kids will like the third! How do we go about choosing a new church?"

Because of this uncertainty, some professing Christians fall by the wayside—and their children do too. Here are some important questions to ask when evaluating a prospective church:

- **Is the gospel of Jesus Christ preached?** First Corinthians 15:3-4 identifies the gospel as the death, burial, and Resurrection of Christ. The Lord Jesus said it includes the preaching of repentance for the forgiveness of sins (Luke 24:47).

- **Is the Bible taught and how?** Sunday school classes are sometimes used to discuss current events or to verbally attack the Word of God. Scripture is often taken out of context by unredeemed ministers and false sects, to prove their particular beliefs.

- **What will our money support?** With what organizations is this church affiliated? Thirty-two Protestant and Orthodox denominations representing 40 million Christians are affiliated with outright Liberal organizations such as the National and World Councils of Churches. A number of denominational schools actually destroy faith in God's Word through their teaching of the theory of evolution as truth and their attempting to explain away the miracles in the Bible.

**What influence will this church have on our family?** Will we grow in grace and knowledge of the Lord in this church? Will an unsaved mate, children, or other relatives be won to Christ with this church's help? Is it a witnessing, loving, praying, Christ-centered church?

**Do we feel at peace attending this church?** Can we support the church wholeheartedly? Do we find sweet fellowship with the saints? Does the Lord want us to serve in this place?

If no church in your area meets these criteria, try locating one within a half-hour drive. If you have to go that far to find one, there are probably other believers in your area who would like to join you in starting a Bible-preaching church.

Contact a Bible college, the American Missionary Fellowship, Village Missions, or other similar organizations for a student or missionary pastor.

There is no reason your area should be starved for Bible teaching and preaching as long as there is a handful of Christians who can latch on to the power of Christ!
Preventing Stroke
by Gregg Albers, M.D.

Many families have lost loved ones to the tragic illness called stroke. Some are still caring for elderly parents who have lost their mental faculties to varying degrees. This condition may have been avoided through healthier lifestyles and preventative physician care.

Stroke is the most common disabling and lethal neurological disorder, and the second most common cause of death—preceded only by heart disease and cancers. A stroke occurs when the brain becomes damaged by a lack of blood supply or by bleeding into the brain itself. Blood is blocked from flowing to the brain when a small clot forms in an artery, which is potentiated by atherosclerosis, or "hardening of the arteries." Bleeding into the brain tissue occurs when high blood pressure causes small blood vessels to break and bleed.

Stroke prevention, thus, is twofold. Reducing the saturated fats in the diet will help reduce hardening of the arteries. Treatment of high blood fats, hyperlipidemia, control of a diabetic's blood sugars, and not smoking can prevent or retard the process of hardening of the arteries.

Possibly the most important factor in stroke prevention is the control of hypertension, or high blood pressure.

Eat a low-fat diet, control elevated blood fats or elevated blood sugar, stop smoking, and above all, check your blood pressure often. If you have questions about your blood pressure or desire more information, contact your family physician.

Children's Bookshelf

Faced with trying to find suitable books for ages 4 to 8? Here is a top-quality, low-cost "Learning About Series" of beautifully illustrated teaching-tool books with a positive Christian approach.

Learning About Prayer encourages children to make prayer a natural part of every day.

Learning About the Bible gives an accurate account of how and why the Bible was written.

Learning About the Church teaches the history of the Christian church.

Learning About Jesus summarizes the life of Jesus from Advent to Ascension. (Felicity Henderson, Lion Publishing Company, $3.95 ea.)—J.B.

Another book of interest for the younger set, The Deep Forest Award teaches the principles of sacrificial love, mercy, and compassion in a beautiful country-setting story of animals. (Jean Bell Mosley, Crossway Books, $5.95)—T.B.

Making Financial Decisions

Last month's Journal covered the three basic steps in getting started with financial planning: (1) Determine your present condition, (2) Establish written goals, and (3) Work out written plans to meet the goals.

After completing the initial planning process, you will need to make many more decisions. The following principles should help you when you approach a financial crossroad.

Look to God for His wisdom. "If any of you lack wisdom, let him ask of God" (James 1:5). Read God's Word, pray, and then listen. He will provide the answer.

Look to your spouse for balance. God has given you an excellent "sounding board" in your mate. Do not overlook this valuable source of direction. Proverbs 19:14 says, "A prudent wife is from the Lord."

Seek the counsel of others. "Where no counsel is, the people fall: but in the multitude of counselors there is safety" (Prov. 11:14).

Scripture further helps you narrow the field. Psalm 1:1 admonishes, "Blessed is the man that walketh not in the counsel of the ungodly." This does not mean that every person from whom you purchase a product (insurance or investments, for instance) must be a Christian. It does, however, require that those from whom you take advice be Christians.

Do not believe all the advice you receive. Proverbs 14:15 cautions, "The simple believeth every word: but the prudent man looketh well to his going." Be careful not to let your advisors make decisions for you. God will ultimately hold you responsible for the outcome (Matt. 25:14-29).

Never make financial decisions hurriedly or under pressure. God will always allow sufficient time to discern His direction. In 2 Peter 1:5-6 we are exhorted to add knowledge, self-control, and patience to our spiritual inventory.

Most importantly, let God guide you by giving you peace. "Be careful for nothing: but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6-7).

Paul G. Barringer, a certified financial planner, heads Financial Advisory Services of Lynchburg, Virginia.
Growing in Fidelity

by Martha J. Beckman

The aim of every marriage is for the partners to grow in love and loyalty to each other. Marriage counselors agree that lack of communication, finances, and relatives often cause marriages to break up.

- Communication is a two-way street. Both spouses must talk and genuinely listen. Listening takes patience, alertness, real interest, and a desire to share—the kind of listening you did when you first met. Avoid interrupting, being long-winded, trying to overpower, arguing, and insisting on winning.
- Make sure your mate is happy with the ratio of giving and taking in your marriage. Be honest with each other, working as a team in making decisions based on what is right rather than who is right.
- Man and woman are designed to be companions, not competitors.
- Determine to stay attractive to each other. Refuse to allow yourselves to get fat, whiny, nagging, dirty, sloppy, or moody.
- Make time for each other. Plan a mini-vacation for just the two of you at least once a month, to reaffirm your love and to realize and fulfill each other's needs.
- Accent common interests. Share fellowship with couples you both like. Take pride in raising your children together.
- Avoid problems with relatives. Agree on how much interference you wish in your marriage.
- Avoid problems with friends. Each partner should have personal friends, but these must never interfere with the primary husband/wife relationship.
- Keep faith in God, in yourself, and in each other. Pray together. God can replace selfish love with His selfless love, enabling us to love each other and our children more completely.

Evelyn Saunders does not know the meaning of the word retirement. Even though she and her husband have left the mission field where they served for 36 years, he is now the pastor of a church and she teaches Bible classes to “anyone who extends the invitation.” One year she taught 10 weekly Bible classes—morning, noon, and night.

She is 74, and her doctor has warned her about being too busy. But “busy” is the natural state for this woman who has lived a rich life doing whatever the Lord gave her to do.

She went to India as a single girl and worked for two years learning the language of this large country so in need of medicine. Evelyn served as treasurer of a hospital and the number of missionaries where they worked had dropped from over 100 to 5. But they once again visited their place of work in India.

“We were fearing the worst—the number of missionaries where we worked had dropped from over 100 to 5. But we found a thriving church with more than 500 adult baptisms each year. The Lord is building His church.”
There Is Still Much to Give

Nancy stood in the doorway of the Lansdown Elementary School and felt an eternity slip away as the teacher placed a name tag on Marcy's shoulder. "She won't need me to teach her now," Nancy mused. "Mrs. Kanly is the teacher so I'll just stay out of it."

Glancing at Marcy's fresh, new tennis shoes, Nancy remembered how she had spent hours teaching her daughter to tie her shoes. They had often taken long walks together, and she would answer the multitude of questions that poured from her daughter's inquisitive mind. She remembered teaching Marcy the colors in the rainbow and in her box of crayons, and Marcy's delight at learning to count the new kittens. "I hope I haven't taught her anything wrong," Nancy reflected almost guiltily.

Like many parents, Nancy subconsciously placed herself in the backseat of her daughter's educational vehicle. Forgetting the world of information they have shared, or considering themselves inferior to the teacher, parents devalue their role in their child's education. Parents are naturally able to understand their children's needs, abilities, curiosities, and individual personalities. No one knows better than a parent how two children in the same family can be so different. Realizing these differences, a parent adapts his instruction to meet the abilities and interest of each child.

A great deal of this innate knowledge is unavailable to the teacher, yet it is one of the most valuable elements in the child's education. By sharing accumulated knowledge, the parent and teacher can actually assist each other in creating the best learning environment for the child. When the teacher knows areas in which the child excels, she is able to encourage his enthusiasm and thereby enhance his will to learn. Parents and teachers who understand the child's basic learning foundation, and then work together toward a mutual goal, are doing the "kindest deed of all" for the child.

Although you may feel you have relinquished your rights as a teaching parent when your child enters school, you actually have an extended opportunity to utilize the teaching skills you have been using since the day your child was born. Your child needs you in a learning partnership arrangement, and the smart teacher realizes that he does too.

Let Your "Yes" be Yes

by C. S. Muir

"Sure, Joe, I'll come over and help you with your car on Saturday."

"Why, of course, Mrs. Brown. I'll be glad to help you clean the church this week."

"I'll be happy to teach Sunday school, pastor."

"Okay, I'll drive a carload of kids to the picnic."

But on Sunday, Joe's car still is not running. Mrs. Brown had to clean the church alone. The children sat untaught because the teacher did not come. Five kids never got to the picnic.

How lightly people take their word! Nations protect themselves by signed treaties, businesses by contracts, courts of law by sworn oaths, and individuals by exacting solemn promises from one another. Sadly enough, there is not much difference between the world's faithlessness in word-keeping and that of God's people. Jesus said, "Swear not at all.... But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Matt. 5:34,37). Was our Lord putting an end to the long-standing Old Testament teaching of faithful vow-keeping? No, Jesus was revealing the intent of the law. Jesus' teaching required a man's heart and thoughts to match his actions. A formal vow, sworn in the name of God, is no more binding than a simple "yes."

Does this mean that if you tell your neighbor you will sell him an old lamp for $10 and then find out it is an antique worth $200 that you still have to offer it to your neighbor for $10? Yes, it does!

Jesus said to "count the cost" before we begin. We need to consider carefully before we make a promise, for God expects a promise, once given, to be kept. In Leviticus 5:4 God says that if one does not keep a bad oath, atonement must be made for the sin of not keeping it. But if one does keep a bad oath, then atonement must be made for the sin of keeping it.

Because in making a bad oath we place ourselves in double jeopardy, we should make sure our vows are not rash or hurtful before we make them. In His foreknowledge and mercy, God has, however, made a provision to cleanse us from the sins of commission and omission through the blood of Jesus Christ.

A generation ago, "His word is his bond" was a common expression. This concept is virtually nonexistent today. A bond is a guarantee of considerable value. Is your word your bond?
Dr. H. L. Willmington,
Your Host

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W. E. Dowell
Giant for God—Springfield’s Moral Conscience

In July 1955 hundreds of young people from Texas, Oklahoma, New Mexico, and Missouri gathered at a crudely built fundamental Baptist youth camp on the shores of Lake Texoma between Texas and Oklahoma.

They assembled daily under the tabernacle for great Bible preaching. The choir, led by Earl Smith, highlighted the evening services. Then a big, mellow-voiced man stepped to the pulpit and preached God’s Word with authority, conviction, and power. Each night dozens of young people made life-changing decisions. They became pastors, missionaries, evangelists, and laymen across the country and around the world. I was among them.

The man who preached those powerful sermons, W. E. Dowell, is no stranger to Fundamentalism, the Baptist Bible Fellowship, or the people of Springfield, Missouri. He has completed over 50 years in the ministry, 37 of which were dedicated to making Springfield a city with high moral standards.

Bill Dowell was the 10th and youngest child of a preacher-farmer in Redbank, Texas. His older brother was also a preacher, and his mother prayed that God would call Bill to preach as well. Influenced by her godly living, Bill accepted Christ and was baptized at age 10. His first pastorate in Merkel, Texas, was in the same church where he was saved, baptized, and where he had answered God’s call to preach when he was 19. There also he met and fell in love with a beautiful, dedicated Christian, Nola.

Already past their golden anniversary, Bill and Nola have three children, nine grandchildren, and seven great-grandchildren. All three children and many of the grandchildren are in full-time Christian service.

Dowell pastored six years in California. Throughout his ministry, he has been influential in organizing new churches and encouraging young preachers.

In 1941 he was called to pastor the High Street Baptist Church in Springfield. As a student and church member there, I witnessed the combination of humility and greatness at work in Bill Dowell. In 1950 Dowell was elected president of the newly formed Baptist Bible Fellowship. Because of his and High Street’s strength and testimony, Springfield’s central location was the logical site for Baptist Bible College. Dowell has been pastor, teacher, president, and now chancellor to thousands of students at BBC. His love and concern earned him a higher title, “Dr. D.,” friend of students. Watching men and women study and then go out to serve the Lord is to him, “a thrill human words cannot describe.”

Dowell maintained a 33-year radio broadcast and two television programs for over 10 years.

After 22 years at High Street, he was called to pastor Jacksonville Baptist Temple in Florida. His 6-year ministry there produced a new 3,000-capacity auditorium. While there Bob Jones University honored him with a doctor’s degree.

For the last 11 years Dowell has contributed to the city of Springfield as...
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The “Queen City of the Ozarks” knows the impact of his ministry. Comments from his fellow citizens include: “Dr. Dowell is the moral conscience of the people. Elderly people depend on him. Whatever he decides about an issue is good enough.”

“He isn’t afraid to get involved.”

“He is synonymous with stability. He has convictions, makes decisions, and sticks by them.”

“His ideas and convictions have found strong opposition, but he speaks out and takes a stand for what he believes to be right.” He says, “You cannot be too aggressive when you are pulling people out of the fire.”

His wife, Nola, related, “Bill is everybody’s friend. He allows no criticism of others. He is always willing to give a man another chance. He will help a man until the last possibility has been exhausted.”

Attorney Dee Wampler said: “He is a man of action. He gets things done. Once, when I was prosecuting an obscenity case, Dr. Dowell asked, ‘Can I help?’ The next morning 750 people appeared at the courthouse! He wants justice done.”

Judge Ken Cantrell said warmly, “I was saved under Dr. Dowell’s ministry. He has kept Springfield’s moral standards high—almost single-handedly. Without him there would be more liquor, gambling, and pornography. He attacked the city, and it is unreal to see a man have this much courage—courage that comes from a Power higher than his own. When people needed help, he gave the Bible’s answers, not his ideas. People knew he would not break confidence.”

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Finally I spoke with Bill Dowell himself. He returned my call and answered my questions at 11:15 p.m. His agenda was full. The day was long. Most of them are. I asked him, “Have you rested at all?” He chuckled and said, “Not much.” Obviously weary, but gracious, he gave sound, positive answers. “My strong scriptural stand against sin, for righteousness, and strong Bible preaching has been my ministry to Springfield. The main goal in my life’s ministry has been to glorify Christ and to build churches and Christians. The highlights were to build a church from 375 to 2,700 in attendance, to have great soul-winning services, and to lead thousands of young preachers and others.”

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Talk Shows Are an Outreach

Why does Jerry Falwell participate in so many television talk shows? In the last few years, Dr. Falwell has been featured on “Good Morning America,” “20/20,” “The Today Show,” “Sandy Freeman Reports,” “Nightline,” “CBS Morning News,” “Merv Griffin,” and a host of others. He has made 15 appearances on “Donahue,” debated topics from abortion to Central America, and faced such noted opponents as Senator Ted Kennedy, and Judith Goldsmith of the National Organization for Women. Duane Ward, public relations director for Dr. Falwell, says that talk shows are “the perfect opportunity for him to present his opinion on important issues. For years Liberal church leaders were called upon—with no opposing view presented. Now many times Conservatives are the first to be called upon.”

Dr. Falwell is often quoted briefly on the evening news, or in print, and his statements may appear radical or illogical. Talk shows allow him to clarify his position and better explain his beliefs. “The fact is,” says Ward, “on a talk show or television interview, you can present your position and message on the network’s or publication’s nickel. They have the forums and since our opposition is there, it is good that we are there too.”

Whenever he speaks, Jerry Falwell presents the gospel. Some formats allow for more elaboration than others, but Dr. Falwell never fails to express what he feels is most important—salvation.

Legislators and public policymakers in Washington often depend on television talk shows to “sound out” the attitude of the nation, and Dr. Falwell has been effective in reaching many of those who make national decisions.

Ward says letters like the following make the extra hassle and hard work worth it all.

Dear Dr. Falwell:
I thank God that I tuned in to “20/20” the night that you briefly spoke on the subject of abortion. I had just given birth to my third baby and have been anti-abortion for years. I had reached a point of chaos (what a mess my life had become!), but as you spoke with your strong and confident voice, I suddenly felt something I can’t really describe. I looked up your “Old-Time Gospel Hour” in the TV Guide and on the first Sunday that I heard you speak I rededicated my life to Christ. Within three weeks, my husband also turned his life over to Christ. What a change in our little family! I feel stronger than ever in Christ, and I obviously couldn’t be happier that my wonderful husband now feels the same as I do.

We think that you are really special and pray that others will find Jesus’ love listening to you as we did.

Love in Christ,
Mrs. Sheryl Steiner

Looking Back...1956

Thomas Road Baptist Church will celebrate 30 years of ministry on June 22, 1986. In a continuing series, this column will feature highlights of how God has blessed this work in the past 30 years.

On June 17, 1956, a 22-year-old Jerry Falwell met with his new 35-member congregation at the Mountain View Elementary School. The second Sunday, the group met in an abandoned building that once housed the Donald Duck Bottling Company. Children in the community called the church the “Donald Duck Baptist Church.”
Summer Outreach Ministries Reap a Bountiful Harvest

Several groups of young people from the Thomas Road Baptist Church Ministries were actively involved in special missions projects this summer. The Liberty University Orient '85 campaign consisted of 60 university students and staff who preached and sang to 104,000 people in Korea, Hong Kong, and the Philippines. God blessed their efforts with more than 11,000 decisions for Christ.

The Liberty University Chamber Choir toured England and Northern Ireland for four weeks, performing in churches in many cities. The group of 29 students, mostly voice majors, encouraged believers and personally explained the Christ of their songs to numerous Christ.

A tour of New Mexico proved to be an interesting and fruitful time for the Young Believers, a high school outreach group of five teams from the TRBC youth department. They saw an entirely different culture as they ministered through an interpreter to the Navaho Indians. As a result of their tour, 38 persons were led to Christ.

TRBC inner-city missions teams continued their work of serving with pastors in many of America's major cities. This summer 27 young people worked in Philadelphia and New York, reaping about 200 souls.

And 16 young people are ministering in Sudan, providing relief to drought victims in Derudeb. This outreach to the starving will continue as the first team is replaced by a second team in early December.

Liberty Mountain Continues to Grow

History does repeat itself. The growth of Liberty University is proving the truth of that statement. Each of the school's building programs has scarcely been adequate for the increased enrollment realized by the time construction was completed. This fall is no exception. The addition of four new dormitories, an expanded cafeteria, an enormous learning center, new classrooms, a larger library, more athletic fields, and a triple-size bookstore will be barely enough facilities for the record-breaking enrollment.

The completion of such mammoth construction has been the result of a hardworking construction crew, and the administrative preparations were accomplished by an unusually dedicated staff and faculty. Thousands of new files have been made, and as many phone calls placed to new students to assist them in preregistration, so their first day at Liberty would go smoothly.

In addition to the growth of the on-campus student body, the Liberty University School of LifeLong Learning has been instituted and offered to home students nationwide through videotapes. Studios have been constructed and made operable for producing these tapes. Every office on the mountain has been affected by the magnitude of preparation.

A great part of the expansion of facilities on Liberty Mountain has been the completion of the Arthur S. De Moss Learning Center. A formal dedication of this 125,000-square-foot building was held on September 8. Mrs. Nancy De Moss was present for the special celebration and ribbon-cutting ceremony. The building will eventually have two more stories, making it a 375,000-square-foot complex. The completion of the first floor alone doubles the existing academic space, housing a 40,000-square-foot library, six large auditoriums, a journalism lab, and numerous classrooms and faculty offices.

15,000 Club Changes Name

In conjunction with the change of Liberty Baptist College to Liberty University, the 15,000 Club has changed its name to the Liberty University Club. Just as the University has not changed its purpose of training young champions for Christ, the club has not changed its provision of a partial scholarship for students.

A gift of $200 helps underwrite the tuition for a Liberty University student, keeping the cost to the student more reasonable. An unparalleled growth in the University this fall makes this club even more significant. For more information call toll free 1-800-446-5000.

Calendar

October
4-5—Senior Saints Weekend
10—Dr. Falwell speaks at ACSI, Knoxville, Tennessee
17-19—Scaremare
17-20—College for a Weekend: Homecoming, Parents' Weekend, Miss Liberty Pageant
21-23—Jerry Falwell Pastors' Conference
24—Dr. Falwell speaks at Independent Baptist Fellowship International, Drew Park Baptist Temple, Tampa, Florida
24-26—Scaremare
31-Nov. 2—Scaremare

November
2—Final Liberty home football game
4—Sandi Patti concert, Liberty Mountain
7—Dr. Falwell speaks at homecoming service of Moody Church, Chicago, Illinois
glass of milk and told of his motivation for playing. "I began playing when I was 13," he said with his Southern accent. "Power was the motive. I invested more than $500 in it. I was a fanatic." In Carson's high school of 300 students, all the male students and less than a handful of female students played. "I was supposed to be for lawful good," Carson said. "That's where a character does everything good to further the ends of law and order, but the more power I got, the more I wanted with the enchanted teeth of a dead high-powered cleric.

When he returned to the United States, however, Carson lost interest in the game. He is not sure why. Within a few months, he heard the gospel of a loving Saviour at South Mountain Bible Church and he made a profession of faith.

"It affected me after I was saved," he recalled, sitting forward in his chair. "I had opportunities to play when I came back from Germany, but I didn't. After I was saved, I would have bad dreams. I would be offended at Christ's name in my dreams. So I got rid of my books—threw them out."

Carson said two men at the church had to counsel him before he could feel confident the game had lost its grip on him. He has this challenge for avid players who say the game is all positive: "Put it down for two weeks. Don't look at it. Don't touch it. Don't think about it. It will eat you apart. I believe it possesses an evil, demonic quality."

Jerry Johnston, 25, shares Carson's concern. He lectures around the country on preventing teenage suicides. He recently warned high school students in Pennsylvania of D&D. "What is bizarre to me tonight is that a number of department stores are now carrying cult-oriented games for children," he boomed to a packed house. "And one of the most popular is a game known as D&D.

"It is a progressive-level game, and in its progressive levels, there is no doubt, it dabbles with demonic spirits and promotes the influence of the occult. Many young people have committed suicide while playing the game."

Sturm is quick to disagree with that evaluation, saying D&D has become the scapegoat for a suicide rate of 5,000 young people a year. "I challenge anyone to produce scientifically conclusive evidence to show it is harmful and there's a link between it and suicides," he said.

He said the game actually promotes the age-old struggle of good against evil. Religious references to ancient and mythological systems occur seldom and serve to reinforce the good-evil dichotomy. He said critics who say it is too violent or that it does not harmonize with the fruit of the spirit must criticize television and newspapers for their share of attention to life's worst.

He said Carson cannot be the model of a typical player. "If a player is taking too much time with the game and his grades are slackening off..." then it is the responsibility of parents... to have him put it aside until he gets his stuff in order."

He contends the game is here to stay regardless what opponents say. "It's the fad that didn't fade away."

Meanwhile, groups have organized to oppose the game and petition the Federal Trade Commission and the consumer Protection Agency to require TSR Hobbies to put warnings on D&D. National Coalition on Television Violence has linked the game to 29 suicides and murders since 1979, according to a report from Christianity Today (May 17, 1985).
Victory for Religious Schools

Had Dayton Christian Schools lost its court decision against the Ohio Civil Rights Commission, religious schools in that state would no longer be allowed to inquire about their teachers' religious beliefs.

"We were told that we could not ask on an application a person's religious preference. We could not make that a condition for hiring. It was an awful thing," said school superintendent Claude "Bud" Schindler. "If we can't hire philosophically then our whole basis for existence has been destroyed."

But the U.S. Court of Appeals for the 6th District upheld the right of religious schools to hire—or fire—teachers based on their adherence to the religious principles set forth by the school's governing body.

"We were thrilled it turned out the way it did," Schindler said. "Our schools need to function on biblical principles. And the court decision gives us the right to work with our people according to the dictates of Scripture—not the dictates of the state."

The controversy arose in 1979 when Linda Hoskinson, a teacher at Dayton Christian Schools, informed principal James Rakestraw that she was pregnant.

After conferring with Schindler, Rakestraw sent Linda Hoskinson a letter. Her contract would not be renewed the following school year because the school's religious philosophy is that "mothers should be at home with their small children."

Said Schindler, "We think Scripture teaches that God's preference is for the mother to be at home to rule the home. ... I really believe that a problem with our young people today is that they're not getting the parenting God intended them to get. Instead, they're being brought up by substitute parents. And there's no way a substitute parent is going to meet the needs of the child like the mom and dad God gave them."

Linda Hoskinson responded to the letter by getting an attorney. The school responded to the attorney by firing Linda.

Explaned Schindler, "The thing that was really a violation of Scripture here was the fact that this teacher ignored 1 Corinthians 6. She did not try to get the problem resolved in the body of Christ. (In her employment application, Linda wrote, 'Obedience to those in authority over you is clearly stated in the Bible. I believe in God's chain of command.) But she never appealed to me after the principal sent the letter," Schindler said. "Instead she went right outside and sought legal counsel, and I got a letter from the attorney threatening us with legal action if we did not change our position. We tried to reconcile it with her. We had a meeting with her. But she was obviously coached not to talk with us, so we were not successful."

After her firing, Linda Hoskinson took her grievance to the Ohio Civil Rights Commission, which immediately investigated the sexual discrimination complaint. After a preliminary examination, the OCRC charged the school with sexual discrimination and promptly set up a full administrative inventory of records and activities.

In an exhaustive request, the OCRC demanded to see "employment applications, employee handbooks and rules and regulations; written policies on disciplinary actions, employee pregnancies, employee evaluations, performance standards, contract renewal and grievance procedures; job descriptions, detailed information regarding all employees who were discharged and suspended, minutes of specific board meetings, and complete files on 14 employees."

Furthermore, the OCRC demanded Linda Hoskinson be reinstated, with back pay, and with a public apology. The school was also told it could no longer make inquiries about "its employees' religion and that it not seek information about its employees' religion."

Dayton Christian Schools felt all this not only threatened their right to exist, but was also a flagrant violation of their First Amendment protections. The 22-year-old school answered by suing the OCRC in federal court and by hiring the nation's most reputed and sought-after religious liberty attorney, William Bentley Ball of Harrisburg, Pennsylvania.

The hearing lasted one day. The decision took three years. When it was rendered, Federal Judge Walter Rice ruled against Dayton Christian Schools.

He ruled that to allow the school to practice sex discrimination would be to set a bad example for the children.

But the appellate court disagreed. In what attorney Ball described as an "exceptionally scholarly" opinion, the three-judge panel ruled that the OCRC had violated the school's free exercise of religion.

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."

The Dayton case is the nation's first federal court decision allowing religious schools to adhere to a doctrine that treats the sexes differently.

Attorney Ball applauded the ruling, saying the court made an unusual decision in face of a series "of federal court decisions which have considered any form of 'discrimination' to automatically outweigh claims of religious civil rights."

The Dayton victory was particularly rewarding to attorney Ball who lost the Bob Jones University lawsuit two years ago. In that case the U.S. Supreme Court ruled that Bob Jones University must forfeit its tax-exempt status as long as it maintained a discriminatory policy by
forbidding interracial dating and marriage.

The Ohio Civil Rights Commission attempted to use the Bob Jones University case against Dayton Christian Schools by arguing the Supreme Court has already given states the power to end discrimination, even in religious schools.

But the 6th Circuit Court of Appeals rejected the argument, saying the Supreme Court did not rule that Bob Jones could not practice racial discrimination, only that such discrimination would not be afforded a public benefit—tax exemption.

The Dayton case was more coercive, the court ruled, because more than being denied a public benefit, the Christian school was being denied its right to practice its religious beliefs.

Said Schindler, “We either had to close our doors, and go to another state where we could practice our religious beliefs, or we would have to bend or compromise our teaching and our hiring and firing practices. So we had no choice.”

Unless Ohio agrees to appeal its case to the U.S. Supreme Court, the Dayton case is over. But similar cases are in abundance throughout the country.

Attorney Ball, for instance, is defending a church-run school in California that grants hospital coverage only to male heads of households. The Equal Opportunity Employment Commission told the Assemblies of God school that such discrimination violated the law. And a lower federal court has already ruled in the EEOC’s favor.

Schindler suggested that for religious schools to remain protected “everything they do should be biblically based.”

“I think the key to our decision is that the court recognized that as an institution we are attempting to support everything we do from a biblical basis,” he said. “Even the way we hire people.

“We feel the three justices really grasped a picture of what we’re attempting to do here, and they saw that we were totally religious in every aspect of our work. I pray that other Christian schools would catch that vision and stop trying to copy the public schools. Rather, they should become uniquely different based upon what God says in His Word.

“That’s the exciting thing; that’s the positive thing that came out of this case.”

Martin Mawyer
Coalition for School Prayer

The Coalition for School Prayer has kicked off its campaign to return voluntary prayer to the public schools. Sparked by the recent Supreme Court ruling striking down silent prayer in Alabama, the coalition will lobby Congress for a constitutional amendment permitting voluntary school prayer.

The coalition has a new twist to lobbying congressmen for a prayer amendment. Rather than trying to convince legislators that prayer will have a positive influence on the schools, the coalition will present prayer as a child's civil right.

In its lobbying effort, the coalition has assembled detailed case histories of classroom discrimination against students expressing religious beliefs. Jones believes that once legislators hear the "horror" stories of students being disciplined for exercising their religious freedoms, a constitutional amendment will pass Congress.

The coalition of over 30 groups has thrown its support behind a prayer amendment sponsored by Representative Tom Kindness of Ohio. Members of the coalition include the American Legion, Freedom Council, Christian Voice, and Focus on the Family.

Religious Schools Must Forfeit Public Teachers

The U.S. Supreme Court said states may not send public school teachers into the classrooms of parochial schools. Such programs forge an unconstitutional "symbolic union of government and religion," the Court said in two 5-4 decisions.

The Court's decision struck down the practices of two city governments—one in New York City and the other in Grand Rapids, Michigan—allowing public school teachers to teach remedial and enrichment courses in parochial schools.

Writing for the majority, Justice William Brennan, Jr., said that such a practice would require the state to supervise the classrooms to ensure the teachers did not engage in religious discussion. Justice Brennan claimed further that such a union between state and church "threatens to convey a message of state support of religion to students and to the general public."

Finally, the court said the "programs in effect subsidize the religious functions of the parochial schools by taking over a substantial portion" of their secular subjects.

Justice Sandra Day O'Connor criticized the Court's opinion, saying the ruling will deprive impoverished children "of a program that offers a meaningful chance at success in life, and does so on the untenable theory that public school teachers are likely to start teaching religion merely because they have walked across the threshold of a parochial school."

Chief Justice Warren Burger said the Court's decision "exhibits nothing less than hostility toward religion and the children who attend church-sponsored schools."

Minneapolis Supreme Court Reverses Home Schooler's Conviction

On July 19 the Minnesota Supreme Court reversed the criminal conviction of Jeanne Newstrom, found guilty of violating the state's compulsory attendance law because she taught her children at home.

The court's opinion analyzed several constitutional arguments in a brief filed by the Rutherford Institute, a non-profit legal organization that specializes in religious freedoms and parental rights.

The court stated, "Legislation that 'unreasonably interferes with the liberty of parents and guardians to direct the upbringing and education of children under their control' has long been recognized as beyond the power of the state."

Several pages of the opinion centered on specific arguments presented in the Rutherford Institute's friend-of-the-court brief. The brief stressed, in part, that parents' interest in directing their children's education is of a constitutional magnitude equal to the parental interest in the religious upbringing of their children—an interest already recognized by the U.S. Supreme Court.

Sword Error to Be Corrected

The September 5 issue of the Sword of the Lord stated that Liberty Baptist Fellowship had requested inclusion in the annual directory of the National Council of Churches. Editor Curtis Hutson further implied that the fellowship had "joined hands" with the NCC and had sought their endorsement.

Although LBF is listed in the Yearbook of American and Canadian Churches, it has not requested listing in the NCC Directory. The NCC has provided a letter supporting this fact. This listing is a preference of the Armed Forces Chaplains Board since it uses the Yearbook as a statistical reference book of religious organizations and as resource material in granting chaplain quotas to religious bodies. The LBF is approved by the Department of Defense as an endorsing agency for U.S. military chaplains.

The Yearbook also lists the Associated Gospel Churches, with which Bob Jones University is closely aligned and through which many of their graduates have been endorsed for the chaplaincy. The General Association of Regular Baptist Churches, the Freewill Baptist Churches, and numerous other Conservative, Fundamentalist groups are also listed in the Yearbook, as well as accredited Bible colleges and theological seminaries. These schools are approved either regionally or through the American Theological Society.

In a September 7 telephone call, Hutson acknowledged that he printed the article without checking the sources. Hutson agreed to print an apology upon receipt of a letter of explanation from the LBF and the letter from the NCC stating that inclusion in the Yearbook in no way implies approval, endorsement, membership, or any other relationship with the NCC.

"I am disappointed that Dr. Hutson did not call us to check the facts," said Dr. Falwell. "Unprofessional reporting of this sort, even if it is followed by an apology, has the potential to do much damage."

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A Theology of the Poor

by Truman Dollar

In July a group of international "Rock Stars" organized a world-wide concert called "Live Aid" which was viewed by over a billion people and raised over $80 million for the poor in Africa.

A group of American music stars recently made a record entitled, "We Are the World." The money from the sales is being donated to the starving famine victims trapped in Ethiopia and the Sudan. Other music groups of different nationalities and classifications have picked up on the idea.

The whole affair raises the question, "What is the church's responsibility?" As we maintain our primary emphasis on evangelization of the world, do we also have a mandate to help feed people in the midst of these catastrophes? Or should our giving to the poor be restricted to those in our own cities or even to members of our own congregations?

Major religious organizations do give significantly to the poor. The Southern Baptist Convention gave in excess of $8 million in relief to Ethiopia alone in 1984. In fact, the Yearbook of American and Canadian Churches indicates that the Southern Baptist Convention gave 15.6 percent of all contributions to benevolence in 1982. The same source shows that the Lutheran Church Missouri Synod gave 13.9 percent to benevolence in the same year.

By contrast, the benevolence programs that exist in the major Fundamentalist churches in America are, by the admission of pastors, only token programs. Pastors are not satisfied with what they are doing.

Fundamentalists are not obeying scriptural teaching regarding responsibility to the poor.

Fundamentalists are not obeying scriptural teaching regarding responsibility to the poor. Every third year, the Jews gave a tithe to be administered to the poor in their local communities. There is only one absolute promise in the Bible that God will return whatever you give. That promise involves the poor. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again" (Prov. 19:17).

New Testament giving involved only two things: the support of missionary activity and giving to the poor. Neither can be ignored. The early Jerusalem church showed great responsibility for the poor. The gifts in Acts 4 were to ensure that poor believers had support. The first deacons were elected to oversee the distribution of food for the needy Grecoan widows.

Paul spent most of his last missionary journey collecting funds and delivering them to the needy saints in Jerusalem. One of the most comprehensive passages on giving in the New Testament, 2 Corinthians 8-9, deals with a benevolence offering.

When Paul went up to Jerusalem to report on his ministry with the apostles, they gave him only one piece of advice: "We should remember the poor" (Gal. 2:10). Paul remarked that he was already doing that.

We must never replace our emphasis on giving to missionaries with an emphasis on giving to the poor. But, we must recognize the clear command and example of Scripture.

Believers are the priority. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). Since we do not have an infinite supply of money, priority decisions must be made. Widows in the church are to be given special treatment as they meet the biblical requirements (1 Tim. 5:9). Our help of those who are without food and clothing is evidence of the genuineness of our faith (James 2:15-17).

Principles of giving to remember:
1. World evangelization is our first priority.
2. Care of the needy in the body of Christ precedes our concern for the hungry of the world.
3. Special care for the helpless and forgotten in the church is required—widows and orphans.
4. Concern for all the poor is a priority for believers.
5. Our lifestyle should reflect these concerns. God owns all our possessions. We are responsible for how we use all our money.

For some reason Fundamentalists developed a feeling that giving to the poor was evidence of a drift toward Liberalism or neo-Evangelicalism. The truth is, concern for the truly needy is a drift toward real Christianity. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction. and to keep himself unspotted from the world" (James 1:27).

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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