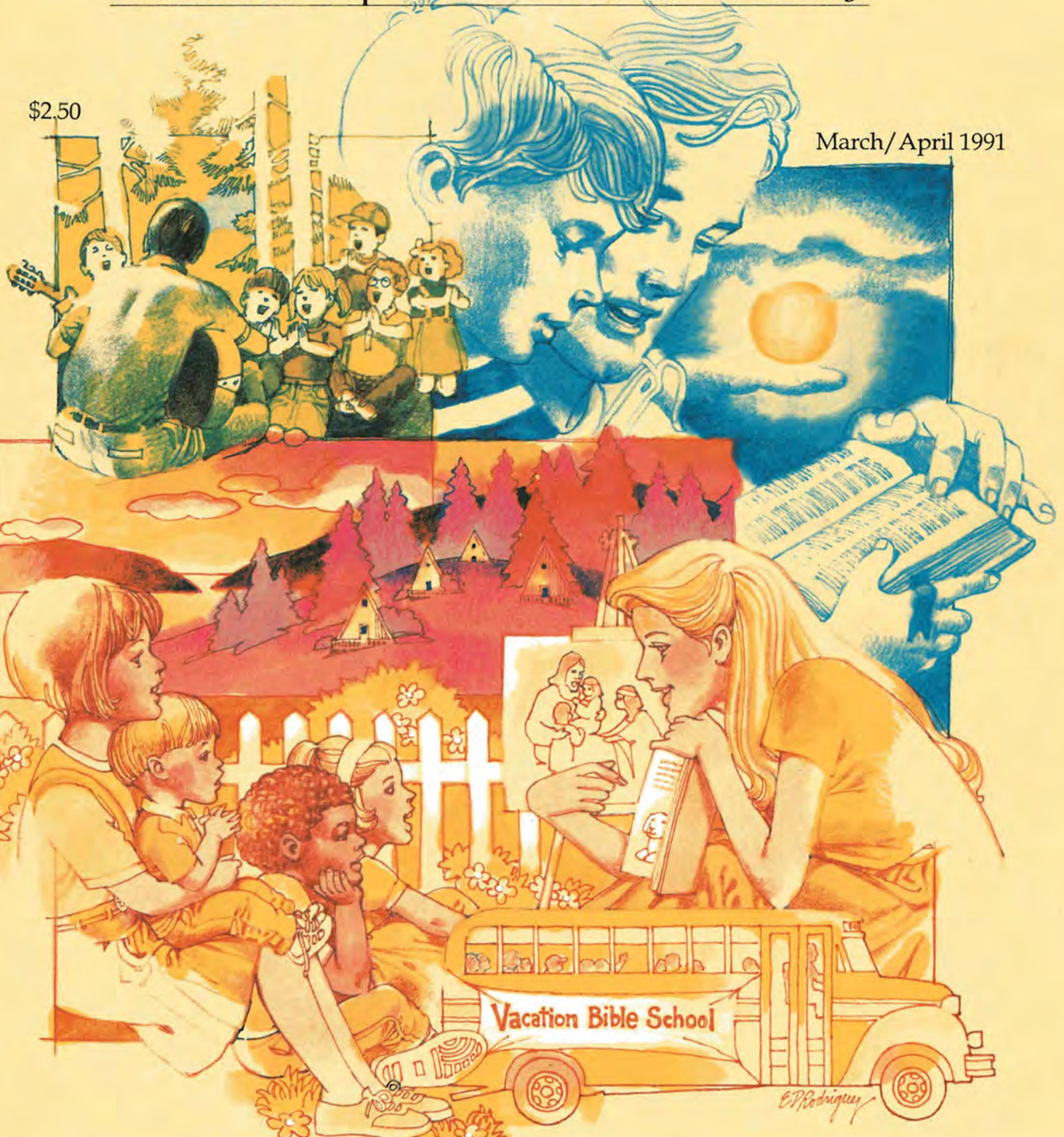


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FRONTLINE

Volume 1 • Number 2

THE JOURNAL OF THE FUNDAMENTAL BAPTIST FELLOWSHIP OF AMERICA

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From The President

The word spoken by the prophet, "... be ye clean, that bear the vessels of the Lord" (Isa. 52:11), had no doubt a primary reference to the temple servants of the Old Testament time; but, in principle it is just as applicable to us in the twentieth century.

To be clean is an essential qualification for the servant of Christ. Purity of heart and life are indispensable. Of course, a man whose ways are defiled by sin, or whose character is tainted by such ungodliness as the world can see, is utterly unfit to take part in public service for Christ. The test goes deeper than that. The servant of Christ must be clean inwardly. His hidden life, the state of his heart before God, must be clean.

The world takes no notice of this; it cannot. But God does. Man looks on the outward appearance; God searches the heart. If a man cherishes pride or vain glory, the man is unclean. If a man harbors jealousy or envy, the man is defiled. Oh, how diligent we should be to search out these hidden sins! Those guilty need it exposed by the searchlight of the Word of God.

Pursuing a clean heart requires that the servant of Christ must habitually give himself to honest and personal inspection in the presence of God. He must continually

search his motives and desires. He needs to expose his intents through the constant application of the Word to his heart. Only through this careful examination can the servant of God be clean enough to bear the holy and blessed gospel to the unsaved. By its power as spoken through our lips and manifested in our lives we will win people to Christ. God does not promise to use an unclean instrument to do His work. Therefore, "... be ye clean, that bear the vessels of the Lord."



Dr. Rod Bell



Vacation Bible School



*A practical guide to maximizing
the potential of this valuable
summer outreach*



by Pat Quinn

A Vacation Bible School planned and promoted properly will pay tremendous spiritual dividends. Almost nothing can compare with the opportunity to win a young child to the Lord Jesus Christ. Reaching children of all ages has always been one of the great priorities of Vacation Bible School.

Careful preparation and planning of VBS improves the number of decisions during the week-long program and will also improve the spiritual growth of those decisions with a follow-up plan that "closes the holes" in the soul-winning net.

The summer VBS also provides exciting opportunities for service. Driving a bus, helping with a craft, performing a skit, passing out flyers, teaching a missionary story, and serving cookies and punch all play an important role in VBS. Creating service opportunities is an important responsibility for today's successful churches. Receiving the satisfaction of being a part of a successful

summer ministry can become a springboard for spiritual growth and maturity.

Members of churches with solid VBS programs look forward to summer with great anticipation. Men schedule a week of vacation to drive a bus or work with games. Some families plan their vacations around the VBS schedule. This kind of enthusiastic dedication creates an atmosphere of excitement and anticipation of God's blessing. This church is not forced to spend the entire fall rebuilding and rekindling lost momentum from a summer slump.

Planning for a Successful VBS

"If you fail to plan . . . plan to fail." This is an old adage with a very contemporary message. Planning is an important component of any project. Because VBS is a major church ministry, detailed, long-range planning is a must.

Creating a VBS master checklist and a VBS planning calendar is the first important step toward VBS success. The month-by-month checklist (which begins in January) should include the responsibilities of the program director, bus director, curriculum director, music director and maintenance director.

Once your VBS plan is in place, the preparations can begin. A variety of smaller projects are necessary pieces of the entire VBS puzzle. Appeals for VBS workers are very important. Without faithful workers there could be no Vacation Bible School. Every year, veterans with previous VBS experience and young Christians who long for an opportunity to serve need to be mustered and knit together into a well-organized team. For this in-church recruitment drive, use skits, slide presentations, recruitment handouts, bulletin inserts and announcements to go along with direct appeals from the pulpit during worship services.

It is important to develop a master schedule for the week of VBS that plots the movement, room assignments and activities of each grade level. This strategy must be carefully worked out and coordinated with all the

VBS personnel in order to maximize the use of all facilities.

Promoting for a Successful VBS

Months of planning and preparation can be wasted if VBS is not properly promoted. The concept of promotions is simple--"sell" your VBS to the families of your church and community. Successfully achieving your promotional goals takes hard work, expertise, organization and a flare for the creative. VBS promotions build a spirit of excitement within the congregation, and will give a church tremendous exposure that will continue to pay off throughout the year.

The most effective form of promotion is the VBS canvass. This canvass is a massive all-church project that unites adults, teens and children in an effort to blanket the community with VBS and other church promotional literature. The canvass could be preceded by a "collating party" after a Sunday evening service to prepare the literature packets for the canvass kick-off.

The VBS brochure is your "calling card" into the homes of your community. This piece of material must be attractive, colorful and informative without being wordy. The brochure should include the VBS theme title, dates, times and activities, as well as church ministry highlights, church address and phone number, times of all church services, and a map giving clear directions to the church.

Do not be afraid to employ the powerful tools of electronic and print media for VBS promotion. Simple journalistic principles should be followed when preparing news items for local newspapers and radio stations. The "Four W's" (Who, What, When and Where) should be included in the first paragraph.

Many communities sponsor festivals and celebrations in conjunction with the Fourth of July. Scheduling your VBS after these events allows you to take advantage of this tremendous opportunity for promotion. Non-profit organizations can often secure a "space" for a booth at local fairs and thereby enjoy great exposure. Puppet wagons, magic shows and carnival games can all be used as effective booths. Thousands of people will visit your puppet wagon or booth during a Friday/Saturday fest. Encourage every person that stops to take a VBS brochure with a tract inside. Your booth or puppet wagon should fit the



VBS theme, and the characters should be colorfully costumed and animated. Hundreds of VBS brochures can be distributed from one central location. These local festivals are a great investment of VBS time and effort.

A float entry in a Fourth of July parade gives a church a chance to distribute materials and show the community that Christians can do things in a first-class manner. Parents and children lining both sides of the street eagerly watching the parade and your VBS entry is a promotional dream come true.

One effective promotion and attendance incentive is to have a VBS fair on the last day of the program. The beauty of the concept is in its simplicity. Teachers keep track of attendance and visitors and on the last day of VBS, each child receives coupons for every day he attended and for every visitor brought. The coupons are handed out to each individual on Friday morning to be spent at the VBS fair. Coupons are not passed out until Friday morning to avoid problems like children losing them or starting fights over them. Each game in the fair costs one coupon to play. Losers get small prizes and winners get larger prizes.

Businesses in your community look for publicity. If approached correctly, they will often be willing to donate products that are very appealing to the children in your VBS ministry. A letter requesting their help with a reply card enclosed should be mailed four to five months before your VBS is scheduled to begin. A follow-up phone call is very important to finalize details with the businesses. When requesting sponsorship from a local business, always try to sell the businessman on the benefits of his involvement. Emphasize the potential customer exposure among church members and VBS contacts. Once a sponsor is secured, follow up with a thank-you letter and copies of the "thank-you" inserted in the church bulletin.

Developing the Right VBS Staff

People touching people is the key to VBS success. Recruiting the right leaders and the right helpers for the VBS team is crucial. Superintendents should be chosen carefully, keeping in mind the leadership qualities that will insure an efficiently run department. No one wants to work under

a superintendent who is disorganized. VBS blessing or chaos depends greatly on the quality of the superintendents. Workers in a poorly-run department will not want to be part of the VBS the following year. However, workers involved in a well-run department eagerly anticipate the next VBS. Superintendents set the spiritual temperature in each department.

Group leaders, department secretaries, missionary storytellers and craft supervisors make up other important components of the VBS team. Each one offers church members of diverse talents and abilities an opportunity to serve.

The Most Effective VBS Schedule

The VBS schedule is the "heart" of VBS success. Children will come because of slick promotions; but, if you fail to deliver a solid program, do not expect them to come back.

The overall VBS program is like a finely-cut diamond. Its beauty lies within its many facets. Vacation Bible School should be exciting and entertaining. A delicate blend of spiritual and fun activities must be reached to achieve the goal of ministering to the spiritual needs of the children.

VBS skits follow one simple rule of thumb--the cornier the skit, the more the kids love it. Pies in the face, water throwing, chase scenes, shootouts and mistaken identity all play an important part in the VBS skit. VBS skits should be simple. A struggle between the "good guys" and "bad guys" over some person or object provides the perfect framework for a series of slapstick surprises. Ten to fifteen minutes is an ideal time for these performances. Not much rehearsal is required. Remember, leave them hanging so they will come back tomorrow!

The last day of VBS provides the perfect opportunity to invite the parents of the children to a "closing program" to see firsthand how Vacation Bible School has influenced their children. The VBS closing program is the culmination of a year's worth of planning, months of hard work and a week filled with fun.

The theme for this climactic performance can be humorous while centering around character qualities like obedience, dedication and good manners. Incorporate VBS skit characters but have the spotlight fall on the children as they perform songs,

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your VBS entry
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true.*

Pat Quinn is a member of the school and church staff at Marquette Manor Baptist Church in Downers Grove, IL. He is the author of the book, VBS Success System, published by Manor Ministries.

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VIEWPOINT

To do the work of an evangelist

by Dr. Phil Shuler

People dislike changing things when they are working well. The baseball player who is on a roll will likely wear the same t-shirt until he slumps. We call this "superstition."

It is not superstition, however, to want a thing to continue to do well, and a proper, effective program that has produced results should not be altered.

Evangelism is being tampered with! It has worked well these many years, has produced favorable results in most churches, has effectively added strength to the growth of the local churches over the land, and has seen the salvation of many people who later have become part of that local church. It is not perfect, for imperfect people are involved; but, it is working well.

We are witnessing a disturbing trend in churches toward de-emphasizing the important work of the evangelist. This is nowhere more apparent than in the tendency to shorten the length of revival meetings or do away with them altogether.

We are witnessing a disturbing trend in churches toward de-emphasizing the important work of the evangelist.

In 1950, when I entered full-time evangelism, our meetings usually lasted two weeks. I personally held two-week meetings with a third week reserved in case of real potential for further building of the work. It was in the mid-50's when I saw the trend go to one-week meetings. The greatest revival meetings I have ever held were in those two-week segments. They worked well. Television was in its infancy, and schools and other organizations usually worked with the local churches to see that nothing conflicted with scheduled worship services. Mayors welcomed evangelists to their cities by giving them the key to the city. In those days, night-

life revolved around the local fairs and revivals. In this climate, it was no problem to hold the attention of a church or a city for two weeks. Individuals were glad for something to do! But, today is different. Television is a garbage disposal and most people today like garbage! Schools schedule activities on nights that conflict with the church's program. Emphasis has shifted from the spiritual to sports, and we would rather play than pray. The results have been devastating for our churches.

We hear now from pastors who want to schedule three-day "meetings." They try to justify the shorter time by calling it an effort to insure good attendance from most of their membership. Their thinking also includes the reasoning that small crowds over a week will embarrass the evangelist. Perhaps because I have given much of my ministry to small churches a slim crowd has never embarrassed me. What they usually mean is that it will embarrass the pastor and his people.

Revivals take time! Real conviction cannot settle upon a crowd without repetitious preaching over an appropriate period of time. Church people also need the time to get visitors to attend the meeting.

I do not think an effective church-helping revival can occur in two or three days. I have had to hold some short revivals due to conflicts in scheduling, but I have never seen real movement in the church in a short meeting. God has blessed this church age with two special gifts: evangelists and pastor-teachers. Let us use them both and give each a chance to perform their calling.

What they usually mean is that it will embarrass the pastor and his people.

Dr. Phil Shuler is a graduate of Bob Jones University and has been in full time evangelism for forty-one years.



CAMPING...

A successful youth director must plan a program that will meet the total needs of his young people. Not only must he decide the best direction to take in the areas of Bible study, personal evangelism outreaches, and activities; but, he also must provide camping experiences for his youth, whether overnight camp-outs, weekend retreats, or a week or two of summer camping.

An Effective Camping Program

Camping can be defined as "the use of the out-of-doors to evangelize and edify to the glory of God." Floyd and Pauline Todd went several steps further in their masterful work, *CAMPING FOR CHRISTIAN YOUTH*, stating that "Christian camping is a Christ-centered program of small group living in a simple, controlled, out-of-door environment where the camper is enabled to develop recreational, educational, and sound skills and to know Christ as Savior and Friend." This definition involves several important elements that are overlooked in many church camp programs.

For example, a camp adhering to this definition would be Christ-centered, with every activity having a singular goal. It would feature small group living and thus alleviate the problem of losing an individual's identity in a large group. Such a camp would use its out-of-door environment to provide unique experiences, rather than simply bring campers into the woods to do what could be done at the church. Finally, this camp would allow for individual differences.

Elements of a Good Program

In addition to understanding what

Dr. Ken Hay is the director of The Wilds, a Christian Camp and Conference Center in Brevard, North Carolina.

With A Purpose

by Ken Hay

camping is, a youth worker planning a teen retreat or camp that will produce right results must examine the source of the well-balanced schedule—the life of Christ. Luke 4:16 says, “And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.” This clearly indicates that Jesus regularly attended and was active in His synagogue. Luke 2:52 gives us further insight when it says, “And Jesus increased in wisdom and stature, and in favor with God and man.” Notice that His growth was in four areas: mental, physical, spiritual, and social. This is the key for developing an effective camp ministry (or any other aspect of the youth program). These elements must be included. All four are not only vital to the total development of the young person, but are also God-ordained and, therefore, spiritual.

Thus, every activity, program, seminar, or service must be planned to reach goals set for the young people and must be vital in reaching one or more of the four needs in their lives.

Types of Camps

There are three basic philosophies in camp programming. They are **centralized** (conference), **decentralized** (counselor-centered), and **combination** (combining elements of the other two.)

Centralized camping is characterized by mass activity, a platform-centered schedule, counselors who are disciplinarians, mass evangelism, and group instruction. Centralized camping schedules the campers’ daily routine from one “all-group” activity to another, with little or no opportunity for individual choice and activity preference. Its chief advantage is

that each performer is a “pro” at this job and the counselors need not be highly trained. But the identity of the camper is lost in the crowd, and there is not a chance to deal with each camper on a personal level and meet individual differences.

Decentralized camping is characterized by small group activity, trained counselors, personal evangelism, a leisurely pace, and an unstructured program. While it provides opportunity for participation, for self-expression, and democratic action, its disadvantages far outweigh its advantages. In a decentralized camp, the campers end up doing what they want to do or what they feel like doing which means not necessarily participating in what is best for them. Since it is not within man to know what is best for him (Jeremiah 10:23), this type of camping has no place in church camps. Even an overnight campout should be disciplined and structured; though by its own nature it is more leisurely programmed.

Combination camping combines the best of both approaches. Group Bible classes, small group Bible studies, group activities with a leeway to choose, much cabin participation and counselors who are knowledgeable about the program and counseling are its characteristics. It is advantageous because it blends a God-centered group program designed for spiritual challenge with small group activities where counselors can deal with the camper on an individual level. The large group sessions provide excitement, challenge and motivation. The small group



activities build a rapport between counselor and camper which then enables the counselor to evaluate a camper's spiritual condition and disciple them effectively from the Word of God. This is the camp that best meets the needs of the Bible-believing church and should be the ultimate goal of the planning staff.

Camping has a proven track record of producing outstanding results in salvation decisions, surrender to Christian service, and the rooting out of sin in young people's lives. Many youth pastors tell me the single most important event in their ministry is the camping program.

Camping does not need to be limited to children and teenagers. Adults have greatly benefited by getting away from their usual routine by attending family camps, couples' conferences, men's and ladies' retreats and college and career programs. A Father-Son Campout or a Family Campout with a spiritual emphasis has been used of God to strengthen family ties. The fact that adults can get away from their regular routine of life and get apart provides for a much needed time of mental, social, and spiritual refreshment. Sometimes we need to "get apart before we come apart." Jesus practiced this with His disciples on numerous occasions by taking His disciples to the wilderness for training, inspiration, and rest. Let us learn from His example. □



Having promised there would be men at the singles retreat, Pastor Wally intended to make good on his promise.

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Pastor: "I hope you won't charge too much to fix my car, I'm a poor preacher."

Mechanic: "Yes, I know. I heard you last Sunday."

For an hour and a half the preacher continued on and on with his sermon. Finally he asked: "What more can I say?" There was a brief pause. Then from the back of the church a voice was heard: "Well, you might say, 'Amen.'"

When asked for the most beautiful words in the English language, one sophomore answered: "Check enclosed."

A man in Wichita, Kansas, received a computerized bill. The balance due column read \$00.00. He threw it away.

A month later the same store sent another bill with the following notation: "This balance is now past due." He circled the zeros and sent the bill back to the store.

A few days later he received another scorching computerized letter. It admonished him to pay his debt of \$00.00. Realizing that nothing can be quite as stubborn as a computer, he finally sat down and wrote a check for \$00.00. He received no further bills from the store.

Egotist: "I'm so glad I'm not conceited like other great men."

The town newspaper included an article that stated: "Half the city council are crooks."

A storm of protest resulted, so the editor issued the following correction: "Half the city council are not crooks."

A pastor asked a woman some questions about her disposition during marriage counseling.

"Did you wake up grumpy this morning?" the pastor inquired.

"No," replied the woman, "I just let him sleep."

They married for better or worse. He couldn't do better and she couldn't do worse.

One of the town's alcoholics got gloriously saved. Shortly afterward he went to a gospel service and put his last dollar in the offering. The result was he had no bus fare and had to walk home.

The bartender heard about it and ridiculed him, "You're such a dumb fool, you give your last dollar to the church and have to walk home."

The new Christian answered, "Not half as much a fool as I used to be when I would give you my last dollar and wouldn't be able to walk home."

Pastor: "I don't mind if they look at their watches while I'm preaching to see what time it is, but it gets me very upset when they put them up to their ears to see if they are running."

The Youth Pastor As Seen By . . .



Himself



The Deacons



The Pastor



The Youth



His Wife

©1990 David McGinnis and Scott Becker

This summer is the ideal time to reach your neighborhood children for Christ. Often, despite the attempts to get these children to Sunday School, there are many that will not or can not come. Bring Sunday School to them this summer in your own back yard, and provide an excellent ministry opportunity for your own children and other church young people.

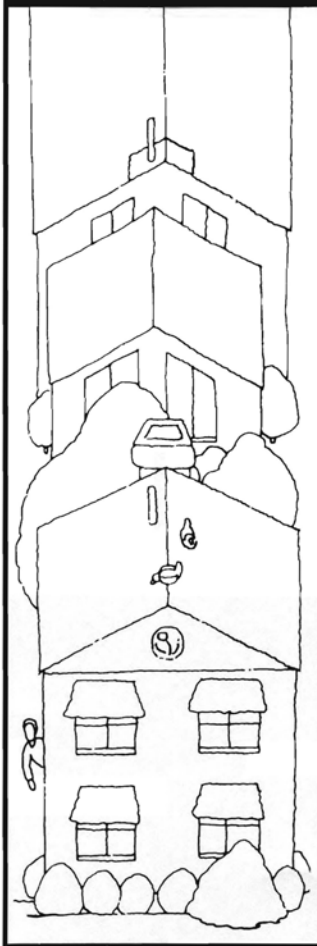
There are several good reasons for a local church to utilize the neighborhood five-day Bible club approach as a vital part of its soul-winning program. Tagged with a variety of labels (five-day Bible clubs, back yard Bible clubs, child evangelism classes) this grass-roots method of teaching the Bible to small groups of children from the neighborhood, using the home of a concerned church member, is an excellent tool to quickly and effectively get the gospel out to children who may not otherwise be reached by our traditional mass evangelism techniques.

First, children can be won to Christ in areas not yet touched by expanding bus routes or by the influence of the annual Vacation Bible School conducted at the church facility. Also, precious lost souls can be quickly and effectively reached on a more personal basis than the larger Sunday School classes or children's church programs. Giving teens the opportunity to be actively involved in these Bible clubs translates the truths of Christianity from classroom and family altar theory into practical reality. Teens and children can be taught to teach Bible stories, lead singing, do puppet shows, give object lessons, and lead the children to the Lord. It makes the back yard Bible club the very best training program the local church could offer. Conducting an action-packed Bible club in a bus route neighborhood can be a means of discipling converts who were not permitted by parents to return to the local church, as well as reclaiming Sunday School drop-outs whose parents do not attend or are yet unreached.

Properly preparing and implementing the program is

Sunday School in your Back Yard

by Mitch Sidles



as important as enthusiastically promoting it. Here are a few tips that have made Bible clubs successful for others who use this approach. One, make up a canvass flyer to give out in the neighborhood. Make them colorful and appealing to children. Include on it important information for the parents of the children who might consider sending their child to a neighbor's house for a Bible story time. Two, be cheerful and enthusiastic during canvassing. Expect children to come. Three, create a schedule of activities that is fast-paced and purposeful, making it enjoyable for the children and accomplishing your goals.

The following schedule has worked well for our teams: (45-50 minutes)

1. Introduction of program, children, and team workers (5 minutes)
2. Singing (7 minutes)
3. Object lesson (5 minutes)
4. Part I of the puppet show (3 minutes)
5. Registration and refreshments as each child is registered (10 minutes)
6. Part II of puppet show (3 minutes)
7. Song (2 minutes)
8. Gospel message and invitation (15 minutes)
9. Team competition for tomorrow's attendance (3 minutes)
10. Lively theme song or "cheer" (2 minutes)

Four, select a shady spot in the front yard, visible to parents and passers-by, and display a large, colorful sign to promote attendance and direct those invited while canvassing. Have an alternate spot available in case of rain (garage with door open; covered patio, etc.).

Remember, children are the most reachable mission field, according to our Lord Jesus Christ (Matthew 18:1-3; Matthew 19:13-14), so use the Bible club approach to increase your effectiveness in winning these priceless, precious little ones to Jesus.

Pastor Mitch Sidles is Director of Children's Ministries at Bethel Baptist Church in Schaumburg, IL.

Object Lessons with Paper and Scissors

In the hands of a storyteller, paper and scissors can become powerful tools for conveying the truths of the Word of God to children. This simple technique can be easily learned by anyone who loves teaching children, and is particularly effective because it serves to capture the imaginations of today's visually-oriented students. These visual aids help by illustrating spiritual truths you are seeking to impart.

A few pointers before you begin:

1. **Practice.** Never attempt even the simplest of paper cuttings without trying it out first.
2. **Rehearse your message.** Make sure the visual supports the message and does not become a means in itself.
3. **Relax.** Have fun with the story and the mystery of what is about to unfold. Don't be so worried about how it will turn out that you spoil your whole lesson. If your paper cutting fails, have another prepared in case of an emergency. Be natural and have fun.
4. **Never rush.** Take time to tell the lesson and enjoy the adventure. Practice and learn to coordinate each part of the effect with your message. This will add greatly to the impact of the conclusion.
5. **Use the right paper.** Use a thin stiff paper. Pieces can be glued together to get the appropriate length.

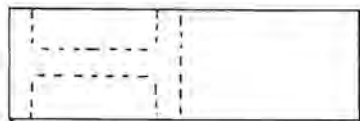
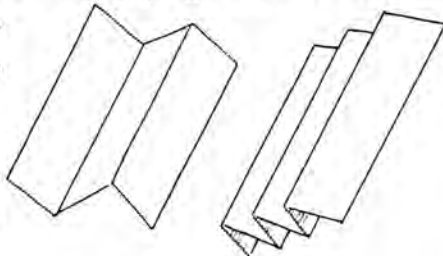
Three lessons using paper cutting

Jacob's Ladder

(Fold the paper into sixths making an accordion fold.)

Before we tell the story of Jacob's ladder, we must remember some of the things that had happened to Jacob before this time. Jacob and Esau were the twin sons of Isaac. Esau was the older of the twins and in line to receive the eldest son's blessing from his father. Esau was also to receive his father's possessions when his father died. Esau was an outdoorsman. He loved hunting and farming. Jacob stayed around the house more and was his mother's favorite.

(Draw pattern for ladder on one end of the folded paper. It

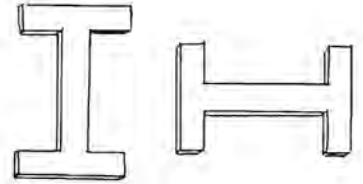


will look like a capital letter I.)

One day Rebekah (Jacob's mother) heard Isaac ask Esau for some venison. Isaac promised Esau to give him his blessing when he returned with the meat.

Esau hurried out to do his father's wish. Rebekah wanted Jacob to receive the blessing from his father. Rebekah made Isaac a savory stew. Since Isaac could not see, Rebekah had Jacob wear some animal skins so that he would seem hairy. Isaac gave Jacob Esau's blessing. Esau was very angry when he came home, and he wanted to kill Jacob. Jacob was forced to flee for his life. Rebekah sent Jacob away to her father's house.

(Cut out the pattern. Hold the paper tightly to cut evenly. Display the letter I.)



Jacob had to travel through lonely, desolate country. Remember, Esau was the outdoorsman; he would have enjoyed this journey. Jacob was probably tired and frightened. He had plenty of time to think. He probably regretted what he had done--deceived his father and stolen his brother's blessing. He had put himself first. (Hold up the letter I.) We will let this letter "I" remind us of what Jacob had done. When we make "I" the important thing in our lives, we are often likely to get into trouble. We are likely to be left lonely and frightened. That is how Jacob felt when he lay down on the hard ground, with only a stone for a pillow.

Jacob soon discovered that no matter how lonely he was, he was never alone--God was with him.

(Turn over the folded paper to use as an H.)

As Jacob dreamed that night, he saw a ladder set up on the earth. The top of it reached to Heaven. This cut-out letter is now an H to remind us that the ladder reached to Heaven. Angels of God were going up and down on it. The Lord stood at the top of the ladder. He promised Jacob that He would be with him and take care of him.

Then Jacob woke up and said: "Surely the Lord is in this place;" (Genesis 28:16).

Jacob had been lonely, guilty and frightened about what he had done. Now he knew that God would be

near him wherever he was. He knew that God would forgive him for doing wrong. God would continue to bless him and take care of him.

Have you ever been like Jacob--afraid of where you were, feeling that you were all alone, guilty because you had done wrong? Then remember Jacob's ladder, as it reached from earth to Heaven.

(Unfold paper to show Jacob's ladder.)

The ladder is there for you too. God will be with you wherever you are. He will take care of you. He will forgive you of your sins if you love Jesus and obey Him. We should always remember this story when we are lonely, guilty or afraid.

Teach the children the song about Jacob's Ladder.



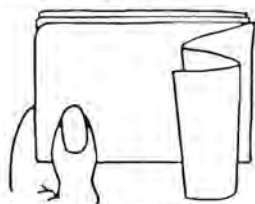
The Gospel Train

(Fold paper accordion-fashion every six inches.)

Have you ever been excited about taking a trip? How did you go? By plane? Train? Car? Bus? Boat? There are many ways to travel. Unless you drive a car, there is one thing you always need—a ticket.

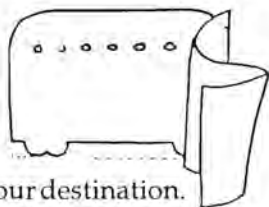
(Hold the paper in front of you with your left hand, letting the first piece hang loose. Cut rounded edges like tickets.)

Suppose you are traveling by train. Then you are likely to have a series of tickets, if you are going a long distance. They might look something like this. (Show all the folded edges).



(Punch tickets at those places where windows will be on the cars.)

On other trips, the conductor will punch your ticket. One ticket may be punched several times before you reach your destination.



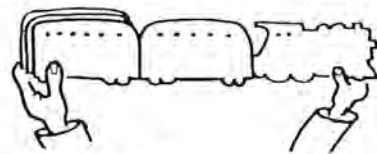
As Christians the most important trip any of us ever want to make is the trip to Heaven. How will we get there? Do you have your ticket ready?

No doubt you know that you cannot buy a ticket to Heaven. It is given to you. But in order to receive it, you must meet certain conditions. Here is the sign you might see at that ticket window.

(Hold up a sign with John 3:16 on it.)

Believing in Jesus and following Him will provide you with a ticket to Heaven.

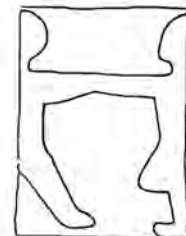
(Cut out the final outline of the train and unfold for all to see.)



The Call to Be Disciples

(Fold the sheet of paper accordion-style. Be sure each of the folds is two inches wide. Draw the pattern of a boy and a girl on the top section of the folded paper.)

Once we have accepted Christ as our personal Savior, we are called by Him to become His disciples and to follow Him. In the scope of the four Gospels, Jesus' command, "Follow me," is recorded around ten times. He told Peter and Andrew that if they would leave their fishing nets and follow Him, He would make them become fishers of men—a far more important task (Matthew 4:19).



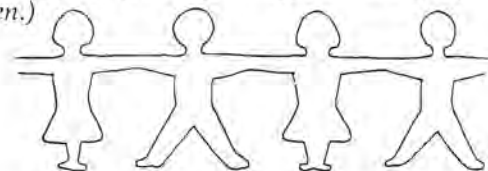
One day a scribe expressed a desire to follow Him, but, when Christ told him what it might mean in sacrifice, he decided against being a disciple (Matthew 8:19-20).

In the case of the rich young man who came to Jesus asking how he might inherit eternal life, Jesus' call to discipleship included cross-bearing. He told this young man to give what he had to the poor (Matthew 19:16-21). The man "went away sorrowful" (Matthew 19:22), because he had many possessions.

(Cut around the pattern of the boy and girl figures.)

Point out that boys and girls need to know they can be, and are expected to be, true and faithful disciples of Jesus Christ. Not only through their words, but through their daily action, they are to give forth a witness for their Master. They can become self-denying, willing daily to take up their cross and follow Him.

(Unfold the cutout figures of the boys and girls and display them to the children.)



Challenge them to respond to Christ Who waits for their decision, not only to accept Him as Savior, but also to be His disciples. Present the plan of salvation and remind them of the requirements of discipleship. □



LETTERS

From Our Readers

Thank you for printing a magazine that represents a historical, fundamental, Biblical view.

Earl Miles

Thank you for this important and timely ministry.

Mr. & Mrs. Gregory Myers

We enjoyed the magazine so much that my husband and I read every single word. We will hand it on to others to enjoy. Bless all who had a hand in this magazine.

Elaine Vought

I have been saved one year, and believe me, at my age I wish it had been 50 years sooner. I am just beginning to read books and magazines that are Christian. I am a firm believer who now reads the Bible and goes to church twice a week. I live 50 miles each way from church. Your magazine is fantastic. I am over 70 and love it.

R. May

I seldom have time to sit down and read an entire magazine, but I did read all of *Frontline* after receiving it today. It is excellent in content and quality. There is a great deal of variety in the magazine. There are

many sermon-seeds available.

Rev. Brent Snook

I just received the copy of the January-February issue of *Frontline* magazine. It is indeed first class, and you and your staff are to be commended for the great work you did on the entire magazine. I have also heard many good comments about the magazine in the short time that it has been out. I am pleased with the entire magazine.

Rev. Gary Jones

The January/February issue of *Frontline* is great. You are off to a wonderful start. The magazine needs to be there.

Dr. Bob Jones III

I received a copy of the premier issue of *Frontline* magazine today. I commend you on the good job you did in this first issue and believe it is only a sample of good things to come. There can never be too many voices telling out the Truth and promoting soul winning and church building. Oh, how we need more and more laborers to get out the gospel, to win souls, and to keep Christians informed. May God bless your every effort.

Dr. Curtis Hutson

HELP US KEEP THE PRESSES ROLLING

***YOU are an
important part of
FRONTLINE. Your
ideas and written
materials are
welcome.***

A special thank-you to the following churches who have started supporting FRONTLINE with monthly missionary literature support:

Anchor Baptist Church
Gales Ferry, CT
Pastor Larry Richmond

Highlands Baptist Church
Littleton, CO
Pastor Jeff Musgrave

Stranded in the



Brazilians call the semi-arid desert of Brazil its “wild west.” Cowboys ride horseback, and oxcarts squeak along at their slow pace. This area, known as the Sertao, is populated with a large group of small towns and is fanatically Roman Catholic. The people show great respect to the priest, bowing before him and kissing his ring when they encounter him on the street. All landowners pay two sets of taxes a year—one to the bishop for church tax and one to the municipality for property tax. Brazil’s Sertao is an area of poverty and starvation. Huts have dirt floors, people go barefoot, and children go naked. Because the Sertao is only five degrees south of the equator, the heat is unbearable.

After finishing language school, my wife and I settled into this parched mission field as young missionaries. To the best of our knowledge, we were the first to bring the gospel to the Sertao towns. Early opposition started when the priest informed the people that I was Lucifer. He excommunicated the man who rented us our house and any who would attend our meetings. He also instructed the people to stone me as a service to God. Townspeople interrupted our street meetings by throwing rocks, bricks, eggs and fruit. In spite of the opposition, we would travel to nine towns a week and hold open-air meetings. More than 200 people attended these meetings, and many accepted Christ.

One night during the most dangerous period of the persecution, I drove to Cruz do Palhano alone to conduct their weekly service. Because of the danger, my family stayed home. As I played my accordion

Brazilian Desert

by Bill Griffin

that evening, I listened to the Brazilian believers sing the old hymns. It renewed my joy. I preached from the running board of my jeep. I always left the motor running in preparation for a quick getaway from any of the priest's fanatics. When I invited unbelievers to accept Jesus Christ, fruit and vegetables started flying from the back of the crowd. I felt led to close the invitation, jumped into my jeep and quickly left. I was dead tired, and sweaty and sticky from the fruit and vegetables. The road across the desert was just an ox-cart trail of rock and deep sand. My headlights did little to illuminate the trail on that dark moonless night as I headed out for the two-hour journey home.

Suddenly the motor quit. I tried to start the jeep, but it was useless. The engine would not even turn over. I sat for a few minutes trying to figure out what to do. The closest ranch house was a few miles away, and the desert was laden with jaguars, boa constrictors, and scorpions. To the north lay the ranch of a man named Leonardo, who had taken English lessons from me many months ago. I decided to try to reach Leonardo for some help.

After walking for hours, I finally reached the ranch. When I arrived I proceeded with the typical Brazilian greeting by clapping my hands and calling out in front of the house. Reluctantly Leonardo opened his shuttered window, then greeted me with glee and invited me to spend the night. I told him about my stalled vehicle and asked him to lend me a horse. I knew I had to get home to alleviate my wife's fears concerning my safety.

He had his cowboys saddle two horses, and Leonardo rode with me to my town of Russas. I figured if I was going to spend the night riding through the desert, I was going to take full advantage of the opportunity; so as we rode together that night, I used the time to share the message of Christ's grace and salvation with Leonardo.

We arrived at my home at daybreak. I stayed only long enough to assure Doris and the children that I was all right, and then headed back to repair the jeep. I feared that the jeep and my accordion would be damaged if I did not return right away. All the way back I discussed salvation with Leonardo. I talked of the sufficiency of the blood of Jesus, of the one Mediator between God and men, and of grace without works. Leonardo listened to everything I said.

When we arrived back at his ranch, Leonardo had about fifteen ranch hands follow us back to the jeep in case we had to push it to safety. We found the jeep right where I had left it and I got in and tried to start it one more time. To everyone's surprise, it started like a new car. I thanked Leonardo for his help and drove home, wondering what God's reason had been for all of this. The reason soon became obvious. A short time later Leonardo discontinued his studies at the Roman Catholic seminary, accepted Christ as his Savior and Lord and left the Roman Catholic church. God put this missionary in the middle of a dark desert so Leonardo could trade his black seminary gown for a robe of pure white! □

Bill and Doris Griffin retired from the mission field in 1988 having spent 21 years ministering in the mission field of Brazil.

From My Heart

by Jan VanDelinder

Dear Diana,

God grants us many joys in the ministry, and certainly the news we received today from your letter is counted among one of the best. When one of the young people from our church ventures into full-time Christian service, it is a heartening event for us. The years have passed so swiftly, and it is difficult for me to realize that the little girl I had the privilege of leading to the Lord is now about to enter the ministry with her husband!

I was honored and humbled that you asked for my counsel about being an effective pastor's wife; I count it an honor to be able to share some thoughts with you. These suggestions are from my heart and have often been learned through my own blunders. I trust the Lord will use my musings to be an encouragement to you as you and Jeff begin your ministry. Make Sunday a special, consecrated day in your home. Because Sunday is a workday for our husbands, the day can easily become hectic; this bustle of activity can rob us of the Lord's blessings. Certainly all activity cannot be curtailed, but planning ahead can eliminate some of the chaos on Sunday mornings.

As a young mother, this point was vividly illustrated to me by my son. My husband had left early to preach in another city. I was getting our boys, ages one and three and a half, ready for church. The baby's shoe could not be found; Jeremy had spilled food on his shirt. After finally getting the boys into the car, I realized I had left the diaper bag in the house, so I ran back after it. I was sighing and muttering as I started the car. A few miles down the road, Jeremy's little hand tapped me on the shoulder and he asked, "Mommy, do you like to go to church?" "Of course I do!" I snapped. "Oh," he responded meekly, "I couldn't tell." What a piercing comment—at three and a half he had tuned in to my spirit. My actions and attitude were much more convincing than my words. I was in no mood

to benefit from the preaching of the Word.

Sunday mornings are still busy in our household, but the franticness has lessened. On Saturday, clothes are ironed, shoes are polished, and dinner is prepared for Sunday. We generally stay home on Saturday evenings and retire a little earlier than usual so that we are rested for Sunday. My husband goes to church early on Sunday mornings and the boys and I come a little later. We try to focus our conversations in the car on last Sunday's blessings, the visitors that have been invited, or what we are hoping the Lord will do in the services. Most important, my prayer on Sunday mornings always includes, "Lord, renew a right spirit within me."

I suggest you keep an "encouragement file." Over the years of ministry, my husband and I have received many thoughtful, encouraging notes and letters from our people. Each of us has an encouragement file in which we keep this correspondence. Our intent, just as yours and Jeff's, is to please the Lord, not to please people. Nevertheless, it is edifying to realize that in our labors for the Lord, there are those who have appreciated our efforts. It is unwise to revel in the past, but it is prudent to occasionally remember the kindnesses of others. Why? Satan, in an attempt to discourage you, will remind you of the inconsideration of your members. My encouragement file is an effective rebuke to the attitude of "no one ever appreciates us." Likewise, if you keep a journal, jot down comments that encourage you. From his prison cell in Rome, Paul wrote to the church at Philippi, "I thank my God upon every remembrance of you" (Phil. 1:3). I do not know if Paul had an encouragement file, but in a time of difficulty, he was rejoicing as he remembered his people.

Learn to receive graciously. I have probably struggled with this area as much as anything else in the ministry. My mother, a godly woman with a servant's heart, reared me to "do for others." It was a wonderful, Biblical heritage. However, when I have been on the receiving end of a gift or a compliment, I have often felt uncomfortable.

In our first ministry, many of our people had strawberry and blueberry fields. Often I'd step out of the parsonage door and almost step into a carton of fruit left by an anonymous donor. I was so frustrated because I did not even know whom to thank! Not only was it difficult for me to receive gifts, but also to accept kind remarks. When someone would compliment me on an outfit, I would indiscreetly respond, "Oh, I got this



on sale." (Which was a true statement!)

A few years ago, I shared this personal struggle with another pastor's wife. She firmly stated, "That's pride. You have decided that you want to be the giver, and you are too proud to accept the fact that your people need to give to you also." I was startled by the remark, but in retrospect I understand that she was correct. It is "more blessed to give than to receive," but if the Lord places you in a position to receive, accept that place graciously as His plan. Always express appreciation by way of a thank-you note for the gift or act of thoughtfulness. Even if the gift is not according to your taste, be grateful that someone wanted to give it to you.

Encourage your husband in all aspects of his ministry. He will always have his critics, but you should never be among them! Let me share just a few ways in which I feel a pastor's wife can be an encouragement.

When my husband is preaching, my facial expression can cause him to be distracted--I may be frowning at a squirming child, but he does not know that. Therefore, by smiling, nodding, and giving him my complete attention I become a means of encouragement.

In the area of comments, our people, especially the ladies, will often relate to me how pastor's preaching has helped them; I always need to be sure I pass along those positive comments. It is also very important that I share with my husband how I have grown through his messages and teaching. As my pastor and husband, he bears a dual responsibility for my spiritual growth; if anyone needs to tell him the blessings of his preaching, I need to! As our children have grown older, they will often tell their dad what a great preacher he is. In fact, after one evangelist had held services at our church, our older son said, "He was a really good preacher, Dad, but you are even better." We are not talking about flattery, but sincere appreciation for the Word as it is preached.

Another area of encouragement is hospitality. Though we must exercise care to avoid overfamiliarity with any individual or group, I Timothy 3:2 and Romans 12:13 say that we are to be "given to hospitality." Simply, hospitality is the sharing of what one has. In the earliest days of our ministry, I was a frazzled entertainer--my preparations for having company were so scrupulous that I never enjoyed our guests. The house, the dinner, the table setting all had to be perfect. I still believe it is Christ-honoring to set a lovely table and prepare a delicious meal, but the scale of hospitality need not be grand; it is sharing, not impressing that is important. Iced tea and popcorn are all you have for a snack, share what God has given you. Use a tablecloth and matching glasses, but don't focus on

what you lack.

Your hospitality can encourage other ladies to be hospitable by showing that hospitality does not require an enormous budget and gourmet ability. Your children will blossom by having missionaries, evangelists, and godly lay people in your home. Your husband, if he sees that you enjoy being hospitable, will appreciate these times also. My husband's arm around me as our guests leave and his "Thank you, Hon, it was really nice to have them over" lets me know that I have been an encouragement.

Love your people in sincerity. Often we hear jokes and comments about congregations who have "roast preacher." However, I have also heard of pastors' wives having "roast people," hardly a demonstration of the love we read about in I Corinthians 13. Never make disparaging remarks about your members. There will be times when you and Jeff must discuss problems that people in your church are experiencing. Always be certain that these conversations are not within the hearing range of your children. Even privately, concentrate and pray about what you can do to edify these people. View them as people with problems, not as problem people!

What about the person who is difficult to love? She is always negative or he is continually complaining. As a young pastor's wife, I was really burdened by the realization that I was irritated by people such as these. Many times I would pray, "Lord, help me to love _____." I expected that love would instantly emerge, but it did not. So, I candidly confess that I made some of these people my projects. When I was lacking in love for them, I would at least start practicing Ephesians 4:32, "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." I would practice being kind and tender-hearted toward them; I discovered that as I did what I could, God gave me love for them. We want our love for our people to be God-given, but sometimes development of that love comes through practicing the simple commands of Scripture.

My mind is racing with a lot of other suggestions, but it has taken me twenty years to learn some of these lessons, so I do not want to overwhelm you in one afternoon's letter. Know that the Lord will guide, correct, and strengthen you and Jeff for the task to which He has called you. Remember that though we say "our people" and "our ministry," we are simply the frail vessels He has chosen to use and it is His work. How wonderful that we can claim the promise of I Thessalonians 5:24, "Faithful is He who calleth you, who also will do it."

In His Love, Jan

Jan VanDelinder is a Christian school teacher and pastor's wife living in Morristown, IN.

Educational

*Vouchers and
tax credits could
be the
governments
ticket to control
our Christian
and home
schools!*

by
Inge Cannon

There is a great swell of interest across America in the area of educational "choice." Secular and Christian school educators are watching this issue closely with mixed enthusiasm. According to a U.S. Department of Education bulletin, "1990 was an exciting year for choice in education. From Milwaukee to Oregon to Epsom, New Hampshire and many, many points between, choice programs are either being implemented, written, or under serious consideration. And last, but by no means least, with the full support of the White House, the Center for Choice in Education was formed, in the Department of Education to provide information and encouragement to those promoting choice throughout the country."

The Department excitedly goes on to explain, "1991 is going to be just as active. In the month since formation of the Center on December 4, we have had approximately 800 calls to the choice 'hotline.' This outpouring of interest in, and support for, choice has come from all segments of the population—parents, business people, educators, and legislators. It is clear that this movement is growing rapidly."

Several concepts are embodied in this drive toward "choice." First, proponents claim that "Educational choice offers hope for America's system of education by restructuring the antiquated and monopolistic system that currently exists in the United States and replacing it with a system of market-driven economy." (Quoted from *PARADIGMS*, newsletter for The Texas Public Policy Foun-

dation, November 1990.) People who applaud this aspect of choice emphasize the fact that monopolies kill motivation and quality performance while competition fosters excellence. They say that the mediocre will be eliminated in a sort of "survival of the fittest" struggle. Thus, the problems in our nation's schools should be solved by simply making their programs accountable to the consumer, i.e. the parents.

An editorial by Malcolm Forbes, Jr. (*Forbes Magazine*, October 29, 1990) further explains, "Research shows that a good school is one that is run with a maximum of local control—and with administration and faculty dedicated to creating an atmosphere of learning. States should set minimum standards and then get out of the way. Such a decentralized system with parents setting the agenda horrifies politicians, unions, and the educational establishments. Effective reform will be hard political slog, but slog we must."

Secondly, social policy analysts see in choice the opportunity to meet the needs of educationally neglected minorities. By



Funding

providing vouchers, tax credits, or other forms of subsidy which allow ghetto families to choose schools (sometimes even private school options) outside their district, the playing field is leveled, educationally speaking.

Noted columnist Williams Raspberry makes this impassioned statement (*Washington Post*, October 5, 1990): "If the parents really did have a choice, might they not seek out better schools for their children? . . . schools that meet their preferences for curriculum, teaching style, and discipline. Why haven't those who claim to care about education of poor black children climbed aboard the 'choice bandwagon?' The reason, aside from the vested interest of the school bureaucracies, seems to be that vouchers and choice are conservative causes."

Third, some politicians emphasize the "empowerment" aspect of choice as they call for "market-driven" programs of education which allow "parents, teachers, and principals to design programs and set rules and standards that fit a community's needs" (*PARADIGMS*, November 1990). This approach appeals to the grass-roots in communicating that taxpayer dollars will be directed by taxpayers themselves to benefit their own communities as they see fit.

The *Wall Street Journal* on September 6, 1990 claimed that even the USSR was "exploring the choice movement in education." Quoting Edward Dneprov, Soviet Minister of Education, the article described the Soviet desire to "dismantle the centralized and authoritarian Soviet education system." Mr. Dneprov foresees instead "a system of independent public and free market public schools that will accept school vouchers equivalent to the cost of educating a child for one year." The article concludes with the prophecy, "Given the vociferous opposition to choice from the

educational establishment in the U.S., Soviet students may have the freedom to attend the school of their choice before Americans do."

While the *Twenty-Second Annual Gallup Poll on Education* (PHIDELTA KAPPAN) indicated that 62% of the general public (72% of minorities) favors public school choice, it is evident from the National Education Association (NEA) resolutions passed last summer that education unions and the organized education lobby is adamantly opposed to the concept. The educational bureaucracy fears that if parents have the choice, students will not receive the well-rounded exposure crucial to functioning in an increasingly global society. Some also complain that parents do not have the training to make wise choices. These educators would rather see the direction of a child's educational program remain in the hands of the professionals.

Social analysts who oppose choice fear that as parents choose the better schools in the community, all the resources for excellence will go to places that already produce excellence. The result of this migration will be that needy schools will be starved for the resources they must have if they are to improve. Of course, such thinking makes the assumption that more money will bring about better performance in the teaching/learning process. Some folks rightly assert that a quality education should be available to all; thus, why should some young people be favored while others do not yet have the option?

But where do Christian day school and home school options fit into all this rhetoric? A few initiatives in educational choice have gone so far as to offer the financial equivalent of the cost of teaching students in public schools to parents if they choose to enroll their children in

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remain
private ...*

private schools or home educate them. This offer pleases some parents who feel that they pay taxes and are entitled to the resources for education that the schools would get if their children were registered there. Others are cautious, questioning what requirements government will place on the monies designated to them. Still others distinguish vouchers from tax credits, feeling vulnerable with the vouchers and relatively safe with the tax credits.

The truth of the matter is that vouchers signify government payment from the public treasury. Once a citizen's tax money goes into the public coffers, the funds belong to the public at large. Thus, their expenditure is controlled by legislation and the influences of "public policy." If, for example, public policy opposes racial discrimination, then public funds cannot support any institution or individual who engages in discriminatory practices. The definition of "discrimination" is usually written in the annals of public perception, as we all discovered in the 1983 Supreme Court decision affecting Bob Jones University.

Tax credits are a bit different in administration since the money does not actually go into the public coffers for disbursement to approved causes. The funds stay in the citizen's pockets. However, we learned in the Bob Jones University decision that even tax exemption was thought to be government aid, since the public was "giving up" its resources and thus should be able in their view to control the recipient of their benevolence. The Grove City Bill in 1989 reaffirmed that any acceptance of government aid (even in the form of tax exemption benefits) would render an institution liable to fulfill government mandates and satisfy public policy concerns.

In his book, *The Leaning Tower of Babel* (1984), Richard Mitchell warns that once private education accepts tuition tax credits or vouchers it can no longer remain private, because through government regulations, it will be forced to become one and the same with its public counterparts. "Any system for credits will be exactly that, a wholly owned subsidiary of the State and a bureaucratic agency for the propagation of ideology and the enforcement of standards. And the standards will

be devised not by the enthusiasts of vouchers, ... but by the same old coalition of educationists ... who know exactly what they want, and exactly how to get it."

The experience of New York City supports this finding, yielding the bottom line conclusion that "any commingling of religious schools and government funds ultimately requires that the interests of the religious school be compromised by the separation of its religious premises from academic instruction" (Jack E. Phelps, *Surrender vs. Obedience, A Legal and Historical Perspective on Educational Vouchers and Tax Credits* [1990]). Thomas A. Shannon, Executive Director of the National School Boards Association said, "Tuition tax credits for private schools would profoundly change the character of private education. Private schools that operate with public money will be subject to public regulations."

Last November, the state of Oregon listed Initiative 11 on its election ballot. This initiative "provided a \$2,500 tax credit per student for parents with children in private or home schools." It also stated "that if the initiative passed, no new educational laws or regulations could be implemented by the state or local governments on private schools or home schools unless such a measure is referred to the voters at a general election" (ACSI *Legal Legislative Update*, January 1991).

During the final days before the election, the Oregon Department of Education made a concentrated effort to stiffen regulation for both private and home schools. The education bureaucracy apparently wanted to make certain that if the initiative passed, parents would find it more difficult in terms of regulation to choose private or home school options.

Christians are obligated by God's Word to provide training for their children which is rooted in Biblical convictions. Both vouchers and tax credits will threaten that liberty. History has proven that the only way we can keep our schools truly free from government intention and intervention is to remain distinctly apart from any form of government aid or support. We must beware, lest even the innocent offer of "tax credits" leave our Christian and home schools vulnerable to government demands and control! □

Mrs. Inge Cannon is the Associate Director of the National Center for Home Education in Washington D.C.

BOOK & PRODUCT REVIEWS

Sing & Be Happy

by Alfred B. Smith

The perfect resource for Sunday School teachers, childrens workers, school teachers and anyone else who needs access to childrens' Bible songs. This six cassette album includes 133 childrens' Bible songs. The tracks on each tape are kept separate, with the lyrics to the songs sung by a childrens' choir on stereo track, and the instrumental accompaniment on the other track. Use these tapes to teach new songs to your class, or use the accompaniment tracks alone during song time. A printed song book with the music score and lyrics is also included with the album.



Better Music Publications
P.O. Box 5611
Greenville, SC 29606
\$40.00

My Morning Manna

by Dr. Ed Nelson

This daily devotional guide features a selected Scripture reading and inspirational message for each day of the year. A compilation of devotionals prepared by Dr. Nelson during his years as a pastor.



Mile High Publications
P.O. Box 19340
Denver, CO 80219
\$14.95

PRAISE HIM IN JOYFUL SONG

Praise Him in Joyful Song

by Tim Fisher

This three cassette album is a seminar on church music with Tim Fisher and Danny Sweatt. The topics addressed include: Creating a Philosophy of Music, Music in the Church, Contemporary Christian Music and many more. A written syllabus is included with the study. A must for everyone who wants to stay informed on the trends in church music today.



Sacred Music Services
P.O. Box 17072
Greenville, SC 29606
\$15.00

VBS SUCCESS!

VBS Success

by Pat Quinn

The diffinitive manual for running a Vacation Bible School program. Pat Quinn has assembled information and ideas covering every aspect of the VBS program including planning, preparation and promotion, budgeting, follow-up, etc. Hundreds of helpful ideas will guarantee a smooth, successful VBS. Annual updates are offered (\$29.95) that include new themes, skits, brochure layouts, theme songs and much more for each year's program.



Manor Ministries
333-75th Street
Downers Grove, IL 60516
\$79.95

Under the Shadow of His Wings

by Jerry Thacker

The doctor sat with my wife and me in the living room of our home. He came right to the point. I had a growth in my throat the size of a penny covered with cancer cells. Then came the zinger. "We think it is inoperable." My wife remembers that I just stiffened when I heard the news. All I recall is taking a deep breath and feeling the adrenalin sending my heart racing. I was only thirty-nine years old, and possibly would not get much older.

A thousand thoughts race through your head when you are told that you are going to die. There are so many things we tell ourselves we will do later. We will spend more time with the kids--later. We will do more for the Lord--later. We will witness to that person we have been seeing at work--later.

About three years ago I started having stomach problems. At first I thought it was business pressure related. I run a marketing and advertising company and it gets crazy at certain times during the year. My problems were treated with drugs as irritable bowel syndrome, which is doctor language for "we have no idea why your stomach hurts." When the symptoms continued, a gastroscopy was ordered. The procedure is simple. Under anesthesia, a flexible fiber-optic tube is placed down your throat and the physician is able to see the insides of your throat, esophagus, and stomach.

The first examination turned up nothing unusual except a small growth in the esophagus. The growth was biopsied and judged to be nothing to worry about. Succeeding physicals at one year intervals were recommended. The second such physical also turned up nothing out of the ordinary.

The third examination brought the doctor's dreaded news. I had to come face to face with the reality of dying. I thought of the Lord and of seeing Him in Heaven soon. Those were pleasant thoughts. And, of course, there were thoughts about leaving wife and family. I can honestly say that those thoughts caused me to sob uncontrollably. I simply could not bear to think of not being able to see my children grow up. Yes, the Lord is a special Father to the fatherless, but my human father's heart did not want to let them go--not just yet.

That night, sleep did not come for my wife and me until early the next morning. We prayed. We talked. We tried to understand how a small cancer could be inoperable anywhere except in the brain. We decided to exhaust every avenue to find alternatives. Of course, the doctor promised that a "treatment team" would be set up to help us find the alternatives.

Ten days later when absolutely nothing had been done, we pressed the doctor for referrals to other gastroenterologists. We were directed to the Hospital of the University of Pennsylvania (HUP) forty-five miles away, where the gastroscopy was repeated and the tumor was located half way down my throat. My case was referred to Dr. Ernest Rosato, HUP's Chief of Gastroenterological surgery. He got the difficult cases. Through it all, my wife and I prayed that the Lord's will would be done and His name glorified through our lives.

The doctor was amazed that the tumor had even been found. Usually this type of cancer grows quite large before it is ever detected, and then it is too late for anything to be done. The doctor felt the only course of action was to remove my esophagus and perform a "stomach pull through." This procedure would relocate the stomach to the chest cavity above the diaphragm and reconstruct the upper half of the stomach to form an esophagus. The surgery was complicated and long. It required abdominal incisions and a large thoracic incision on the upper back as well as the removal of a rib. It would take eight-plus hours to do and months to heal, but a full recovery was possible. Praise God! The cancer could be removed.

The thoughts of the removal of the cancer sent our spirits soaring. We knew it would be a long, difficult time with many painful hours, but it was a way to stay with the family a while longer. The doctor scheduled the surgery for several weeks later.

There are times in our lives, when the Lord knocks out all of the props we think are under us. For days and perhaps weeks, I would be totally in His care, while the doctors saw to my physical well being. My associates would have to run the business for at least three months in my absence.

Our pastor, David, was there for us from the very beginning. I called him the night I learned about the cancer. He wept on the telephone and prayed with me. He

and his wife were by our side when I had the gastroscopy at HUP. They were there along with my brother and his wife and two close friends during the ten hours of surgery. I remember nothing about the four days surrounding the surgery except that these godly folks were praying for me and loved me.

The two weeks of hospitalization after surgery were difficult and painful. I was not allowed any food or water by mouth. The morphine and pain relievers made me crazy, and I saw bugs and colored spirals on the walls. Each night I would listen to Christian music on my headset just to help get me through.

God's people were praying however, and I survived what now seems like an extended nightmare in my life. The doctors believed they had gotten all of the cancer, and no chemical or radiation therapy would be needed. I never knew I could be so weak as I was when I came home for the months of recuperation. Just getting up and showering was all the work I wanted to do in a day.

The constant stream of cards, flowers, and telephone calls from the many friends I have made over the years were a constant blessing and encouragement. While my family and business associates shielded me from most telephone contacts, one man from our church, himself a survivor of cancer, talked with me regularly. I could sense the empathy and Christian concern in his heart.

Today I am back at work with a new sense of purpose and God's blessing on my life and family. Will I see fifty? Only the Lord knows. I know I have learned some valuable lessons about God's love and care including: (1) God is not finished with me yet, (2) God uses suffering to bring us close to Himself and others, and (3) God cares for us all the time, not just when we have to rely on Him totally.

The Lord gave me some verses (Ps. 73:23-26) that helped me through this sequence of events. Perhaps they will help someone else in the rough times of life. "I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? And there is none upon earth that I desire besides thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever." □

*I was only
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Jerry Thacker is Executive Vice President of Scepter Group, Inc., a marketing consulting firm in Morgantown, PA.

FOCUS

Current Events of Interest to Believers

Compiled by Jerry Huffman

The War Against Standards

PBS film critic, Michael Medved, recently summarized the destructive character of modern films, TV, art and music and suggests that Americans fight back. "It is, at its very core, a war against standards. The war on standards is currently being waged on three fronts: the glorification of ugliness, the assault on the family, and the attempt to undermine organized religion.

The Glorification of Ugliness

Everywhere around us, in every realm of artistic endeavor, we see evidence of the rejection of traditional standards of beauty and worth. In the visual arts, in literature, in film, in music of both popular and classical variety, ugliness has been enshrined as a new standard, as we accept the ability to shock as a replacement for the old ability to inspire. Film after film centers on characters who are, fundamentally, despicable—amoral losers who give us nothing to admire, nor even to care about.

The Assault on the Family

The second front on the war against standards involves an attack on the family that seems to gather new force with every passing year. For thousands of years, society has acknowledged the fact that a permanent partnership between a man and woman, for the purpose of nurturing children, offers the best chance of human happiness and fulfillment. This fundamental notion has not only been challenged in recent years, it has been assaulted with unparalleled ferocity by some of the most powerful forces in our culture.

Hostility to Organized Religion

This brings us to perhaps the most crucial battlefield of all, and that is the attempt to undermine organized religion. A war against standards leads logically and inevitably to hostility to religion because it is religious faith that provides the ultimate basis for all standards. The God of the Bible is not a moral relativist, and He is definitely judgmental. The very nature of God is a Lord who makes distinctions. In the Book of Genesis, God creates the world by dividing the light from the darkness, dividing the waters above from the waters beneath, and so forth. We praise God for separating aspects of reality, one from the others—for making distinctions. To the extent that we as human beings feel that we are created in God's image, we make distinctions too—and we have standards.

That is a position that is honored by millions upon millions of our fellow citizens, but it is regularly ridiculed in the mass media. One of the national television networks has chosen to promote its most popular show with a scene that mocks a family saying grace. With the Simpsons solemnly gathered around their cartoon dinner table, Bart intones: "Dear God, we pay for all this stuff ourselves, so thanks for nothing."

Getting Government Out of the Culture Business The current war on

standards in the popular culture is such an important struggle for America's future. I believe this will be the issue of the 1990's—the issue of values, of trying to maintain standards against those who are seeking to erase them altogether.

Free-Market Solutions and a Grass-roots Revolution In the final analysis, the key issues in the current conflict won't be decided in the halls of Congress or the offices of the federal bureaucracy. They will be settled, as fundamental questions are always settled most effectively in America, through the application of free-market principles and displays of private-sector determination and resourcefulness.

Part of this process will no doubt involve sponsor boycotts, direct protests, letter-writing campaigns, and other forms of organized pressure. These tools are far more appropriate

than the new governmental regulation, which is, at best, a blunt, sloppy and ineffective instrument. One group called CLEAR TV—Christian Leaders for Responsible

Television—has already enjoyed some notable success in this area. They recently pushed Burger King, one of the largest advertisers on network TV, to take out a series of newspaper ads in which the company pledged its support for family values, and promised to apply those values in judging any future television shows it will sponsor.

The future of America will depend not so much on the movers and shakers in the centers of power, but on the hopes that we generate in our communities, our schools, our churches, synagogues, and families.



What we do here will count for even more, in the long run, than what celluloid shadows do on the screen." (Reprinted by permission from *IMPRIMIS*, the monthly journal of Hillsdale College.)

NC-17 Movies are Still Pornography.

The movie industry recently decided to replace the X-rating label on its pornography films with a nicer sounding NC-17 label. This ruse will likely fool many, bring respectability, and help remove the stigma for the same old smut. Some papers which would not accept ads for X-rated movies, and some theaters which would not show X-rated movies may now dare to accept the NC-17s. The label has changed, but the content is still the same.

Smoking Harms Everyone.

Cigarette smoking is the largest, preventable cause of death in the United States. One-fifth of all deaths in this country each year are attributable to smoking. "It's as if each year, the city of Atlanta, Oklahoma City, St. Louis or Kansas City were eliminated through the use of tobacco" (3/91 *Summit Journal*). Louis Sullivan, Secretary of Health and Human Services, says it costs a minimum of \$52 billion every year for people to smoke--a billion dollars a week--from insurance premiums, from medical costs, etc. (3/16 *World*). He calculates that, by putting together the whole array of



things including lost wages and lost productivity, it costs every citizen about \$221 a year in terms of indirect hidden subsidies for people who smoke. Our bodies are the temple of the Holy Spirit. Tobacco harms the body, enslaves, identifies the smoker with the world, and hinders others from being saved.

Federally Funded Filth

Christians are highly outraged that our tax dollars--through the National Endowment for the Arts--have been paying for the vilest of smut, child pornography, homosexual "art" and pictures that blaspheme our Lord. Christian leaders are calling on President Bush to dismiss NEA Chairman, John Frohnmayer, since he said he would not refuse grants based on their failure to meet standards of decency, and since the "NEA's hostility toward evangelical Christians' concerns have not diminished." Artists are free to do what they want on their time and with their own dime--the issue is not censorship but sponsorship. Decent people should not be forcibly taxed to support "art" which is offensive to them.

NEA Wants More Money for Public Schools

NEA President, Keith Geiger, says: "Americans must be prepared to spend more if they are to see improvement" in public schools. But *Education Update* (Fall, '90) says spending has little impact on student performance--test scores languish despite ever-increasing spending. Teacher salaries are at an all-time high,

double those of private schools which succeed at a fraction of the cost of failing public schools. In New York City, over two-thirds of the money goes to its bloated bureaucracy. But, New Hampshire spends less per capita than any other state on education--and still has the highest SAT scores in the country (2/91 *World*). One New Hampshire town now grants a property tax credit to taxpayers who educate their children outside the public schools.

"Art" Group Planned Bible-burning

A New York state park that received \$20,000 in 1990 from the National Endowment for the Arts (NEA) canceled a scheduled appearance by a group called "Survival Research Laboratories" after learning SRL planned to burn Bibles as part of its performance. According to Christian World Report, the San Francisco based group advertised its play as "Bible Burn!" and produced posters asking for public donations. The posters advised people to steal Bibles to be burned: "Bibles can always be obtained for free from hotels, churches . . . and your parents' houses," said the poster. The poster also said, "SRL will create large sexually-explicit props covered with a generous layer of Bibles. After employing these props in a wide variety of unholy rituals, SRL machines will burn them to ashes." When David P. Midland, president of New York's Artpark cancelled the event, SRL arts director, Mark Pauline, complained that Midland had given in to pressure from "right-wing zealots." (*Baptist Bulletin*)

Who Runs The Church (Part Two)

by Douglas McLachlan

Arguments for Singular Leadership

The first argument is Paul's precise characterization of the pastorate and the *diakonate* in 1 Timothy 3:1-13. In this heavily doctrinal section of Scripture which is the norm for New Testament

ecclesiology, Paul very clearly visualizes the church as having one pastor and several deacons. When Paul is dealing with the "office" of a pastor or deacon, he refers to the "office" in the singular (vv. 1, 13). But when Paul deals with the people occupying those offices in the context of the local church, he refers to the pastor in the singular ("A bishop then must be blameless" — v. 2) and to the deacons in the

plural ("Likewise must the deacons be grave" — v. 8).

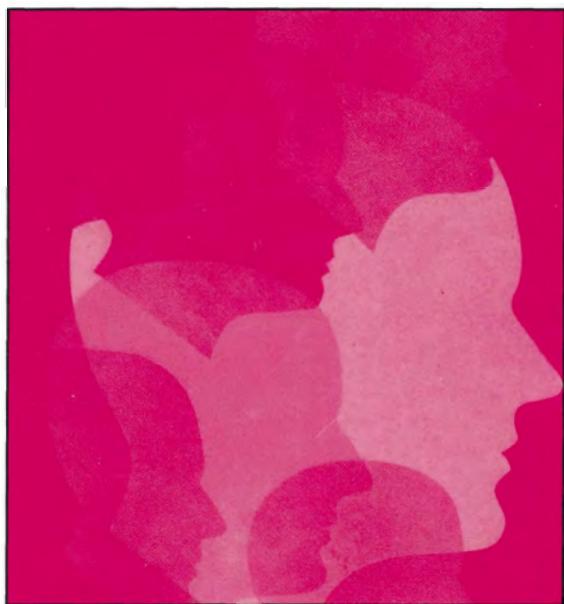
Manfred Kober in his helpful booklet, *The Case for the Singularity of Pastors*, is right to say: "Were a plurality of bishops and deacons in view, one would expect vs. 2 to read, 'let bishops be blameless husbands of one wife,' in parallel construction with vs. 12, which reads, 'Let the deacons be the husbands of one wife.' Only forced exegesis can make this passage teach a plurality of bishops. Since the Holy Spirit distinguishes between a plurality of deacons and a singularity of bishops functioning in the local church, it is natural to

see special significance in that and make the same distinction."

The second argument is the singular addressees in the messages to the seven churches of Asia (Rev. 2 and 3). Each message from Christ in Revelation 2 and 3 is addressed to the angels of each church. There is little doubt that the "angel" of each church is the "messenger" or "pastor" of the church. And with this view, such eminent interpreters of God's Word as Trench, Barnes, Seiss, Vincent, A. T. Robertson, Walvoord and others agree.

The unique aspect of this understanding is that each church is portrayed as having a singular pastor. This is particularly significant in connection with Christ's word to "the angel of the church of Ephesus" (Rev. 2:1). In Acts 20 where Paul encounters, exhorts and embraces the leadership of the Ephesian church for the last time, it is clearly the "elders" of the church, in plural form, to whom he ministers (Acts 20:17). But when Jesus sends His message to the church of Ephesus in Revelation 2:1, it is addressed to a single leader. It may be that the size and multiplicity of ministries of some churches will require a plurality of leadership to meet needs; but, there will always be one leader chosen by the believer-priests under God who will give direction to that body.

Third is the weakness of 1 Timothy 5:17 to demonstrate two kinds of elders for every church. Some have suggested that this verse confirms the necessity of two classes of elders: those who rule and those who teach. Such a view would, of course, mandate a plurality of elders for every church. However, the evidence for



this dichotomy is not strong; it certainly does not justify the elaborate systems which have grown out of it.

The New Testament makes it clear that ruling and teaching are not two different responsibilities performed by two different classes of elders. As a matter of fact, the two together constitute one primary function of pastoral leadership—ruling being the mandate and teaching being the method. In the pastorate, leading is accomplished by feeding (cf. 1 Thess. 5:12; Heb. 13:7). The New Testament knows nothing of “elders” who cannot teach God’s Word with clarity and power, as is often found in churches where ruling elders are segregated from teaching elders. Intrinsic to the office is the capacity to both teach and rule.

Benefits of Team Leadership

Both singular and plural leadership were evident in the New Testament era. But two thoughts must be kept in focus: (1) plural leadership was not mandated doctrinally as though it were the norm for all churches. Practicality (the size of the local body, the necessity of meeting in houses, the development of multiple ministries within a local assembly) dictated whether or not a staff was singular or plural; (2) whenever plural leadership existed, it never intersected the necessity of one predominant leader (a “senior pastor”) who assumed over-all responsibility for the superintendence of the church (cf. Acts 20:17 with Rev. 2:1). The practical necessity of plurality never eclipsed the Biblical necessity of conforming to God’s pattern for structures of authority.

Still, in cases where a “team leadership” exists in a local church, great benefits can emerge.

The first is expanded capacity to meet needs. There is no doubt that one man cannot be gifted in all areas of the ministry. So when God puts together a team, He tends to fill in the vacancies or blind spots of the senior pastor.

Second is valued counsel in decision-making contexts. No pastor should think that he is so right in all of his decisions that he is exempt from cross-examination or constructive criticism by his peers. So Solomon was made to say: “Without counsel purposes are disappointed; but in the multitude of counselors they are established” (Prov. 15:22).

Third is needed consolation in difficult

moments. There is nothing quite like the reinforcement and encouragement which can come from the verbal support and intercessory prayer of a comrade in the ministry. There is plenty of evidence of team-ministry units in the book of Acts (Paul and Barnabas, Paul and Silas, the incredible team at Antioch Acts 13:1-3), and no doubt one of the fundamental benefits of such teams was the consolation they could bring to one another at the pressure points of their ministries.

The purpose of this article has been to set forth as clearly as possible our reason for believing in congregational democracy as opposed to elder rule in the New Testament church. To us the evidence in the New Testament for whole-church involvement in critical decision-making contexts is indisputable. The evidence for democracy is both complete and clear. And while recognizing the great benefits of team leadership, the New Testament is equally clear on the need for a singular leader who is both a servant and a guide of the New Testament church.

So, if the church is to be the church, the whole body will have to assume its responsibilities, not only in worshipping, witnessing and giving, but also in governing. Every believer-priest, serving under the sovereignty of God and exercising sensitivity to the counsel of His spiritual leadership, will have to Biblically discern and carefully decide for himself in concert with his brothers and sisters in Christ, God’s will for His church. □

The New Testament makes it clear that ruling and teaching are not two different responsibilities performed by two different classes of elders.

Dr. Douglas McLachlan is chairman of the Dept. of Bible & Graduate Studies at Northland Baptist Bible College.



“Pew for two, near the back.”

A bumper sticker boldly demanded "Go ahead, hit me....I need the money." People look for reasons to take others to court. Television commercials advertise the "tough lawyers" that have the "go after it all" attitudes. The permeating of our society by a humanistic spirit has produced a "lawsuit conscious" world.

Romans 13:1 instructs us that "... the powers that be are ordained of God." We are "... to do that which is good and thou shalt have praise of the same" (Romans 13:3). The courts, as part of this government, have a proper place in the lives of believers. Christians need to know the answer to the question, "When is it right to take a person to court who is a member of the body of Christ because of personal injury, defamation of character, or personal injury? Christians may find the Bible answer in I Corinthians 6:1-8:

Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers.

Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren.

It is **never right** for a believer to sue a believer! The believer ought to seek reconciliation through God's highest authority, the church. Believers are living in violation of God's principles when they take other Christians to court.

After counseling with Christians disobeying this principle, certain characteristics of these people emerged. These people have filled their lives with bitterness and strife. They keep accurate records of wrongs suffered and constantly think of how they might be able to even up the score. They overwork their bodies many times to the point of physical and mental breakdowns.

I Timothy 6:10 declares that "... the love of money is the root of all evil." Money motivates even Christians to become hooked on "get rich quick schemes!" These emotion-controlled Christians feel that their anger justifies their attitudes and actions.

These believers think that they are 100% right on every issue in their case, leaving no room for careful self-examination. They place the total blame on others, never considering that they may not have all of the facts. They darken their hearts to the possibility that they may be partially at fault.

TAKING A BROTHER TO COURT

by Rick Arrowood

A greater problem occurs when two believers of the same congregation go to court against one another. The Devil uses this tool to thwart God's work and develop discord and confusion. Often, because of false reports, vicious lies, and rebellious spirits, best friends and close comrades find themselves at conflict with each other. These people allow peer pressure to supersede Bible principles. Pride, rebellion and gossip keep the fires going and burns out the hope of reconciliation. Restoration becomes difficult, and irreparable damage is done to the church.

Many times good, faithful Christians become devastated with the battle that is raging in their own congregations. Discouraged believers stop having personal devotions and winning souls and eventually quit attending church. They live in a depressed, melancholy state of mind with no victory through the Word and no forgiveness through the blood.

A careful examination of 1 Corinthians 6:1-8 reveals the truths regarding believers and the law. Verses 1-5 teach us that believers are forbidden to take each other to the "unjust" to settle differences. Matthew 18:15,16 warns believers to "...take [their problems with one another] to the church," because it is "...in the mouth of two or three witnesses [that] every word shall be established." 1 Corinthians 6:6-8 remind us that "...there is utterly a fault among [us]," if we take a brother to court. Even threatening a lawsuit against a believer is wicked and proves that the flesh controls that carnal church member. It is far better for the suing party to suffer the wrong and take a loss than to enter the courthouse against another believer.

Matthew 5:44-45 records the instructions of our Lord regarding a brother who becomes an enemy to us:

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.



Church discipline is given for the purpose of restoration. Its goal is "restored fellowship" (Matthew 18:15-17; Galatians 6:1). When a child becomes embittered at his parents because they administered "Scriptural discipline," he may go to school and tell his teacher, which could make the matter worse. If the child refuses to repent, he may lose the privilege of being raised in his parent's home. The Devil wins the war of pride, stubbornness, bitterness, lies and gossip and keeps the relationship from ever healing. The goal for these parents is restoration for their son, and they need to seek the aid of the church. In the same way, believers need to be reminded that God ordained the church to settle disputes between believers.

When a believer is inflamed to the point of suing another believer, rest assured that the suing believer is also an erring brother. He is admitting that he cannot trust God for the outcome of the situation; as well as openly admitting his bitter attitude, rebellious spirit, stubborn heart and seared conscience. He does not have the ability to return love for evil (Matthew 5:39). He does not have victory over the flesh; he never practices the "second mile" principle; he fails to see the beam in his own eye; he cannot forgive and he does not see God's purpose in his circumstances.

These people eventually change friends and leave churches. They may go to court, win their cases and obtain generous settlements, but, they will not escape the consequences of not practicing Biblical principles.

I often tell my people, "There is not one problem that you and I will ever have that the Holy Spirit will not enable us to sit down and resolve. We will base our decisions and positions not on personality or emotion but on the Word of God." True believers led by the Holy Spirit never use the courthouse to settle their disputes. □

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TRENDS

Religious Events in the News

Compiled by Jerry Huffman

World Council of Churches

The World Council of Churches recently met in Australia and Dr. Brian Wenham attended and observed the following. The WCC's theology is non-biblical, the Gospel is absent, and salvation is never mentioned. The WCC was instead preoccupied with such "burning issues" as the aborigines, South Africa, the Gulf War, etc. Dr. Wenham said the WCC is "moving Romeward very perceptibly in doctrine and practice." The WCC celebrated a subtle Mass and a disguised transubstantiation. The 3/11 *Christian News* said "about a quarter of the WCC staff is Roman Catholic." The WCC thesis is that all creatures are brothers and sisters of the earth which must be saved from its certain ecological destruction. A Korean feminist theologian invoked the spirits of martyrs and linked these "Han-spirits" with the Holy Spirit. She said, "I no longer believe in an omnipotent, macho, warrior-God who rescues all good guys and punishes all bad guys." Hindus, Muslims, and Christians are believed to all worship the same God.

Presbyterians to Ordain Practicing Homosexuals?

A Presbyterian Church (USA) task force endorses the ordination of practicing homosexuals and the practice of sex outside of marriage. Its 200 page report says: "The moral norm for Christians ought not be

marriage, but rather justice-love." This has upset laity and some clergy who predict its rejection by the General Assembly, and who already oppose the PCUSA's current policy of ordaining celibate homosexuals (3/11 *CT*).

Tony Campolo's Dangerous Heresies

In the 11/88 *World Vision* Tony Campolo said: "I believe going to Heaven is like going to Philadelphia . . . There are many ways . . . It doesn't make any difference how we go there. We all end up in the same place." He praised Hindu pacifist Gandhi, Martin Luther King and Mother Teresa at a 5/88 NCC gathering. He says homosexual orientation is inborn in many/most cases, and refers to "evangelical homosexuals" (3/4 *Chr. News*). He claims Christians will have difficulty finding any Biblical condemnation of romantic feelings between persons of the same sex. Sadly, Campolo has been featured by the IVCF, NAE, YFC, and BBN, and regularly appears with Campus Crusade's Josh McDowell at youth rock festivals.

Frank Peretti: Spiritual Warfare or Fantasy?

Many have showed concern over Frank Peretti's loose theology in his popular novels, *This Present Dark-*

ness and *Piercing the Darkness*.

"Readers leave this entertaining book with a clear impression that spiritual warfare is reduced to exorcism." The 3/91 *Charisma* says Peretti's novel inspired Pittsburgh Christians to a Prayer Rally to conduct spiritual warfare for their city. *Media Spotlight* says: "Peretti's tales are absorbing, but they reflect inaccurate concepts of spiritual warfare and the spirit realm. [To] really learn about spiritual warfare we should approach it from a standpoint of reality rather than fantasy . . . Peretti's common phrase [is] 'I rebuke you, Satan,' [but] Satan is not omnipresent [and] probably doesn't even hear our rebukes. . . . Spiritual warfare doesn't consist of shotgunning rebukes into the spirit realm. . . . Gods' Word is the offensive weapon in our spiritual armor. . . ."

Urbana: Ecumenical and Charismatic

The 2/91 *Moody* said: "The Urbana movement, which began in 1946, may be the most influential force shaping modern attitudes on world evangelism." If so, Urbana '90 spells danger in many areas! Ecumenical: Delegates came from 76 denominations, social action was emphasized, and a Roman Catholic priest led one seminar (12/90 *Foundations*). New Age: Visualization, guided imagery, and occult techniques were used (2/91 *CIB*). Charismatic Music & Wor-

ship: Delegates swayed and clapped to the beat of an 11-piece "Christian Rock" band from the charismatic Vineyard Fellowship, raised their hands in worship, and received prayer for inner healing (3/91 *Charisma*, etc.). Urbana is a dangerous mixture of truth and error.

Charismatic Deceptions

Modern-day charismatic prophets claim accuracy rates of 10% to 65%. But God's prophets were 100% accurate (Deut. 18:22), or they were not God's prophets. We must reject the charismatics' "prophets" just as we do their other false, deceptive claims. As one pastor has put it: "Their healers can't heal. Their tongues aren't tongues. Their doctrine isn't Scriptural. Their binding of the devil doesn't bind the devil. Their slayings don't slay. Their Christian rock isn't Christian. Their prophets can't prophesy accurately" (*O Timothy*). By 1990 there were no less than 372 million Pentecostals and charismatics worldwide, which was 20% of all Christians! (1/91

Brazen Blasphemy of the "Jesus Seminar"

For the past six years the "Jesus Seminar", a group involving almost 200 "scholars" led by Robert Funk, has been examining the sayings of Jesus and voting by a four-color scale on whether

Jesus actually said them or not. It has concluded that only 20 percent of Jesus' sayings were authentic, and that only one verse in John's Gospel goes back to Jesus. That verse is not John 3:16 but John 4:44. It says that the Lord's Prayer and other statements of Jesus were fabricated by the early church and were never said by Jesus. Most "Jesus Seminar" members are from Roman Catholic or liberal seminaries, and maintain that their views are promoted by professors in most mainline denominations. It now plans to produce a movie, "Christ the Man," that will have no reference to a virgin birth or resurrection. Bible-doubting/denying "scholars" should read Romans 1:22 to see what God says about them.

Hell is Back in the News

Many cults such as Seventh-day Adventists, Jehovah's Witnesses, and Armstrongites teach a doctrine of annihilationism concerning hell. They, as well as some professors in liberal and "evangelical" seminaries, try to explain away the "eternal punishment" aspect of hell. Today, a definite drift by conservatives away from the orthodox teaching is indicated by an extensive article in the 3/25 *U. S. News*. Kenneth Kantzer of Trinity Evangelical Divinity School is quoted: "But when Jesus spoke of flames...these are most likely figurative warnings." Clark Pinnock asks: "How can Christians possibly project a deity

of such cruelty and vindictiveness" as to inflict "everlasting torture upon his creatures, however sinful they may have been?" Pinnock went on to say in a recent *Criswell Theological Review* that a God who would do such a thing is "more nearly like Satan than like God." John R. W. Stott and others contend that rather than suffering endlessly, those who ultimately reject God will be put out of existence in the "consuming fire" of hell. But what these "scholars" think is not what God's Word says. The Bible is clear that God not only will, but must, punish those who spurn His grace, rejecting Jesus Christ, forever.

Scholars Revise The Living Bible

One of the scholars working on a revised version of *The Living Bible* is perplexed over the problems in translation. *The Living Bible* started out as a paraphrase by Kenneth Taylor "for his children in order that they could understand what the Bible is all about." The problem the scholar admits is that the *The Living Bible* "isn't always correct in the translation. What we face is how can you maintain the integrity of the text and still communicate?" Many Bible scholars have been concerned that this paraphrase has been accepted as an accurate, reliable translation, which it is not. In reality, it is not to be trusted.

Leong,

A Man Without A Language

I have been a communicator all my life. Not only have I been a communicator of the gospel at home and on the mission field, but I speak through the marvels of sign language to the deaf.

Through all this, never have I been so burdened and bewildered at how to communicate as the day I met Leong.

Leong was in his mid sixties. He was a citizen of Singapore. In 1983 I met him through Lucas Lee, a deaf preacher and dear friend. He brought Leong to me with the burden to share the gospel with him. Leong was born a deaf mute and had never learned to communicate in any way. He was a man without a language.

I was at a loss for how to communicate with Leong. We started to draw pictures in the sand but soon gave up in frustration. I prayed for wisdom that I might effectively share the Gospel story without speaking. I also started looking for pictures that would help Leong to understand.

I found an old Chinese picture book about the plan of salvation and went with Lucas back to see Leong. I decided to try to explain one concept at a time. The first was creation. We showed him the pictures of creation with all the animals and the lights, the sun, the stars, the moon. We showed him pictures of Adam and Eve, with God looking on from Heaven. I tried to get across to him that God created us all.

When Leong seemed to have grasped the idea of creation, we moved on to teach him that we are all sinners. I had a picture that showed the head of a man with a cloud full of his thoughts—thoughts of money, houses, cars, and clothes. We pointed to the head as if we were thinking these things. We showed him another picture of drinking, gambling, fighting, getting drunk—things that showed sin. We turned the page again to show man's end--death. All men were to die. The picture showed a coffin falling down into hell and people falling down over a cliff into a fire.

I sensed that Leong understood the gravity of sin in a man's life and prayed that the Holy Spirit would give him special understanding and work through this silent Gospel plan.

Using a picture of Jesus coming down to the earth through the clouds, I hoped Leong would see it as God coming down to earth. I also used a Christmas scene of Jesus in the manger, and then of Jesus dying on the cross. We showed a picture of Him being buried, and showed how the

by Bob McLain

tomb was opened and He rose again. We showed one of how He ascended up into Heaven and we pointed up into the heavens and kept signing the sign Jesus by pointing our finger into the palm of our hand where the nail prints are.

Things seemed to be going fine until we tried to show the meaning of the word believe. We wanted to show him how to believe in God in a personal way. How could we do it? We found a picture of a man who was drowning in the sea, about to go under the water as the lifeboat approached. In the lifeboat was a sailor who threw a rope with a life buoy, and rescued the man, pulling him in. Suddenly, I realized we could act this out. So we sat Leong down, took some chairs, and formed them into a boat. We got into the boat and Lucas pretended he was drowning in the sea. I got some rope and threw it to Lucas, and he pulled himself into the safety of the boat. I had somebody else pretend to drown. Again I threw the rope, and he pulled himself to safety.

Then we put Leong out there. We threw the rope to him as he was splashing around and acting like he was drowning. He grabbed the rope, and we brought him into the boat. We patted him on the back and everyone was smiling, but we were not sure he fully understood. Pointing to the picture of the sea, we pointed back to the man's thoughts and motioned it was no good. Man is drowning in the sea, because he is no good. Pointing to the picture of Jesus and then to the man in the boat I motioned that Jesus throws the buoy or rope to you.

If Leong understood Jesus was throwing the lifeline, he also needed to understand the importance of taking hold of it. The next picture we used showed Jesus beckoning to a man from an open door.

We decided to dramatize this also. Everybody sat down and I went to the door of the room. From there I motioned to Leong to look at the picture of Jesus at the door. I pretended I was Jesus standing at the door. Then I went behind the door and closed it. After a moment, I opened the door and pointed to one of the people sitting in the chairs, motioning to him to come. The

person asked, "Me?" I nodded, "Yes, you, come!" So, he came and went through the door behind me, and I closed the door. A moment later I opened the door and did the same with someone else. I kept doing this until I had invited all the people in the room, including my children, to come in through the door. They all stood behind me, as I closed the door. I left Leong for last. He was left alone in the room.

Now when I closed the door this time, I kept it shut. Leong was waiting for the door to be opened. We knew he must be getting anxious. I kept the door closed and Leong waited and waited. When the door did not open, Leong began to panic and he came over to the door and knocked on it. I opened the door and I motioned, "You come?" He nodded, "Yes," and he walked through the door. I said, "Amen!" I thought he understood it. Had we gotten Leong to see what salvation was? Did he understand it? Was he able to truly understand it enough to be saved?

Drawing to a close, I used a picture of a man walking out of darkness into light. It showed a change in the man. It showed how he was dark and gloomy with a sad face, and his eyes were desperate for something. Then it showed how the man walked through the door where Jesus was and how he changed and became light and there was a smile on his face. Even his clothes were different and everything was in color, not just black and white. The last picture we showed him was of a man on his knees beside a bed praying. As he was praying, he was looking up to Heaven which was opened with a ray of light that was shining on the man as he was praying.

I went back to the picture of men dying and coffins falling into hell and pointed to Leong, signing "must die, hell, die, hell." I had saved one picture until the end that showed two roads, one leading to hell, the other to Jesus standing at the open door of heaven. We showed him one road and motioned "one road to Jesus, Cross, Heaven." Then we showed him the other road and motioned "road to hell." I looked right at Leong and motioned, "Which road?" He signed, "Me, Heaven." I

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looked right at Leong and motioned, "Which road?" He signed, "Me, Heaven." I showed him the picture of a man kneeling down praying to Heaven.

"You want 'Cross, Heaven' or you want 'die, hell?'" He motioned, "Me want Cross, Heaven."

I pointed to the picture of Jesus standing at the door and indicated the man is praying to Jesus Who is inviting people to come to Him. I pointed to my head and asked, "You think Jesus (and I showed him a picture of Jesus) died on the cross?" I formed a cross with two index fingers

and showed nail prints in my hand. Then I asked, "You, Heaven?" He responded, "Yes." I asked, "You think Cross, Heaven, no hell (I signed for flames coming out of the fire). You want 'Cross, Heaven' or you want 'die, hell?'" He motioned, "Me want Cross, Heaven."

I had done my best. I honestly felt Leong understood. Two days later he came back. He tried to tell me this story as best he could.

He said, "Me, home to bed, wrestled in my sleep. Think, book, pictures." Then he got down on his knees and he said, "Me, pray, Cross, heart." Then he pointed to Heaven. He said, "No die, no fire, no, me, Cross, heart, Heaven." I was excited. I believe that Leong understood the plan of salvation and had received Christ as Savior the best he knew how. The God of all languages allowed us to show him in the way that he could understand.

We left Singapore in 1983. When we returned we found Lucas, our friend, and as we began to talk I asked about Leong. He said that Leong died six months ago. I remembered the day when Leong came back and said, "Me, Cross, heart, Heaven. No die, no fire. Me, Cross, heart, Heaven." □

Bob McLain and his family are now on the mission field pastoring a church and directing a deaf ministry in New Zealand.



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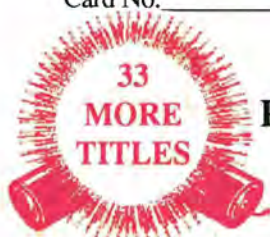
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