
1983

The Fundamentalist Journal

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Fundamentalist Journal, Volume 2, Number 7

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FUNDAMENTALIST JOURNAL

One Dollar & Ninety-Five Cents
July/August 1983

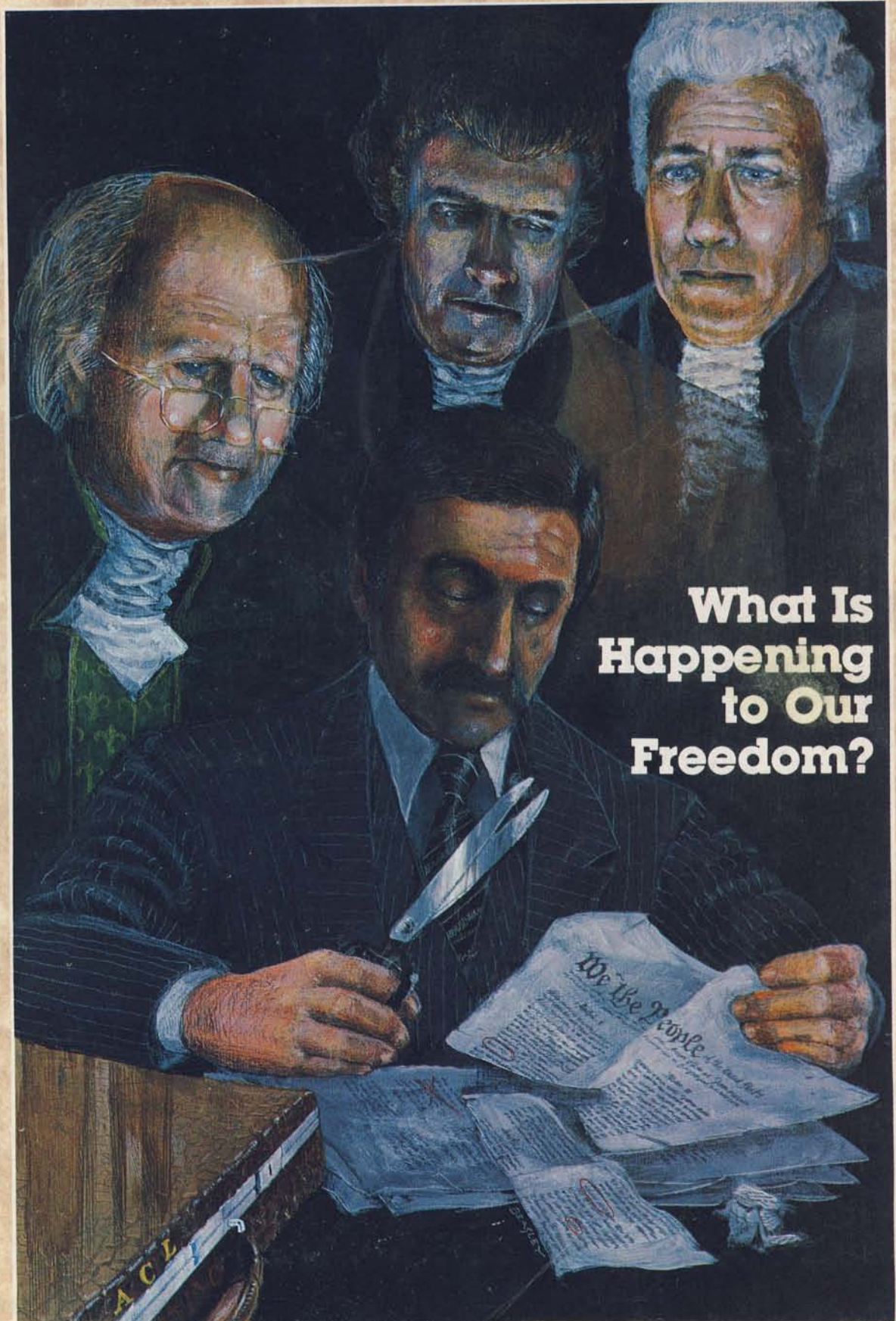
One Nation
under God
on the Rebound

The Church and
Her Rights

The Christian
Church under
Communism

America
Wake Up!

What Is
Happening
to Our
Freedom?



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Is Someone Controlling the Way You Think?

If you don't think so, read on...

Have you ever wondered why Christians are usually portrayed unsympathetically on TV and in movies?

... Why our children are learning anti-Christian moral values in public schools?

... Why so few Christian books are in your local bookstore and library—even when they are bestsellers?

Why? *Because there's a new wave of censorship sweeping America.* No, it's not the obvious kind that actually burns books. It's something much more subtle—and more effective.

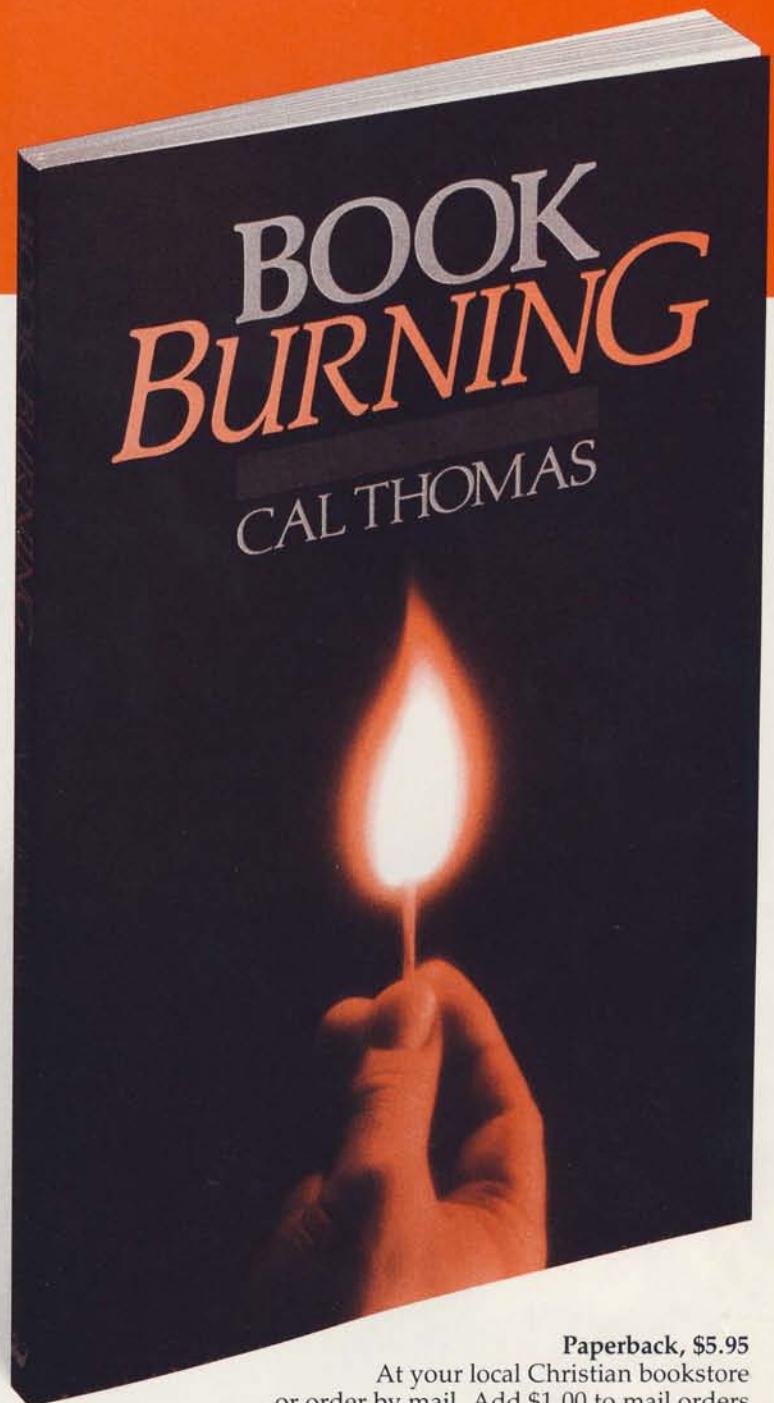
The real censors today are hard-core secularists who hold the positions of influence in education, the media, and public life. And because of their anti-Christian bias, they effectively censor the Christian point of view—out of schools, libraries, TV, films and even bookstores.

Book Burning is a brilliant exposé of secular hypocrisy. It shows how those who call for "pluralism" aggressively discriminate against Christians. It will inspire every Christian and fair-minded citizen to proclaim the Truth and resist secularist discrimination.

If you care about religious liberty, freedom of speech and the right of Christians to be heard in public life, you cannot afford to leave this book unread.

Cal Thomas is a prize-winning writer and veteran of 21 years in the field of broadcast journalism, including work with NBC radio and television stations.

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Here in one 700-page volume, every aspect of the homosexual movement that bears on politics, religion and social life:

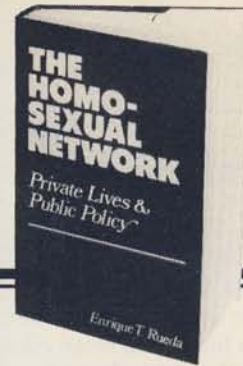
Acceptability of Homosexuality in the United States • The Homosexual Subculture • Ideology of the Homosexual Movement • Goals • Homosexuality and Religion

Author Enrique Rueda is a priest who serves as director of the Catholic Center for Free Enterprise, Strong Defense, and Traditional Values. No Christian writer has ever given the subject this awesome coverage.

★ Tax-exempt and federal funds for homosexual groups. ★ "The degree of promiscuity...defies the imagination of those not familiar with homosexuality." ★ Liberalism and the "gay-lib" movement: ties so binding that Rueda calls liberalism "part and parcel" of the movement. ★ Homosexual teachers unite in major cities. One talks about kissing his students. ★ The Catholic bishop who claims "gays" were condemned in the Old Testament for other than moral reasons. ★ Once a homosexual, now a Christian: it does happen, but the media look the other way. ★ The links between feminism and the homosexual ideology. ★ Sample the "Gayellow Pages." ★ How homosexual men transmit disease — often to the innocent. ★ HEW study finds acceptance of homosexuality a prime goal of most sex-ed programs. ★ Voting records of prohomosexual senators and congressmen.

Let Fr. Rueda have the last word:

"As a Bible-believing Christian steeped in the traditions of the Roman Catholic Church, I believe that homosexuality is a manifestation of the sinful condition that affects mankind and each man, and that homosexual behavior is gravely sinful by the very nature of reality...I do not advocate the persecution of homosexuals or their condemnation on account of their condition."



CASE STUDY: *The Roman Catholic Church*

72-page study-in-depth. Fr. Rueda expounds the Church's universal teaching on the subject, then explores the campaign to chip away at it. Prohomosexual Catholic groups, Dignity and New Ways Ministry...key staffer at U. S. Catholic Conference/National Conference of Catholic Bishops emerges as leader of Washington homosexual movement and president of Dignity chapter, without prejudice to his job...internal USCC pro-Dignity memo reproduced in full...mixed responses to prohomosexual legislation by individual bishops...16 bishops listed by New Ways for beneficial statements...Archbishop Weakland's ambiguous letter...Bishop Rosazza's letter endorsing ordination of homosexuals...New Ways source book on supporters: 77 dioceses, seminaries, schools, parishes, publications, theologians, etc...Dignity/New York sponsors Cabaret Night, a homosexual dance at St. Francis school auditorium — on Wednesday of Holy Week...Women's ordination and the homosexual movement...prohomosexual writings by Catholic Theological Society and *Notre Dame Magazine*...Dignity chaplain reports that "25 percent of all priests in the Phoenix area are basically homosexual"...priest helps homosexual priests without condoning their practices — and is anathematized by prohomosexual Catholics...homosexual "marriage rituals"..."religious orders"...21 pages from *Communication*, underground newsletter by and for homosexual priests and nuns.

Over 1,000 notes • 93 illustrations • 4 indexes: names, organizations, places, subjects • listings: "Alleged Supporters of the Homosexual Movement/Ideology"...Dignity Chapters...Integrity Chapters...Homosexual Synagogues...Homosexual Student Groups...Homosexual Political Organizations...Homosexual Interest Groups (academic, business, professional)

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"A blockbuster! Rueda has researched the widening homosexual power-grab in our society, and in the process tells us everything we don't want to hear, but really ought to know about...an important book." — Rev. Charles Fiore, President, Catholics for a Moral America

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EDITORS' NOTE

From Columbus to the Mayflower to the signing of the Declaration of Independence, America was built on Judeo-Christian ethics. Founding fathers wrote in the Declaration of Independence, "We hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness." In this issue, the *Fundamentalist Journal* takes an investigative look at those unalienable rights, and how they have been redefined and restricted since their proclamation in 1776.

One of the most basic of all our freedoms is religious liberty. What has happened to that freedom in the past two centuries? According to Rousas J. Rushdoony in "America Wake Up!" we're headed toward a manipulative philosophy that seeks to control every action of the church and her people. His article is reinforced in "The Church and Her Rights" by Jay Adams who says, "Throughout the history of this country the Christian church has had little difficulty co-existing with the state... Times have changed."

Through the eyes of one who has lived under a state-controlled church, Josif Ton presents a horrifying and enlightening testimony of the state's power and the will of God's people.

In America, those who profess to be protectors of our civil liberties are the very instruments of freedom's demise. Norman Geisler in "What Is Happening to Our Freedom?" takes a revealing look at these people and how they are using and abusing the court system to their advantage.

During the festive Fourth of July celebrations marking our nation's 207th birthday, let us remember to thank God for the "unalienable Rights" He has given us, and let us renew our commitment to protect those rights for ourselves and our posterity.



The *Fundamentalist Journal* staff extends deep appreciation and heartfelt thanks as we say good-bye and God bless to Coordinating Editor Ruth McClellan. After graduating from Liberty Baptist College in 1977 with a Bachelor of Science degree in English and highest academic honors, Ruth joined the Old-Time Gospel Hour ministry, providing editorial assistance to Dr. Falwell and serving as editor of *Faith Aflame* magazine. Sensitivity and intelligence mark her long list of creative achievements which includes being instrumental in the origination and development of the *Fundamentalist Journal*.

Ruth will be taking on the new responsibilities of an associate pastor's wife as she and her husband, Allen, move to Gadsden, Alabama, where he recently accepted a position at Whites Chapel Baptist Church.

Although Ruth will be leaving the staff, we anticipate sharing her writing with you in future issues. Our prayers for much joy and happiness go with the McClellan family.

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Statement of Purpose

This magazine is committed to the historic fundamentals of the Christian faith, biblical separation, moral absolutes, the priority of the local church, and world evangelization. Although no magazine or individual can speak for the overall Fundamentalist movement, it is our desire to create a forum to encourage Christian leadership and statesmanship to stand for the old-time religion in these critical days. We will examine matters of contemporary interest to all Fundamentalists, providing an open discussion of divergent opinions on relevant issues. The **Fundamentalist Journal** will also reaffirm our history and heritage, as well as point the way to our place in the future.

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Imagine my surprise...

Although my basic religious beliefs are "Fundamentalist," I have often been disheartened by the seemingly hypocritical, self-righteous, and judgmental attitudes many Fundamentalists maintain toward fellow Christians.

Imagine my surprise and pleasure at finding such problem areas discussed in the **Fundamentalist Journal** in an honest and self-critical manner. I was very impressed with "A Critical Self-Evaluation" (March) by Ed Dobson and Ed Hindson. In April's issue, I very much agreed with Jerry Falwell's Comments, "Moderation: A Biblical Command" and Jack Van Impe's "That They All May Be One." I wholeheartedly commend your articulate and forthright handling of these sensitive issues and respect your leadership in challenging the Fundamentalist Christian to a "renewing of the mind" in these areas.

I also especially appreciate the current news items of interest to the Christian (frequently ignored by the secular press). I find myself underlining a large portion of each **Journal** and will be keeping them all for future reference. Keep up the good work! God bless you.

Shirley A. Brown
Madison, Wisconsin

Getting down to business...

Your article "What is full-time Christian Service?" was right on target. We so often forget that the John Wanamakers, the Cyrus McCormicks, the Marshall Fields, the R.G. LeTourneaus, to name but a few, as "full-time Christian business men" dedicated themselves and

their possessions to spread the gospel and did much to produce the moral fiber that made America great. How I thank the Lord that we do have today many Christian men and women in business and the professions, but we need a lot more and we should encourage it.

Alfred B. Smith
Montrose, Pennsylvania

Appreciation...

As a teacher for over 40 years and a parent for 28 years, I was especially interested in the article "Withhold Not Correction" (May). I agree with the statements, emphasis, insights, and so forth. I especially appreciate the new (to me) interpretation of Proverbs 22:6, which I and everyone with whom I have discussed the matter have assumed is a promise. Thank you, Bruce Ray, for the "Correction!"

Millie Morrow
Avella, Pennsylvania

I read with keen interest your April issue of **Fundamentalist Journal**. I appreciate so much the openness and frankness that you are displaying in the articles that are carried. I appreciate the fact that you run articles with which you do not necessarily agree. It is time that we have some open and candid discussion of the real issues. We must learn to disagree with each other in the spirit of Christ.

The **Journal** is a first-class magazine and I am glad that someone is finally saying the things that need to be said.

Truman Dollar, Pastor
Kansas City Baptist Temple
Kansas City, Missouri

That was the plan...

Jerry Falwell's editorial, "Peace through Strength—Preserving Our Freedom" (May), should get the widest possible circulation for its cogent and forthright biblical defense of a strong military posture for the United States.

However, Deborah Huff's article in the same issue, about the National Association of Evangelicals' (NAE) Annual Meeting and its position on the Nuclear Weapons Freeze, leaves a lot to be desired. As a voting delegate to that meeting, I knew that the topic of a Nuclear Weapons Freeze would be brought up.

Mrs. Huff reported that the Nuclear Weapons Freeze resolution was not brought to the floor of the convention. Yet that is not where the action was to ultimately take place. The Evangelical Social Action Commission (ESAC) of the NAE addresses the social, political, and economic implications of the Christian faith. In recent years its working majority has tilted to the political left. At the annual meetings of the NAE, the ESAC votes on a theme for the coming year. At the Orlando meeting the ESAC was ready to adopt the Nuclear Freeze as its theme for the 1983-84 year. Those of us who are political conservatives knew that we were in the minority. (Ironically unlike the ESAC, the NAE leans right-of-center.)

Knowing that the vote was about to be taken, conservative Jim Bramlett, a Vice President at CBN, suggested that the theme for the year be how the local churches can help meet human needs such as food, clothing, shelter, employment, etc. To our surprise, our suggestion was unanimously agreed to. This theme appeals to both political conservatives and liberals and to a

wide variety of theological camps.

And so Deborah Huff missed a significantly political story when she did not report that the ESAC, instead of adopting a Nuclear Freeze resolution (when it had the votes to), adopted a theme that both President Reagan and Jerry Falwell can heartily approve of.

I would encourage Rev. Falwell to continue to speak out on moral and political issues. Many of us in the NAE agree with him. As a member of the Moral Majority I concur with his political philosophy and as a born-again Christian I applaud the **Fundamentalist Journal**.

David A. Williams
American Family Association
Washington, D.C.

To the point...

"The Missing Fundamental," by Don W. Hillis, was to the point. You can debate with those of us who are in mainline denominations but let us both bring the gospel to the 16,750 "people groups" that have no church proclaiming Christ.

Such a great task will keep us busy enough not to split hairs.

Chris Anderson, Pastor
Community Congregational Church
Pinehurst, Massachusetts

Please don't...

A friend just loaned me a copy of the April issue of the **Fundamentalist Journal** and I was enjoying it until I came to "An Interview with Jack Wyrzten."

I had just finished Jack Van Impe's article, "That They All May Be One," about love and unity.

Then what a disappointment to read your questions and Jack Wyrzten's answers about a fellow evangelist concerning something that happened 26 years ago—to what purpose, what motive? Was it needful to edify?

I have never heard Billy Graham preach anything but the Word of God and I have **never** heard him criticize anyone.

I know he prays about his ministry and follows God's leading as he sees it.

I'm sure you do the same and Jack Wyrzten and Word of Life also.

Please don't use this kind of writing. Satan and unbelievers are watching and they should see love between us, not criticism and unkindness, or judgmentalism.

I pray you see this in the light it was intended. Proverbs 15:31.

Mrs. Fred A. Massey
Joliet, Illinois

Thank you...

The message of the **Fundamentalist Journal** has never been more needed than today. I believe that God is using your magazine to bring glory to Christ. Thank you, Dr. Falwell, for your message on moderation and may God bless Dr. Van Impe's message on unity. I believe that the Lord has brought these messages to the Fundamentalists in America for such a time as this.

We encourage Christians everywhere to get a copy of the **Fundamentalist Journal**.

David Lee Ralston, Pastor
Faith Baptist Temple
Louisville, Kentucky

Action and reaction...

I am truly elated by your April issue, especially "Moderation: A Biblical Command" and "Doctrinal Differences: Do They Matter?"

There is not a pastor living, truly desirous of fulfilling God's will, who is untouched by the issues of basic separation/fellowship. The recent (twentieth century) "pseudo Christian" thought that says, "If you don't fit **my** mold (because I have the corner on **all** truth), you are less than God-honoring" has led me to react somewhat at the thought of being labeled a Fundamentalist, although historically speaking I am—and proud to be!

Dr. Dobson and Dr. Hindson must be praised for reminding all once again of the historical perspective of **The Fundamentals**. Truly great men of God gathered from various persuasions at the turn of the century to frame what was considered by them to be the "fundamental" absolutes of the Christian faith, in an effort to silence Modernism, the forerunner of Liberalism.

It was J.C. Ryle who said, "Whenever I see in a clergyman

hearty working, consistent living, and loyal churchmanship, I will be thankful, and ready to help him, though things may be said in his pulpit and done in his parish with which I do not entirely agree."

From one who has been a mild, personal (that is kept to myself) critic of yours, please accept my humble thanks for your legitimate, reasonable, well-thought-out, and biblical approach.

John F. Daniels, Pastor
Free Baptist Church
Limerick, Maine

*We welcome your comments and will include them in our **Letters to the Editor** section as space permits — subject to condensation at the discretion of the editorial staff.*

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One Nation under God on the Rebound

I'm optimistic about America! I believe that the doomsayers of the last 40 years who have predicted the demise of this great Republic are wrong. The 1980s are certainly a "Decade of Destiny" for our nation. This is already becoming a decade of spiritual rebirth and a return to moral sanity for the American people. The hope for the future is brighter now than it was 10 years ago. The task ahead will not be easy, but the price of freedom has always been great. A tremendous price has been paid for our liberty and an even greater price may yet have to be paid to keep it.

The Great Question

Secretary of the Interior James Watt stated recently that our national anthem is the only one in the world that ends with a question: "Does that Star-spangled Banner yet wave O'er the land of the free and the home of the brave?" It reminds us of the fragile nature of freedom and serves as a warning that the freedom that has been won can also be easily lost. There is no liberty in the Soviet Union, Red China, Cuba, or Eastern Europe. In those countries, people who love God often pay for their faith with their blood. The great question facing America at the end of the twentieth century is whether or not we will keep our freedoms or be made to pay for our faith with our blood.

Psalm 33:12 declares: "Blessed is the nation whose God is the Lord." America is a republic. It is not a monarchy or a theocracy. It is a nation built upon the moral and spiritual principles of a Judeo-Christian foundation. While many of our founding fathers were deists, they nevertheless respected the idea of God, decency, and morality. Nearly two hundred years ago, when the Constitutional Convention had completed its work, a dear woman asked Ben Franklin: "Well, Dr. Franklin, what have you given us?" He turned to her and replied: "You have a republic, madame, if you can keep it."

Over the past 20 decades this Republic has been challenged many times, but we have always risen to that challenge. The Constitution is the document that binds us together. It provides the ground rules for our society. It protects the rights of minorities while upholding the rule of the majority. It also

provides the means by which it can be lawfully changed. The men who drafted the Constitution were eminently practical men. They forged a system of checks and balances so that two hundred years later this Republic still stands as the bastion of freedom to the whole world.

A Christian America?

I am often falsely charged with trying to establish a "Christian America." Some have questioned whether I want to establish the kingdom of Christ on earth through moral reformation and the political process. Let me clearly emphasize that only Jesus Christ can change the spiritual life of this nation. Moral and political issues affect every Christian and do demand our attention. Being a Christian does not necessitate ceasing to be a politically active citizen. But moral and social change alone can never replace our commitment to evangelism. In the sense that we preach the claims of Christ to all men, we are trying to reach everyone with the gospel. However, we must ever recognize that the United States is not a theocracy and never should be. I am against that! When



Christ Himself returns to establish His millennial reign over all the earth, He will not rule from Washington. In this sense we are not now trying and never should try to establish His kingdom on earth by political legislation or in any other manner.

The biblical base in our society is certainly the heritage of the past. It is obvious that many of our founding fathers were deeply religious, God-fearing men and women. While their particular theologies differed, they were united by common beliefs and commitments. They believed in the existence of God, the dignity and sanctity of human life, and the moral principles of the Judeo-Christian ethic. They acknowledged the importance of God-centered education and a government of laws and truth and justice for all people.

Our Christian Heritage

Nearly five hundred years ago, Christopher Columbus said of his journey to the New World: "It was the Lord who put it into my mind (I could feel His hand upon me)... There is no question that the inspiration was from the Holy Spirit, because he comforted me with rays of marvelous inspiration from the Holy Scriptures." You won't find that quote in today's history books! Pilgrim William Bradford wrote in his *History of Plymouth Plantation*, "A great hope and inward zeal they had of laying some good foundation, or at least to make some way thereunto for propagating and advancing the gospel of the Kingdom of Christ in those remote parts of the world." The *Mayflower Compact (1620)* makes the same statement: "In The Name of God...by the Grace of God...for the Glory of God and the Advancement of the Christian

Faith." The *Articles of Confederation* of New England state: "Whereas we all came into these parts of America with one and the same end and aim, namely, to enjoy the liberties of the gospel in purity with peace." The Declaration of Independence refers to God as the *Creator!* The personal prayer life of men like George Washington and Abraham Lincoln is well attested in many sources. Even Benjamin Franklin urged that the drafting of the Constitution be bathed in prayer. There can be no doubt about the biblical heritage of the American people.

The Road Ahead

In spite of what you read in the newspapers or hear on the networks from our social engineers, this is a nation under God. It was built upon Judeo-Christian principles and has been uniquely blessed of God. However, that blessing is not for America only. It is free to all who will call upon God. His blessing will remain upon us only as long as His principles are followed. In a time when everything that is holy and precious to us is being threatened by the rising tide of secularism, we need to build up the foundations crucial to America's stability as a nation.

We do not intend to force our religious beliefs or convictions on anyone. The secular humanists and evolutionists are angry because we will not let them force their beliefs on us any longer. They have had their heyday in the past three decades and their agenda has failed. We must reenter the mainstream of life and rise to the challenge of providing moral and spiritual influence for the soul of America through the free exercise of the democratic process. □

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FUNDAMENTALISM TODAY



by Ed Dobson and Ed Hindson

The Church in the World and against the World

The American society is in social upheaval! Fear of change and the uncertainty of the future have gripped our nation. From the kindergarten classroom to the marble halls of academia, school children and professors alike recognize that ours is a changing world. From the kitchen sink to the corporate board room, virtually every level of society has been dramatically challenged to rethink the moral, social, and ethical values of our culture. In this post-industrial, transitory society we stand on the horizon of a new technological era—the information society.

As we move into this new era, every element of our society is being challenged to justify its role in the shaping of the American dream. While some people tenaciously cling to tradition of the past and others embrace the prospect of the new, the question must be asked: What should be the role of the church in society? Will she condescend to the old or capitulate to the new? Jesus addressed this very issue when He told His disciples that they were to be *in* the world, but not *of* the world. The ultimate role of the church must then transcend the very culture in which it exists. While maintaining its mission within the culture, it must also transform that culture by the gospel of Jesus Christ. Our Lord explained this twofold role of the church when He said, "Ye are the salt of the earth... Ye are the light of the world" (Matt. 5:13,14).

The Church in the World— The Salt of the Earth

Salt is a preservative. In this regard, the Christian sees himself as part of God's moral preservative in society. He is both a citizen of earth and a citizen of heaven. His focus is both temporal and eternal. Though his expectation is heavenly, his moral obligations are earthly. Like our Lord Himself while He was on this planet, the Christian cannot help but have compassion on this fallen world. He finds himself torn between the competing interests of the celestial and the terrestrial and therefore cannot passively function in any society. He must prophetically address the world in which he lives. There are several ways in which this can be done.

1. *Evangelism*—When Jesus gave the Great Commission to His disciples, He intended for the church to become an organism of born-again, baptized, and growing believers banded together for the purpose of world evangelization. Spiritual reproduction must ever be the heartbeat of the

church in society.

2. *Civil Obedience*—The Bible teaches that government is ordained of God (Rom. 13:1-5). Therefore, Christians are to be citizens who pray for and obey those in authority. We must pay taxes, obey laws, and contribute to the general welfare of society.

3. *Social Concern*—We have a scriptural mandate to protect and help the widows, the fatherless, and the poor. Christians cannot ignore the call of the oppressed peoples of this world. Morality and justice are inseparable in the mind of the Christian believer.

4. *Pluralism*—In a free democratic society, religious liberty is guaranteed through a commitment to pluralism. We are free to express and promote our religious convictions within the lawful boundaries of the Constitution. We must willingly protect these freedoms for all men, even those who oppose us.

Jesus told His disciples that they were to be in the world, but not of the world. The ultimate role of the church must then transcend the very culture in which it exists.

5. *Personal Testimony*—Showing Christ in one's life is the most undeniable expression of witness that a Christian can present to the world in which he lives. It is the message of Christ viewed in the receptacle of a transformed life that gets the salt out of the shaker and into society.

The Church against the World— The Light of the World

Light penetrates the darkness. Even the smallest candle can dispel the greatest darkness. In this sense Jesus foresaw the mission of the church as one of resisting and exposing evil. The ultimate conflict of the ages has been the struggle of light and darkness, good and evil. Therefore, the Christian finds himself locked in an inevitable spiritual war against unrighteousness and injustice. For this very reason, Chris-

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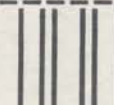
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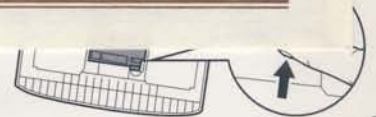
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What Is Happening to Our *Freedom?*



I saw the Creator go to court and lose! That's right, the Creator went to court and lost in Little Rock, Arkansas, on January 5, 1982. I was a witness in the famous "Scopes II" Creation-Evolution trial held December 7-17, 1981. The State of Arkansas had overwhelmingly passed a law which said in essence: If evolution is taught then creation should be given a balanced treatment alongside it (and vice versa). The ACLU challenged the law, and the federal court of Judge William Overton ruled that it is an illegal and unconstitutional violation of the First Amendment to teach anything that implies a Creator or a supernatural cause. Thus the Creator was excluded from the Arkansas classroom by the court. This is a momentous decision and has grave implications for the freedom of all Americans.

Important Background

In order to understand the monumental implications of what really happened in Arkansas, let's start at the beginning—1776. A founding document of our country has these words, "We hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness."

Note four things implied in this Declaration. They are the basis of our freedom. They include belief in a Creator, the creation of man, the supernatural, and absolute moral principles—called "unalienable Rights."

These truths are the foundation on which our country rests. Without them we have no secure freedom. In order to assure the freedom of religion to worship this Creator according to one's own conscience, the Congress wisely added the First Amendment in 1791. It reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press...."



Norman Geisler is Professor of Systematic Theology at Dallas Theological Seminary, Dallas, Texas.

I would like to make two observations about this Amendment. First, it has nothing to say about the separation of church and state. The word "separation" does not even occur in it. There is a major country in the world whose constitution does use the word "separation." It declares: "In order to ensure to citizens freedom of conscience, the church in the U.S.S.R. is separated from the state. And the school from the church. Freedom of religious worship and freedom of anti-religious propaganda is recognized for all citizens" (article 124).

Notice also that for the Soviets this "freedom" also implies the right to "anti-religious propaganda" by the state. No such anti-religious posture of the state was envisioned by our founding fathers. In fact, the First Amendment, far from separating church and state, or permitting antagonism against the church by the state, is our guarantee that this should never happen. Indeed, the intent of the First Amendment was, as Supreme Court Justice Black said (in the *Everson* case, 1974), "Neither a state nor the federal government can set up a church. [Neither can it] pass laws which aid one religion...or prefer one religion over another."

I saw the Creator go to court and lose! That's right, the Creator went to court and lost in Little Rock, Arkansas, on January 5, 1982.

Other court decisions have supported this same understanding. "[Court decisions] do not call for total separation of church and state, [and its requirement] far from being a 'wall,' is a blurred, indistinct, and variable barrier...."

Not only did the founding fathers of the United States believe in the Creator (and creation) but so did most early scientists. The "Father of Modern Science," Sir Francis Bacon, believed the mandate of the Creator to study and control creation was the basis of modern science.

In fact, the pioneers and founders of most areas of modern science were themselves creationists. To name only a few, there were: Blaise Pascal (1623-1662), Hydrostatics; Isaac Newton (1642-1727), Calculus; James Clerk Maxwell (1831-1879), Statistical Thermodynamics; and Lord Kelvin (1824-1907), Thermodynamics.

Basically for the first 240 years of modern science (1620-1860) the belief in the creation of the world was the dominant view in the scientific community. Sir Isaac Newton's statement serves to illustrate this belief: "This most beautiful system of the sun, planets, and comets, could only proceed from the counsel and dominion of an intelligent and powerful Being."

The Rise of Modern Evolution

Even before Darwin there were some who believed in evolution. One whose writings strongly influenced later evolutionists was Auguste Comte. In 1830 (and following) he wrote of the three stages he believed society must pass through—the religious, the metaphysical, and the scientific. The first explains nature by reference to *personal gods*, the second by *metaphysical principles*.² In the final stage of development we explain all by *scientific principles*. So firmly did Comte believe in this Scientism (he called "positivism") that he started a humanistic religion (with a religious calendar, holy days and saints) of which he anointed himself high priest!³

Evolution, however, had little scientific credibility until Charles Darwin published his famous *The Origin of Species* (1859). In it he claimed all animal species evolved from lower forms of life. He did, however, concede (in the second edition) that there was a Creator of first life. In the last paragraph he wrote, "There is grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or into one...."⁴

A little over a decade later, Darwin concluded that even *man* (not just animals) had evolved (*The Descent of Man*, 1871). Darwin's views are a turning point in modern history. For both Darwin and his followers made evolution into a surrogate for the Creator. Indeed, evolution became a tenet of

religious belief and, in some cases, a religion in itself.

Evolution Replaces the Creator

Later, Darwin turned to agnosticism about whether a Creator was even needed to begin the process of evolution, declaring, "The whole subject is beyond the scope of man's intellect. . . . The mystery of the beginning of all things is insoluble by us; and I for one must be content to remain an agnostic."⁵

The co-founder of the evolutionary principle of natural selection, Alfred Wallace, went even further in replacing God with evolution. He said, "Natural Selection is Supreme" and went on to explain, "[There is a power] not only adequate to direct and regulate all the forces at work in living organisms, but also the more fundamental forces of the whole material universe."⁶

"This most beautiful system of the sun, planets, and comets, could only proceed from the counsel and dominion of an intelligent and powerful Being."

Karl Marx, who was already a convinced atheist, rejoiced in the nail that evolution placed in the theistic casket. He proudly announced, "But nowadays, in our evolutionary conception of the universe, there is absolutely no room for either a Creator or a ruler; and to talk of a supreme being shut out from the whole existing world, implies a contradiction in terms, and, as it seems to me, a gratuitous insult to the feelings of religious people."⁷

After the turn of the century the attitude of many was summarized by the famous British philosopher Bertrand Russell, who wrote, "Man is the product of causes which had no prevision of the end they were achieving; his origin, his growth, his hopes and fears, his loves and his beliefs, are but the outcome of accidental collocations of atoms. . . . Blind to good and evil, reckless of destruction, omnipotent matter rolls on its relentless way."⁸

The Reaction to Evolution

Of course, by the turn of the twentieth century most (but not all) scientists had swung over to a belief in evolution (though many continued to believe in God on other grounds). However, some of the more perceptive members of the academic community recognized the grave implications of the theory as well as some of its practical outworking.

The reaction of Princeton's leading theologian to Darwin's thesis was understandable. Only seven years after Darwin's second book (*Descent of Man*, 1871), Charles Hodge wrote, "What is Darwinism? It is atheism. This does not mean, as before said, that Mr. Darwin himself and all who adopt his views are atheists; but it means that his theory is atheistic; that the exclusion of design from nature is, as Dr. Gray says, tantamount to atheism."⁹

In other words, there may be those who believe in some kind of God and total evolution, but they no longer believe in a *Creator* of all living things.

Not only had many scientists and philosophers drawn the implication that evolution had replaced the need for a Creator, but Nietzsche (d. 1900) drew the conclusion that there were no absolute moral principles. "God is dead!" he cried. And with God all traditional morals died too.

Hitler made it clear (in *Mein Kampf*, written 1924), that Darwin's natural selection was the basis of his belief in Arian superiority and a justification for his mass-murder of the Jews.

Even before Hitler's regime the German atrocities of the First World War were reported to Americans by leaders who had traveled abroad after World War I. Largely as a consequence of the abuse of the teaching of evolution to justify anti-Christian and even inhumane activity, there was a strong political reaction to exclude the teaching of evolution in the public schools. Many states passed laws against teaching evolution. Tennessee was such a state. This set the stage for the famous Scopes Trial in the summer of 1925. John Scopes claimed to have broken the Tennessee law against teaching evolution, and the American Civil Liberties Union made a test case of it. Many religious people rallied

behind their champion, William Jennings Bryan, against what they perceived to be godless evolution. Bryan's attitude is summarized well by his testimony at the Scopes Trial, "I am perfectly willing that the world shall know that these gentlemen have no other purpose than ridiculing every Christian who believes in the Bible. . . . I am simply trying to protect the Word of God against the greatest atheist or agnostic in the United States."¹⁰

The champion of the liberal and humanistic cause was the famous criminal lawyer Clarence Darrow. He argued persuasively that it is "bigotry for public schools to teach only one theory of origins."¹¹ His chief witness, John Scopes, stated the position in these convincing terms, "Education, you know, means broadening, advancing, and if you limit a teacher to only one side of anything the whole country will eventually have only one thought, be one individual. I believe in teaching every aspect of every problem or theory."¹²

A hollow legal victory was won by the creationists—John Scopes was found guilty of teaching evolution and fined \$100. However, the moral and social victory was won by the evolutionists. With strong media support, public opinion shifted in favor of a more pluralistic approach—evolutionists too should have freedom to teach their theory in the public schools. Gradually, most of the laws against teaching evolution were discarded.

The Shift of Secular Humanism

In a pluralistic society all points of view should be heard. Everyone's rights should be protected. There remained, however, some problems. This country was founded by those who believed in God (theists and deists), but since Darwin's time there were many more non-theists (for example, atheists and agnostics). Did the First Amendment cover their rights too? Could belief of secular humanists (which did not include God) be considered religious and thereby protected by the First Amendment? The courts had not yet resolved this issue.

There was no question in the minds of humanists how it should be resolved. In 1933 a group of prominent American humanists, including the father of

modern American education (John Dewey), signed "Humanist Manifesto I." In it they declared, "To establish such a religion of humanism is a major necessity of the present. It is a responsibility which rests upon this generation. We therefore affirm the following: First: Religious humanists regard the universe as self-existing and not created. Second: Humanism believes that man is a part of nature and that he has emerged as the result of a continuous process."

In a pluralistic society all points of view should be heard. Everyone's rights should be protected.

The first and most obvious claim is that humanism (without God) is a *religion*. The term "religion" or equivalent occurs 29 times in the short document. There were many tenets of this self-proclaimed religion of humanism. Among them at least four are basic beliefs still common among virtually all secular humanists. They are: no Creator of the universe, no creation of man (evolution), no supernatural act(s), and no moral absolutes.

These same tenets were repeated in "Humanist Manifesto II" (1973), which also claims to be a religion.¹³ All of them include evolution (therefore, anti-creation) as a central belief. In fact, one humanist, Julian Huxley, wrote a book entitled *Religion Without Revelation*¹⁴ (1957), in which he proclaims "the religion of evolutionary humanism." Other recent humanists also admit of having a *Religion Without God* (K. Kolenda, 1976). There is even a journal called the *Religious Humanist*.

There is no question that humanists, especially since 1933, have claimed to be a religion. The question was this: Could they get the United States Supreme Court to recognize they were a religion? The answer began to emerge in 1947. That year in the *Everson* case the Supreme Court ruled that laws demanding belief in God as a condition for public office were unconstitutional. This allowed those who adhered to the religion of Secular

Humanism to gain their "religious" rights under the First Amendment. The explicit mention of "Secular Humanism" by name appeared in the *Torcaso* case (1961). The Court stated, "Among religions in this country which do not teach what would generally be considered a belief in the existence of God are Buddhism, Taoism, ethical culture, secular humanism and others."

This was the beginning of two decades of momentous decisions which were victories for the religion of Secular Humanism. The most recent, and in some respects the most significant of these decisions, was the recent evolution-creation decision by a lower court federal judge in Arkansas (*McLean vs. Arkansas*, 1982).¹⁵ Since the ACLU had argued (through Clarence Darrow) in 1925 that it is "bigotry for public schools to teach only one theory of origins," and since for all practical purposes schools most often teach only evolution, it seemed eminently fair to most citizens and legislators in Arkansas that a Bill should be passed to ensure that creation could also be taught.

The Arkansas legislators put this sentiment into law. Act 590 was overwhelmingly passed (Senate, 22 to 2; House, 69 to 18) and signed. This would ensure a "balanced treatment" (not equal time) of both evolution and creation in public schools. The Act forbade any reference to religious books (such as the Bible) and demanded that *only* scientific evidences (and inferences) be allowed. The Act also provided that the teacher could opt not to teach origins at all, thus sticking to science in the strictly observable sense and avoiding all speculations about the past.

Act 590 seemed to be an eminently fair law, one which the ACLU should have been glad to champion. Instead, they chose to attack it. What was their argument? Strangely enough, this time (in contrast to the 1925 Scopes Trial), they argued in effect: it is bigotry for public schools to teach two theories of origin!

The Establishment of Secular Humanism

What is more surprising than the American Civil Liberties Union arguing that a public school teacher does not

have *liberty* to teach both sides of an issue? What is more shocking than the American Civil Liberties Union insisting, in effect, that the American Declaration of Independence (which mentions Creator and creation) is unconstitutional! What is even more astounding than this? A federal judge agreeing with them! Here are the words of Federal Judge William Overton: "In traditional western religious thought, the conception of a Creator of the world is a conception of God. Indeed, creation of the world 'out of nothing' is the ultimate religious statement because God is the only actor..."

"Such a concept is not science because it depends upon a supernatural intervention which is not guided by natural law. It is not explanatory by reference to natural law, is not testable and is not falsifiable..."

"There is no scientific explanation for these limits which is guided by natural law and the limitations, whatever they are, cannot be explained by natural law..."

Observe four things about what this ruling allows to be taught in the Arkansas public schools: no Creator, no creation (only evolution), no supernatural, and by implication (and other court decisions) no absolute (God-given) moral values.

Despite his good intentions of upholding the Constitution, *the judge has in effect established the religion of secular humanism*. But the First Amendment forbids the "establishment" of religion—any religion. Further, even anything that *favours* one religion over another is a violation of the First Amendment (*Everson* case, 1947, cited above).

Since I was a witness at the trial and observer of the entire event, I call it the day I saw the Creator go to court—and lose! And the tragic irony of it all was that at each day's opening of the court which dishonorably dismissed God, the United States Marshal said, "...God save the United States and this honorable court." To this every freedom-loving American should respond, "Amen and Amen!"

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see footnotes on page 60

The Church and Her Rights

by Jay E. Adams



The following excerpts are from a lecture delivered by Dr. Jay E. Adams at First Orthodox Presbyterian Church, San Francisco, California, on March 14, 1980. The church was being sued by a former organist, an avowed homosexual who insisted that he be reinstated without repenting of his sexual lifestyle. On the occasion of this address many were gathered to rally support for the church's cause and to discuss in detail the proper relationship between church and state.

It came like an electric shock to the Pharisees and the Herodians. Their representatives had cautiously concealed their true motives. Their question was a valid and vital one that He could avoid answering only at the cost of injuring His reputation. Whichever answer He gave, He was sure to lose. If He said yes, the Hebrew patriots would turn against Him; if He said no, He would imperil His relationship to the Roman government. The trap seemed perfect; there was no escape. But *that* answer—"Render to Caesar the things that are Caesar's, and to God the things that are God's" (Mark 12:17)—was wholly unsuspected and entirely satisfactory. No wonder, as Mark put it, "they marvelled" (v. 17).

But was Christ's reply merely a clever retort, designed to avoid both horns of a dilemma while stopping the mouths of hypocritical flatterers? Clearly it was *that*. But at the same time, did Jesus teach us something vital about the relationship of church and state? His words are not a calculated enigma. Far from it! What they are is a profound and far-reaching statement of the principle by which the church in any situation may evaluate its relationship to the state.

The silver coin—the Roman denarius that Jesus requested—provides the clue we need to rightly interpret His words; the whole story is on the coin. The "Caesar" to whom Jesus referred was Tiberius, whose image and

inscription were on that small silver coin that was worth a day's wages. The hated poll tax over which the discussion arose was due once a year, cost one denarius per adult, and had to be paid in this coin alone.

In coming to an understanding of Christ's principle, it is vital to note that Jesus directed attention to the coin itself. He pointed both to the head of Tiberius and to the words engraved on the coin. On the *obverse*, around the head, was written: "Tiberius Caesar Augustus, son of the divine Augustus." On the *reverse* was a picture of Tiberius's mother, Livia, represented as the goddess PAX ("peace") together with the words *Pontif Maxim* ("highest priest").

First, Jesus was saying "Pay the tax. God has given Tiberius the right to

Although God has granted authority to the state, that authority is not unlimited.

raise funds to pay for the army, the police protection, the Roman roads, and the courts that he has provided for you. This money belongs to him as plainly as the image on this coin is his." That much is clear, and is the consistent teaching of the entire New Testament. But then He said, "Pay to God what belongs to Him." What did He mean by that?

The denarius contained blasphemous words—calling the former emperor divine, designating Tiberius as God's high priest, and representing his mother as a pagan goddess. These unmistakably religious claims, though mixed with true ones, were false and unacceptable. Such belief and worship as they implied were due to Jehovah and to Him alone. Jesus, the true High Priest, would not share His honor with another—not even with the emperor of Rome. He was saying, "Give Caesar his taxes, but don't give him the worship that he desires; give that to God alone." Fundamentally, that is the principle: All of Caesar's claims must be examined; only those that belong to

him may be met.

But secondly, although God has granted authority to the state, that authority is *not* unlimited. The sovereign authority that belongs to God alone must not be usurped by any human political ruler. Caesar's authority extends only so far as the Bible permits him to go and no farther. And, because He has granted it, God is sovereign even over that authority which He granted. (In John 19:11, Jesus told Pilate, "Thou couldest have no power at all against me, except it were given thee from above.")

Thirdly, Caesar, in addition to temporal rule, was claiming rights to a spiritual kingdom and a spiritual authority over the very consciences of his subjects. Christ's words plainly warn us that there are *two* realms, *two* rulers over us. One has sway on earth over a temporal kingdom; the other reigns from heaven over a kingdom that is *in*, but is not *of*, this world (John 18:36). In every decision, therefore, the church must determine whether compliance with the state means noncompliance with God. Christ's words make it clear that one must comply with the demands of the state, but only so far as the state's requirements remain within the bounds of the legitimate authority that God has given to it. When the state attempts to order the internal affairs of Christ's kingdom (the church) a conflict arises, in which, as the apostles later put it, "We ought to obey God rather than men" (Acts 5:29).

All true authority is from God—authority in the home, in the church, and in the state. The authority of each is God's authority. When one obeys the state, therefore, he obeys God. So then, there can be no conflict in the exercise of authority in these three realms when it is exercised according to the biblical limits prescribed for each. Problems arise when those in either one or more areas overreach their limits. At that point the transgressor of God's boundaries no longer speaks with the authority of God, but merely as a human being.

The state, in transgressing biblical boundaries, had begun to exercise a purely human authority that was not given by God and was, in fact, in opposition to God. It is possible, of



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course, for the home or for the church also to overstep God's boundaries circumscribed in the Scriptures. Caesar's greatest temptation was to claim rights to that which belongs to God above. The course that the church must take was charted originally by Christ in His words regarding God and Caesar and early followed by the apostles who provided her with an example for all time. God must be given what is His; when the state says no, the church must obey God rather

All true authority is from God—authority in the home, in the church, and in the state.

than man. Whenever a state requires a Christian to sin—i.e., to disobey God—he must refuse.

Throughout the history of this country the Christian church has had little difficulty co-existing with the state. This cordial relationship grew out of a deep respect for the prerogatives that God granted His church. Times have changed. A new morality coupled with a galloping humanism has been sweeping across the country. In the name of doing good to humanity this humanism has been intolerantly eroding our freedoms and now seeks to remove the long-acknowledged right of Christ's church to govern her internal affairs according to the laws of Christ, unhampered by the state.

Because there are two realms in which the Christian must live simultaneously, he must be concerned about the laws of both: namely, the laws of God and the laws of the state. In the United States we live under sets of laws—federal laws, state laws, city laws. But the laws usually cause no confusion because they concern different aspects of life and because there is a known relationship between them—each has its limitations. When there is conflict, laws at a lower level must conform to those at a higher one. So, in a similar way, these laws of the state must be conformed to the higher laws of God. And, just as federal laws regulate municipal laws, so too God's

biblical laws are over those of every state, granting to the state its right to rule and its limits of jurisdiction.

In the Bible, God requires the Christian to be a law-abiding citizen:

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour (Rom. 13:1-7).

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king (1 Pet. 2:13-17).

The Christian must keep both the laws of God and the laws of the state. He has no basic problem in doing so as long as there is no conflict between the two. And, as we have seen, such conflict does not arise when the state enacts laws that are within its God-given domain. It is only when the state reaches beyond its allotted territory and makes laws that God never

authorized, that a conflict ensues.

Basic to all other qualifications is the individual's relationship to God—a relationship that is inextricably linked to his lifestyle. This is the biblical law of service. One must serve God His way, on His terms, according to His qualifications before he may serve others. And the state has neither the right nor the competence to rule in the matter. God has set the standards and laid down the qualifications.

Our worship and service of God must be free from immorality. We may not offend God by our lifestyles. David asks, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" And answers: "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully" (Ps. 24:3,4). Can it seriously be maintained that one's lifestyle does not have an effect on the congregational worship that he leads? If a woman living in open adultery is allowed to sing in the choir—up there in the choir loft where everyone is continually reminded of her unrepentant lifestyle—that affects the congregation.

Can a congregation *not* be adversely affected when, prominently before them, participating throughout the service, is an organist whose lifestyle God has declared to be an "abomination"? God is the object of

God must be given what is His; when the state says no, the church must obey God rather than man.

our worship; the singing, the music is offered to *Him*. Is our worship therefore not impeded by tolerance of what is known to be offensive to Him? It is sheer nonsense to believe that allowing an unrepentant, immoral person to lead us in worship will not introduce a discordant note, regardless of how skillfully he manipulates the organ itself. After all, we are commanded: "Worship the Lord in the beauty of holiness" (1 Chron. 16:29).

Holiness is the basic ingredient of proper worship. Otherwise, as God

told Amos, in worship even the sweetest music, in His ears, is "noise" (Amos 5:23). Because of their sinful lifestyles, God declared, "For I will not hear the melody of thy viols" (Amos 5:23).

Does the state wish to legislate contrary to our conscience in this matter? Does the state want to tell God that a ministry is only a job, that the music and not the musician is all that counts? Does the state want to conduct the internal affairs of our church? Let us sincerely hope not. And let us pray

It is only when the state reaches beyond its allotted territory and makes laws that God never authorized, that a conflict ensues.

that this kind of interference in the faith and life of Christ's church will never be seen in our land!

Soon, the church's right to choose Christian choir directors, to discipline unrepentant members, and eventually her right to select one minister and not another for reasons sufficient to herself, will be in jeopardy.

Perhaps one reason why God has brought us into this difficulty is because Christians have spent more time complaining about government officials than praying for them. In 1 Timothy 2:2 Paul urges us to pray "For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." Notice, it is as the result of such prayer that tranquil and harmonious relations with the state may be expected. But that prayer must not be selfish. We are not to pray for ourselves—our peace and our welfare—but for governmental officials. And, as the context shows, this is done in order to please God (v. 3) and includes praying for the salvation of those officials (v. 4). When was the last time that you prayed for those who are now opposing us?

In addition, we must talk, witness, write, inform and influence everyone within the church, and all those on the outside who will listen, about the

gospel, and about the Christian position on the relationship of the church to the state, and about the dangers to Christian freedom that are now stalking the land. We must not be taken unaware. We must widely disperse well-thought-through, well-reasoned answers for all who want to understand (1 Peter 3:15). All the while, we must strenuously uphold every legitimate right of the state to carry on its God-given activities; and we must abide by every valid law that is enacted during the course of those activities.

Finally, in tandem with prayer and instruction, we must take pains to conform the life of our congregations to the very rules and regulations of Christ that we seek to protect. Of what good, for instance, is it to preserve the right of church discipline if in our churches we never exercise it? Of what value is the freedom to exclude certain persons from the choir if we allow anyone—saved or unsaved, moral or immoral—to sing simply because he or she has native ability to do so? No, we aren't merely talking theory. The ring of the silver coin as it continually tumbles into Caesar's coffers can be heard down through the corridors of history. The question is, as we give, do we pay Caesar only that which is his? Whether it means hardship, persecution, loss or sorrow, we must be ready to stand up and declare, "We will give to God alone what belongs to Him!"

Christ's honor as well as the whole future of the church and of the country is at stake. Perhaps God has allowed our Christian freedoms to be challenged this way in order to make us appreciate and exercise them more fully than we do. We have grown prosperous, proud, and self-sufficient. Let this case serve as a warning. All we have could be stripped from us in a flash. Perhaps He is saying to us what He said to the church at Sardis: "Be watchful, and strengthen the things which remain, that are ready to die" (Rev. 3:2).

It is surely time to get out of bed. The hour is late. Awaken, Christian—or else! □

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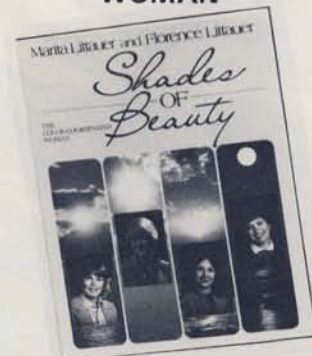
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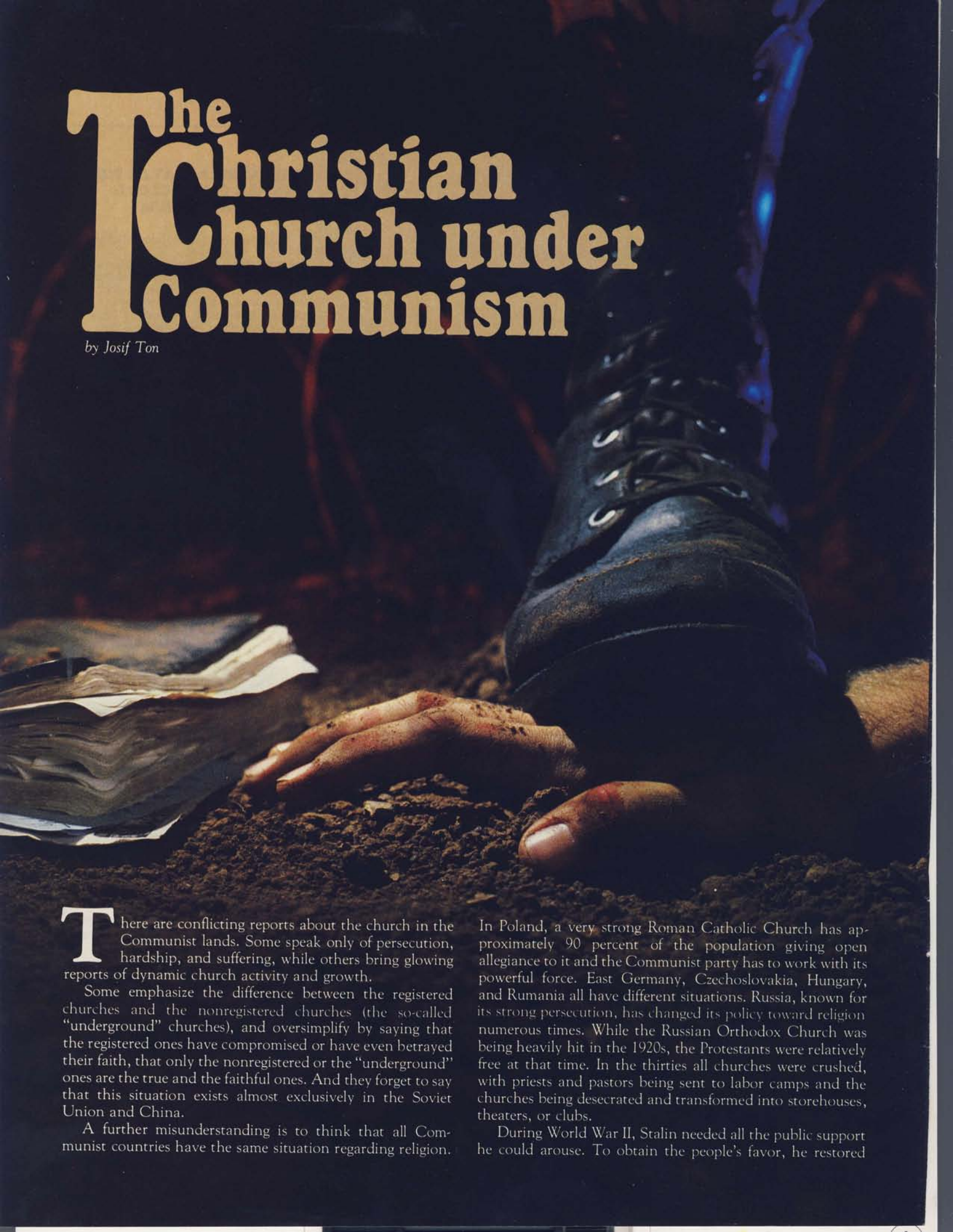


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The Christian Church under Communism

by Josif Ton

There are conflicting reports about the church in the Communist lands. Some speak only of persecution, hardship, and suffering, while others bring glowing reports of dynamic church activity and growth.

Some emphasize the difference between the registered churches and the nonregistered churches (the so-called "underground" churches), and oversimplify by saying that the registered ones have compromised or have even betrayed their faith, that only the nonregistered or the "underground" ones are the true and the faithful ones. And they forget to say that this situation exists almost exclusively in the Soviet Union and China.

A further misunderstanding is to think that all Communist countries have the same situation regarding religion.

In Poland, a very strong Roman Catholic Church has approximately 90 percent of the population giving open allegiance to it and the Communist party has to work with its powerful force. East Germany, Czechoslovakia, Hungary, and Rumania all have different situations. Russia, known for its strong persecution, has changed its policy toward religion numerous times. While the Russian Orthodox Church was being heavily hit in the 1920s, the Protestants were relatively free at that time. In the thirties all churches were crushed, with priests and pastors being sent to labor camps and the churches being desecrated and transformed into storehouses, theaters, or clubs.

During World War II, Stalin needed all the public support he could arouse. To obtain the people's favor, he restored

some freedom to the churches. This freedom was extended until Kruschev, with his desire for de-stalinization and his new drive against religion, began closing thousands of churches and imposing restrictions and state interventions on the churches that were allowed to stay registered.



With such a diverse historical background, it is difficult to generalize and speak simplistically about "the situation of the church in the Communist lands." Still, the Communists are Communists with the same declared aim of getting rid of all religion and of indoctrinating the whole society with atheism. Only the methods used at particular times differ slightly because of the given situation in their respective countries.

Yet, Communists are very concerned about their image in the world. After all, they want to convince the whole world that their system is democracy and freedom! And they know how sensitive this issue of religion is for many nations. For propaganda's sake, the Communists don't want to be seen as brutally destroying churches and openly persecuting Christians. In order to convince the world that they are a democracy with freedom for religion they generally write in their constitution that religion is free, and that churches may function legally.

On one hand they have the desire to show democracy and freedom and on the other they have the desire to destroy all religion and to create an atheistic society. Is it possible to satisfy both? That was what they deliberately tried to do in Rumania, and—as one who followed and studied this development for 30 years there—I want to tell you the whole story.

The Eastern European countries were given to Stalin in the Yalta Agreement in 1945. Although the Russian armies were already in those countries, it took until 1948 for them to organize a



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Communist leadership and structure. In the meantime, there was complete freedom for religion, and in Rumania the Evangelicals experienced a great revival.

In 1949, the new Communist regime brought in a new "Law of Religions." One important change it brought was to abolish the status of "State Religion," held until then by the Rumanian Orthodox Church, and declare the 14 existing denominations as "equal before the law." This law gave the Ministry of Religions, known today as "The Department of Cults," many regulatory powers and control over the denominations, but the churches still felt safe under this structure. Still in force today, this law allowed the Communist regime to boast abroad that they secured religious freedom, thus satisfying their desire for propaganda.

But they did not forget the other goal—destroying all the denominations. In the Ministry of Religions, the Department of Studies was created to examine each denomination, its objectives, its weak and strong points, and then to conceive a plan to destroy it.

The appearance of religious freedom was to be maintained at all times. Actions taken against the denominations by the new department were not to be seen as breaking the law. Communist leaders repeatedly said that they fought religion but "not by administrative actions," or that is, not by closing the churches or by imprisoning the Christians.

The Department of Studies needed five years to develop its plan. From my experience, I shall describe how that plan was applied to the Baptist denomination. Its deceptive nature will be immediately obvious. With minor variations, these actions were taken against all the other Christian denominations.



In 1954 the president of the Baptist Union, Rev. John Dan, was summoned to go to the Ministry of Religions.

There he was told that the department had been studying his denomination and one of its observations was that the Baptist church had meetings and activities every night of the week. The department said something like, "We do not like that.

We want people, and mainly the youth, to be free for social activity, for entertainment, for education. So, you should release them to that. We have come to the conclusion that you should have only two meetings for worship with the whole church—one Saturday night and one Sunday morning. The rest of the time your churches should be closed. No youth meetings and no other group meetings should take place

Communists have a declared aim of getting rid of all religion and of indoctrinating the whole society with atheism. Only the methods used at particular times differ slightly because of the given situation in their respective countries.

in your church buildings. Now, we are not going to tell your churches of this, but you must write to them to this effect. Do not tell them that the state asks you to do it. You have to write to them that you came to see this need of education, social activity, and entertainment, and you decided to release your people to do these things. And to make your job easier, we have even written a letter for you. You only have to sign it."

After Rev. Dan refused to sign that letter, the Ministry of Religion announced to the Baptist Union that Rev. Dan was no longer recognized by the state as president of the Baptist Union and requested the "election" of a new president. In the Congress of the Baptist Union in 1955, the state representative told the delegates that in order for the Baptists to keep a legal status they must elect a president and a general secretary who were acceptable to the state. The state gave the delegates its choice of acceptable leaders and, unfortunately, the delegates were broken into voting for that new leadership.

Immediately after their election, the new leaders sent to the churches the

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AMERICA Wake Up!

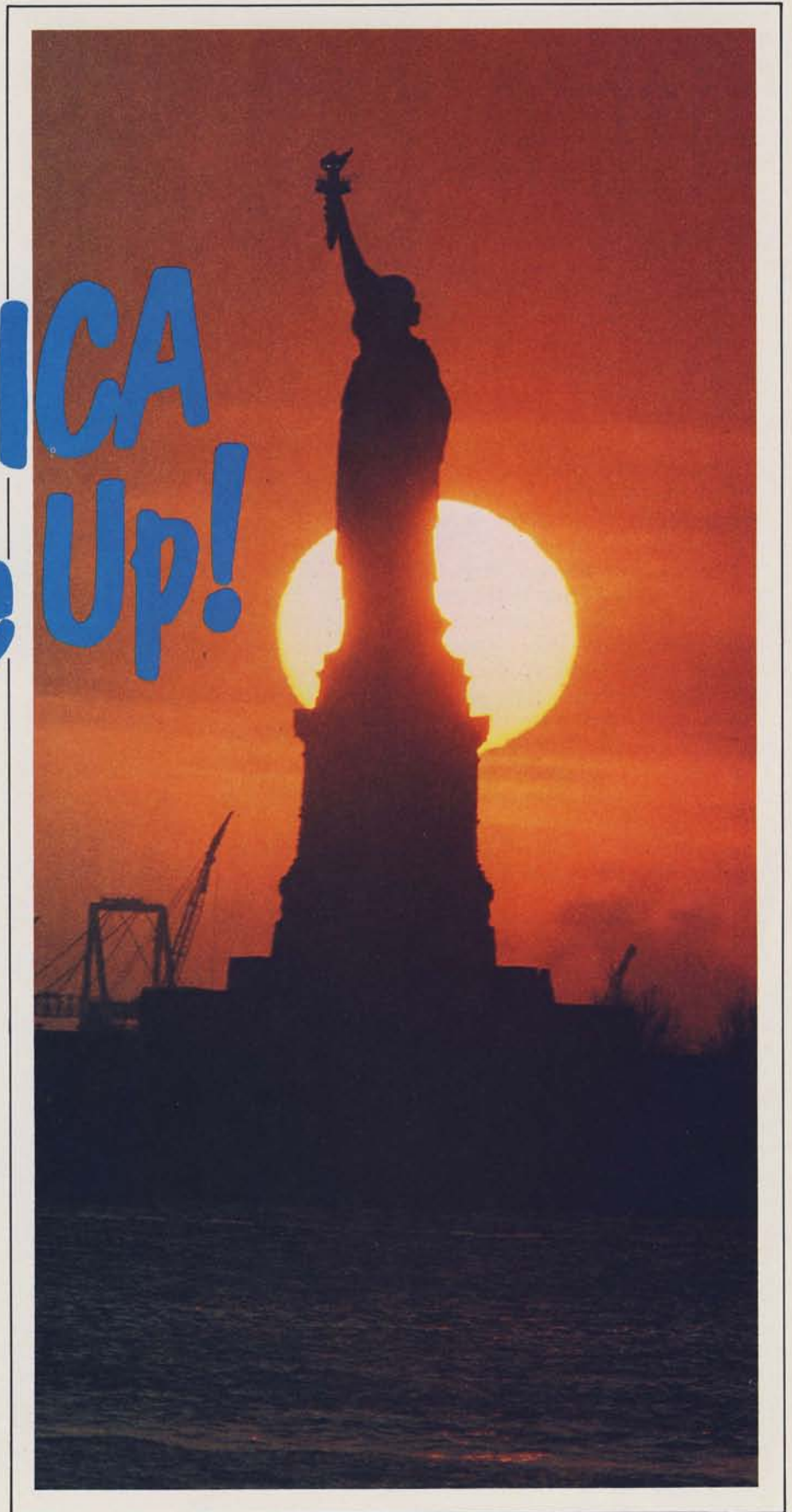
by Rousas John Rushdoony

One of the areas of profound ignorance today is religious liberty, and the meaning thereof. The common pattern throughout history, including the Roman Empire, has been religious toleration, *a very different thing*.

In religious toleration, the state is paramount, and in every sphere its powers are totalitarian. The state is the sovereign or lord, the supreme religious entity and power. The state decrees what and who can exist, and it establishes the terms of existence. The state reserves the power to license and tolerate one or more religions upon its own conditions and subject to state controls, regulation, and supervision.

The Early Church Rejected Religious Toleration

Rome regarded religion as good for public morale and morals, and it therefore had a system of licensure and regulation. New religions were ordered to appear before a magistrate, affirm



the lordship or sovereignty of Caesar, and walk away with a license to post in their meeting-place.

The early church refused toleration, because it denied the right of the state to say whether or not Christ's church could exist, or to set the condition of its existence.

Toleration was productive of fearful evils. First, one church was tolerated and established by the state, not by Christ, as the "privileged" or state-tolerated institution. This "privilege" called for concessions to the state.

These took a variety of forms. It could mean that the state appointed or controlled the bishops (Protestant or Catholic). It meant that only the state could give permission for a meeting of the church's national convocation or general assembly. At its best, the church was turned into a privileged house-slave; at its worst, the church was simply a part of the bureaucracy, and the working pastors were rare and alone. Sooner or later, an establishment meant subservience and bondage to the state.

Dependence on the State

The tolerated church became a parasite, because it was dependent too often on the state aid to collect its tithes and dues. It lived, not because of the faith of the people, but because of the state's subsidy. As a result, the state church served the state, not the Lord, nor the Lord's people. (When the states turned humanistic and, losing interest in their captive churches, began to cut their "privileges" and subsidies, revivals broke out in many established churches as a result!)

The tolerated or established church became a persecuting church. It could not compete with its now illegal rivals in faith, and so it used the state to persecute its competitors. Both Catholic and Protestant establishments built up an ugly record in this respect. Meanwhile, their humanist foes could criticize their intolerance and speak of

this inhumanity as a necessary aspect of Christianity!

Toleration Bred Intolerance

Religious toleration leads to intolerance. Toleration is licensure; it is a state subsidy, and those possessing it want a monopoly. Hence, intolerance of competitors results, and the church becomes blind to all issues save monopoly.

In seventeenth century England, the blindness of the Church of England

Religious liberty is dead in the United States. Instead of religious liberty, we have religious toleration.

under Archbishop Laud, as he fought the Puritans, was staggering. However, when Cromwell came to power, the Presbyterians became a one-issue party, the issue being the control and possession of the Church of England. Had they triumphed, the evils of Laud would have been reproduced. Cromwell balked them; later, the Presbyterians undermined the Commonwealth and helped bring in the depraved Charles II, who quickly ejected them from the Church of England.

In Colonial America, uneasy semi-establishments existed. Technically, the Church of England was the established church for all the crown realms, including Catholic Ireland. (Ireland was never more Catholic than after England imposed an alien church on the land!) Carl Bridenbaugh, in *Mitre and Sceptre* (1962), showed how the fear and threat of full-scale establishment with American bishops alarmed Americans and led to the War of Independence. Meanwhile, in the colonies, men began to oppose religious toleration in favor of religious liberty. Here, the Baptists were most important, especially Isaac Backus.

Backus declared, "We view it to be our incumbent duty to render unto Caesar the things that are his but also that it is of as much importance not to render unto him anything that belongs to

God, who is to be obeyed rather than any man. And as it is evident that God always claimed it as His sole prerogative to determine by His own laws what His worship shall be, who shall minister in it, and how they shall be supported, so it is evident that this prerogative has been, and still is encroached upon in our land." (Wm. J. McLoughlin, editor: *Isaac Backus on Church, State, and Calvinism, Pamphlets, 1754-1789*, p. 317. Harvard University Press, 1965.) The defenders of establishment or toleration became, Backus said, "Caesar's friend" (John 19:12). We cannot make the state the definer of man's duty to God, as the establishment-toleration position does. This position, Backus held, takes matters of faith from the conscience of man to the councils of state and thus undermines the true faith. Backus saw that the new country would have no unity if establishment and toleration became lawful in the Federal Union. Backus quoted Cotton Mather, who said, "Violences may bring the erroneous to be hypocrites, but they will never bring them to be believers." The heart of Backus's position was this: "Religion (meaning biblical religion) was prior to all states and kingdoms in the world and therefore could not in its nature be subject to human laws" (p. 432).

In the United States, Is There Religious Liberty or Toleration?

The First Amendment to the U.S. Constitution, replacing religious toleration and establishment with religious liberty, was the result of the work of Backus and many other church-

In the United States the limits of toleration are being narrowed steadily.

men. It represented a great and key victory in church history.

Now, however, religious liberty is dead in the United States. It only exists if you confine it to the area between your two ears. Instead of religious liberty, we have religious toleration. Religious toleration is the reality of the situation in China and Russia. In both



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cases, the toleration is very limited. In the United States, the toleration is still extensive, and most churchmen fail to recognize that the states and the federal government are insisting that only toleration, not liberty, exists, and the limits of that toleration are being narrowed steadily.

Senator Hollings and Others Promote Religious Toleration Not Liberty

Thus, Senator Ernest F. Hollings of South Carolina has given expression to the position of the regulators and tolerationists, writing (2-19-82), "Tax exemption is a privilege, not a right. Religious freedom is a priceless heritage that must be jealously guarded. But when religious belief is contrary to the law of the land then it is the law, not religion, that must be sustained."

Senator Hollings has, with many other members of Congress, replaced religious liberty with state toleration. Tax exemption originally meant no jurisdiction by the state over the church, because *the power to tax is the power to control and destroy*. Now these humanistic statist tell us it is a subsidy! Tax exemption is called "federal financial assistance," and the courts hold that controls must follow assistance from the civil treasury. This means a mandate to control churches, and every facet of their existence, including Christian schools, colleges, seminaries, employees, and so forth, in the name of controlling federal grants!

Hollings and others, including many judges, hold that this means that the Civil Rights Act of 1964 must take priority over the First Amendment. The Civil Rights laws forbid discrimination in terms of race, and also a number of other things, including creed. The evidence is accumulating that federal authorities believe that they have now the legal right to require churches to ordain women, and homosexuals; on January 26, 1982, to a group of us meeting with Edwin Meese and 8 or 10 Justice Department lawyers in the White House, Meese (a Lutheran layman) said that this was within the legitimate power of the federal government. This means that the church, in terms of the same laws, can be forbidden to discriminate with respect to creed! This

would mean equal time for all creeds, including humanism and atheism, in every church. In the World-wide Church of God case, the court held that a church and its assets belong, not to the members thereof, but to all people, all citizens!

Unknowingly in the USA We Are Moving Toward Totalitarianism

The fact is that religious liberty is dead and buried; it needs to be resurrected. We *cannot* begin to cope with our present crisis until we recognize that religious liberty has been replaced with religious toleration. The limits of that toleration are being steadily narrowed. If Christians are silent today, the Lord will not be silent toward them when they face the judgment of His Supreme Court. There is a war against biblical faith, against the Lord, and the men waging that war masquerade it behind the facade of non-discrimination, subsidies, legitimate public interest, and so on.

Public Policy Masquerading as Freedom

All this is done in the name of one of the most evil doctrines of our time: *public policy*. Nothing contrary to public policy should have tax exemp-

If Christians are silent today, the Lord will not be silent towards them when they face the judgment of His Supreme Court.

tion, and, some hold, *any* right to exist. Today, public policy includes homosexual "rights," abortion, an established humanism, and much, much more. The implication is plain, and, with some, it is a manifesto: No one opposing public policy has any rights. The public policy doctrine is the new face of totalitarianism. It has all the echoes of tyrannies old and new, and with more muscles.

What is increasingly apparent is that the triune God of Scripture, the Bible itself, and all faith grounded thereon, are contrary to public policy.

Christianity has no place in our state schools and universities; it does not inform the councils of state; every effort by Christians to affect the political process is called a violation of the First

A war has been declared against us, and we had better know it, and we had better stand and fight before it is too late.

Amendment and "the separation of church and state." Our freedom of religion is something to be tolerated only if we keep it between our two ears. A war has been declared against us, and we had better know it, and we had better stand and fight before it is too late.

Religion Cannot Be Licensed by the State

We may be able to live under religious toleration, but it will beget all the ancient evils of compromise, hypocrisy, and a purely or largely public religion. It will replace conscience with a state license, and freedom with a state-endowed cell of narrow limits. This is the best that toleration may afford us in the days ahead.

But the Lord alone is God, and He does not share His throne with the state. If we surrender to Caesar, we will share in Caesar's judgment and fall. If we stand with the Lord, we shall stand in His Spirit and power. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1). At the heart of that yoke of bondage is the belief and fear that the powers of man (and the state) are greater than the power of God. It is bondage to believe that man can prevail, or that man can frustrate God's sovereign and holy purpose. The only real question is this: Will we be a part of the world's defeat and judgment, or a part of the Lord's Kingdom and victory?

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Designed for Destiny

By Jerry H. Combee and Cline E. Hall



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Since the beginning of their history as a people, Americans had a vision of their country's future. A definite sense of destiny has inspired, roused, and driven them forward. While they have not always agreed on details, Americans throughout most of history have almost universally accepted that God has a special purpose for America.

The great nineteenth-century historian George Bancroft wrote in his *History of the United States of America*, published in 1834, that "It is the object of the present work to explain how the change in the condition of our land has been brought about; and, as the fortunes of a nation are not under the control of blind destiny, to follow the steps by which a favoring Providence, calling our institutions into being, has conducted the country to its present happiness and glory."

Earlier generations of history writers, teachers, and students studied the "discovery of America" as an appropriate topic for seeing, not chance

or accident, but rather the hand of God in American history. They denied, as one nineteenth-century clergyman so eloquently stated, that history is "a string of striking episodes, with no other connection but that of time." He "observed the hand of God in the wise and beneficent timing of events in the dawn of our history" and declared, "The events of history are not accidents.... There are no accidents in the lives of men or of nations."

God often chooses to work in mysterious ways, changing the course of history through the actions of men who do not realize that they are God's instruments for purposes greater than their own.

Probably the first fact that most Americans learn about their history is that Columbus discovered America in 1492. It is precisely in the defeat of the plots of men and the seemingly chance events of 1492 that we find not accidents but rather a divine design for discovery.

The economic motives of Columbus

and other participants in the Age of Exploration, when the peoples of Western Europe began in earnest to explore the oceans and continents of the world, are of course well known. When Columbus discovered America he was actually seeking a direct sea route to Asia.

During the Crusades of the Middle Ages, Europe had tried to wrest the Holy Land from the Muslim Turks. In their forays into the Middle East, Europeans had for the first time beheld dazzling products like spices, fabrics, rugs, and diamond and pearl and ruby jewelry from the Far East. Beginning in the mid-1200s, Europeans like Marco Polo (who journeyed by land to the faraway, mysterious Asiatic places) brought back glowing reports of "the Kingdoms and Marvels of the East." Columbus sought the shortest and most direct route to those treasures.

But even as in the earlier Crusades, deeply religious aims were inextricably bound up with economic objectives in the Age of Exploration. Columbus, like

the Crusaders, had mixed motives. He had economic motives. He wanted to claim for himself, for Spain, and for the church the glittering wealth of Asia. But he had religious motives as well. Columbus hoped to live up to his name, which means "Christ-bearer." He wanted to add Asiatic souls to the dominion of the church.

Columbus wrote in his *Book of Prophecies*:

It was the Lord who put into my mind (I could feel His hand upon me) the fact that it would be possible to sail from here to the Indies. All who heard of my project rejected it with laughter, ridiculing me. There is no question that the inspiration was from the Holy Spirit, because He comforted me with rays of marvelous inspiration from the Holy Scriptures....

I am a most unworthy sinner, but I have cried out to the Lord for grace and mercy, and they have covered me completely. I have found the sweetest consolation since I made my whole purpose to enjoy His marvelous presence. For the execution of the journey to the Indies, I did not make use of intelligence, mathematics or maps. It is simply the fulfillment of what Isaiah had prophesied....

No one should fear to undertake any task in the name of our Saviour, if it is just and if the intention is purely for His holy service. The working out of all things has been assigned to each person by our Lord, but it all happens according to His sovereign will, even though He gives advice. He lacks nothing that it is in the power of men to give Him. Oh, what a gracious Lord, who desires that people should perform for Him those things for which He holds Himself responsible! Day and night, moment by moment, everyone should express their most devoted gratitude to Him.

Actually, the information on Co-

lumbus's religion which some find so new and novel is quite old. There are abundant details in Washington Irving's 1828 biography of Columbus. The prizewinning twentieth-century Columbus biography, Samuel Eliot Morison's *Admiral of the Ocean Sea* (1942), scarcely keeps Columbus's religion a secret. Indeed, the facts of the explorer's faith and his reliance on religious texts for his geographical calculations or miscalculations are even found in great detail in *The Encyclopedia Britannica*, 15th edition, published in 1976.

Moreover, as every school child knows, Columbus never realized that he discovered America, the New World. He went to his death with the firm belief that he had discovered the "Indies," as all of Asia was then called.

Columbus recognized himself as being an instrument of God, as indeed he was, and he was certainly a man of destiny. Yet his real destiny Columbus never truly knew. The ultimate aims he served he never envisioned.

God's plan was for America to be discovered in 1492—not before, and not later. "Just then," in de Tocqueville's memorable phrase, America was discovered—"as if it had been kept in reserve by the Deity and had just risen from beneath the waters of the Deluge."

The discovery of America in 1492 is significant both for what had happened just before, and for what would happen just after.

Half a century before the discovery of America, Gutenberg had discovered movable type. The printing press, together with the knowledge of how to manufacture paper from linen rags, made possible the distribution of knowledge on an unprecedented scale. By printing, truth revealed to one man could be dispersed to many.

A quarter of a century after the discovery of America, Martin Luther discovered the truth of individual freedom and responsibility. Thus began the religious movement known as the Reformation. Like Columbus, Luther and other reformers such as John Calvin and John Knox were instruments of greater purposes than they knew. Initially the Reformation leaders raised purely theological questions. They intended only a reformation of

religion.

Religious liberty points to civil liberty, to a free society. Freedom of conscience, as proclaimed by Luther and others, leads to freedom of religious exercise. And it leads to freedom of association, to freedom of speech, thought, and writing, and to freedom of education.

No society can be free, of course, without political liberty and free government. Men are free only when government is limited, not absolute. Government should not be by tyranny but by the people, of the people, and for the people.

America was destined to be the great beneficiary of the Reformation. "It was there," de Tocqueville wrote, "that civilized man was destined to build society on new foundations, and for the first time applying theories till then unknown or deemed unworkable, to present the world with a spectacle for which past history had not prepared it."

Consider what may have happened if America had not experienced the effects of the Reformation. The spirit of the medieval Holy War, with its economic, political, and religious motives, drove the conquistadores on even as it had the crusaders of the Middle Ages. Enslavement, forced labor, near genocide, the choice of conversion or death at the point of a sword, were the results in Central and South America.

That might have been the final destiny of America, except for God's timing of "physical discovery" and "spiritual discovery." With the



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discovery of the "New World of America" came the discovery of a "New World of freedom" in the minds of men!

America was destined to be a land of liberty. Protestant and Catholic, Christian and Jew, believer and unbeliever, in a spirit of mutual toleration, would one day worship as conscience, not the sword, dictates. Acknowledging the dignity and equality of all, Americans would join in the common enterprise of civil liberty, democracy, and the pursuit of peace and freedom throughout the world.

To speak of America's destiny, mission, or purpose now seems arbitrary and subjective, purely a matter of opinion. And rightly so, if such matters are purely of human determination. For who is to say that his vision of the nation's future and past is more accurate than anyone else's? Is it just a matter of majority vote? Should we take an opinion poll and ask, "What do you think America's mission is?" and go with that?

That's not what previous generations thought. For them, America's purpose and mission were assigned by

God. "I always consider the settlement of America with reverence and wonder," wrote John Adams, "as the opening of a grand scheme and design in Providence for the illumination of the ignorant, and the emancipation of the slavish part of mankind all over the earth." What gave John Adams and countless other Americans the confidence to say that?

They believed in "self-evident" truths and in "the Laws of Nature and Nature's God." And they recorded their belief in the Declaration of Independence,

...that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the Pursuit of Happiness. That to secure these Rights, Governments are instituted among Men, deriving their just Powers from the Consent of the Governed, that whenever any Form of Government becomes destructive of these Ends, it is the Right of the

People to alter or to abolish it, and to institute new Government, laying its Foundation on such Principles and organizing its Powers in such Form as to them shall seem most likely to effect their Safety and Happiness.

Americans once believed that it is the will and the law of God that men be free. Is not the promotion of freedom the true purpose of any nation and any society? Only as men live in freedom can they pursue God's ultimate purpose—the proclamation of the gospel of the Lord Jesus Christ. The uniqueness of America is that we have known this purpose, declared this purpose, and made God's purpose our purpose. The fulfillment of the divine will has thus become our national mission.

To the extent that America remains true to God's purpose, and to the extent that her people hold to the "Laws of Nature and Nature's God" and maintain the Judeo-Christian ethic, this nation can be assured of future blessings by God. □

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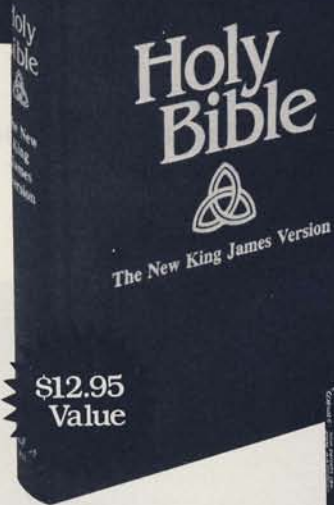
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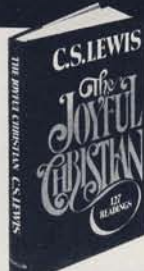
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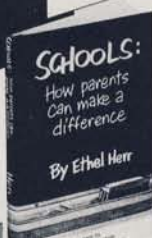
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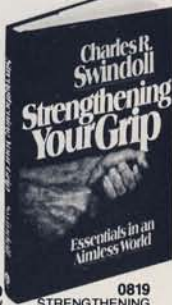
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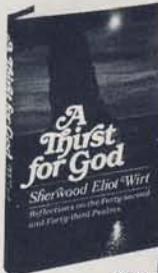
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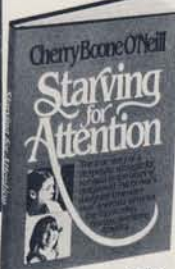
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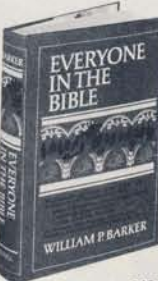
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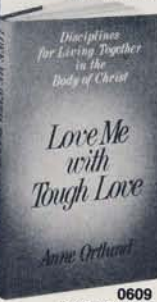
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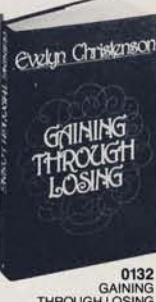
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Q&A

Questions and Answers

An Interview with Richard Halverson

Dr. Richard Halverson has been chaplain of the United States Senate since 1981. Through his involvement in the presidential prayer breakfasts, he has long been influential as a Christian leader in our nation's capital. He shares his convictions about Christ, the Bible, and what God is doing in the Senate.

Q: In what kind of circumstances were you raised?

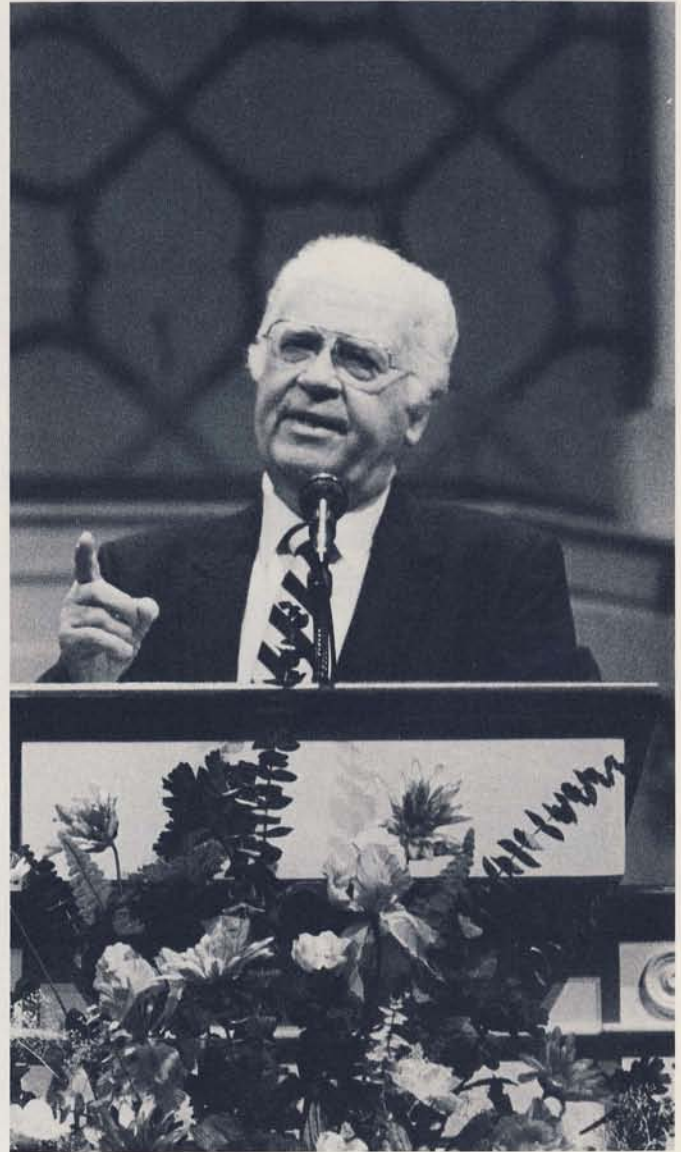
A: I was born in North Dakota in 1916 and eventually attended a high school with 28 students. I usually don't tell people that there were three in my graduating class; I just tell them I stood third academically in my class. My mother was a teacher and my father did a lot of things. My parents were divorced when I was ten. I had a boy's soprano voice and the kind of personality that enjoys being in front of people. Through the years I became very interested in the theater and motion pictures but mostly in heavy drama. After my second year of college I had the opportunity to go to Hollywood, California; I went out there for obvious reasons.

Q: How did you come to the Lord?

A: The loneliest week of my life was the week between Christmas 1935 and New Year's 1936. My mother and sisters and grandmother had gone back to North Dakota. I was alone and had lots of time to reflect. I decided that I was going to go to a church and see if I could find some friends. I was not happy with the friends I had become acquainted with in my six months in California. Mother had given me a strong moral upbringing and I didn't want to do anything that would hurt Mother.

I had no knowledge of the Word but I was not anti-God or anything. I think I believed in God but I never thought about it. My mother met Christ under the ministry of Billy Sunday, but I did not know that until after I came to know the Lord. Well, I went to church and sat as close to the exit as I could because I was very uncomfortable. I had a very negative view of preachers. I really felt that a preacher was somebody who had failed at everything else and as a last resort decided to be a preacher.

By March of that year, a 26-year-old seminary student, Dave Cowie, came to candidate for the church's pastorate. Everything about him was exactly opposite of the way I felt about preachers. The second Sunday, we had an earthquake.



(In a big earthquake three years before, the church's tower had fallen so the people in this service instantly started rushing for the door.) I watched this young man, still in seminary, control that audience. He got them quieted down and out of the building to another place and continued the service. After that, the church called him to be the pastor. I was so impressed with him by this time that I asked him if he had ever thought of acting. Without batting an eye, he asked me if I was interested in God's plan for my life. He took about 30 minutes to lead me to Christ, using John 5:24. He took out a wonderful piece of paper that looked like a title deed, and I signed it and deeded my life to Christ on March 8, 1936. From that moment on I trusted Christ and knew that I was His forever.

Q: When were you called into the ministry?

A: I had been given the date for a screen test at Paramount Studio. But I didn't even appear for that because it was so clear to me that God had other plans. One Sunday morning a Bible teacher in the church came to me and said, "Last night God gave me a verse to share with you. I don't know what the significance is but it's 1 Timothy 6:12, 'Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.'" Instantly I knew that I was to be a pastor or a missionary. I thought Pastor Cowie would be pleased when I told him but to my surprise he said, "Don't go into the ministry if you can be happy doing anything else!" He really burst my bubble but it was right for him to say that to me. He made me examine my motivation. I think that is good to say to any young man—not to discourage him but to make him think about what it means to be called to the pastorate. I eventually worked my way through a year of City College in Los Angeles as a chauffeur and bellhop, and transferred into Wheaton College as a junior in 1937.

Q: What was your most life-changing experience?

A: My pastor was a Wheaton-Princeton graduate, so I wanted to be the same thing. As a student at Wheaton I became Dr. J. Oliver Buswell's chauffeur. He had recently come out of Princeton with Machen and warned me not to go to Princeton after graduation, but I went anyway. After a few weeks at Princeton I was getting totally confused.

Finally I got desperate, and one night I knelt beside my bed with my Bible and said, "Lord, I am accepting this Book right now as the final, ultimate authority in my life. I am accepting this Book as authoritative...every page, every paragraph, every sentence, every word."

That simple, yet momentous, decision sealed my commitment to the Bible. I decided right there that I was going to believe the Bible, instead of books *about* the Bible.

Q: Where did you go after seminary?

A: Henrietta Mears had become the Christian Education director at my home church. She had the Sunday school up to 6,000. She called and asked me to become the director of the Forest Home Bible Conference for the summer of 1942. There I met my wife-to-be, Doris Seaton. She was working as the dining room hostess and I fell for her the very first day.

Dave Cowie had moved to Kansas City to pastor the Linwood Presbyterian Church and wanted me to be his assistant. I loved him, so I went to Kansas City that fall and came back to Los Angeles for our wedding in February of 1943. Doris then went back there with me. I was in Kansas City a year and a half.

Henrietta Mears called again and asked me to come back for the summer of 1944 and manage Forest Home. While I was there I was called to go to a little church in Coalinga, California, where I pastored for three years. I went from there to the Hollywood First Presbyterian Church with the understanding that I would pursue a ministry that I believed God had called me to build, which was meeting with men at their convenience in terms of

time and place, without an agenda.

Q: How did you get involved with political leaders in Washington?

A: In 1953 the first presidential prayer breakfast was sponsored by President Eisenhower. I attended the second one in 1954. By 1956 we moved to Washington to help develop this ministry. Then in 1958 I filled the pulpit at Fourth Presbyterian Church and immediately felt I belonged there. I remained as pastor for over 22 years and continued working with the presidential prayer breakfasts. Meantime, the church grew from 500 to 2,000 in spite of me. God gave me a desire to have a saturation and intensity influence rather than an extensive influence. I have always preferred working with people one on one. I even named my daily radio program "Man to Man."

Q: How did you become the chaplain of the Senate?

A: Senator Mark Hatfield asked me if I was interested, and initially I hesitated because of my love for my church. After much prayer, I awakened one morning with the thought, "This is the devil's way of silencing my voice in the nation's capital." I was convinced that it was a privilege to have a platform in the nation's capital. I was recommended for chaplain by Senator Baker and sworn in on February 2, 1981. In some ways the transition was easy because I was so familiar with the Washington scene. On the other hand, my last three months at Fourth Presbyterian were the most traumatic of my life. I would start crying at the drop of a hat. But once I made the change I had no doubt or regret that I had done the right thing. I feel totally at peace that I am where I belong.

Q: What is your average day in the Senate?

A: I have to "pastor" the senators, their families, and

staffs—a “congregation” of some 6,500 persons. The chaplain opens the Senate with prayer every day. Then, I spend about an hour making routine pastoral visits as the senators assemble for their morning business. From there I visit with everyone, from the security guards to the secretarial staff. I

want them to know that I am available to all of them. I am in no hurry. It has taken two years to win confidences and build friendships. I believe I have to earn the right to be trusted. My lunch is always a “working luncheon,” followed by an afternoon of personal counseling. I stay on the Hill

until the Senate is over unless I have an evening commitment.

Q: Frequently, secular people object to a chaplain for the Senate. How do you justify your existence?

A: I can't! A newspaper reporter

Treasures from the Text

by Richard D. Patterson

The Changed Life

The Greek background of the verb *metamorphoomai* informs us that the word was used in a variety of ways. Meaning basically “to change into another form,” that transformation could involve not only an outward change easily perceived by the senses, but on occasion, an inward spiritual one as well.

The root idea is appropriately used in a number of fields of knowledge. Geologists apply it to rocks whose structure is so completely altered that their original form is no longer seen, calling them “metamorphic” rocks. Biologists use it to designate changes in the natural world by which creatures adapt to a new environment or way of living, such as tadpoles becoming frogs, and term it “metamorphosis.” Certain linguists speak of processes whereby meanings in the deep structure are transformed into the resultant words of the surface structure of the sentence.

The verb appears only three times in the New Testament but is especially instructive for Christian living in each case. Paul reminds the believer that, having presented himself as a living sacrifice, the whole person, inside out, is to “go on being transformed” in realizing the will of God (Rom. 12:1-2). There is a metamorphic process that is to take place in our lives, to conform us to “the image of his Son” (Rom. 8:29), that involves an attitude of full surrender to Christ. But, granted this truth, how can that metamorphic, sanctifying process be fully realized? The two other contexts in which this verb is employed suggest two other avenues whereby the Christian can grow in grace.

In the first instance (Matt. 17:1-2) *metamorphoomai* is used of Christ's transfiguration. Matthew reports that on that occasion Christ's essential inner excellence shone out so brightly that not only was His intrinsic glory seen but His very clothing glistened with dazzling brightness. The parallel account in Luke 9:29 makes it clear that Jesus' transformation took place “as he prayed.” This suggests that one means for

the believer's growth in grace is through prayer. Time spent in daily communion with God allows the structure of our beings, already dramatically changed at conversion, to be further transformed. By knowing God better, we learn to think His thoughts after Him and so to be like Him.

In 2 Corinthians 3:18 Paul reports that the Holy Spirit brings to the believer full liberty to behold the glory of the Lord in the Scriptures and thereby to be “changed into the same image from glory to glory.” Thus, beholding the living Word in the written Word and submitting to its precepts brings such a transformational change in the depths of our beings that it must surface in the activities of our daily lives.

Believers are programmed for holy living in a new, changed life situation (2 Cor. 5:17). The word *metamorphoomai* reminds us of the means that we have for allowing the sanctifying work, the metamorphic process of the Holy Spirit, to be effective: (1) a godly attitude of full commitment to Christ, (2) an effective prayer life, and (3) the consistent study of God's Word. The hymn writer puts it well:

May the mind of Christ, my Savior,
Live in me from day to day,
By His love and power controlling
All I do and say.

May the Word of God dwell richly
In my heart from hour to hour,
So that all may see I triumph
Only thru His power.

May His beauty rest upon me
As I seek the lost to win,
And may they forget the channel,
Seeing only Him.

—Kate B. Wilkinson

in Chicago wrote a nasty column in which he asked "How do you justify your salary?" Well, he called me and in my naivete, I thought I was having a very friendly visit with a very friendly reporter, but he killed me. And of course, I got hundreds of letters from all over the country. Senator Hatfield wrote an absolutely beautiful letter to that reporter and the reporter printed it in its entirety, but added the comment, "If the chaplain is so important to the members of the Senate, why don't they pay his salary?"

I don't think there is any way to evaluate a chaplain's effect in the Senate. I never knew how to evaluate a pastor's ministry. All of the criteria for being a successful pastor are materialistic. How do you measure that which has eternal value?

The chaplain is an officer appointed by the Senate. He is under the senators and is to minister to them at their request. I do not seek people out. I let them come to me and initiate the contact for pastoral ministry. My entire day is filled with people. I am convinced that as long as I minister to people there will be a legitimate need for a chaplain.

Q: The press describes the senators one way; what do the real people on Capitol Hill think of these leaders?

A: I have never in the 22 months I have been chaplain heard anybody—a janitor, the subway operators, the elevator operators, maintenance people on the grounds, the restaurant people, or anybody—be critical of a senator or say things like, "He thinks he is a big shot." Nor in the 26 years of working with the presidential prayer breakfasts has anything destroyed my respect for these people in general.

That is the nice side of it. The other side of it is that if a senator is not careful, he can begin believing that he is really pretty great. The senators talk about this a great deal and remind themselves of it in their private conversation and joke about it a lot.

I just pray that God will give them strength. I don't think anyone who hasn't been in the limelight could

understand it. The little visibility I have frightens me. That is true of anybody in public life, of course, but especially of the senators.

Q: What advice would you give to young pastors?

A: To me the most important thing would be to guard at all costs his relationship to Jesus Christ. Let nothing interfere; which means he has got to take seriously private worship, private devotional life, and reading and studying the Scriptures for personal nurture—not just for sermonizing. If he is married, he must take as the number two priority in his life his relationship with his spouse and guard that at all costs. And if he has children, he must never allow his work to be more important than his relationship with his wife and his children.

Q: What is the spiritual tone in Washington?

A: In my 26 years of service in this area, I see among those who lead this country a growing awareness of their need for God. Increasingly, I hear them speak of their faith in Jesus Christ and of seeking His guidance.

Q: What can we do to better pray for our national leaders?

A: Remember that they are real people with real needs just like you and me. They work from 16 to 18 hours a day. They have more to do than a human being can possibly do in that time. Even their staffs are overloaded. I do not know of a senator who does not receive at least 500 letters a day! There is also a tremendous strain on their families. The pressure of the job and the election campaigns is awesome, to say the least. Beyond that are all the committee meetings, study sessions, the social events they are "expected" to attend, and so forth. We need to pray for those in authority that God will meet their needs and guide them as they help govern this great nation of ours. □

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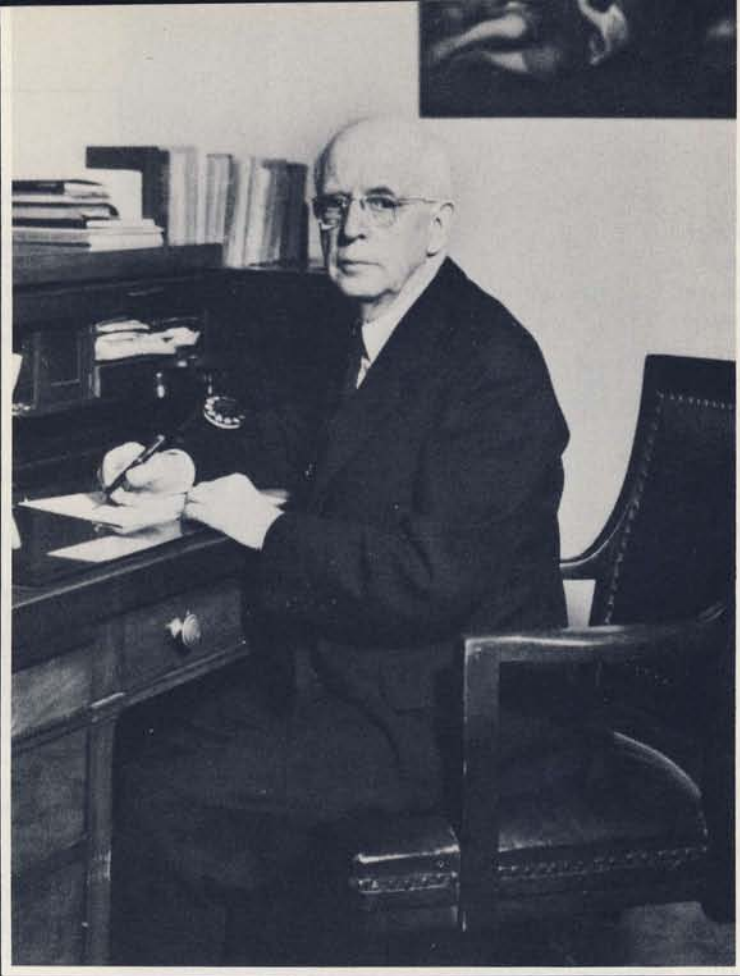


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Lewis Sperry Chafer

Apostle of Grace

by Charles C. Ryrie

Few people in the history of the church have understood, exemplified, and expounded the grace of God as did Lewis Sperry Chafer. His theology, which has profoundly influenced the church in the twentieth century, centered on the grace of God. This doctrine caused him to highlight the central place of the church in the program of God and to insist on grace as the ruling principle of the Christian life.

Born into a minister's family February 27, 1871, young Chafer accepted the Savior when he was 13. An evangelist named Scott, sick and weak from tuberculosis, came to the small Ohio town where Chafer lived and preached that salvation was by grace through faith. He challenged his small audience simply to believe. Chafer did, and he never forgot that salvation was all of grace. The evangelist could not have known that God had used him that night to start a future apostle of grace on his mission to the world.

In 1889 Chafer, at 18, entered Oberlin College and Conservatory of Music where he studied music for three years. There he met another music student, Ella Loraine Case, who in 1896 became his wife. Together they began a ministry of music; he sang, she accompanied him. But soon tragedy struck the newly married couple. Chafer's father had died of

tuberculosis, and it was discovered that Chafer had contracted the disease.

But what might have been an ending became a beginning. Chafer had wondered if he should also be preaching the gospel as well as singing it. So he told the Lord that he would preach and promptly accepted an invitation to be the evangelist at a meeting. God saved souls through this ministry and God healed His servant. Further examination showed that the tuberculosis had cleared up. The evangelist, who preached and sang along with his wife, soon had many engagements. Many souls were saved during those years of evangelistic and music ministry.

When he moved his residence to East Northfield, Massachusetts, Chafer came in contact with C.I. Scofield, then pastor of the Congregational Church in Northfield. This began an association that eventually was to

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change the direction of Chafer's life once again. Meantime, he was asked to teach music at the Northfield Boys' School during the winter months and help with the music in the Moody summer conferences. Mrs. Chafer served as the conference organist. In this relationship the Chafers came in contact with the world's greatest Bible teachers like G. Campbell Morgan and W.H. Griffith Thomas, as well as musicians like Sankey, Stebbins, and Towner. During that time at Northfield Chafer wrote the first of his many books, *Outline Studies in the Science of Music!*



Charles C. Ryrie, author and former Professor of Systematic Theology at Dallas Theological Seminary, holds Th.D. and Ph.D. degrees.

Questions about the Bible from the boys at Northfield and complaints that the seminaries of the day were not teaching the Bible led Chafer to give his full time to itinerant evangelism and preaching and serious writing. In 1909 his book on *Satan* appeared, followed by *True Evangelism* in 1911. The thesis of the latter brought criticism to Chafer at times throughout his ministry: souls, he insisted, are won by prayer, not pressure. *The Kingdom in History and Prophecy* was published in 1915, *Salvation* in 1916, *He That Is Spiritual* in 1918, and *Grace* in 1922.

During World War I Chafer was holding evangelistic meetings in the First Congregational Church in Dallas, Texas, where Scofield was pastor. On the final day Scofield chanced to meet George W. Truett, well-known pastor of First Baptist Church in Dallas, on a streetcar. Truett inquired if Chafer was a good evangelist, and Scofield replied that in Chafer he saw the potential of a good Bible teacher. Repeating the conversation to Chafer that night at the meeting, Scofield invited him to come to his study the following day, where the two men knelt while Scofield dedicated Chafer to the Lord as a student and teacher of the Bible. This changed again the direction of Chafer's life and ministry.

Still haunted by the question of the students at Northfield as to why there was not a seminary that trained men to be expositors of the Bible, Chafer invited two other Christian leaders to meet with him in Atlanta in March 1922. After a long day of prayer together with Dr. A.B. Winchester, pastor of Knox Presbyterian Church in Toronto, and Dr. W.H. Griffith Thomas, an Anglican scholar, a plan was devised for such a school. The rest of that year was given to developing those plans and seeking a location for the seminary.

Due to the interest of Dr. William M. Anderson, pastor of First Presbyterian Church of Dallas, that city became the location for what was first known as the Evangelical Theological College before it became Dallas Theological Seminary. By the spring of 1924 a temporary organization of laymen and pastors in Dallas had been formed. The men agreed that courses should be announced to begin in October of that

year. Chafer's brother, Rollin T. Chafer, was called to organize the new school and enroll the first class of 10 students.

Chafer never forgot that salvation was all of grace.

During the summer before the seminary opened, God encouraged Chafer with a unique experience. He had traveled with Mrs. Chafer to Britain and was holding meetings in Dundee, Scotland, and staying in the home of a leading industrialist there. Chafer described the experience this way:

"At four o'clock on a never-to-be-forgotten morning I awakened with a sense of deep foreboding with regard to the agreement reached in Dallas. It seemed as if an unbearable burden had been thrust upon me. Failure, probable if not certain, was the only thing I could see, and all the forebodings the powers of darkness could devise came rolling like billows over me. In great agony of spirit I cried to God, saying I could not go through the day without some very definite indication of His will in the matter. If such indication were not given, I should have to cable to Dallas requesting them to discontinue the whole project.

"Following that prayer I fell asleep, and later, seated by my host at the breakfast table, was surprised by his asking whether we had any provision in view for the library which would be needed for the new seminary. I told him that we had not, but that since Dr. Griffith Thomas had just died I had written to our constituency in Dallas asking them to pray definitely that his valuable reference library might be secured for the college.

"I am interested in what you have told me," he replied, "and would like you to purchase these books and send the bill to me. And do not drive too close a bargain; I wish to pay whatever the library is worth."

"A little later that same morning, I had retired to the study when my host

came in and said, 'Speaking of the College, what about your salary as President?' I at once told him that I had not expected to draw any salary, that nothing was further from my thoughts. 'You will need some financial help,' he replied, 'and though I cannot give all that would be expected for one in such a position in the United States, I wish to send you personally two thousand dollars a year.'

"Truly my cup ran over! The gift of a library valued at four thousand dollars, and such unexpected provision for my salary, all in one day! Could I doubt that God desired the Evangelical Theological College to go forward?"

The school opened its doors October 1, 1924. The founder and trustees wanted a school that would combine four essentials for effective ministerial training: (1) a careful selection of students who showed evidence of a call of God to preach; (2) thorough treatment of basic subjects of theology; (3) extensive and intensive study of the Bible; (4) emphasis on the development of the spiritual life.

However, the death of Dr. Griffith Thomas that summer before the school was to open thrust upon Chafer a new task, that of teaching theology. That brought another change in the direction of his ministry. He himself said of this task that "the very fact that I did not study a prescribed course in theology made it possible for me to approach the subject with an unprejudiced

mind and to be concerned with only what the Bible actually teaches."

He immediately plunged into the study of theology, beginning that first year to teach it in the classroom. In 1937 he undertook the writing of a systematic theology. Most sections were written twice in longhand before being finally typed. At last the eight volumes were published in 1948.

Chafer's theology may be characterized as biblical, Calvinistic, premillennial, and dispensational. But

Chafer's school, his teaching, and his popular ministry exerted a major influence for biblical truth on the church in the twentieth century.

chiefly he was a strong exponent of the grace of God. This central concept was related to his Calvinism (though, unlike some Calvinists, he taught that Christ died for all men). It was the grace of God that brings salvation to all who believe. He stressed the distinctiveness of the church in the total program of God as revealed in the various dispensations. He saw grace in the faithfulness of God to fulfill His promises to Israel as literally given. Thus his

theology is premillennial. He stressed grace as the ruling principle of the Christian life, coupled with his strong emphasis on the ministry of the Holy Spirit. Yet grace for Chafer was never a license to sin. Indeed, he showed an extreme sensitivity to sin.

Unquestionably Chafer was a skilled theologian. His *Systematic Theology* contains some sections unique in theological literature (e.g., his treatment of the doctrine of salvation and of the Holy Spirit). Undoubtedly his writing gave scholarly status to dispensational, premillennial theology. And his school, his teaching, and his popular ministry exerted a major influence for biblical truth on the church in the twentieth century.

As he wished, Chafer's earthly life came to an end during his traveling ministry. After a strenuous series of meetings in May and June 1952, he went to the home of friends in Seattle. After eight weeks of illness, he went to be with his Savior on August 22, 1952.

A columnist for one of the Dallas newspapers writing in 1949 caught the essence of this remarkable man. After visiting the Dallas Theological Seminary campus, he wrote: "You can't go into the presence of these young Elishas without thinking that there must be an Elijah around somewhere.... This atmosphere of cheerful and joyous earnestness means a lot for them and for the world they seek to lead and save." □

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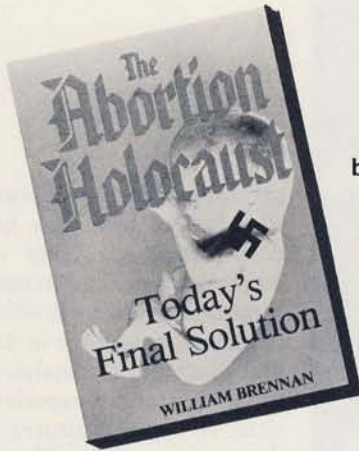
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Think About It

by Bob Larson

Dump-a-Date

For those who find breaking up hard to do, a Chicago company offers a service known as Dump-a-Date. Apparently there are more than 50 ways to leave your lover, including baskets of rotten fruit. This vindictive approach to cancelling affairs appeals to those who can't quite bring themselves to personally say, "Good-bye." Perhaps Dump-a-Date would have fewer potential customers if Christian ideals predominated matchmaking efforts. Our society characterizes love in a way that creates unrealistic expectations about romance. Novels, soap operas, and Hollywood often portray the man/woman relationship as an eternally blissful state. When real-life romance turns sour, modern lovers are quick to change mates in their search for the perfect love. If you are anxious to dispose of an unwanted boyfriend or girlfriend, try reading 1 Corinthians 13, before you dial Dump-a-Date.

Heart

The human heart is an amazing muscle. It beats 100,000 times a day, servicing 60,000 miles of blood vessels. No machine built by man could maintain such a frenetic pace for a year, let alone a lifetime. Medical scientists who specialize in surgically installed artificial body parts have yet to perfect an adequately functioning substitute heart. In a biblical sense the heart has an even more miraculous function. It represents, metaphorically, the seat of a man's will and emotions. Romans 10:9,10 tells us that with the heart man has the capacity to perceive truth and thus be spiritually reborn. Perhaps someday microelectronics will create a truly bionic man, including a computer-controlled heart. But the ability to believe God's Word will never be artificially simulated. Only the Holy Spirit can create faith in the human heart.

Money

We all want money and strive most of our lives to get more of it. Joanna Stelchen, a New York psychotherapist, says there is an easier way to wealth and teaches a course entitled "How to Marry Money." Being beautiful helps, Stelchen says, but the odds are a million-to-one you'll marry a millionaire. In a way, it is sad such advice would be taken seriously by anyone. And it is a vivid commentary on how society views marriage. From the Old World concept of loveless, arranged couplings, we have degenerated to crass, ulterior motives for companionship. Shouldn't nuptial interests be based on God's will, not one's bank account? If a marriage isn't made in heaven, it will not do any good to look for wedded bliss on Wall Street.

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THUNDER IN THE PULPIT

Bible doctrines are the very bones of revelation and areas closely interrelated as are the bones of the human frame.

The tendency to neglect doctrinal truth is rapidly increasing; yet religious activity is not decreasing. Therefore we are presented with an inconsistency—a multitude of people who are so busy living the Christian life that they have no time for, or interest in, the Bible doctrines. As well might a mariner be too busy sailing his ship to consult the compass, or the engine driver be too busy running his engine to consider his orders.

Bible doctrine also suffers through misunderstanding and misstatement. This is particularly true of the doctrine of Sanctification. Since one aspect of this doctrine deals with Christian living and experience, it is the more easily perverted and its exact statement is the more imperative. A right conception of this subject may be gained upon three general conditions.

The Doctrine of Sanctification Must Be Rightly Related to Every Other Bible Doctrine.

Disproportionate emphasis on any one doctrine, or the habit of seeing all truth in the light of one line of Bible teaching, leads to serious error. No person really understands a doctrine or is prepared to teach a Bible truth until he is able to see that truth in its right position, proportion and relation to every other truth. Christians are commanded to “study” that they may rightly divide the Word of Truth. It is their duty to learn the great doctrines in order that they may be able to act and speak intelligently in view of all that these doctrines reveal. Sanctification, like all other great doctrines of the Scriptures, represents and defines an exact field within the purpose of God. Since it aims at definite ends, it suffers as much from overstatement as from understatement.

The Doctrine of Sanctification Cannot Be Interpreted by Experience.

Some persons conclude that they understand the doctrine

Sanctification

by Lewis Sperry Chafer

of sanctification because they believe that they have been sanctified. Only one aspect of sanctification out of three deals with the problems of human experience in daily life. Therefore an analysis of some personal experience must not be substituted for the teaching of the Word of God. Even if sanctification were limited to the field of human experience, there would never be an experience that could be proven to be its perfect example, nor would any human statement of that experience exactly describe the full measure of the divine reality.

It is the function of the Bible to interpret experience rather than the function of experience to interpret the Bible. Every experience

which is wrought of God will be found to be according to the Scriptures. If not, it should be judged as a device of Satan. We ought always to be willing to submit every theory and personal experience to the correction and reproof of God's Word.

The Right Understanding of the Doctrine of Sanctification Depends upon the Consideration of All the Scriptures Bearing on This Theme.

The body of Scripture presenting this doctrine is much more extensive than appears to the one who reads only the English text; for the same root Hebrew and Greek words which are translated “sanctify,” with its various forms, are also translated by two other English words, “holy” and “saint,” with their various forms. Therefore if we would discover the full scope of this doctrine from the Scriptures, we must go beyond the passages in which the one English word “sanctify” is used and include, as well, the passages wherein the words “holy” and “saint” are used.

“Sanctify” means to “set apart,” or that state of being “set apart.” It indicates classification in matters of position and relationship. The basis of the classification is usually that the sanctified person or thing has been set apart, or separated from others in position and relationship before God, from that which is unholy.

"Holy" refers to the state of being set apart, or being separate, from that which is unholy. Christ was "holy, harmless, undefiled, and separate from sinners." Thus was He sanctified.

"Saint" is applied only to human persons and relates only to their position in the reckoning of God. It is never associated with their own quality of daily life. They are saints because they are particularly classified and set apart in the plan and purpose of God. Being sanctified they are saints. Sainthood is not subject to progression. Every born-again person is as much a

Christians are commanded to "study" that they may rightly divide the Word of Truth. It is their duty to learn the great doctrines in order that they may be able to act and speak intelligently in view of all that these doctrines reveal.

saint the moment he is saved as he ever will be in time or eternity. The whole church which is His body is a called-out, separate people. They are the saints of this dispensation. According to certain usages of these words, they are all sanctified. They are holy.

The Means to Sanctification

First, because of infinite holiness, God Himself—Father, Son and Spirit, is eternally sanctified. He is classified, set apart, and separate from sin. He is holy. He is sanctified (Lev. 21:8; John 17:19; *Holy Spirit*).

Second, God—Father, Son and Spirit, are said to sanctify persons.

1. The Father sanctifies: "And the very God of peace sanctify you wholly" (1 Thes. 5:23).

2. The Son sanctifies: "That he might sanctify and cleanse it with the washing of water by the word" (Eph. 5:26).

3. The Spirit sanctifies: "Being

sanctified by the Holy Ghost" (Rom. 15:16).

4. God the Father sanctified the Son: "Whom the Father hath sanctified" (John 10:36).

5. God sanctified the priests and people of Israel (Ex. 29:44).

6. Our sanctification is the will of God: "For this is the will of God even your sanctification" (1 Thes. 4:3).

7. Our sanctification from God is:

(a) By our union with Christ: "To them that are sanctified in Christ Jesus;" "Christ Jesus, who of God is made unto us... sanctification" (1 Cor. 1:2; 1 Cor. 1:30).

(b) By the Word of God: "Sanctify them through thy truth: thy word is truth" (John 17:17).

(c) By the blood of Christ: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12).

(d) By the Body of Christ: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10).

(e) By the Spirit: "God hath from the beginning chosen you to salvation through sanctification of the Spirit" (2 Thes. 2:13).

(f) By our own choice: "Follow peace with all men and holiness, without which no man shall see the Lord" (Heb. 12:14).

(g) By faith: "Inheritance among them which are sanctified by faith that is in me" (Acts 26:18).

Third, God sanctified days, places and things (Gen. 2:3; Ex. 29:43).

Fourth, man may sanctify God. This he may do by setting God apart in his own thoughts as holy. "Hallowed be thy name." "But sanctify the Lord God in your hearts" (1 Pet. 3:15).

Fifth, man may sanctify himself. Many times did God call upon Israel to sanctify themselves. He says to us, "Be ye holy; for I am holy." Also, "If a man therefore purge himself from these [vessels of dishonour and by departing from iniquity] he shall be a vessel unto honour, sanctified, and meet for the master's use" (2 Tim. 2:21). Self-sanctification can only be realized by the divinely provided means. Christians are asked to present their bodies a living sacrifice, holy, and acceptable

unto God (Rom. 12:1).

Sixth, man may sanctify persons and things. "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy" [sanctified] (1 Cor. 7:14).

Seventh, one thing may sanctify another thing. "For whether is greater, the gift, or the altar that sanctifieth the gift?" (Matt. 23:19).

The Deeper Aspect of Truth Concerning Sanctification in the New Testament

Though the exact meaning of the words "sanctify," "holy," and "saint" is unchanged, there is a far deeper reality indicated by their use in the New Testament than is indicated by their use in the Old Testament. The Old Testament is a "shadow of good things to come." We are primarily concerned with the New Testament revelation, which may be considered in three divisions:

Positional Sanctification. This is a sanctification, holiness, and sainthood which is ours by the operation of God through the body and shed blood of our Lord Jesus Christ. We, who are saved, have been redeemed and cleansed in His precious blood, forgiven all trespasses, made righteous through our new headship in Him, justified, and purified. All of this indicates a distinct classification and separation, deep and eternal, through the saving grace of Christ. It is based on facts of position which are true of every Christian. Hence every believer is now said to be positionally sanctified, holy, and is therefore a saint before God. This position bears no relationship to our daily life more than that it should inspire us to holy living. Our position in Christ is, however, according to the Scriptures, the greatest incentive to holiness of life.

In his position in Christ, the Christian stands righteous and accepted before God forever. But let no person conclude that he is holy, or sanctified, in life because he is now said to be holy, or sanctified, in position.

Experimental Sanctification. As positional sanctification is absolutely disassociated from the daily life, so experimental sanctification is absolutely

disassociated from the daily life, so experimental sanctification is absolutely disassociated from the position in Christ. Experimental sanctification may depend on some degree of yieldedness to God, on some degree of separation from sin, or on some degree of Christian growth to which the believer has already attained.

1. *Experimental Sanctification the Result of Yieldedness to God.* Whole self-dedication to God is our reasonable service: "That ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). By so doing the Christian is classified and set apart unto God by his own choice. Within the sphere of his own knowledge of himself, the believer may definitely choose the mind and will of God as the rule of his life. This is self-determined separation unto God and is an important aspect of experimental sanctification. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness" [sanctification] (Rom. 6:22).

2. *Experimental Sanctification the Result of Freedom from Sin.* The Bible takes full account of the sins of Christians. It does not teach that only sinless people are saved, or kept saved; on the contrary, there is faithful consideration of, and full provision made for, the sins of saints. These provisions are both preventive and curative. The question of sin in the believer is taken up exhaustively in the First Epistle of John. One passage (2:1,2) may be taken as a key to this Epistle. It reads: "My little children, these things write I unto you, that ye sin not. And if any man [Christian] sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins." These things which are written, are not written to encourage us to sin: they are written "that we be not sinning." "Shall we continue in sin that grace may abound? God forbid." He alone can forbid, and He will forbid.

It is the purpose of the Father that His children shall be free from sin in order that He may fellowship with them; for "truly our fellowship is with the Father, and with His Son, Jesus Christ." The basis upon which we may have fellowship with the Father and with His Son is qualified: we must walk in the light (1 John 1:7), which means

to live by the power of the Spirit and instantly to confess every known sin. Because of the Advocate and because of our confession, God is free to forgive and to cleanse from all unrighteousness. We must not say that we have no sin nature (1:8): This would be to deceive ourselves. We must not say that we have not sinned (1:10): This would be to make Him untrue. It does not become a Christian to boast of himself; but every true victory should be acknowledged to the glory of our Lord Jesus Christ. All believers have died unto sin in Christ's death, but not all believers have claimed the riches which were provided for them by that death. We are not asked to die experimentally, or to enact His death: we are asked to "reckon" ourselves to be dead indeed unto sin. This is the human responsibility (Rom. 6:1-14).

3. *Experimental Sanctification in Relation to Christian Growth.* A Christian may be "blameless," though it could not be truthfully said of him that he is "faultless." The child laboring to form his first letters in a copybook may be blameless in the work he does; but the work is not faultless. We may be walking in the full measure of our understanding today, yet we know that we are not now living in the added light and experience that will be ours tomorrow.

There is perfection within imperfection. We who are so incomplete, so immature, so given to sin, may "abide in Him." We may have fellowship with the Father and with His Son.

Christian growth and experimental sanctification are not the same, for one is a cause and the other its effect. The Christian will be more set apart as he grows into the image of Christ by the Spirit.

Ultimate Sanctification. This aspect of sanctification which is related to our final perfection, will be ours in the glory. By His grace and transforming power He will have so changed us—spirit, soul and body—that we will be "like him," and "conformed to his image." He will then present us "faultless" before the presence of His glory. His bride will be free from every "spot and wrinkle." It therefore becomes us to "Abstain from every appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." □

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BIBLE STUDY

How to Live with Decisions beyond Your Control

by Donald Rickards

Do you ever experience having to submit to decisions made by others, while you feel the results are a disaster? Ever know the frustration of understanding the decision that should have been made and having to clean up the fallout after your decision was not the one selected by the leader? Whether we like it or not, everyone of us is part of a chain-of-command. Usually, about four to six persons exercise some kind of authority over us. How to live with their decisions that affect our lives is the subject of this article.

Thirty-three items, with accompanying biblical insights, are offered here. If you will examine the immediate decision that has affected your life in the light of these items, and think through the Scriptures relating to them, the peace of God and a sense of victorious confidence can be your personal experience.

ITEM	INSIGHT
1. Remember, God is altogether greater than any problematic decision by anyone.	Psalms 77:13
2. God is sovereign; He could easily have "turned the heart of the king" (person over you), had He wished.	Proverbs 21:1
3. All the circumstances of your life are the direct result of the intercession of the Holy Spirit.	Romans 8:26-29
4. The laws of sowing and reaping are still in force—they have not been cancelled.	Galatians 6:7,8
5. We are alive that we may reflect the moral excellencies of the Lord Jesus Christ, even in these new circumstances.	1 Peter 2:9
6. God wishes to give the opportunity for us to exercise our senses to grow in our discernment of right and wrong.	Hebrews 5:13,14
7. Instead of training us in righteousness individually, God may have desired to train a large group of persons.	Exodus 3:7

8. God has been innoculating thousands of us in moral sensitivity in view of a future experience when we will need heightened awareness of evil. Genesis 45:5
9. God has sought, through this experience, to increase our hatred of all sin and to love righteousness for His sake. Romans 7:13
10. God is encouraging us to lay hold on the promises so as to experience the benefits of His character—love, joy, peace, etc.—and thus escape the world's lustful corruption. 2 Peter 1:4
11. God would emphasize forever through this experience the need to pray for those in authority over us. Our failure to have done so has, in this present instance, made us participants in another's decision we regret. 1 Timothy 2:1,2
12. Every emotion we experience is a point of identity and fellowship with the Lord in His emotions. This is only possible because we have been created in His image. 1 Samuel 8:6,7
13. By the reaction of other believers, God is making known His wonderful wisdom to the unseen enemy hosts of the heavenlies. Ephesians 3:10
14. The suffering experienced by so many is partly intended to enhance our mutual dependence on one another for comfort and strength. Galatians 6:2
15. Feel weak? Then give Him the opportunity to perfect His strength in you by the supply of His grace. 2 Corinthians 12:9
16. Incensed at "injustice?" Then, by God's grace, rejoice that through our much discussion of a decision, Christ is being named, and you can positively rejoice in that fact! Philippians 1:18
17. This is one of those rare occasions when we may clearly identify with the grief of Him who indwells us—a grief over sin comparable only to the suffering of our Savior in the Garden of Gethsemane. Ephesians 4:30



Donald R. Rickards is Professor of Theology and Missions, Liberty Baptist College and Seminary, Lynchburg, Virginia.

- | | | | |
|--|-------------------|--|------------------|
| 18. Any incident may be an urgent warning to all of us who know about it, that we should not dabble in sin. | Galatians 6:1 | 26. Rejoice! We have had the biblical attitude God commends in the face of difficulty in our midst. | Matthew 5:11,12 |
| 19. We should be the more convinced of the need to seek a pure community lifestyle. | 1 Corinthians 5:7 | 27. This situation affords the opportunity to do a "tongue-check." Are we expressing divine wisdom? | James 3:17 |
| 20. This is another chance to offer up a spiritual sacrifice of thanksgiving while under pressure. | Hebrews 13:15 | 28. God has provided the perfect place for the expression of all our "complaints"—His Throne. | Psalms 142:2 |
| 21. Act with great humility, and experience more grace than might have been otherwise expected. | James 4:6 | 29. By our responses to circumstances, we demonstrate to our family members and to others, how to handle pressure (e.g., tribulation). | Philippians 3:17 |
| 22. It is more vital to place our total confidence in the Lord than even in "princes." | Psalms 118:8,9 | 30. No matter what it may look like, God perseveres in "performing" a good work in me until I see Him. | Philippians 1:6 |
| 23. Feel confused, lack knowing what to do? Then this is the time to seek the Lord in prayer. | James 1:5 | 31. In some unique way, the whole earth—and this particular circumstance— is filled with His glory. | Isaiah 6:3 |
| 24. We feel bad about this because we were expecting someone to act differently than he did. Our genuine expectation should have been from the Lord. | Psalms 62:5 | 32. This particular situation—like all problem experiences—is intended to pressure me into seeking His face for greater understanding of His ways. | Psalms 73 |
| 25. A friend of yours may have suffered a "reproach." You, however, are not biblically permitted to take up that reproach as against you! | Psalms 15:3 | 33. Will this particular experience cause me to stagger through unbelief, or to believe on to the performance of His perfect plan? | Romans 4:20,21 |

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World Evangelization and the Success Syndrome



“**W**ho is the greatest missionary soul-winner in the world today?” the director of a prominent fundamental Baptist mission board was asked.

He pondered the question only a moment before he named an obscure, virtually unknown man. The inquirer said, “I’ve never heard of him. Why did you choose him?”

The executive explained, “Because he has won three Muslims to Christ.”

A pervasive attitude, especially among fundamental Baptists, equates ministerial success with numbers. True, the making of disciples, baptisms, and church planting are clearly associated with growth. Jesus never indicated how large a church should be, but He did teach that a church is to grow, and growth does have a correlation to numerical expansion.

However, when this mentality pervades missionary philosophy, it can adversely affect world evangelization strategy. The success syndrome growth concepts influence many missionary practices today. For example, why are 80 percent of all the independent Baptist missionaries in the world today working in only eight countries? I believe the answer to this question is threefold.

First, we have perpetuated the idea that we must concentrate our efforts where there is the greatest chance for harvesting. Peter Wagner, a leading church growth authority today, states that Jesus had a "vision of the fruit." He notes that Jesus spoke in agricultural terms to His disciples concerning their responsibilities. He used words such as ground, seed, plant, water, reap, harvest, and so forth. The thought is that Jesus did not view their training as just "busy work" but planned that it would culminate in a harvest of fruit that would remain. Obviously, this involves numerical expansion.

In the parable of the sower, Jesus taught that the seed fell on four types of ground and took root in only one. The seed and sower were the same in each story. The variable factor was the soil. We have primarily been engaged in sending missionaries to fields where there is "good soil." This is not to imply that those missionaries who go to fields where much fruit is reaped are mistaken. No! Praise God for those who have harvested in fruitful fields. But what of the forgotten, barren, hard places?

There is an unfortunate by-product of the numbers-is-success philosophy. Not all the world is ready for harvesting. When Jesus commanded, "Make disciples of all nations," He knew it would be necessary to plant and water. Notice again in the parable of the sower that the seed was sown on all types of ground, not just the good. Also note that the great harvest occurring in some areas receptive to the gospel today is due to the sowing previously done by others. It is convicting to consider we often do not give attention to many needy areas simply because there is no way to realize success by accepted standards.

With this in mind, consider the second factor in answering the initial question. Many mission boards accept only church-planting missionaries and their wives (the exception being single women to serve in support ministries associated with church planting). If our heart's burden is for world evangelism, we must be willing to make inroads in lands where we cannot directly evangelize but where we can still have a ministry that will lead to evangelism.

We must not narrow down the world to the obvious harvest fields. The traditional apostle-Paul-type missionary is not allowed a visa into one-third of the world today simply because of the political barrier of Communism. Another third of the world does not accept church-planting missionaries because of religious prejudices or governmental positions against Christianity. That leaves only about a third of the world. We cannot neglect any of the world.

How many independent Baptists today would support a missionary to a "closed" country who didn't report a convert for 12 years?

It is exciting to hear fundamental missionary reports of revival and church growth from Indonesia, Korea, the Philippines, Brazil, and Mexico. At the same time, it is heartbreaking to realize that the success-oriented mentality has cut off two-thirds of the world.

Today when we talk about mis-

sionary heroes of the faith, we normally list Adoniram Judson and William Carey. Those men went in their day to do pioneer work in barren fields and to sow on hard, stony ground. It was 12 years before Judson saw one convert to Christ. How many independent Baptists today would support a missionary to a "closed" country who didn't report a convert for 12 years?

Case in point: Of the 850 million Muslims in the world today, 160 million live in the Arab nations where Islam was born. Ninety-eight percent of the population of these nations is Muslim in faith. Far less than 1 percent are believers in Christ. A survey conducted by a missionary organization among all types of fundamental and evangelical missionaries in these North African nations revealed that the average number of converts for a lifetime of missionary service was one. Where does this figure fit into the number-oriented mentality of the North American Christian? Perhaps this is one reason there are no independent Baptist missionaries among these peoples.

Most churches choose a missionary and not a field. The New Testament does teach that there is to be a relationship between the missionary and the



"I'M SORRY WE HAD TO TAKE YOU OFF OUR MISSIONARY BUDGET, BROTHER WIMBISH. BUT THE COMPUTER SHOWS THAT YOUR SOULS-PER-DOLLAR RATIO IS JUST NOT COST EFFECTIVE!"

sending church or churches. Churches today should screen and carefully select all possible missionary candidates they send. But the criteria for selection should include analysis of the field to which the missionary is going. Jesus didn't say, "Look on the missionary." He said, "Look on the fields."

Thirdly, the average pastor or church member states, "I want to support a missionary who is 'getting the job done.'" In other words, the missionary who can produce the results we expect is the one we will support. Most churches use the yardstick of how many churches can be planted and how many souls can be reported as won to Christ...again, the success-syndrome mentality. True, a missionary in a harvest area should be reporting church growth, but all the qualifying factors should be measured.

Some of this mentality overflows into the selection of missionaries. For example, a missionary with expertise in public speaking who appears in the Christian environment of the United States to be "on the ball" can usually raise financial support. However, these attributes are no guarantee that he can

master another language, identify with a foreign culture, and cross barriers to effectively present the gospel of Jesus Christ. Faulty criteria explain why some missionaries receive as high as \$70,000 per year from supporting churches while others get \$15,000. Value judgments are made by North American standards instead of Christian international understanding.

A man who is not a soulwinner in his own culture is unlikely to be one in another culture. A missionary not disciplined and dedicated to faithful service in the United States will not be changed by flying over a body of salt water. But often the man voted "least likely to succeed" because of a reserved personality or a less-than-dynamic pulpit manner is the one who really does the greatest work in another culture.

Is twentieth-century missions in fundamental Baptist circles a victim of the success syndrome? What exactly did Jesus call us to do? Numbers simply indicate God's blessings. At the same time, lack of numbers doesn't necessarily represent the absence of God's blessings. He gives the increase in His own

time and to His own glory. There should never be a time when growth is not seriously kept in view. However, may we be delivered from slavery to the success syndrome and men-pleasing philosophy that keeps us from seeing the world the way God does.

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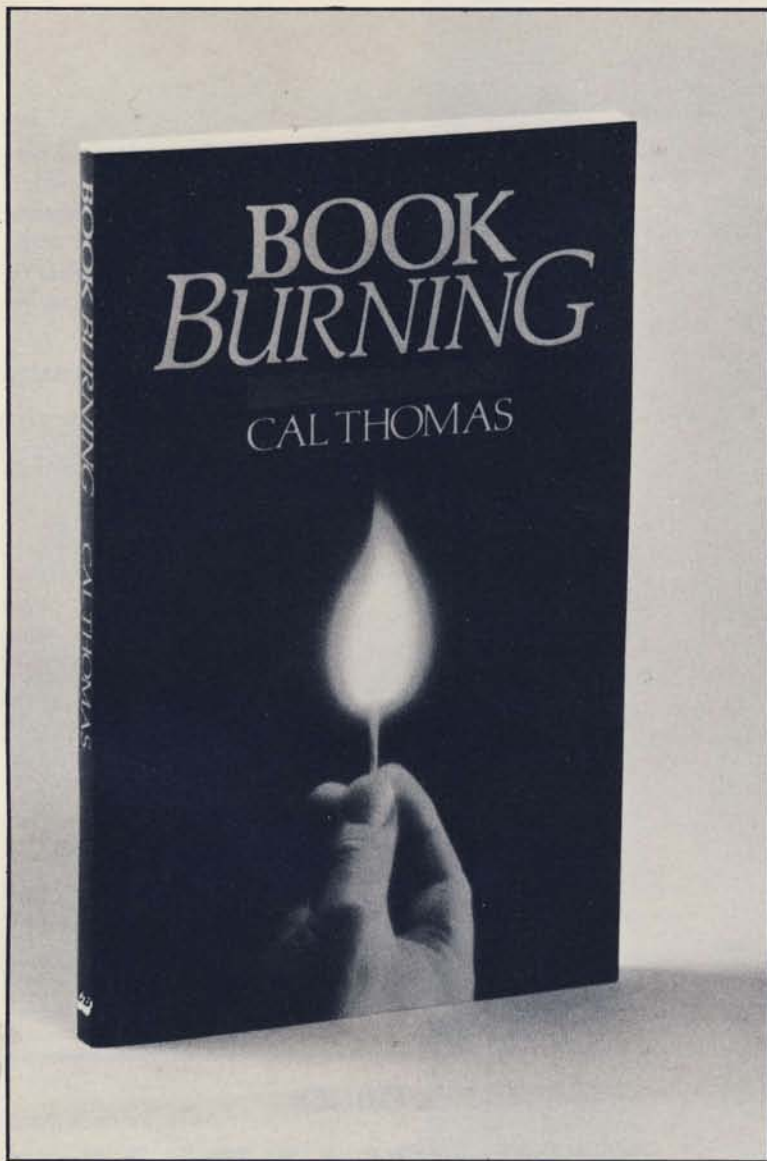


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Reviewed by Franky Schaeffer V

Once in a long while I read a book that goes beyond mere statement and moves into the realm of actual history in the making. Cal Thomas's *Book Burning* is such a book.

Book Burning turns the tables. On Tuesday, May 10, 1983, Cal Thomas appeared on NBC's "Today" show to discuss the thesis of his book. On that show the liberal news media representative Bryant Gumble and Anthony Podesta, Vice President of People for the American Way, were extremely defensive

and contended that it was "not they who were for censorship." Cal Thomas represented new ideas while Gumble and Podesta merely reaffirmed the old, liberal status quo. This was a reversal indeed. For too long, Christians, and especially conservative orthodox Christians, have been on the defensive, saying what they are *not* doing rather than what they *are* doing.

Book Burning is not a defensive book, nor is it a reaction to the bigotry and bias of today's liberal media which is against conservative orthodox, religious, and Christian ideas. This book goes far beyond that and not only attacks this bias but also presents a positive alternative for action. Chapter 2 ("Free Speech: A Christian Concept") deals with the reason free speech is important to Christians and how it can be defended on a biblical basis. This chapter alone is worth the price of the book and will stand for a long time as



Franky Schaeffer is an author and filmmaker and speaks out on media-related issues and prolife concerns.

the ultimate statement on why Christians *do* believe in free speech and freedom of conscience.

Book Burning is well written and fully substantiated. It is a book that will surprise many people because of its diversity and scope, and also because of its clear and ringing endorsement on the freedom of ideas and free speech itself. To those who have believed the propaganda of a secularist, anti-Christian media and assumed that all those connected with such organizations as the Moral Majority are automatically "book burners, censors, and bigots," this book will come not only as a surprise but also a slap in the face. Here, from the depth of what liberal columnist Mike Royko of the *Chicago Tribune* likes to call "Bumpkin Land," comes a statement of such clarity and force in favor of freedom, free speech, and true tolerance that it will leave every open-minded secular person stunned and ready to rethink his basic prejudices against orthodox Christianity.

The book also presents a strong and detailed analysis of the real censorship taking place in America. Often, isolated incidents (like that of a rock-record burning in some church parking lot) are parlayed by a sensationalist, anti-Christian media into a "major event" signifying a return to "Nazi-fundamentalist, book burning." This book belies that nonsense and shows that the true censorship in this country is coming from the left, not from teenagers behind rural churches. The feminists who have censored the textbooks and removed traditional women's roles from them, the libraries who refuse to carry orthodox Christian books and conservative books, the news media who routinely ignore or denigrate such ideas, the best-seller lists which ignore the staggering sales of religious books, and above all, the closed-mindedness of the so-called liberal, tolerant, and pluralistic elements of our society are the real censors.

Extremely upset by the message of this book, the liberal elite in the United States is resorting to strange tactics to evade the basic question raised by *Book Burning*. It is odd to see people like Judith Krug of the American Library Association, representatives from People for the American Way, and many journalists trying to find reasons why books *should* be ignored and why Christians *should* be satisfied with a place at the back of the bus in what Cal

Thomas calls the "new negro league." Can these be the same people who have been talking for so long about equal rights and free speech?

Cal Thomas's book is a challenge to the complacency of the new elitist establishment in this country. This establishment is made up of East Coast liberal media and academic elites who routinely dismiss and denigrate orthodox religious positions on life, morals, and politics. They are going to have a hard time with this book, and it will be an interesting lesson on the extent to which their hypocrisy goes if they ignore it. I can do no better than to end this review by quoting from the last chapter of the book. This quote shows the spirit in which the book is written and why it is a challenge that will be hard to ignore.

If as a secularist you are really interested in fighting censorship, you will consider our values, our books, our ideas, and our desire to express those values with the same freedom as you do yours and to inculcate in our children the Christian vision. You will allow individuals who hold our values to speak in your classrooms, in an effort to provide another viewpoint to the Planned Parenthood indoctrinators and their ilk. You will allow groups to voluntarily gather for religious meetings in public schools before and after normal school hours. You will allow books that promote traditional values and the concept of absolutes into your school libraries and into school curriculums, because you

know that truth has nothing to fear from free and open inquiry, but we all have much to fear when the truth is suppressed by the power of the state....

We will make room for you and your ideas and you, in turn, must make room for ours and may the better ideas prevail in free and open debate and discussion. That is what America is supposed to be all about....

To my Christian brethren, I say that we had better wake up to the political and cultural realities of contemporary America. Yes, the majority of people in this country still hold traditional values. But a perilously small number of Christians in this country understand how we have lost by default most of our influence in the areas of politics, education, the law, communications, and the arts....

We are not called simply to react

to the changes in our culture. Jesus Christ called us to be "the salt of the earth" and "the light of the world." We need to live up to that high calling, bringing to our own generation and land the idea that there is an alternative to the brave new world: the good news of Jesus Christ.

It is that good news, that alternative, in the area of truth, and justice, and integrity concerning media, education, publishing, books, and the realm of ideas that Cal Thomas represents so brilliantly in *Book Burning*. This is a book that cannot be recommended too highly. Indeed, if you do not read this book, you have missed out, not only on your own education but also on history being made. This book will change ideas and therefore the historical direction of our country.

Crossway Publishers, 1983,
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New Christmas Music

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A SONG . . . A STAR . . . A SON

by Derric Johnson

On that first Christmas, God surprised the world with a simple song, a single star and a special son . . . and what a song: GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TOWARD MEN. Just 14 words . . . simple enough for a child to understand, yet complex enough to keep theologians pondering for centuries.

And only God could have thought of a star . . . God's perfect gift . . . His only Special SON . . . the song and the star.

The Son of God
Becomes the son of man,
So the sons of men
Might become the sons of God.

Difficulty: Medium / SATB 45 min.

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by Rick Powell

COUNTRY CHRISTMAS is a collection of new and traditional songs which can be performed as a musical or as a collection. It is written for choir, narrator, soloists, and orchestra at a medium difficulty level. The style has some country influence, and the theme speaks of home, family, and the warm traditions of Christmas.

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TRUTH

arranged by Steve Taylor

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Children's Christmas Musical for Junior Choir by Lynne Brower

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And all through the store
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the floor.

Exhausted he sits, puts his head on
the desk

With visions of snatching a wee
little rest.

When what to his gawking eyes
should appear

But toys full of life that can talk, see
and hear!

Ah—the story goes on . . . one of love,
joy and mirth

As together they learn of the
Christ-child's birth.

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STAMPS BAXTER

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Difficulty: Easy / SATB 40 min.

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Difficulty: Medium / SATB 40 min.

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Communism
continued from page 21

letter about reducing the number of meetings and services. That was only the beginning. They became the tool for the implementation of the new machinery of persecution conceived by the Department of Studies.



The first step was to change the manner of employing the pastors. Until then, each church employed its own pastor. On the pretext that only a larger body could organize insurance and retirement plans, the Baptist Union became the agency for employment of pastors. Of course, if the Union employed the pastors, they were also the ones who could fire them, and that was exactly what the government wanted.

The next step was holding "meetings of re-orientation" where pastors had to listen to lectures on Communist policy and where the new

"rules" were communicated verbally to them:

1. The churches should not be involved in any social work, relief work, or giving money to charity.

2. The pastors are permitted to preach only in the church for which the state authorized them.

3. When the church wanted to baptize people, the pastor needed to present the local state-appointed inspector of religions with the list of candidates for baptism. Only the candidates approved by the inspector should be baptized.

4. When the church elected new deacons or any other leaders, the pastor had to submit the list of candidates for those positions to the same inspector for approval. If the inspector rejected any name, the name should not be presented at all to the church for consideration.

5. When lay preachers were needed in the church, only those who were in "elected positions" could be asked to

preach.

These rules, and many others like them, were never put on paper; they were communicated verbally. Whenever the local authorities saw that a pastor did not observe them, they asked the Baptist Union to fire that pastor. The leadership of the union would comply.

To show you how it worked in practice, it suffices to say that in 1959 we still had 540 active Baptist pastors. In five years' time, 400 of them were fired from their jobs! That is because they could not live with these new rules! The state presented the situation as "an internal problem of the Baptist Union." At no point would they admit that they enforced these rules, or that they had anything to do with the firing of the pastors!



The climax of all that tragic time was when the government decided to close 300 Baptist churches in the early sixties. The department told the leadership of the Baptist Union something like, "You, as leaders of the union, know better which are the smallest churches, or where you have two churches close to one another, so that one could be closed without much trouble. Go to your office, take the map and choose 300 churches which could be closed. Make a list of them and present it to us with the title 'These are the 300 Churches the Baptist Union Proposes to be Closed.'"

And the Baptist Union leadership did just that! The state authorities had the excuse, "It is not us who decided that your church be closed. We have a paper from your union leaders saying that they ask us to close you down, because you can go to another place for worship."

In 1973 a new generation of younger pastors stood up against the state and exposed it for what it actually was. We exposed the state in papers sent to the West and the bad publicity caused much of the activity to cease. At the beginning of 1974 our Baptist Churches became free again. But Evangelicals in the West should be aware that these rules—and some new ones that are even more restrictive—are still in force in the Soviet Union today.

What three things do all the great men of faith have in common?

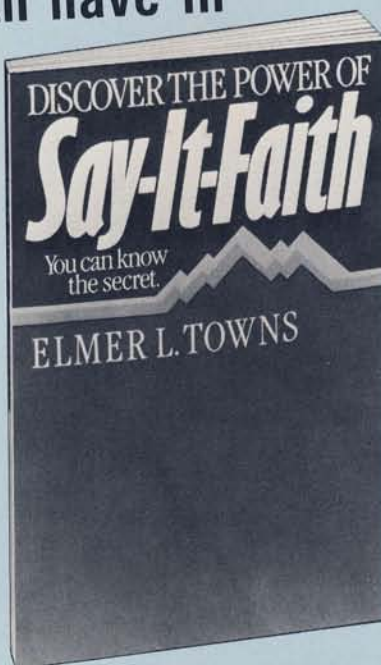
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This is the reason so many churches there prefer to give up their official status or "registration" and become "unregistered."

The plan of destroying the Christian faith did not aim only at the church as a body but also attacked the individual believer. Here again, the main directive is that whatever the authorities do to discourage the believer from going to church, they should do it so nobody can call it religious persecution.

Christians are kept in the lowest positions everywhere. They are not given promotions and are denied positions of leadership. Whole areas of employment are totally closed to Christians—the military, police, justice, administration, and government. Even in their modest positions, the Christians are harassed, problems are created for them, and there is a constant surveillance on them by the secret police. From time to time they are approached by Communist party officials and secret police officers who try to convince them to give up their faith. They are offered higher positions and other privileges "if" they just make a commitment to stop going to church. If they do not, they are kept at a low position, not because of their religion since "there is no religious persecution or discrimination in our country," but because they are "incompetent."

There are so many ways in which the discrimination is "hidden." For example, no Christian can study law, philosophy, history, or sociology in a Rumanian university even though there is no written rule to stop the Christian from doing so. The written rule is that one has to be a member of the Communist party and get a recommendation from the party to study in that subject. That is impossible for a Christian to obtain.

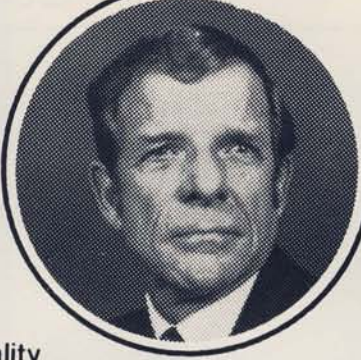
Pastors suffer the worst form of persecution with constant harassment, pressure, and smear campaigns. Authorities try to pervert them or get them to compromise or become informants.

Can people in the free West understand what it is like for a Christian to live under constant attack? Even if Christians do compromise to a certain

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extent—the fact that they still go on and serve their church and their people should stir our admiration, understanding, prayers, and help.

The Communists say that "the leadership is the decisive factor for the future." And Communists really know how to train their own leadership. They do all they can to stop the Christian denominations from training new leadership. Again, the Baptist denomination of Rumania can be a good example. There are one thousand Baptist churches in Rumania. Today they are left with 160 pastors, with every pastor shepherding six to ten

churches. Out of this number, about a hundred are approaching retirement age. The state allows only one Baptist seminary, and in that seminary they permit only five students!

The challenge is being faced as the church trains lay preachers and lay leaders in private homes. Another solution is proposed that seminary lectures be carried over radio. We believe that with tools like these and with the prayers and support of Christians all over the world, we can penetrate the darkness of Communism with the light of the gospel of Jesus Christ. □

SUCCESSFUL TEACHING IDEAS

*...precept upon precept...line upon line
...here a little and there a little.*

The Total Training Method

by Bonnie Baker



Teaching little children can be a real challenge, so much so that many churches make little effort to attempt a real educational program until the children advance to the primary department. Yet doctors and psychologists continue to expound on the great learning capacity of small children, even little babies. Are churches missing out on the opportunities of these formative years?

Consider what the average child learns during his first five years. He has developed command of a complicated language. He has gone from an immobile infant to a rambunctious youngster who knows no obstacles. He has developed considerable social skills. He has begun to mirror personality

traits of those closest to him. He has learned some reasoning ability. How many adults have mastered so much in so little time?

God's Word makes the status of little children clear in many oft-quoted passages and illustrations. We are told to "train up a child." Why not at church? Proverbs 8:17 reminds us that "Those that seek me early shall find me." But how early is Scripture talking about? In all fairness, churches everywhere do teach little children something during the Sunday school hour. That's tradition. Unfortunately, during church time, Sunday night, and Wednesday night, precious hours of teaching and training opportunities are lost because no provision has been

made for preschoolers. The grim choices are that Mom and Dad can struggle to keep their little ones quiet in the church auditorium, or the children can be deposited in a noisy, unstructured playroom.

The first option has some "hidden dangers." Obviously, families not committed to attend every church service may find it easier to stay home than to fuss with the child during services. That whole family's growth rate will be slowed. For those who do come, there are two drawbacks. First, a young child can be distracting, no matter how well-behaved, and may prevent an unsaved person from listening to a convicting message. Secondly—perhaps most distressing of all—is that children are

encouraged to daydream! During a boring presentation, adults may look attentive while their minds are elsewhere. Likewise, little ones learn and practice daydreaming that carries over into later years.

The alternative of being deposited in a noisy, unstructured playroom is

Doctors and psychologists continue to expound on the great learning capacity of small children, even little babies.

equally undesirable. Quality teachers are difficult to keep in this kind of situation because they will go home exhausted and—of even greater significance—frustrated. And the greatest lesson children learn in this chaotic activity is that the most aggressive child wins the most desirable toy!

The program for children used at Thomas Road Baptist Church in Lynchburg, Virginia, is the Total Training Method. Its principles are based on Isaiah 28:9,10 which reads, "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little." The process begins at pre-session learning centers and is reinforced at Bible story, song, and verse time. Creative and correlated handwork offers yet another step in the learning process. By the end of the service, the children have been taught, in "bite-sized" pieces, an important lesson from God's Word.

The church-time hour is an extension of the Sunday school, and Bible stories and character stories are

presented to reinforce the lessons already presented. Because both sessions are structured and teachers in both classes have identical copies of well-developed curriculum, teachers are more willing to give of their time and effort. Both the Sunday school and church-time teachers know what the others will do or have already done; this provides a built-in foundation for preview, review, and reinforcement of lesson aims. Sunday morning learning potential is thereby doubled. (Junior church is geared to the 9 to 11-year-olds.)

The Awana Club program dominates the Sunday night schedule, with action-packed games, captivating Bible studies, and attractive awards for Bible memorization. Preschoolers enjoy Sparkies and Cubbies programs, designed by Awana to fit their capabilities.

Sunday night is "Happiness Club," the "most fun place to be all week!" Here, through a variety of puppet friends, the children are presented with Christian character qualities *important* to develop in their young lives. Kindness, sharing, loving, giving, and honesty are some of the qualities reinforced through a Bible story and craft time. Children are excited to come each Sunday evening to be taught by their puppet friends including *Blinky Bear, Piglet, Wiglet, and Penny Polite*. Parents find it hard to stay home on Sunday night when their little ones plead to come for Happiness Club.

Wednesday night is the "Shining Star Club," emphasizing that Christians can be like a shining star, spreading the light of God's Word to the world. Missionary stories are taught in a way that shows preschoolers that missionaries are not a "strange breed" of people but are special, obedient, and faithful men and women who followed God's call. The children learn about the culture and habits of the country being studied, as well as about the special character qualities of missionaries. They participate in special love gifts or offerings to church missionaries and receive mail in their Mission Mail Box from missionary friends. Twenty years from now, such children should have no difficulty deciding whether or not to help support a missionary! The impact is already evident;

this writer's five-year-old boy, after gazing intently at a travel poster of India depicting a Buddha, said solemnly to me, "Mommy, that's an idol. We don't bow down to idols. We worship Jesus, don't we?" Would he have possibly learned that just playing with toys in a playroom?

The Total Method includes a half-hour preschool choir session, presently 45 children in each of two sessions. Bible truths are sung into their hearts, and the "Little Acorns" learn to serve by singing occasionally for Wednesday evening church services and for nursing homes.

Without a doubt this method takes work, time, and money for materials, but mostly it takes a desire to do the very best for these precious gifts from God. This total program lays a strong foundation in young lives, providing the basis for future spiritual growth. In choosing a church home, people with or without children would be wise to investigate the children's department. A church that shows concern for thoroughly training little children doubtless provides quality teaching and preaching in other areas as well.

If you are interested in receiving further information about the specific children's curriculum developed and used by Thomas Road Baptist Church, address your request to:

Thomas Road Baptist Church
Children's Ministries
701 Thomas Road
Lynchburg, VA 24514



Bonnie Baker is
Curriculum Director for
Children's Ministries at
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BOOK REPORT

Encyclopedia of Bible Difficulties
by Gleason L. Archer, Jr.
Zondervan, 1982, 476 pp.,
\$16.95.

Reviewed by Charles Lee
Feinberg, Dean Emeritus of Talbot
Theological Seminary, La Mirada,
California

This tome is not for reading in a horizontal position at bedtime. The name Archer is synonymous with knowledgeable exposition and defense of the Scriptures. He has pursued assiduously studies in general world literature and culture, in the whole field of Semitic languages and lore, in jurisprudence, and in biblical studies on the highest levels. A graduate from eminent schools, he has taught for three decades in seminaries—Fuller and Trinity Evangelical Divinity School—and has had an active career in Bible translation and theological literature.

First of all, the work is true to its name, for it treats in wide range a multiplicity of problems that confront the student of the Bible. Beginning with a splendid section (pp.32-34) on guidelines of textual criticism, the author deals with the problems in canonical order as found in all the books of the Scriptures (except five of the minor prophets and eight epistles of the NT). Limitations of time and space forbid detailed comment in any area.

It is stated (p.70, col.2) that "Only in Eden was salvation put on the basis of obedience." It is true that God warned of the consequences of disobedience, but nowhere is there any indication of a covenant or the terms of it. Cove-

nant theology finds a covenant in Eden, but it is a strange inference because it is without covenant terminology (see also p.73; col.1: "their violation of His covenant"). In Eden, Adam and Eve had a state of innocence to maintain, not a salvation to attain.

In discussing Genesis 3:22 ("one of us," p.74, col.2) the position is taken that this is a reference (unlike Gen. 1:26) to angels. Rabbinic interpretation holds that angels are included in both cases. A sounder view is to see both as

minative.

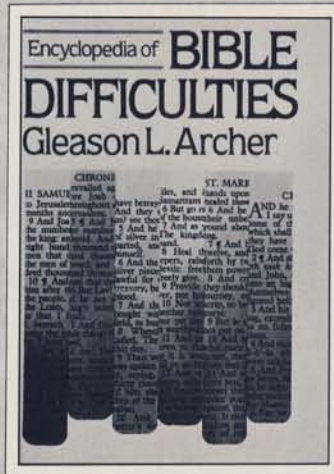
Archer's treatment of Genesis 6:2 is cogent, and his handling of a universal Flood (pp.82-84) is both pertinent and valid. The reviewer failed to see an answer to the question (pp.87-88) on languages in Genesis 10 and 11. The answer lies in the nature of Hebrew style, which states a result, then gives the cause (cf. Zech. 14:1,2). There was a universal language (ch.11), but it became many (ch.10) as a result of the defiance of man in inaugurating idolatry.

The statement: "It is also true that apart from Daniel 9:24-27 it is not demonstrable that this word even means anything other than a week of days in the Old Testament" (p.101, col.1) is too strong in light of Genesis 29:27; Leviticus 26:34; Numbers 14:34; and Ezekiel 4:6. The Hebrews had a *heptad* of days, weeks, and years.

On p.116, col.2, we see to what difficulties a covenant theology may lead. See also p.119, col.2, p.120, col.2. When Colossians 2:16-18; Galatians; and Romans are given their full force, it will be seen how impossible it is to speak of a "Christian Sabbath," which is as valid as a "Jewish Sunday."

The discussion of the date of 1 Kings 6:1 (pp.191-198) is full, accurate, and compelling, an excellent treatment. It is surprising, however, that in dealing with Isaiah 7:14,16 (p.266 ff.), there is no indication of the possible (even probable) explanation given by J.A. Alexander in his work on Isaiah (I, p.175, Edinburgh, 1865).

The answer to the question on Ezekiel 40-44 is splendid and well worded. The defense of the harmonistic method in the synoptic



references to the members of the Trinity, since Scripture language does not join deity and angels in the manner suggested.

It is difficult from exceptions alone (Enoch, Job, David) to prove (pp.78,79) a heavenly hope in the Old Testament. In discussing Job 19:26 (p.241, col.2) there is an introduction of a "postresurrection body," which neither fits the context nor allows for the orderly progress of dogma relative to the resurrection body of believers. First Peter 1:3 must be considered deter-

Gospels shows a good command of legal processes as well as biblical material.

The author correctly relates (pp.322-324) the title of "Son of Man" to Christ's redemptive ministry for man. Finally, he touches on "the principal reason" by identifying the title with the figure of Daniel 7:13, "assuming absolute dominion over all the earth." It does indeed relate to His kingship even more clearly than to the work of redemption. Notice the context in Matthew 16:28 ("in his kingdom"); 19:28 ("the throne of his glory"); 25:31 ("the throne of his glory") and 25:34 ("the King" and "the kingdom"); 25:40 ("the King").

On pp.326-327 proof that Matthew 16:28 was fulfilled in the Mount of Transfiguration (itself a prefiguring of the coming kingdom) is to be found in 2 Peter 1:16-18 from the pen of one who was present on the occasion.

A masterful treatment of the subjects of pacifism and capital punishment is found on pages 341-344. When the subject of the Great White Throne Judgment is discussed (p.370, col.2) mention is made of "newer generations" and the "good deeds" of regenerate followers of Christ. A careful perusal of Revelation 20:12-15 reveals that those judged are "the dead" (*bis* in 20:12 and *bis* in v.13). Only the dead are involved and only unbelievers. There are *no* "good deeds" mentioned in Revelation 20:12-15, and only eternal perdition is the lot of those who appear before the Great White Throne.

The reason the Hebrews had an aversion to pronounce the names of foreign gods (p.382, col.1) is because of the clear commandment in Exodus 23:13. It is refreshing to see throughout the work a strong espousal of the grace of God *contra* salvation by works, which is only a delusion. Imagine, then, the surprise in reading (p.403, col.1): "Even though the law was added in order to lead all sinners to Christ (vv.22-24 of Gal. 3)." Nowhere in Scripture is there proof for this. See Romans 3:19,20; 5:20. Even Gala-

tians 3:24 is chronological, not teleological.

Perhaps the most mystifying discussion in the entire work is that regarding children dying in infancy (p.185, col.2, and p.390, col.1). This treatment must be considered an oddity of interpretation. First, there is no mention of the relevance in this regard to Matthew 18:10. Secondly, it is well known that foreknowledge is not to be equated with prescience or precognition. See the New Scofield Reference Bible, p. 1333, note 1, at 1 Peter 1:20. The "principle of the foreseen potential" is nowhere found in the Bible and clearly erodes the sovereignty of God. Thirdly, Archer himself has the solution (p.388, col.2, and the quotation from the *Westminster Confession*, p.390, col.2). He realizes (p.388) there must be a difference "for those who died in infancy, without becoming old enough to make a responsible moral decision." The *Westminster Confession* statement includes among those "who are incapable of being outwardly called by the ministry of the Word," not only the "mentally incompetent," but those who as infants are incapable of making a response to the call of the gospel. Thus there is no "horrifying moral dilemma for every parent," and they are not "almost" obliged to strangle their child as soon as born, making abortionists the performers of a "good work!" (p.390, col.1). This is truly a *reductio ad absurdum*. First, no infant is saved because of freedom from commission of sin (Rom. 5:12). Second, no infant is saved because of believing parents. Third, no child dies in infancy because of a "foreseen potential," for which there is not a scintilla of Scripture proof. Only God knows why He takes some children in infancy. Fourth, the death of children in infancy does not mean that the death of Christ does not avail or is unnecessary for some born into the human family. Fifth, Christ's death was redemptive for all who can knowingly respond to the gospel and for those who cannot. No invitation in the 66 books of the Bible

is intended for any but those who can understand the call and respond. Infants dying in infancy who cannot make that response are covered by the love and grace of Christ who died for them.

To increase the usefulness of this important work a general bibliography and indexes of persons, subjects, and Scripture references are added. As long as serious students of the Word give themselves to the meaning of difficulties in the Bible, this able, reverent, knowledgeable treatment will be sought after and appreciated. As for the author, may his bow remain firm and his arms agile (Gen. 49:24).

Tradition and Testament: Essays in Honor of Charles Lee Feinberg.
by John S. Feinberg and Paul D. Feinberg
Moody Press, 1981,
325 pp. \$12.95

Reviewed by Donald R. Rickards,
Professor of Theology and
Missions, Liberty Baptist College
and Seminary, Lynchburg,
Virginia.

This excellent volume will refresh the layman as well as the professional exegete! For those who have not known the details previously, the biographical sketch of Dr. Charles Lee Feinberg will provide special satisfaction. This remarkable man, servant of Christ par excellence, is ably depicted not only by his sons, the editors of this book, but by associates who have long known him intimately.

This reviewer was particularly captivated by the tortuous path Bruce Waltke has followed over the past decade to arrive at his "canonical process approach" to the Psalms. One still senses his regret at having to enlarge the depth of meaning in the original Old Testament passage, to include evident New Testament interpretation of that passage. The articles by John Feinberg, Ronald Allen, and

by Charles Feinberg himself are outstanding. Donald Glenn does a good job on Psalm 139 but fails to see its obvious import with regard to the Messiah!

Gleason Archer and Thomas Finley contribute more technically oriented articles, while Richard Patterson and Paul Feinberg give thorough reviews of positions held on the Song of Deborah and Daniel 9:24-27 respectively. Indexes of Scripture passages, Topics, and Individuals are included.

First and Second Samuel

by Carl J. Laney

Chicago: Moody Press, 1982
Paper, 132 pp. \$4.50

Reviewed by Donald R. Rickards

A wealth of helpful insights and biblical explanation is offered in this small volume. There are charts of the Wanderings of the Ark, Wanderings of David as a Fugitive, the Battle of Michmash and the Battle of Gilboa, as well as the Cities Covered by Samuel's Circuit Preaching.

Laney gives good summary of the position taken on the visit of Saul to the Witch of Endor. There may be some disagreement with regard to the dating of the books of Samuel. Laney holds for 722 B.C., which is rather late. (Ryrie and Unger hold to approximately 930 B.C., or the end of David's reign.) Since Laney places much importance on a thirteenth-century "Dynasty Defense," one might have expected him to lean toward the earlier date, it being harder to believe that the authors of Samuel would be as likely to use a 500-year-old document as a guide, as they would one only 300 years old.

As with others of the series, this volume also is valuable for the layman's use in personal Bible study or in preparation for his ministry.

BOOKMARKS

Two books have recently appeared on a practical topic of importance to most of us: anger. Tim LaHaye and Bob Phillips have written *Anger Is a Choice* (Grand Rapids: Zondervan, 1982, 192 pages, \$5.95). This is a very popular-level discussion, full of inventories, diagrams, pictures, and the usual LaHaye "temperaments." Only a brief section deals with the positive side of anger.

Good 'n' Angry by Les Carter (Grand Rapids: Baker Book House, 1983, 166 pages, \$5.95), though more of a psychological study, is also written in an easy-to-read style. Carter's approach is to help us learn how to use anger in a positive way, rather than letting it control us. Both these books should be extremely helpful.

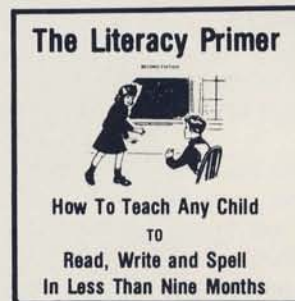
On a very different topic, two noteworthy books are now available on the theology of missions. Michael Griffiths, former

director of Overseas Missionary Fellowship, wrote a book several years ago, published in England, that has now been printed here, *The Church and World Missions* (Grand Rapids: Zondervan, 1982, 207 pages, \$7.95). This is a challenging and persuasive argument for world evangelism. Its strong point is a lengthy chapter dealing with universalism.

A very different approach is represented by Arthur Glasser and Donald McGavran in their *Contemporary Theologies of Mission* (Grand Rapids: Baker Book House, 251 pages, \$12.95). Both authors are faculty at the School of World Mission at Fuller Theological Seminary. This is a detailed discussion of four current theories: conciliar, liberationist, Roman Catholic, and evangelical. This should become a classic textbook and be particularly helpful to pastors and all those seeking to understand the vastly different concepts of the church's mission held by those outside the Fundamentalist sphere. □

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Falwell at Harvard

by John O'Sullivan

"Mr. Falwell comes to Harvard." It has the ring of an old Frank Capra movie, a *Mr. Smith Goes To Washington*, or a *Mr. Deeds Goes To Town*, in which a decent, regular guy hits the big time, meets all those sophisticated types and, gosh darnit, doesn't he outsmart all of them. And the funny thing is—that's exactly what happened.

I am referring, of course, to the recent visit to Harvard of the TV evangelist and Moral Majority leader, the Rev. Jerry Falwell, who addressed a joint meeting of the Harvard Divinity School and the Institute of Politics.

There had been some controversy over his visit. Demonstrators chanted hostile slogans outside the hall. Inside, Falwell gamely smiled through an introduction by Professor Harvey Cox, who almost reached the west coast distancing himself from his guest.

The invitation to Falwell, he pointed out, should not be interpreted as an endorsement of his religious views by the Divinity School. Not at all. It was, rather, a sign of the school's commitment to free speech, civil discourse and large tolerance. But the genial Falwell was equal to the occasion.

"Is my presence here tantamount to an endorsement of the Harvard Divinity School?" he boomed. "Heavens, no!"

Falwell has a folksy manner which leads the unwary to think him a yokel. But it is a television folksiness, a somewhat polished simplicity, a piety that is wired for sound.

For instance, he began with a long series of quotations from Jefferson, Washington, Madison, Lincoln and other great Americans who have the *Good Housekeeping* "Seal of Approval." And they were all quoted to the effect that, from its earliest days, the American Republic was a nation dedicated to, and under the special protection of, God Almighty.

This was quite a clever tactic since,

if he had said the same things on his own account, he would have been accused of every crime from neologism to bigamy. But it is somewhat difficult for an audience of student intellectuals to interrupt Thomas Jefferson with the cry of "fascist."

Difficult—but not impossible.

Falwell had finally run through quotations from famous Americans who thought highly of God and was summing up their collective view. He got as far as: "There is no doubt that the Founding Fathers had one intention..."

"Racism," interjected a heckler.

It occurred briefly to me that this fellow might be a Hanoverian loyalist, still hewing to the Good Old Cause after two centuries. But not so. For this shout was a cue for various non-Harvard thugs to rise and chant: "Hitler rose, Hitler fell; racist Falwell, go to hell."

But they were removed and we returned to theology.

Falwell had detected a religious revival in the American heartland. More young people were reading the Bible; there were more conversions to salvationist religions; and opinion polls showed strong support for the monogamous family. Surprisingly, this praise for monogamy was greeted with loud hisses.

"Why do they object to monogamy?" I inquired of my neighbor.

"It's the gays," he explained.

They apparently have rather rigid moral views and strongly disapprove of monogamy. Falwell's endorsement of it was, to them, rather like swearing in church.

Two professors of religion were then wheeled out to rebut the evangelist. But they had the effect, instead, of stimulating him. Professor Marini of Wellesley College proclaimed that Evangelical Christians should by rights be egalitarian and pacifist. In response,

Falwell indulged in a little muscular Christianity:

"If someone comes crawling through a window at three o'clock in the morning towards my wife and children, I'm going to ventilate him in the name of the Lord," he declared. I waited for cries of "amen." But the students had not been converted to quite that extent.

Next, Professor Welch argued that America should repent of the various sins of which it was historically guilty: "God can be used to justify the exclusion of gays and lesbians from full participation in the political process," she complained.

This does not seem a very serious charge. Indeed, some gays would probably be rooting for God on this one. Not every gay wants to troop to drafty city halls and listen to boring speeches. Some might even find monogamy more fun.

But Falwell was in a moderate mood. He had no wish to discriminate in their favor by giving them "minority status" for the purpose of affirmative action.

As the evening wore on, it became clear that the students had been unable to convict the evangelist of any serious crime against humanity. He did not seem to be the stern puritan of legend. Indeed, he often seemed almost, well reasonable, as when he argued that pornography should not be on display where young children might see it.

As for racism, it was Falwell who scored a hit.

His church in Lynchburg, Virginia, had a higher percentage of minority members attending than, er, Harvard.

No jeers, no hisses; just mild embarrassment.

(John O'Sullivan is a Fellow of the Institute of Politics at Harvard University).

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Supreme Court Denies Tax Breaks to Bob Jones University

Greenville, S.C. — Flags flew at half-mast over Bob Jones University on Tuesday, May 24, as the school mourned the U.S. Supreme Court decision to deny the school tax-exempt status.

"We are mourning the death of freedom—religious freedom—which was murdered by the Supreme Court," said Bob Jones III, president of the school.

In an 8-to-1 ruling, the Court upheld the Internal Revenue Service policy of withholding tax exemptions from schools which racially discriminate.

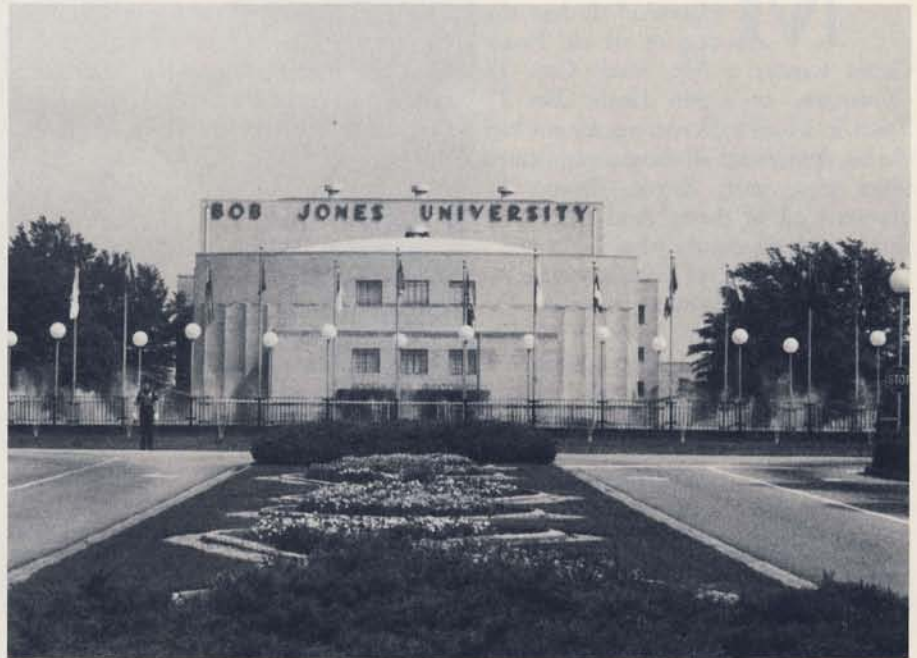
Bob Jones University had not admitted black students until 1971 and still prohibits interracial dating and marriage. Goldsboro Christian Schools, the other school in the case, does not allow blacks to enroll. One source says the Court's decision will immediately impact more than 100 private schools which racially discriminate and will collectively cost them millions of dollars.

Since 1970 the IRS has denied tax-exempt status to BJU. The school will now have to pay the back taxes.

After saying freedom of religion is now gone, Jones said the school would continue its dating policies, adding that they would pay the taxes and "trust the Lord to sustain the institution."

Prior to 1970, the IRS had granted tax exemptions to religious, charitable, and educational organizations. BJU and the Goldsboro school, backed by the Justice Department, argued that they were eligible for tax exemption because they fit all three qualifications and that the change in IRS policy since 1970 infringed on their free exercise of religion.

Last year President Reagan opposed the IRS policy denying tax exemptions,



saying that there was no basis in law for the agency to take such action. The President said Congress, not the IRS, should implement such a policy. His proposed legislation giving the IRS the legal basis for such action died in committee, opposed by both conservative and liberal factions.

The Supreme Court decision written by Chief Justice Warren Burger notes that "for a dozen years Congress has been made aware—acutely aware—of the IRS rulings of 1970 and 1971.... Few issues have been the subject of more vigorous and widespread debate and discussion in and out of Congress than those related to racial segregation in education.... Failure of Congress to modify the IRS rulings of 1970 and 1971, of which Congress was, by its own studies and by public discourse, constantly reminded; and Congress' awareness of the denial of tax-exempt status for racially discriminatory schools when enacting other and related legislation make out an unusually strong case of legislative

acquiescence in and ratification by implication of the 1970 and 1971 rulings."

The decision was based on the premise that "an institution seeking tax-exempt status must serve a public purpose and not be contrary to established public policy." Burger wrote, "The Government's fundamental, overriding interest in eradicating racial discrimination in education substantially outweighs whatever burden denial of tax benefits places on petitioners' exercise of their religious beliefs."

The ruling may cause some side effects in churches and schools having procedures which may be considered against "public policy." Jewish, Catholic, and Protestant organizations may face tax exempt denial on the basis of sexual discrimination should the Equal Rights Amendment ever become public policy. Additionally, other religious groups could also lose this tax benefit if any of their religious practices are considered contrary to public policy.



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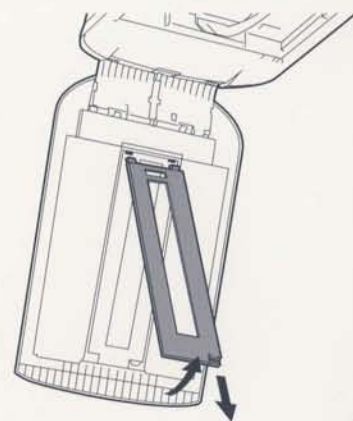
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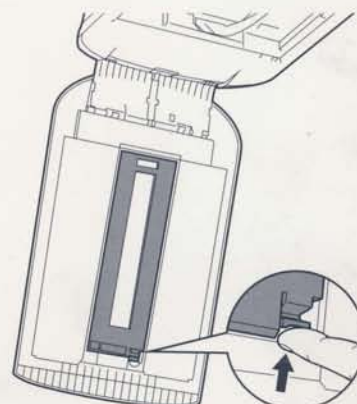
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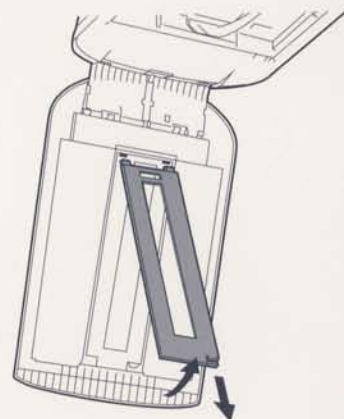
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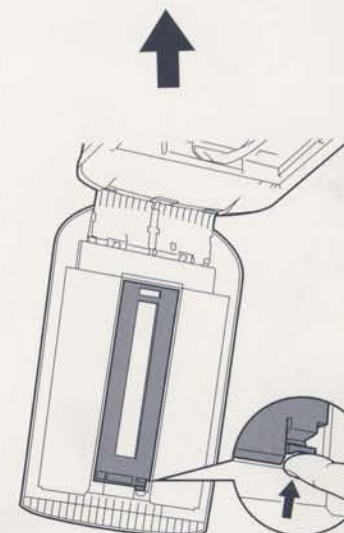
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New Poll Says Knowledge of Bible Is Higher than It Was 31 Years Ago

GARDEN GROVE, Calif. (RNS)—Jesus Christ is highly regarded by a wide spectrum of Americans, according to a new Gallup survey.

Though only 82 percent of Americans call themselves Christians, 87 percent say Jesus, as a moral and ethical teacher, has affected their lives. Two-thirds of those polled characterize Jesus as "brave, warm, emotionally stable, and with a strong personality."

Findings in the 97-page report showed that as many as 8 out of 10 Americans believe that Jesus' spirit is alive in the world and in people. Three-quarters said they believe He lives in heaven and 6 of 10 people say they have no doubts He will return to earth some day. For many, Jesus personifies selfless love. The lead response among virtually all groups regarding Jesus' purpose was "to show us how to really love one another."

A majority of the national sample said they are making at least some effort to follow Jesus' example—12 percent "the greatest effort possible," 33 percent "considerable effort" and 34 percent "some effort."

Supreme Court Agrees to Hear Challenge to Nativity Scene

WASHINGTON (RNS)—The Supreme Court has agreed to decide if local governments may erect Christmas Nativity scenes without violating the constitutional principle of separation of church and state.

Two lower federal tribunals, the First U.S. Circuit Court of Appeals in Boston and the U.S. District Court for Rhode Island, held earlier that the city of Pawtucket, Rhode Island, violated the Constitution's ban on an establishment of religion by erecting a Nativity scene as part of its traditional Christmas display.

Over the past several years, state and federal courts elsewhere have handled similar challenges by ruling in every case that because Christmas is a cultural as well as a religious holiday,

no violation of the Constitution results from the practice.

Asking the high court not to review the lower decision in the Pawtucket case, attorneys representing the local affiliate of the American Civil Liberties Union accused city officials of seeking "to bury the religious nature of the creche [Nativity scene] behind the facade of secular Christmas symbols." But city officials countered in a written brief asking the high court to take up the case, arguing that to uphold the lower court would endorse the view that the First Amendment "prohibits government from acknowledging that the birth of Christ is part of the historical evolution of the Christmas holiday."

Further, the lower ruling that the establishment clause requires government officials to separate the religious and secular elements of Christmas "infuses the First Amendment with a hostility to religion which this Court has long eschewed."

Because the high court has already filled its calendar for the current term, oral arguments in the Pawtucket case will be held over for the 1983-84 court term which convenes in October. A final decision in the case could come before next Christmas.

Interior Secretary Exhorts LBC Grads to "Change the World for Christ!"

LYNCHBURG, Va.—Secretary of the Interior James Watt spoke at the tenth commencement ceremony of Liberty Baptist College and Schools on May 9 in Lynchburg, Virginia.

Watt challenged the graduates as young people who know the Lord to go out into our "hurting country" and "change the world for Jesus Christ!" Watt said that political liberty and spiritual freedom are in jeopardy in our country today. He urged the graduates to beware of excessive government and the forces that would "seek to destroy the fundamental freedoms in our schools, disarm America unilaterally, and destroy life for the convenience of others regardless of whether that life might be born or unborn, old or crippled."

In conclusion, Watt asked the students to "make a difference—whatever it takes—make a difference."

Dr. Jerry Falwell, chancellor, and Dr. Pierre Guillermin, president of the schools, presented diplomas to 568 graduates.

Pfeffer Calls "Year of Bible" Ploy to Sidestep Constitution

WASHINGTON (RNS)—A noted legal scholar says that making 1983 the "Year of the Bible" was a Christian Fundamentalist and Roman Catholic ploy to sidestep Supreme Court decisions upholding the constitutional separation of church and state. Leo Pfeffer, a law professor and special counsel to the American Jewish Congress, told a gathering of secular humanists in Washington that the resolution will "quite likely be invoked to justify legislation" permitting prayer in public schools and tuition tax credits for private school parents. Other speakers at the gathering disputed the proclamation's assertion that the United States was founded on Judeo-Christian values.

U.S. Judge Orders School District to Let Church Use School Building

TOPEKA, Kan. (RNS)—A federal judge has ruled that a church may use school buildings for religious services during non-school hours. Judge Dale E. Saffels of the U.S. District Court in Topeka, Kansas, ruled that the Shawnee Mission School District must grant religious groups the same rights to use school facilities that it accords non-religious groups. The judge said that by allowing some community groups to use school buildings, the district had created an "open forum" that could not exclude religious groups. The case, *Country Hills Christian Church v. Shawnee Mission School District*, is the first in which a federal court has held that a church has a free-speech right to use public school facilities and that this use does not violate the First Amendment, said Dan M. Peterson, church counsel.

Middle-Income Religious People Called Happier than Less Faithful

MINNEAPOLIS (RNS)—Does religion make people happier? It seems to for people who don't earn a lot of money, according to the Minnesota Poll, a service of the *Minneapolis Tribune*.

In a copyrighted survey, it found that for adult Minnesotans earning less than \$35,000 a year, those who are highly religious were much more likely than the less religious to call themselves very happy.

In another finding, the poll discovered that nearly three-fourths of all adult Minnesotans say they believe in an afterlife. Even more say they definitely believe in God, and nearly everyone says he prays at least once in a while.

A majority say that religion is very important in their lives, while one-third say it is fairly important and one-eighth say it is not very important.

But when the focus switched from belief to action, the numbers were less overwhelming. Although nine of ten say they go to church at least a few times a year, not quite half say they attend every week or nearly every week. About one-fourth say they have committed their lives to Christ. About the same proportion say they have tried frequently or sometimes to convert someone to their faith.

Orthodox Jewish Leader Supports Reagan on Arms Spending Increase

NEW YORK (RNS)—While many religious leaders denounce President Reagan's proposals for increased defense spending, an Orthodox Jewish leader strongly supports them. Harold M. Jacobs, president of the National Council of Young Israel, says, "Although no one prefers to spend increasingly scarce resources on military rather than civilian needs, we must understand that a credible military defense of our freedom, and of the other democracies of the world, is the necessary prerequisite for any social or economic progress." Mr. Jacobs urges

Americans to "relearn the bitter lesson of the late 1930s that we must shoulder the economic burden of defense...or we will invite catastrophe due to our military weakness." One of the official aims of Young Israel is to "demonstrate the compatibility of the ancient faith of Israel with good Americanism."

Falwell Voted Tops in "Most Admired Conservative" List

A poll released in the May *Conservative Digest* listed the top ten conservatives in Congress and the top ten men and women outside of Congress.

Jerry Falwell, pastor of Thomas Road Baptist Church, Lynchburg, Virginia, and founder of Moral Majority was voted "most admired conservative" leader outside of Congress followed by President Reagan and William F. Buckley, Jr.

The *Digest* poll found Sen. Jesse Helms, Rep. Jack Kemp, and Sen. William Armstrong the most admired conservatives in Congress.

Among the most admired women, Phyllis Schlafly, Ambassador to the U.N. Jeane Kirkpatrick, and First Lady Nancy Reagan were ranked as the top three conservatives. Beverly LaHaye, president of Concerned Women for America captured the eighth position and the Hon. Sandra O'Connor was listed tenth.

The *Conservative Digest*, published by Viguerie Communications, is known as a vociferous leader, fighting for conservative principles.

Death

Evangelist Hyman J. Appelman died on May 27, 1983, in Kansas City, Missouri. He was 81.

A world renown evangelist, Appelman was converted to Christianity from the strict Hasidic sect of Judaism into which he had been born in Czarist Russia on January 2, 1902.

His family immigrated to the United States in 1914 in order to provide their children with the educational opportunities of a free country.

After Appelman began practicing law, he was converted to Christianity in 1925 by Pastor James E. Davis in Denver, Colorado. He became an evangelist in 1934 and devoted his life to conducting crusades and preaching the gospel. He said, "I'm firmly convinced that people who have not been born again will suffer in hell. It's an agony with me and I'm responsible to reach as many of them as I possibly can."

As a Christian Jew he labored diligently for over 50 years to spread the gospel, circling the globe more than 13 times. He also wrote 50 books, made an intensive study of Communism, and became an authority on history and world affairs. He said of his grueling schedule, "Yes, I get tired...but I have to keep going because those not born again are lost."

He also preached to repay his debt to America. "I'm an adopted American. Everything I have, I owe to this country. I would never have been a Christian if I were in Russia."

continued from page 15

Notes

1. See Sir Isaac Newton, *Mathematical Principles of Natural Philosophy*, Book III, 1686, in *Great Books of the Western World*, Vol. 34, Chicago: Encyclopedia Britannica, Inc., 1952, ed. by Mortimer Adler, p. 369.
2. See Auguste Comte, *Cours, The Positive Philosophy of Auguste Comte*, London, 1853, which was personally approved by Comte, Harriet Martineau translated.
3. See August Comte, *The Catechism of Positive Religion*, 1852, translated by Richard Congreve, London, 1858.
4. See Charles Darwin, *The Origin of Species*, 1859, in *Great Books of the Western World*, Chicago: Encyclopedia Britannica, Inc., 1952, ed. William Benton, p. 243.
5. Quoted in the *Encyclopedia of Philosophy*, New York: The Macmillan Co., 1967, ed. by Paul Edwards, Vol. 2, p. 295.
6. Quoted in the *Encyclopedia of Philosophy*, VIII, p. 276.
7. See *Marx and Engels on Religion*, Introduction by Reinhold Niebuhr, New York: Schocken Books Inc., 1964, p. 295.
8. Bertrand Russell, *Mysticism and Logic*, 1918.
9. Charles Hodge, *What is Darwinism?* New York: Scribner, Armstrong and Co., 1878, p. 177.
10. See Leslie H. Allen, *Bryan and Darrow at Dayton*, New York: Russell and Russell, 1967, p. 151.
11. See R.O. Bannon, *Creation, Evolution and Public Education 5, Dayton Symposium on Tennessee's Evolution Laws*, May 18, 1974.
12. Quoted by P. William Davis in *The World of Biology*, New York: McGraw-Hill Publishers, 1979, p. 610.
13. See *Ibid.*, pp. 13-24.
14. Julian Huxley, *Religion Without Revelation*, New York: New American Library, 1957, chapter 9.
15. For an eye-witness documentary account of this trial see Norman L. Geisler et. al., *The Creator in the Courtroom*, Milford, Michigan: Mott Media, 1982.

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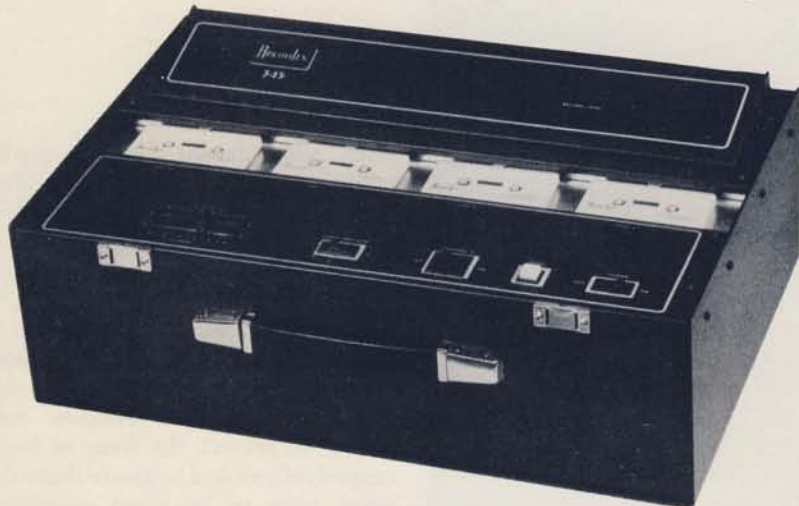
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Over a Million American Youth Live in the Street

According to the most recent Health and Human Service Department survey (1976), 1.3 million children leave home without permission each year. Of that number, American Bar Association statistics account for only 150,000 juveniles who are reported missing each year, about 100,000 victims of illegal parental kidnapping, and 8,000 unresolved cases where foul play is suspected. Over 1,000,000 missing children are homeless because they chose to run away or were forced to leave home by their parents, reports Robbie Calloway of the National Youth-Work Alliance. Dotson Rader in *Parade Magazine*, September 5, 1982, says the majority of runaways are never reported as missing. Thirty-five percent leave home because of incest, 53 percent because of physical neglect, and the rest are throw-aways." All the runaways met by Rader were "starved for adult affection."

Most children who are "on the street" eventually turn to prostitution to support themselves. In the larger cities, organized crime exploits these unprotected youngsters in pornography, drug, or prostitution rings.

Federal and local agencies have begun to tackle this growing problem. In October 1982 the Missing Children's Act encouraged local law enforcement to file missing person reports with the FBI National Crime and Information Center. The Runaway and Homeless Youth Act of 1974 provides federal financial assistance for shelters. Congress budgeted \$21.5 million to operate 166 youth centers this year and provide a Runaway Hotline number (800-621-4000)—which handled 200,000 calls last year. Centers provide food, shelter, and clothing as well as counseling and aftercare. Four hundred centers on the local level do not receive

federal funds.

Several agencies help parents locate missing children. Child Find, Inc. (800-431-5005) has searched for 2,000 youngsters since they opened three years ago and have recovered 360. For a \$50 fee a nationwide network of private investigators and trucking firms spread publicity in the search for missing children. They also provide a Child Finder's Kit with protection and identification information for parents to use as a preventative measure.

SEARCH (201-567-4040) publishes the *National Runaway and Missing Persons Report* quarterly, where for \$90 parents can circulate a detailed description and picture of their missing child. Frequently it is easier to search for the adult suspected of kidnapping a child. The Federal Parent Locator Service, used to enforce child support, was made available to the states two years ago by the Justice Department, but not all states have availed themselves of this service.

What can be done to help those children for whom no one searches? Robbie Calloway makes the following recommendations: 1. Let local elected officials know that the issue of missing children is a public concern. 2. Fight the criminal element by enforcing laws against incest, child abuse, abandonment, and child pornography. 3. Create public awareness of local shelter programs for abused, neglected, or abandoned children as an alternative to running away. 4. Become involved in protecting these children, who cannot protect themselves.

Court Strikes Down HHS Rule Protecting Handicapped Infants

U.S. District Court Judge G.A. Gesell has voided the Health and Human Services (HHS) ruling that would prohibit handicapped newborns

from being denied food or medical treatment. In the April decision Gesell said the federal government violated a procedural law requiring time for the public to comment before issuing a rule of this magnitude.

HHS Secretary Margaret M. Heckler issued a statement in response to Judge Gesell's ruling which said, "This administration remains determined to protect the lives of handicapped infants and to assure them their equal right to be given appropriate medical care and nourishment." An appeal has been filed.

AIDS Epidemic Grows, Continues to Baffle Doctors

The Acquired Immune Deficiency Syndrome (AIDS), first described as the "Gay Plague" in 1981, is now moving into the general population with no known cure or method for controlling its spread. According to the Center for Disease Control (CDC), 1,361 cases have been documented as of April 26; the mortality rate is almost 50 percent of the total.

Doctors have been able to rank these cases into certain high-risk groups: Homosexual or bisexual men account for 986 cases of AIDS. Intravenous drug users compose 226 cases, and Haitian immigrants account for 70 cases. Eleven cases were hemophiliacs, a group who frequently require transfusions of a blood clotting agent derived from up to 20,000 blood donors. An increasing number of cases cannot yet be attributed to any of the above categories. This undefined group numbers 86 cases. Some members of this group were seemingly risk-free heterosexual men.

The epidemic continues to grow by four or five new cases a day, and as yet little is known about the cause, cure, or treatment of AIDS. Only a few states

How Many Died in 1980 In Your Home State?

State	Abortions	Abortions per 1,000 Pregnancies ¹
U.S. total	1,553,890	300
Alabama	20,780	249
Alaska	1,890	164
Arizona	15,790	236
Arkansas	6,190	148
California	250,380	374
Colorado	23,140	309
Connecticut	18,450	359
Delaware	3,740	283
Florida	73,580	353
Georgia	37,890	283
Hawaii	7,960	306
Idaho	2,740	124
Illinois	69,110	272
Indiana	19,630	185
Iowa	9,280	163
Kansas	13,570	256
Kentucky	12,820	177
Louisiana	17,680	179
Maine	4,750	224
Maryland	30,490	363
Massachusetts	45,590	378
Michigan	65,230	314
Minnesota	19,920	224
Mississippi	6,080	116
Missouri	21,620	215
Montana	3,670	210
Nebraska	6,350	185
Nevada	9,170	411
New Hampshire	4,660	258
New Jersey	55,460	371
New Mexico	8,410	264
New York	187,460	438
North Carolina	31,890	274
North Dakota	3,140	190
Ohio	67,140	284
Oklahoma	11,280	181
Oregon	17,670	284
Pennsylvania	68,910	297
Rhode Island	6,640	346
South Carolina	13,660	215
South Dakota	1,360	94
Tennessee	25,590	260
Texas	102,000	269
Utah	4,200	88
Vermont	3,760	318
Virginia	31,760	294
Washington	37,030	343
Washington, D.C.	28,520	611
West Virginia	3,000	95
Wisconsin	21,790	226
Wyoming	1,070	96

¹Reported induced abortions plus live births only. Used by Permission of A.L.L. About Issues, March 1983

have no reports of the disease, but it occurs most frequently in urban areas.

According to *Newsweek*, April 18, most physicians agree that AIDS is probably transmitted through sexual contact or the blood.

A spokesman for the CDC says that high-risk donors are being urged not to donate blood, while doctors try to confirm or define the role blood transfusions might play in this disease. So far blood transfusions have not been positively identified as a risk factor.

New Education Law Pleases Religious Freedom Group

A bill that satisfies the interests of the state while maximizing the religious liberty of non-public schools has been signed into law this spring in West Virginia. The new law removes educational process controls of teacher certification, hiring practices, textbook and curriculum selection, teaching methods and supervision, and so forth, from state jurisdiction. The law gives the state more objective guarantees of private school performance by requiring a composite school achievement score of at least the 40th percentile on either the Comprehensive Test of Basic Skills, the California Achievement Test, or the Stanford Achievement Test in the areas of basic education.

The bill satisfies the state's interest in the areas of attendance; number and length of instructional days; immunization; and fire, health, and safety regulations. Private schools, parochial or church schools, or other non-public schools may elect to operate under this new statute in lieu of existing legislation.

Said to be a model piece of legislation, Senate Bill 184 was written and lobbied by West Virginians for Religious Freedom (WVFRF), a coalition of pastors and educators from across the state, headed by Dr. Phil Suiter.

The bill does not require teachers to hold state certification, a fact which was of concern to some legislators and public school officials, notably the West Virginia Education Association lobby and the State Department of Education. Suiter says, "There is no research proving that certified teachers are more qualified to teach than non-

certified teachers. There is conclusive evidence that achievement in private and church schools far exceeds that of public schools. This bill supports a strong commitment to quality education plus a willingness to test the product of these schools and make test results public."

Suiter, who holds a Ph.D. in education from Ohio State University, was in charge of curriculum, instruction, teacher preparation, and special education for the state of West Virginia for several years.

Such process controls over private education have been at issue elsewhere according to Theodore H. Amshoff, Jr., Constitutional Attorney of Louisville, Kentucky, who provided legal counsel to WVFERF.

He stated, "Courts in other states have struck down such process controls over private education as unreasonably

restricting parental choice in their children's education; interfering with the free exercise of religion by parents, children, pastors, teachers and churches; and violating the constitutionally protected institutional integrity of the churches themselves from excessive entanglement with the government."

Mothers Against Drunk Drivers

According to statistics from the National Highway Traffic Safety Administration, one out of two Americans will be the victim of an alcohol-related crash during his lifetime. Twenty-five thousand Americans die annually because of drunk drivers, an average of 70 per day. "When an airplane crashes and kills 70 people, the story makes headlines for days. But the 70 homicides caused by drunk drivers every day are not news,

unless one of them happens to be in your family," says Jack Hamilton, Lynchburg, Virginia, pastor whose daughter was one of these statistics. He and Tammi Adams, whose two baby boys are fatherless because of a drunk driver, are joining hundreds of other people in organizing local chapters of Mothers Against Drunk Drivers (MADD) to combat this problem.

Candy Lightner of Fair Oaks, California, began MADD in 1980 when her 13-year-old daughter Cari was killed by a drunk hit-and-run driver. After seeing the lenient treatment "typically" given drunk drivers, she decided to organize a group with the goal of reducing alcohol-related fatalities.

What began as a one-woman crusade for personal justice has become a movement with 135 chapters in 35 states. Jeane Spiller, spokeswoman for

Face the Facts

by Cal Thomas

NEA's Indoctrination

Albert Shanker is president of the American Federation of Teachers, a liberal man, heading up a liberal organization. But in a recent column he pays to run in the *New York Times*, Shanker takes out after the holy and sacred cow of public education—the National Education Association (NEA).

Shanker charges that the NEA is *indoctrinating* (that is the word he uses) teachers with lesson plans it prepares on various controversial topics and then asking them to use the plans in class. The trouble is, notes Shanker, the lesson plans allow only one point of view to be heard. "What would happen," asks Shanker, "if the Moral Majority circulated lesson plans prepared by Jerry Falwell on political, moral, and economic issues and asked public school teachers to use these plans? Or lesson plans by the Heritage Foundation which supported its views on economics and defense? There would be an uproar."

Shanker states flatly that the NEA is indoctrinating the schools. "What is wrong," says Shanker, "is a teacher union which has its own political views on these issues, asking its members to fill their kids' heads with lopsided propaganda for its view, rather than helping the students to understand a number of different points of view in this complex area."

Some examples cited by Shanker include an NEA lesson plan on the nuclear arms race. The plan is loaded with moving accounts by survivors of Hiroshima and Nagasaki. A few lines describing why President Truman decided to drop the bombs are inadequate. Many more pages are given over to the destruction caused by nuclear weapons, the effect of a direct hit, the greater power of current weapons, and so forth. There are inflated and inaccurate figures on the proportion of the U.S. budget spent on defense. All of this is designed to mold student thinking in accordance with the NEA.

There is no mention of the huge Soviet arms buildup and no historic background.

Concludes Shanker: "The NEA protects itself from the charge of bias by including 20 lines of copy from the President's office and three and a half pages (out of 144) from the Committee on the Present Danger. But there's no question that, instead of helping students understand the complexity of the issue, the NEA tries to impose its own views on students who are not yet able to distinguish fact from opinion."

As if we needed further corroboration of the NEA's sinister attempts at indoctrination, even the teacher union champion, the *Washington Post*, editorialized against the practice. What else needs to be said?

MADD, provided an insight into their current efforts and goals. This non-profit organization does not receive state or federal funds but depends on the dedication of volunteers, private donations, and membership fees to carry out an extensive program for drunk driving reforms. MADD directs its efforts into three channels: 1) community awareness and education programs, 2) legislative task forces and lobbying, and 3) judicial monitoring.

Community awareness and education programs are conducted in schools, civic clubs, or businesses to keep the problem of drunk driving before the public eye.

Governor's Traffic Task Forces study state laws and give recommendations for more serious treatment of drunk driving laws. MADD volunteers exert pressure for their viewpoint by energetic lobbying in state legislatures.

As laws are only as good as the enforcement behind them, MADD monitors the judicial system to record the penalties administered to drunk driving offenders and the fairness of plea-bargaining arrangements. Volunteers also provide Victim Assistance Programs to support the victims of drunk driving incidents through the court process. MADD workers record judges' decisions in these cases and find them especially useful at election time.

Spiller, a member of the Texas branch of MADD says, "We are seeing results. There has been a 10 percent decrease in alcohol-related fatalities in our state this year." Thousands of volunteers will continue to donate their time and efforts to MADD because as Tammi Adams says, "Nothing can change the tragedy that happened in my life, but I might prevent this tragedy from happening to someone else."

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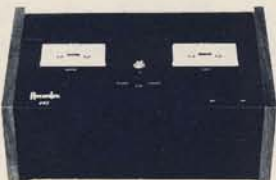
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Angie Hunt is a free-lance writer in Lynchburg, Virginia.

What's Wrong with Being Patriotic?

Words are fascinating. I love their connotations and denotations, their derivations, and their often colorful histories. But it especially peeves me when a perfectly good and descriptive word is assigned a negative connotation. For instance, a word I particularly like but hesitate to use because of its unfortunate connotation is "chauvinism." The libbers have ruined it for me. But the word is taken from the name of the Frenchman Nicolas Chauvin who was so extremely devoted to Napoleon Bonaparte that his name became the laughingstock of all Europe. Someone who is excessively proud of his church, his school, and so forth, can be correctly identified as "chauvinistic." The word denotes a deep devotion to a particular thing, but to some degree all of us are chauvinistic, and rightly so. If I didn't believe that my doctor was the best in town, I wouldn't be his patient. If I didn't believe my house was the best I could buy for my money, I wouldn't have bought it. If I didn't believe the United States was the best country in the world in which to live, I'd move out.

Why is it that it seems so acceptable today to avoid all forms of chauvinism or even devotion? What's wrong with being chauvinistic toward our country? Why are so many blaise about our nation? We constantly bemoan what we think are its bad points; we gripe about taxes, about our Presidents, about our economic woes, and about a thousand other annoyances. Usually we don't consider these "un-patriotic" attitudes because our negative comments are as natural to us as breathing. We tend to think that all Americans exhibit a large degree of patriotism—don't we celebrate the Fourth of July regularly with picnics and fireworks? Don't we still stand to sing the "Star-Spangled Banner" at baseball games? Don't we honor our forefathers by hitting all the sales on George Washington's Birthday?

So where are the visible signs of patriotism? The last time I was at a ball game, I watched carefully the people around me as the "Star-Spangled Banner" was sung. Two young boys in front of me stopped running through the stands long enough to stand still and count the change in their pockets. Two men in their twenties stood up and swallowed tall glasses of beer. Some other little kiddies did not stand at all. The referees down on the field chatted casually with each other. An older

man beside me stood with his hand over his heart. The uniformed honor guard on the field stood stiffly at attention. The singer on the field sang a soulful a cappella rendition of our national anthem. Where was the reverence? Where was the realization of the meaning behind the tradition? It was there, but you had to look hard for those who appreciated it.

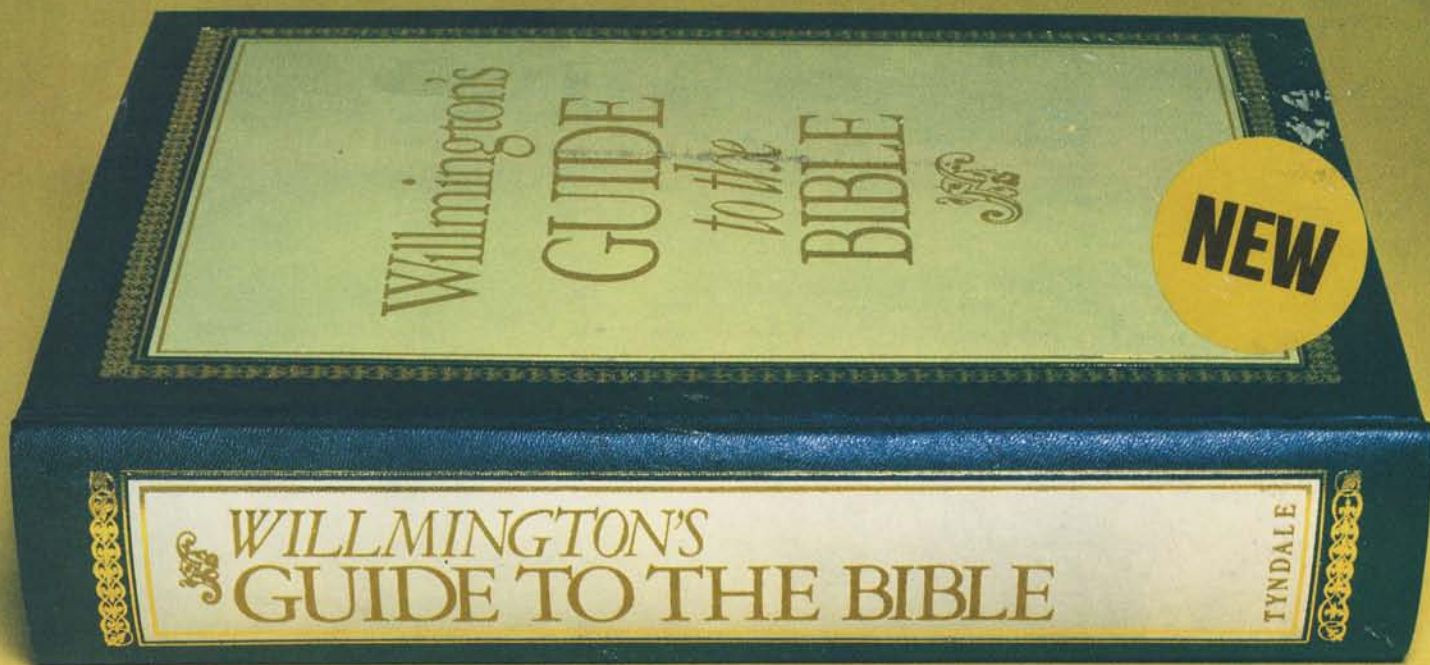
Where are the invisible attitudes of patriotism, attitudes that result in healing action? The word "patriotism" comes from the Latin word *pater*—"father." One's country is one's *fatherland*. We should cherish our country as we do our fathers, for like our fathers, our country provides the nurturing atmosphere in which we grow, try our independence, and learn to be adults. Like our fathers, our country has passed on its set of values, ideas of freedom and equality, and a Judeo-Christian ethic that has surpassed the test of time. And, as to our fathers, it is to our country that we owe a debt of gratitude and have the responsibility to effect change.

The United States is a magnificent country. It is the nation for which our fathers and forefathers have fought. It is the land on which we have toiled. It is the people with whom we share a rich cultural heritage unlike any other in the world.

Perhaps the patriotism of Americans is latent, stored away except when needed for Memorial Day services, Fourth of July parades, or national crises. But, like a well-worn garment, it fits us well and we would be wise to wear it more often.

One year while traveling with a "God and Country" musical group, we sang at a Rotary Club in Denver. Accomplished businessmen sat politely through our program. As we sang our closing song, a rousing rendition of "God Bless America" that inevitably brings the audience to its feet before the closing refrain, the men were visibly caught up in the spirit of the song and stood to enthusiastically join in the final chorus. Two men on opposite sides of the room caught each other's eye and spontaneously crossed the front of the room and shook hands: one man was black, the other white. The other men broke into applause. Love, unity, cooperation—strong building blocks for a strong nation.

On that day in Denver, unsolicited and unexpected, the spirit of patriotism lived. Let's do our part to keep it alive! □



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