
1985

The Fundamentalist Journal

1-1985

The Fundamentalist Journal Volume 4, Number 1

Follow this and additional works at: https://digitalcommons.liberty.edu/fun_85

Recommended Citation

"The Fundamentalist Journal Volume 4, Number 1" (1985). 1985. 1.
https://digitalcommons.liberty.edu/fun_85/1

This Article is brought to you for free and open access by the The Fundamentalist Journal at Scholars Crossing. It has been accepted for inclusion in 1985 by an authorized administrator of Scholars Crossing. For more information, please contact scholarlycommunications@liberty.edu.

Fundamentalist

JOURNAL

JANUARY 1985

TWO DOLLARS



000002442 JAN 27
RELIGION LIBRARY
PO BOX 20000
LYNCHBURG VA 24506

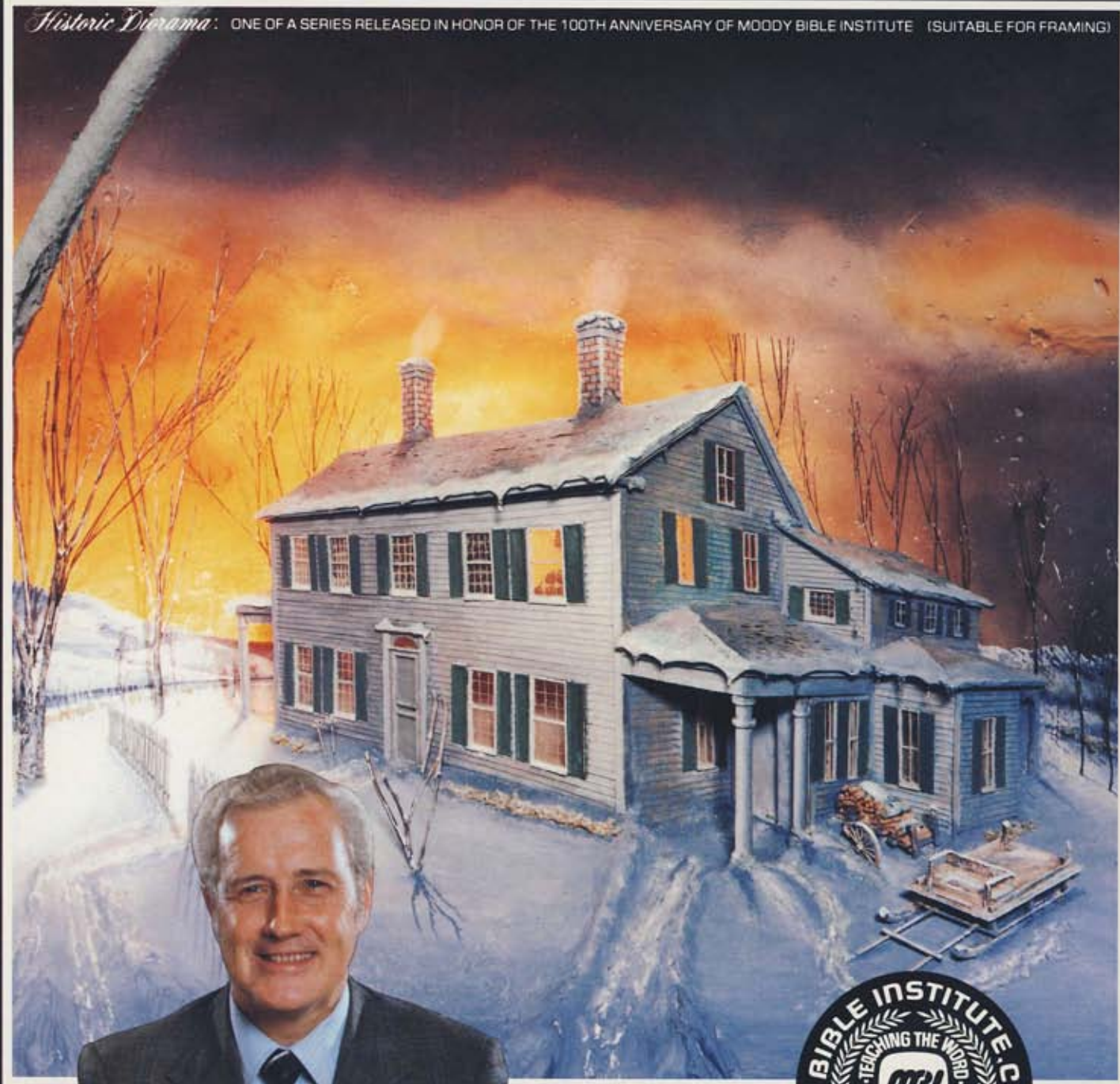
Women Preachers, Why Not?

In Search of Liberation: The Best-Kept Secret ■ An Interview with Franky Schaeffer ■ Pro-Life Victories Bring New Hope

NON-PROFIT ORG.
U.S. POSTAGE
PAID
PERMIT NO. 140
OLD-TIME GOSPEL HOUR
LYNCHBURG, VA 24514

D. L. Moody's Birthplace: On February 5, 1837, Dwight Lyman Moody was born at Northfield, Massachusetts. He was the sixth of nine children. Dwight's father died when he was four years old and his mother raised their children alone. She taught them Christian values and disciplines. Moody's early training instilled in him independence and determination. The Lord later used these qualities to build a worldwide ministry.

Historic Diorama: ONE OF A SERIES RELEASED IN HONOR OF THE 100TH ANNIVERSARY OF MOODY BIBLE INSTITUTE (SUITABLE FOR FRAMING)



Today, nearly 150 years later, I rejoice that Moody Bible Institute stands as a testimony to what God can do with the life of one man who has consecrated himself without reservation to the Lord.

George Sweeting
PRESIDENT, MOODY BIBLE INSTITUTE



FOR YOUR
COMPLIMENTARY
PRINT WRITE TO:

**MOODY
BIBLE INSTITUTE**

DEPARTMENT 804-GO 1
820 NORTH LASALLE DR.
CHICAGO, ILLINOIS 60610

When a former aide to Hubert Humphrey writes a book about liberal hypocrisy, that's news. When her book digs deep, down to the very roots of the liberal worldview, that's IMPORTANT

"How can it be," asks Ambassador Jeane Kirkpatrick, "that persons so deeply committed to the liberation of South Vietnam and Cambodia... were so little affected by the enslavement that followed their liberation? Why are Western liberals — who often are such smart people — such slow learners about Communism?" Our outspoken UN Ambassador answers this riddle in one of the most searching critiques of liberalism since Burnham's *Suicide of the West*.

Have you been reading about how the liberals still buried in the State Department keep sniping at Ambassador Kirkpatrick? They spread vicious rumors, lose no opportunity to wield the stiletto. They want the lady out of the way.

Small wonder, when she says things like...

★ How the liberals consistently help Marxists get power in the Third World. The media's role. ★ Disaster, thy name is Jimmy. A comprehensive review of the wreck Carter left. ★ The difference between Communists and autocrats. Why the U.S. can properly help the latter, but not the former. ★ The Soviets in Cuba: dug in far deeper than most realize. ★ The real problem in El Salvador (knee-jerk liberals haven't even scented it). ★ The fatal flaw of every liberal. ★ Is there a silent majority of conservatives? ★ How the McGovern reforms infected the Republican Party. ★ What happens when a nation turns its back on tradition. ★ The famous essay that caught President-to-be Reagan's eye.

If the feisty UN Ambassador had simply run through the dismal leftist track record, that would make this a valuable book. But she takes us inside the liberal mind. Her warning: It's a wrecking ball, and it's swinging wildly, out of control.

Did you ever dream you'd hear our Ambassador to the UN saying the unmentionable?

- ✓ "Our times seem especially hospitable to bad ideas, probably because, in throwing off the shackles of tradition, we have left ourselves especially vulnerable to untried nostrums and untested theories."
- ✓ "The failure of the Carter administration's foreign policy is now clear to everyone except its architects, and even they must entertain private doubts from time to time about a policy whose crowning achievement was to lay the groundwork for a transfer of the Panama Canal."
- ✓ "Assisting 'change' did not lead the Carter administration to undertake the destabilization of a Communist country. The principles of self-determination and nonintervention are thus both selectively applied. We accepted the status quo in Communist nations (in the name of 'diversity' and national autonomy), but not in nations ruled by 'right wing' dictators or white oligarchies."

How to get this new \$14.95 book FREE



How the Club Works

Every 4 weeks (13 times a year) you get a free copy of the Club Bulletin, which offers you the Featured Selection plus a good choice of Alternates — all of interest to conservatives. ★ If you want the Featured Selection, do nothing. It will come automatically. ★ If you don't want the Featured Selection, or you do want an Alternate, indicate your wishes on the handy card enclosed with your Bulletin and return it by the deadline date. ★ The majority of Club books will be offered at 20-50% discounts, plus a charge for shipping and handling. ★ As soon as you buy and pay for 3 books at regular Club prices, your membership may be ended at any time, either by you or by the Club. ★ If you ever receive a Featured Selection without having had 10 days to decide if you want it, you may return it at Club expense for full credit. ★ Good service. No computers! ★ The Club will offer regular Superbargains, mostly at 70-90% discounts plus shipping and handling. Superbargains do NOT count toward fulfilling your Club obligation, but do enable you to buy fine books at giveaway prices. ★ Only one membership per household.

CONSERVATIVE BOOK CLUB

15 Oakland Avenue • Harrison, NY 10528

Please accept my membership in the Club and send me, free and postpaid, Jeane J. Kirkpatrick's outspoken new book, *Dictatorships and Double Standards*. I agree to buy 3 additional books at regular Club prices over the next 18 months. I also agree to the Club rules spelled out in this coupon.

FJ-20

Name

Address

City State Zip

Fundamentalist

JOURNAL

JANUARY 1985

VOL. 4/NO. 1



Franky Schaeffer looks for the "last homely house" in "The Christian and the Future."

FEATURES

- 14 **The Christian and the Future**—Franky Schaeffer
- 17 **Women Preachers, Why Not?**—Susan T. Foh
- 20 **Susanna of Epworth: Master Teacher**
Sharon B. Hahnlen
- 23 **In Search of Liberation**
Dee Jepsen
- 26 **Fair Market Value of Freedom**—Jeanne Hendricks
- 32 **The Everyday Miracle**
Linda C. and David R. Miller
- 34 **Let Earth Receive Her King**
Harold L. Wilmington
- 36 **Aging Gracefully—Helping Your Folks Make the Most of Their Golden Years**
Marilyn Fanning
- 40 **Breaking the Humanistic Stronghold in the Medical Community**
Gregg R. Albers, M.D.



In "Women Preachers, Why Not?" Susan T. Foh examines the current phenomenon of ordaining women to the pastorate.

DEPARTMENTS

- 7 **You Said It**
- 10 **Jerry Falwell Comments**
After the Inauguration: Where Do We Go from Here?
- 12 **Fundamentalism Today**
In Search of Unity
Edward Dobson
- 42 **Interview**—Franky Schaeffer:
Rebel, Crusader, Activist
- 44 **Biography**—George W. Truett
Commitment to Excellence
Billy Vick Bartlett
- 47 **Thunder in the Pulpit**—What We Preach—George W. Truett
- 50 **Profile**—Following a Family Tradition—Ron Adrian Pastors Growing Church—Yvonne Vest



Truman Dollar introduces his new column, *After All*, with a challenge to the New Right to take a responsible role in the political arena.

- 51 **Treasures from the Text**
Whosoever Believeth
Richard D. Patterson
- 52 **In Review**
- 56 **Bible Study—Revelation**
Harold L. Wilmington
- 57 **Ministry Update**
- 59 **Face the Facts—Let's Hear It for Old-Time Morality**
Cal Thomas
- 60 **News**
Pro-Life Movement's Victories Bring New Hope
Martin Mawyer
- 61 **Honeycutt Wages "Holy War"; SBC Conservatives Strike Back**—Martin Mawyer
- 63 **News Commentary—Pastoral Letter Recants Conservatism**
Patrick Buchanan
- 64 **News Briefs**
- 66 **After All—Finding a New Role in the Political Arena**
Truman Dollar

START YOUR OWN BIBLE INSTITUTE

- **PROVEN CURRICULUM**

The Curriculum has been developed and proven by Dr. H. L. Willmington, Vice President, Liberty Baptist Schools, Director, International Bible Center and Dean of Liberty Home Bible Institute. The Curriculum uses the Historical Method to study the twelve main Chronological Stages of Bible History from Genesis through Revelation and the theological Method to study the 12 Basic Doctrinal Themes.

- **TURN-KEY PACKAGE**

The International Bible Center provides a proven, field tested program on starting a Local Church Bible Institute in your church. The total package includes Director's Seminar, complete Director's manual with all information needed to start a Local Church Bible Institute, Lesson Plans, recommended test and textbook ordering procedures.

- **LOCAL CHURCH**

The Local Church Bible Institute is a ministry of the Local Church. The pastor is the President of the Local Institute and as such sets policies for the Local Church Bible Institute that are compatible with the Local Church.

- **ADMINISTRATION**

The Local Church Bible Institute as a Local Church Ministry is designed to be taught at your church by your own Church Staff or experienced Lay Staff. The Institute is designed to meet one night a week for three hours. Tuition is established by the Local Church.

- **IT WORKS**

As of now, we have helped 30 Local Churches to start a Local Church Bible Institute for a total of over 1,000 students. The size of Institutes range from 10-75 students.

- **THE NEED**

Today there is a tremendous need for Christians to study God's Word in a systematic program that only a Bible Institute format can provide. By God's grace the International Bible Center will help 1,000 churches to start Local Church Bible Institutes during the next three years.

- **TO START**

To find out how to start or to discuss if a **Local Church Bible Institute** is for your church, please complete the **RESPONSE CARD** provided.

**For information or to register for Directors Seminar please complete
RESPONSE CARD opposite page 58.**

DIRECTOR'S SEMINARS

**JANUARY 7-10, 1985
MARCH 11-14, 1985**

These three day DIRECTOR'S SEMINARS will explain in detail how to start a LOCAL CHURCH BIBLE INSTITUTE. Recommended for Pastors and/or Bible Institute Directors. Seminar fee is \$25. The Seminar will be conducted at Liberty Baptist College, Lynchburg, VA.

HOTEL/MOTEL

For reservations at reduced rates, please call our toll-free number, 1-800-446-5000, extension 2291. CALL EARLY!

INTERNATIONAL BIBLE CENTER

Box 20000
Lynchburg, Virginia 24506
Phone (804) 237-5961

* The Name That Means Everything In Audio and Video Equipment... From the *BEST* Names in the *BUSINESS*...

Panasonic

Full line of Industrial and Consumer equipment

Call for complete details and specifications.

Studio Quality
three tube
cameras that
are compact
and lightweight



MODEL # WV 777
\$4500 with 12x1 lens

Call for prices on
Models WV 555
and WV 888

- 3 Tube Cameras
- Editing Systems (both 3/4" and VHS)
- Special Effects Generators
- Monitors
- Studio Accessories

JVC

PRODUCTION QUALITY that shows the difference Industrial 3 tube cameras
with 600 lines of resolution.



MODEL # KY 310
SUPER SPECIAL...
\$5850 with 12x1 lens

MODEL # BY 110
\$3280 with 10x1 lens



Recordex

Model # 330 Series II
\$1189
Hard Dust Covers \$18.50



Designed balance between speed, quality and rugged
dependability. High speed production with quality
music copy.

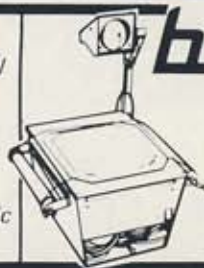
- Heavy Duty A.C. Motors
- Auto Rewind
- Channel Select
- Individual Channel
Volume Controls
- Slaveable
- Ball Bearing Pinch Rollers
- Erase Heads
- Speed: 30 tape inches
per second

KODAK

Full line of
Kodak slide projectors available..call
for prices and features.



Ektagraphic
III A



- Rugged & Lightweight
- Balanced Lens System
- Uniform Light Projection

Model # 90/14
\$169.95

huh

Professional results
with amateur
simplicity



16mm projectors
from ELMO

- Channel Loading
- Built-in Speaker
- 800 Ft. Reel

Super Value...
\$679

ELMO

CASSETTE TAPES

Cat. No.	Recording Time	200	300	400	500	1000	5000	10000
C-62	62 min.	.39	.38	.37	.35	.33	.31	.29
C-92	92 min.	.45	.44	.43	.41	.39	.36	.35

Full range of Video Tapes for VHS and 3/4", including broadcast quality,
from the best names in the business...

FUJI
TDK
maxell



We are a non-profit wholesale missionary-aids organization.

Write for free specifications and catalog of other video and audio equipment available thru...

mission service*supply

Jay Cole, Director

Pete Renfrow, Office Manager

Rt. 4 Box 384 / Fayetteville, Arkansas 72701 / (501) 521-1758

Shimel's Dust

Religious cults are popping up everywhere. Reincarnation is a popular phenomenon these days. Some people can tell you who they were a lifetime ago, and you can be certain they were always somebody famous like Napoleon or Julius Caesar. Some even claim that they were more than one famous person (at different times, of course). They were never anyone ordinary. I am still waiting for someone to tell me he used to be Harvey Kluckenbaum!

The other day someone into astrology asked me which sign I was born under. I replied, "Fourth floor, General Hospital." In an airport recently someone tried to give me a free book and then hit me up for \$10. Try saying no to these bald-headed, robed wizards, and they follow you all the way to your departure gate. One group even uses the phone to enroll you in a free course to discover the secret word that will change your life. Later they want \$200 to tell you the word. Everybody has an angle. "Get God Quick" starts sounding a lot like "Get Rich Quick."

I no sooner recovered from this cultic bombardment, when a fellow believer grabbed me by the coat, handed me a tract, and said, "Excuse me sir, but have you got five minutes for me to convert you to my religion?" Religious "mugging" may be one way to chalk up converts, but it sometimes comes awfully close to cultic harassment. Whatever happened to the method of the apostles who attracted converts by the truth of their message and the power of their lives?

The repercussions of the cultic barrage are affecting the true witness of Christian believers. We need the zeal of the cults without their hook. We don't have star charts, nine lives, or passwords to the other world. What we do have is a Saviour who forgives sin and changes lives. And this gospel of salvation is absolutely free!

Shimei

Jailed...

Thank you for the article on second-ary separation. As a GARBC pastor I

appreciate this group's devotion to purity on the personal and ecclesiastical level, yet their loving, noncondemning spirit.

I also enjoyed the article on churches implementing new methods of evangelism and discipleship. It's refreshing to see churches make changes to fit the needs and issues of the day.

Keep the stories coming.

G. Dwight Larson, Pastor
Calvary Baptist Church
Menomonee Falls, Wisconsin

Pastor Nettleton would do well to practice his own preaching when he refers to mixing law and grace. He seems to be more interested in building up the GARBC, a "good and safe" position, rather than the edifying of the saints.

We need more contextual practice of God's Word and not more statements of practice. Christ's position got Him crucified; Steven's position brought stoning; Paul's "practice of statement" got him beaten. What does Nettleton mean by "safe"?

Maybe more time needs to be spent trying to restore instead of separate? Christ prayed in John 17 for believers to be as one, even as Christ and the Father are one.

Rex M. Terry
Decatur, Alabama

Convincing... but...

"Old-Fashioned Laws" (November 1984) was well written and convincing. However, "legalism," as used in such articles, is not the biblical term. Legalism was the sin of the Judaizers who sought to mix law and grace.

Everyone fails Christ daily. Thank God for those who won't bend. If we did less of calling others legalists, and heed Paul's admonition, "If meat make my brother to offend, I will eat no flesh" (1 Cor. 8:13), we would surely purify our churches. Thank God for strong, convicting preaching on sin.

Walter E. Hatten
Lynchburg, Virginia



"He sings to the heart"

—Dr. Bob Gray
Trinity Baptist Church
Jacksonville, Florida

CONCERT SCHEDULE

January

- 5 WARREN, MI, Southern Michigan Youth Fellowship, 7:00 PM
- 6 MADISON HEIGHTS, MI, Northside Baptist Church, 9:45 AM
- 6 DETROIT, MI, Temple Baptist Church, 6:00 PM
- 9 ENID, OK, Temple Baptist Church, 7:00 PM
- 10 ARKANSAS CITY, KS, Hillcrest Bible Baptist Church, 7:30 PM
- 11 ARKANSAS CITY, KS, Arkansas City Baptist Temple, 7:30 PM
- 12 GREAT BEND, KS, First Bible Baptist Church, 7:00 PM
- 13 HUTCHINSON, KS, Westside Baptist Church, 9:45 AM
- 13 WICHITA, KS, Wichita Baptist Tabernacle, 6:00 PM
- 25 ROCKY MOUNT, NC, Grace Baptist Church, 7:30 PM
- 27 LYNCHBURG, VA, Old Time Gospel Hour, 11:00 AM
- 27 ROANOKE, VA, Grace Baptist Church, 6:00 PM

February


- 1 ST. PETERSBURG, FL, Victory Baptist Church, 7:30 PM
- 2 GIBSONTON, FL, First Baptist Church, 7:00 PM
- 3 PINELLAS PARK, FL, First Christian Church, 9:45 AM
- 3 CITRUS PARK, FL, First Baptist Church, 6:00 PM
- 4-5 WASHINGTON, D.C., National Religious Broadcasters
- 6 FORT WORTH, TX, First Baptist Church, 7:00 PM
- 8 SUMNER, TX, Mount Maxey Baptist Church, 7:00 PM
- 10 FORT WORTH, TX, Westridge Baptist Church, 10:00 AM
- 12 ARTESIA, NM, Faith Baptist Church
- 13 HOBBS, NM, Temple Baptist Church, 7:00 PM
- 17 BURBANK, CA, Grace Baptist Church
- 17 EL CAJON, CA, Scott Memorial Baptist Church, 6:00 PM
- 24 CHULA VISTA, CA, Grace Baptist Temple, 10:00 AM
- 24 LOS ANGELES, CA, Baptist Temple

March

- 3 LUBBOCK, TX, Bethany Baptist Church All Day
- 10 LYNCHBURG, VA, Old Time Gospel Hour, 11:00 AM
- 14 GLEN MILLS, PA, Fellowship Baptist Church, 7:30 PM
- 15 CENTRAL ISLIP, NY, Heritage Baptist Church, 8:00 PM




For Concert Information contact: MORGAN & ASSOCIATES
P. O. Box 4046 Lynchburg, VA 24502 (804) 239-3173



Starting a Christian School?

We've been helping Christian schools with textbooks, curriculums, and teacher training for over 16 years. We'd like to be of help to you as you begin your Christian school. Over 16,000 Christian schools across America have put their confidence in **A Beka Book**. You can too. Write today for your free catalog.



A Beka Book
Box 18000, Station FJ-B
Pensacola, FL 32523

Winebarger

CHURCH FURNITURE

Pews
Pulpits
Chairs
Cushions
Renovations
Light Fixtures
Pewer Comfort
Chancel Furniture
Stained Glass Windows
Custom Interior Designs

*A Tradition of
Fine Quality
Since 1945*



Box 4157 LYNCHBURG, VIRGINIA 24502
Call Toll Free 1-800-446-0945
In Virginia Call Collect 1-804-239-2671

John MacArthur...

Bible-believing Baptists will disagree with John MacArthur's modified Presbyterianism: "I am convinced that the Bible teaches the plurality of pastors" (November 1984).

Bishops, elders, and pastors in the New Testament are God-called men with the responsibility of leadership, evangelism, teaching, and overall direction of local churches. The multiplicity of elders finds its counterpart in the multiplicity of staff ministry of larger churches.

His position places him in disagreement with biblical truth, Baptist teaching, and the Fundamentalist heritage, which has always stressed strong leadership.

Attempting to superimpose MacArthur's modified Presbyterianism on an independent Baptist church is damaging and counterproductive. A number of BBF pastors who became enamored with John's opinions are now out of the pastorate, and their formerly successful churches have either declined or moved into other denominations.

When it comes to church government, John does not speak *ex cathedra*!

James O. Combs, Editor
Baptist Bible Tribune

The bottom line...

Dr. Walvoord failed to explain why some Bible scholars criticize dispensationalism (Q & A, October 1984). The bottom line of dispensationalism is a denial that Jesus is now reigning from heaven on the promised messianic throne of David. They insist that His earthly kingdom has been "postponed."

A. C. Gaebel, whom Walvoord cites as the most scholarly founder of the movement, said in 1927: "The Church is not the Kingdom, nor is Christ the King of the Church. He has not received a kingdom, nor is there now on earth a kingdom forming for Him" (*The Christ We Know*, p. 91).

That is why some of us Baptists cannot equate dispensationalism with biblical Fundamentalism. We believe Christ is enthroned with the Father (Rev. 3:21) "far above all... dominion... in this world... head over all things to the church" (Eph. 1:21-22).

What is more fundamental than a man's doctrine about Christ (2 John 9)?

Philip Lindner, Pastor
Batavia Baptist Church
Coldwater, Michigan

STAFF

Executive Editor: Jerry Falwell
Publisher: Nelson Keener
Senior Editor: Edward Dobson
Editor: Deborah Huff
Copy Editor: Earlene R. Goodwin
Associate Editors:
W. David Beck • Daniel R. Mitchell
Contributing Writers:
Angela Elwell Hunt • Martin Mawyer
Cal Thomas
Editorial Assistants:
Cindy B. Gunter • Jeanne Mason
Lorna Dobson
Research Assistant: Marjorie L. Futch
Creative Director: Stephen T. Albachten
Graphics/Design:
Brian Robertson, Supv. • Diane Johnson
Edwina Coleman • Jane Olsen
Photography:
Les Schafer, Mgr. • Brian Prince
Cathy D. Watson
Production Assistant: Connie Pitts
Typographers:
Susan W. Shipwash • Nola Coons
Kathy Arrington
Subscriber Services: Connie Schafer
Advertising: Bill Lockard
Special Assistants:
Tim C. Sims • Lea Gonzalez
Editorial Board:
Verle Ackerman • Raymond Barber
Truman Dallar • David Jeremiah
John Rawlings • Elmer L. Towns
Jack Wyrten • Wendell Zimmerman

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 leaders and statesmen to defend biblical Christianity. We will examine matters of contemporary interest to all Christians, 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 the future.

Fundamentalist Journal is published monthly, 11 issues per year, by Old-Time Gospel Hour. Postage is paid at Lynchburg, Virginia, and additional mailing offices. Address all correspondence to *Fundamentalist Journal*, Lynchburg, Virginia 24514, (804) 528-4112.

Canadian Office: Box 505, Richmond Hill, Ontario L4C 4Y8.
Subscription: \$12.95 a year (11 issues) in U.S. add \$5.00 per year postage prepaid U.S. currency. \$2.00 per issue.

Change of Address: When ordering a change of address, please return your old mailing label along with the new address. Allow eight weeks for a change.

Advertising: *Fundamentalist Journal*, Advertising Office, 2220 Langhorne Road, Lynchburg, Virginia 24514, (804) 528-4112.

Submissions: Manuscripts submitted to *Fundamentalist Journal* should be accompanied by self-addressed envelopes and return postage. Publisher assumes no responsibility for return of unsolicited material. Manuscripts unaccompanied by return postage will not be returned to sender.

All material in this issue is subject to U.S. and international copyright laws. Permission to reproduce must be obtained by writing to *Fundamentalist Journal*.

© 1985 Old-Time Gospel Hour.
Neither advertised products, writers' theological positions, nor editorial content in *Fundamentalist Journal* should be considered as endorsed by, nor the official position of, the magazine or Old-Time Gospel Hour.

POSTMASTER: Send address changes to *Fundamentalist Journal*, Subscriber Services, Lynchburg, Virginia 24514.

YOU'VE HEARD ROCK MUSIC IS OF THE DEVIL... BUT, HAVE YOU HEARD WHY?

DID YOU KNOW...

- ... that *Black Sabbath* gave an invitation for people to come forward to accept Satan as their personal saviour at the close of a concert?
- ... that *Stevie Nicks* gives credit to witches for her music?
- ... that the *Eagles* have the high priest of the Satanist Church on one of their albums?
- ... that *Led Zeppelin's* song "Stairway to Heaven" praises Satan backwards?
- ... that the song "Murder by Numbers" by the *Police* tells young people to kill family members?
- ... that *Duran Duran*, *Iron Maiden*, *Michael Jackson*, *Rolling Stones*, *Boy George*, *Fleetwood Mac*, *Hall 'N Oates*, and *Earth, Wind & Fire*, among many others, promote occultic and/or violent tendencies by their music?



Using visual and audio examples, Evangelist DAVE BENOIT clearly and factually gives an inside look at the truth behind rock music, exposing the lyrics of the music and the lifestyles of the musicians.

These evangelistically-oriented seminars, "Occultic Tendencies in Rock Music" and "Violence in Rock Music," are geared to reach the lost for Christ and to instruct Christians concerning the dangers of rock music.

You can begin to curb the powerful influence of rock music in your area by hosting the "What's Behind the Rock" seminars in your church.

Pastors' Comments

"12 of the 21 saved (ages 10-35) have been baptized and become members."

"Your seminar on rock and the occult at our church was a success."

"Parents and teens made life-changing decisions."

"Dave's ministry had a definite impact on our church."

"We saw 43 come to know Christ."

For booking, tapes, or seminar information contact:

GLORY MINISTRIES

P.O. Box 6168, Federal Way, WA 98063

(206) 839-9388 or 839-9380

An outreach ministry of

Seacoma Community Baptist Church

January 5,6
New Life Baptist
New Cumberland, PA
Pastor Ronnie Riggins

January 9
Trinity Baptist
Conyers, GA
Pastor Tom Allen

January 10-13
Forrest Hills Baptist
Atlanta, GA
Pastor William Pennell

January 14
Hope Baptist
Starke, FL

January 16,17
First Baptist of Wellington
West Palm Beach, FL
Pastor Jim Snider

January 19-23
Twin Brooks Baptist
N. Fort Myers, FL
Pastor Stan Berrong

January 27,28
First Baptist
Mims, FL
Pastor Jeff Stiles

January 30
Chapel University Baptist
Jacksonville, FL
Pastor Gary Broward

Jan. 31, Feb. 1
Westgate Baptist
Plantation, FL
Pastor Goldburg

February 2,3
Northeast Park Baptist
St. Petersburg, FL
Pastor Randy Crow

February 4,5
Fellowship Baptist
Carrabelle, FL
Pastor Gene Geiger

February 14-18
Lighthouse Baptist
Nashville, TN
Pastor Al Henson

February 21,22
Community Baptist Chapel
Kernersville, NC
Pastor Charlie Graff

February 24 (a.m.), 26
King's Way Baptist
Douglasville, GA
Pastor Mike Johns

February 24(p.m.), 25
Sharon Baptist
Suwanee, GA
Pastor Randy Rhye

February 27, 28
Corinth Baptist
Stone Mountain, GA
Pastor Don Richards

March 1,2
Bible Baptist
Jackson, GA
Pastor Walter Parks

March 3
Hawthorne Baptist
Tucker, GA
Pastor George Thomas

March 9,10
Calvary Baptist
Georgetown, DE
Pastor Richard Blades

March 13,14
Harvest Baptist
Hagerstown, MD
Pastor Jeff Winstead

March 16,17
Peoples Baptist
Frederick, MD
Pastor Arnold Cooper

March 22,24
First Baptist of
N. Terre Haute
Terre Haute, IN
Pastor Paul Gordon

Please send me _____ tape(s) of "Occultic Tendencies in Rock Music" and _____ tape(s) of "Violence in Rock Music" at \$5 each (add .50 per tape for postage and handling). Total enclosed \$_____.

Name _____

Address _____

City/State/Zip _____

Send coupon with check payable to Glory Ministries

After the Inauguration: Where Do We Go from Here?

President Reagan's landslide victory was no surprise. It was the inevitable result of his strong leadership.

Voter turnout increased for the first time in 20 years. Millions more voted for the President this year than in 1980. While some voted for him simply because they were better off economically, columnist and ABC commentator George Will observed, in his televised remarks on the election, that people voted for the President because of his stand on today's vital issues. Will stated that elections based upon party or personality alone are history. From now on people will choose candidates according to issues. Election results support Will's view. The President swept the traditionally Democratic South because he and the party platform represented the conservative and traditional beliefs of more Southerners.

Many of the President's first-term goals have been accomplished. The question now is: Where do we go from here?

The new Congress includes more conservatives—Republicans and Democrats. We face an uphill battle, but are closer to victory on the social issues than ever. Now is the time to move beyond mere power politics and formulate a plan promoting the principles of the dignity of human life, common decency, traditional family values, and morally based education.

Political Liberalism, with massive and expensive aid programs, is supposedly humanitarian. This outgrowth of theological Liberalism, which denies the depravity of man, promotes a social gospel to meet the needs of society. We who hold to an evangelistic gospel must beat the Liberals at their own game and lead the way in demonstrating that true faith is to visit the fatherless and the widows (James 1:27).



We must seize the opportunity to help our fellowman in the name of Jesus Christ, put our principles into practice, and provide solutions to a society in need.

We must challenge a volunteer force of Christian men and women to put Christianity in action and catch a vision of service outside our churches, in the wider culture. We must seize the opportunity to help our fellowman in the name of Jesus Christ, put our principles into practice, and provide solutions to a society in need. We can help with:

Save-A-Baby Homes. Whether abortion-on-demand is prohibited or not, we cannot tell girls facing unwanted pregnancies not to abort, unless we provide a viable alternative. Many Save-A-Baby homes have been started, but we need at least one such home in every major community. This requires hundreds of volunteers and a financial commitment by churches and relief organizations.

Family Centers. We must prioritize our personal economics and do everything we can to help the poor and underprivileged with volunteer efforts—not more government assistance. An improving economy will create more jobs, but some will always be destitute. We cannot ignore them.

Counseling Centers. People in personal and domestic trouble often have nowhere to turn. Christian churches and ministries must establish counseling centers and telephone counseling services to help those in emotional turmoil. Our center handles over 2,000 people annually in some 5,000 personal sessions. Our telecounseling ministry receives many calls each day from abused and distressed people. Thousands of trained volunteer workers are needed in this area.

God-centered education. Secular Humanism has eliminated the teaching of Judeo-Christian values from our public schools. We must lobby for freedom of religion. We need to mobilize and deluge our congressmen with mail urging the passing of a prayer amendment. Christian young people must become professional businessmen, lawyers, doctors, journalists. We can make a difference, but only if we involve ourselves in every strata of society.

Church Involvement. More pastors and churches must help fight moral issues. Voter registration and turnout must continue to be a top priority.

Pastors, especially, must not miss this opportunity to influence the direction of our country. Many have supported the work of Moral Majority, others remain skeptical. Some fear entanglement in politics will nullify church growth. Others confuse political cooperation with theological compromise and ecumenicity—or question the right of the church to get involved at all. Even with my deep involvement in Moral Majority, our ministry in Lynchburg is continually growing. We have not had to compromise our beliefs one iota in the political arena.

Regarding the Christian's involvement in a social or political program, I quote President Reagan, "If not us, who? If not now, when?" ■

MAKING 1985 YOUR YEAR OF OUTREACH!

If you're one of those pastors who would like to reach every family in your community with the message of Christ, we urge you to do it during 1985 through **DIRECT MAIL!**

More than 1000 churches are already using the service we provide to reach 3.5 million families regularly with the saving message.

That many pastors can't be wrong!

We'll gladly send you free sample copies of what they are doing along with a booklet explaining how your church can also be involved. You can receive this material free by filling out the accompanying coupon and mailing it to us. But the time to act is now or it will be too late to get involved by the beginning of 1985!



YES

Please send us the free packet of material which explains how our church can reach its entire community with the saving message during 1985.

Name of Pastor _____

Name of Church _____

Address _____ Telephone _____

City _____ State _____ Zip _____

Mail to: Gospel Publishing Association

P.O. Box 94368

Birmingham, Alabama 35220

20.FJ 1/85

In Search of Unity

by Edward Dobson



Old wounds take time to heal. Fundamentalism has endured nearly a century of theological battles. There have been times of great victory and lonely hours of personal anguish and defeat. Some have endured, some have persevered, and some have become casualties in the conflict. Scattered by the attack from our theological enemies and divided by the pettiness of our own soldiers, we find ourselves cut off from each other in separate camps. More often than not we have expended our resources in defending ourselves from each other. In the process we have often lost sight of the real enemy.

We are at a crossroads today. Continued and misguided fighting against each other may only lead to our self-destruction, and total victory for the enemy. The time has come to rise above personal preferences in a renewed attack upon every enemy of God and truth. There are ultimately only two sides in this great confrontation: truth or error, belief or unbelief, supernaturalism or secularism, God or Satan. The war is not over. As we face the challenge of this hour, I offer the following fourfold appeal.

Recommitment to the Truth

The Fundamentalist and Evangelical movements represent diverse groups, individuals, churches, and schools. Yet a common thread weaves through all—a commitment to the truth. Our movement, born in the heat of controversy between Evangelicals and Liberals at the turn of the century, has now arrived with long-overdue recognition. Fifty years after that war we are still facing the attacks of a secular society against the absolute standards of God's Word. As our Fundamentalist forefathers stood for the authority of Scripture and rejected the popular conclusions of Liberalism,

***Scattered by the attack
from our theological
enemies and divided by
the pettiness of our own
soldiers, we find
ourselves cut off from
each other in separate
camps.***

so we must take our stand for the truth of God's Word.

In this latter part of the twentieth century there is a twofold attack upon the Word of God. First, there is the continued attack from theological Liberalism. Beyond the barrage from neo-orthodoxy, the church is now facing redaction criticism, cultural hermeneutics, process theology, liberation theology, ad infinitum. In various ways and to different degrees, these are fundamental attacks against the authority of Scripture. In our desire for academic credibility and acceptability with the world, we must never lower the standard and accept these faddish capitulations to ivory-tower intellectualism. Fundamentalists must rise in opposition to every ideology that seeks to destroy our commitment to the absolute truth of God's Word.

The second attack upon the authority of Scripture is more subtle. It comes from those who believe and accept the Bible as God's final revelation to man but do not preach the Bible from the pulpit. At times they preach everything but the Bible. The

challenge facing all Conservatives is to preach, teach, and study the Bible. Many lay people in our churches know what they believe but could not defend or explain that belief from the Scriptures. We need a revival of biblical teaching and expository preaching. In this hour of crisis we must recommit ourselves to the truth of God's Word and to the clear preaching of that truth in our churches.

Reshaping the Image of Fundamentalism

Too often Fundamentalists have been characterized by negativism, pessimism, extreme separatism, and exclusivism. The truth is that Evangelicals and Fundamentalists have more that unites them than that divides them. The time has come for a reshaping of the image of Fundamentalism, so those around us will know what we are for as well as what we are against. While we have been consumed with contending for the faith and defending the faith, we have overlooked Paul's advice in Ephesians that we are to be "speaking the truth in love" (4:15).

Several months ago I was in a restaurant with an editor of *Newsweek*. She had read the *Fundamentalist Phenomenon* and was conducting an interview on the current Fundamentalist movement. About an hour into the interview she said something like this: "I'm really confused. I've read your book and listened to this interview, and I'm not sure I really understand what's going on. You've talked about Fundamentalists, militant Fundamentalists, moderate Fundamentalists, pseudo-Fundamentalists, hyper-Fundamentalists, Evangelicals, Young Evangelicals, New Evangelicals, Worldly Evangelicals. You have also talked about the IFCA, the BBF, the WBC, the NAE, the ACCC, and so on. I was wondering if we could start this interview over again. Could you

begin by telling me: What is a Christian?"

This was indeed a shocking request. Outside the perimeters of our organizations, labels, and groups, a secular society is looking for true Christians. I am not advocating giving up our groups or organizations. But in our quest for individual identity we must be careful to demonstrate the qualities that enable people to see Christ through us. The unsaved world does not really care whether we are Evangelicals or Fundamentalists. Let us make sure we do not obscure the real meaning of being a Christian to a world that desperately needs Christ Himself.

In traveling all over the country, I have sensed a new attitude and feeling among Evangelicals and Fundamentalists—both are beginning to reject the extremism of their lunatic fringe. This reshaping of our image is long overdue and essential if we are to have an impact on secular society.

Revival of Personal Holiness

Fundamentalists have always been strong advocates of a lifestyle that is separated from the world and unto God. However, there is great pressure on Christians today to adopt a more open-minded position on personal separation. The sexual revolution, the pornography explosion, the breakdown of the family, the movie industry, the deterioration of television, and the drug epidemic are still critical issues affecting the twentieth-century church. To lower standards of personal holiness is to permit these immoral forces to destroy the church and the families within it. We must carefully defend our position with Scripture, calling for a revival of personal holiness that will shine as a light of God's grace in a morally darkened world.

Many in our churches today feel we can look like the world, walk like the world, talk like the world, act like the world, and still somehow maintain our Christian testimony to the world. We preach against drugs, alcohol, and the movies, but say little concerning health, fitness, the harmful effects of junk food, and excessive materialism. The message of Scripture is clear: we are to be holy as God is holy. We are to be separated from the world.

Personal separation is critical to our personal conformity to Christ.

However, we must never develop an attitude of spiritual superiority or utilize external criteria to judge other Christians. Rules and regulations alone, though helpful, do not totally express one's spirituality. We must live in complete submission to the lordship of Christ. Facing the challenges before us, we must continually call for a revival of personal holiness in our individual lives.

Reclaiming the World for Christ

The commission of Christ to the church is clear. We are to preach the gospel to every creature and make disciples in every nation. Let us not allow our distinctive differences to take precedence over the ultimate priority of preaching the gospel. Recently I was in California with E.V. Hill, pastor of the Mount Zion Missionary Baptist Church in south central Los Angeles, near Watts. I was making arrangements to place some of our students in summer internship in their church outreach programs, such as the World Christian Missionary Training Center. Part of the center's

We must call for revival of personal holiness.

work is to accept supposedly incorrigible youths into a program that teaches basic skills and prepares them to secure a job and enter society. The purpose of the program is both spiritual and practical. Dr. Hill asked if I would join him at the training center when he addressed a group of young people who had just arrived.

We entered a second-story room, and there waiting for us was a group of 30 young people comprised of three Hispanics, one white, and 26 blacks. They had been through city, state, and federal programs and were considered hopeless. This was the last desperate chance to salvage these drug addicts, prostitutes, gang leaders, and ex-convicts—not your average Fundamentalist youth group.

Dr. Hill explained the purpose and intent of the program. Then he made

this statement—"If you can't take it, you ain't gonna make it!" He had the 30 young people repeat that statement after him. He went on to say, "We are going to put a lot of pressure on you during the next several weeks. We're going to teach you how to walk, how to talk, how to dress, how to act, how to fill out a job application, and if you can't take it, you ain't gonna make it! Every morning I want each of you to stand in front of the mirror at the end of the hall and rate yourself on how you look on a scale of 0 to 100—100 being a perfect score and 0 being somewhat less than perfect! Now, allow me to illustrate." He pointed to a young lady and said, "Honey, you're about a 15. I'm sorry, that's unfair—you're really about a 12!" Then he went around the room rating all those young people on a scale from 0 to 100. He rated most of the guys at 3, 4, or 5. He said again, "If you can't take it, you ain't gonna make it."

Then Dr. Hill added, "And if you don't make it, there ain't nobody who cares!" He looked at that young lady down front whom he had rated as a 12 and said, "Honey, if you don't make it in this program and you go back to the streets, name one person who cares." The girl looked up at Dr. Hill and replied, "Reverend, if I don't make it, there ain't nobody who cares!" Then he began going around the room asking every young person the same question. Each one responded in the same way. I was overwhelmed. I was sitting in a room filled with real human beings for whom Jesus died—and they could not name one person in the world who cared whether they lived or died!

As I walked down that long, dark hallway with one bulb burning in the ceiling, down the dusty steps, and out into the crowded streets of Watts, I prayed: "Oh, God, help me to care!"

Outside the realm of our individual existence is a larger world, and there "ain't nobody who cares!" May God help us to look beyond our groups, organizations, and loyalties and see a world of nearly 5 billion people who need the message of Jesus Christ. May it always be said of us, whether we be Fundamentalists or Evangelicals, that we are Christians who care.

■ Adapted by permission of Thomas Nelson Publishers from *In Search of Unity* © 1985 by Edward Dobson.

The Christian

and the Future

by Franky Schaeffer

In J. R. R. Tolkien's wonderful *Lord of the Rings* trilogy, we read of a time when the dark shadows of Mordor have fallen over Middle

The vacuum created by criminal Christian abandonment of society will be filled by a statist regime bent on curbing religion.

Earth, a time so forlorn that there is a place that is known as "the last

homely house." We have come to such a time ourselves. The minority of Christians living consistently in this world of ours now stand forth as those who occupy "the last homely houses." The undivorced family, the mother who puts the care of her children above career, the father who puts a Christian way of life above selfish materialism, the teenager or adult who is interested in God's Word, art, beauty, life, music, and drama—these are the few who are living the full, beautiful, Christian moral life. They are a minority standing like a beacon on a hill: the last homely house.

Christians who have not been completely co-opted by the world, who have not been hopelessly infiltrated, who are not compromising, and at the same time who are exhibiting beauty, love, and life, have become so rare that indeed they

now represent an oasis of sanity in the midst of an insane world. What does the future hold for this dwindling band of consistent orthodox Christians in the United States? Two possibilities can be envisioned.

The First Scenario

In the first scenario Christians will continue to be silent, fashion-conscious, pietistic, and apathetic. The world will continue its slide toward antihuman, total secularism, becoming ever more hostile to Christians. Because of its folly, the world will generate more and more excesses, and in the end license and chaos will reign, followed by increased statism and imposed governmental power. Freedom of religion will be gone. AIDS, latchkey children, abortions overtaking live births, and many

other evils and sorrows of the day are only the first indicators, the first bitter taste, of where all this will finally end. If humanistic secularism has chosen the death of the human spirit, so be it. It will get its wish.

If this scenario plays itself out to its logical conclusion, the vacuum created by the criminal Christian abandonment of society will be filled by a statist regime bent more and more on curbing all religious dissent. Christian schools will be shut down for opposing "public policy," and those who are religious will be considered the last "deviants" in a society that has accepted all actual devious behavior as "normal." Daniel Maguire, an "ethicist" who teaches at Marquette University, in his book *The New Subversives* refers to orthodox ("Fundamentalist") Christians as "subversives."

The dedicated secular religionist will not rest until all rival religious persons have been driven from the field, especially those orthodox people who pose a threat because they have a belief system that places God and His Law over the actions of secular man. In this first scenario, then, the church will face greater and greater persecution in this nation until it is either totally destroyed or it fatally compromises its ability to survive.

The Second Scenario

In the second scenario, which I pray fervently to God will be the one we will see, a slumbering and decaying church will rouse itself to do battle with the leviathan of secularism, statism, and the deliberate immorality as state policy which threatens to consume us. The church will heed the prophetic writings of George Orwell's *1984* and *Animal Farm*, and Aldous Huxley's *Brave New World*. It will heed the Christian prophetic voices of writers such as C. S. Lewis in *That Hideous Strength*, Herbert Schlossberg in *Idols for Destruction*, Francis Schaeffer in *The Great Evangelical Disaster* and *A Christian Manifesto*, and John Whitehead in *The Stealing of America*.

Christian colleges will become "thiŕk tanks" of resistance. Instead of Christian professors and the academic community of Christendom being eager to assimilate the "best" of the world into Christian curriculum, they will instead look for ways in which to be more distinctive and less acquiescent. What will emerge will be a Christian vision

that is distinctly Christian in contrast to the secular vision, a vision that is prepared to confront the world and do battle with it in the areas of ideas, politics, morals, social "sciences," law, the arts, the humanities, medicine, and science. The church, Christian educators, and the Christian legal profession will combine to fight for the rights of Christian education that remain to us, and fight to expand those rights to guarantee the ability to teach a new generation of Christians from a Christian perspective. The organized orthodox Christian church, both Catholic

A secular culture confronted by a dedicated church could and would change.

and Evangelical-Fundamentalist Protestant, will be strengthening that which remains by presenting a united front to secularism. By insisting that their parishioners become acquainted with the issues and raise their children in truly Christian families, the church will be strengthened and prepared.

The pro-life movement will have its ranks swelled by millions of orthodox Christians who will join in a vocal and outraged body, pouring into the streets to protest the slaughter of the innocent. Never again will an Infant Doe be starved while the church looks on in silence. The 1,600,000 abortions a year will be protested, mourned, and rightly denounced. And above all, direct action will be taken to reduce these terrible numbers of killings. The abortion industry will literally be brought to a standstill and closed down clinic by clinic as the sidewalks outside every abortion mill are clogged with righteously angry Christians demanding that the image of God in man be protected from further murder. We can no longer hope only for legislative change. It is time to take to the streets and stop the carnage directly. You may not be able to change all the laws at once, but you can close your local abortion mill! Picket! One does not wait for the legal abolition of slavery before starting the Underground Railroad.

If this all takes place, we will not yet have started a reformation in the culture in general, but merely assured, to the best of our ability, the continuity of the faith. However, the foundation for a reformation would then be laid. The future of Christian education will be assured by political involvement to stop the march of groups who seek to eradicate the Christian school movement. The pro-life movement will have made it impossible for the abortion industry to expand, and the number of abortions performed will actually diminish as clinics are shut down by daily, round-the-clock sidewalk picketing, godly harassment (consider Christ and the money changers), and counseling action. Christians long overwhelmed by a secular media will now be developing a Christian worldview through Christian colleges, newspapers, seminaries, magazines, television, and so forth, to counteract the omnipresent and overwhelming secular force. The church, no longer preaching a pietistic gospel unconnected to life, will be preaching an applied gospel connected to every area of life, including the life of the mind, the arts, political and social action, and the law. There will be an opportunity to be a true witness, to change the culture, and to bring a reformation, if God so chooses to bless the church's faithfulness.

In the first scenario, Christians will merely continue to compound this ongoing tragedy by conceding to secularism, trying to "dialogue," or "be reconciled," refusing to draw the line, and as in the sadly muddled words of Ronald Wells, seeking to hide behind "ambiguity" rather than taking a stand. But in the second scenario the picture is much different. Embittered, lost, directionless, and disillusioned, a secular culture confronted by a church as dedicated as that portrayed in my second scenario could and would change.

A New Reformation

We have arrived at a generation of people so cut off from the gospel that it will be as fresh to them when preached as it has been in the past to completely pagan cultures who have never heard the good news to begin with. When I say a gospel "preached," I do not mean only verbally, though verbal evangelism is paramount. Here is what I do mean. One family living consistently as a Christian family in a neighborhood, with a

father and mother who are not divorced and would never contemplate being divorced, a mother who stays at home caring for her children, especially preschool children, rather than abandoning them to seek the "fulfillment" of a career, a father who puts his children and family first in a loving relationship which literally glows—this is Tolkien's "last homely house." This is the beacon of love and sanity set on a hill above the decaying mass of secularized, immoral, adulterous Western culture. This is true radicalism for truth.

A revitalized, aggressively Christlike church tuned to the needs of the society and ready to take dramatic action can see a field which is indeed full of wheat ready for harvest. The disillusioned, directionless, and piteously sad teenager today is ready to hear the gospel. The girl about to have an abortion, who has been told her unborn baby is merely a blob of tissue, is ready for the love and the living alternative that can be given by a dedicated Christian crisis pregnancy center. The thrice-divorced mother with two children in day-care centers and a live-in lover who has just left her is ready to hear the gospel from a friend who has put her children first,

has a loving husband, and who can outline to this sad person not only the gospel, but a practical way back to "the last homely house."

The secular world is untouched by a pietistic and retreating church, a

A world confronted by a clear, consistent, gospel message applied to every area of life, a message on which orthodox Christians are willing to stand and fight, is a world that can be converted.

church always trying to "see the other point of view," a church never willing to make a stand, a church which regards all social questions as "too complicated" to warrant involvement, a church enamored with the social "sciences,"

psychology, Liberalism, and every other "ism" but not authentic Christianity. The secular world will pay no attention, and is paying no attention, to such a bankrupt church. But a world confronted by a clear, consistent, unfashionable gospel message applied to every area of life, a message on which orthodox Christians are willing to stand and fight, is a world that can be converted. The world is spiritually hungry and distraught and looking for answers, and we as Christians have those answers. There is no need for us to hide, cower, and pretend that we are "broad-minded and pluralistic" in a shabby attempt to camouflage ourselves and avoid drawing embarrassing criticism. Instead, we can stride forth robustly and claim the high ground in the name of our God from whom all truth comes. Freedom, justice, compassion, beauty, life, art, love, and family are ours if we wish to claim them.

■ **Franky Schaeffer**, author and filmmaker, is president of Schaeffer V Productions. This article is condensed from chapter 8 of his *Bad News for Modern Man*, © 1984 Crossway Books, Westchester, Illinois, and used by permission.

SHOW PRO-LIFE FILMS—SAVE BABIES' LIVES!

CONCEIVED IN LIBERTY

COMPANION FILM TO
"ASSIGNMENT: LIFE"

"The 'Paul Revere' of our day..."
—Pat Boone

58 MINUTES OF PRO-LIFE DYNAMITE!

Top Pro-Life and Pro-Choice Leaders
Tell You Themselves What They Are Doing

Special Discount Offer

- Any 2 Items, 10% Off
- Any 3 or More Items, 15% Off

THE SILENT SCREAM

28 MINUTES OF UNFORGETTABLE TRUTH

The modern technology of real-time ultrasound now reveals the actual responses of a 12-week-old fetus to being aborted.

As the unborn child attempts to escape the abortionist's suction curette, her motions can be seen to become desperately agitated and her heart rate doubles.

USE THIS CONVENIENT COUPON TO ORDER

FJ-1

Format	"Conceived in Liberty"	"Silent Scream"
<input type="checkbox"/> 16mm print	film prints @ \$750 = \$	film prints @ \$400 = \$
<input type="checkbox"/> Half-inch video cassette <input type="checkbox"/> VHS <input type="checkbox"/> Beta	cassettes @ \$100 = \$	cassettes @ \$100 = \$
<input type="checkbox"/> Three-quarter-inch broadcast quality cassette, including license to broadcast	cassettes @ \$350 = \$	cassettes @ \$350 = \$
Order amount \$		
Subtract discount \$		
6% Sales Tax in California \$		
Shipping out of U.S., add \$5. \$		
Total Enclosed \$		

Check discount ☐ 10% ☐ 15%

CHECK OR MONEY ORDER MUST ACCOMPANY THIS ORDER.
For California orders add 6% sales tax. (Orders will be shipped within 30 days.)

Name _____

Address _____
(Street address only. Cannot deliver to post office box)

City _____ State _____ Zip _____

Phone _____ Area _____ Number _____

My organization and title are _____

☐ RENTALS: Send me information on rental prices and dealer locations.

AMERICAN PORTRAIT FILMS

1695 W. Crescent Ave., Suite 500 • Anaheim, CA 92801 • Phone (714) 535-2189

WOMEN PREACHERS WHY NOT?

by Susan T. Foh

Preaching seems to be the biggest, juiciest apple on the church tree. In some denominations women have already plucked it, but in others preaching is still off limits to them. Is preaching really a fruit forbidden to women?

In this world of democracy, equality, and freedom, it may seem antiquated, or even unjust, to discriminate on the basis of sex. Women are as capable as men in terms of intelligence, physical endurance, and coping with stress. Women can be corporate executives, congresspersons, judges, jet pilots, and so on. Women can do the job. No reasons evident to human logic prohibit a woman from preaching or from the position of "preacher" or minister. Why then, until recent history, has the church universally denied it to women, and why do certain segments of Christianity continue to do so?

Invalid Arguments

The argument from the nature of God. God is spoken of in masculine terms, and Jesus was a man; the minister represents Christ, so he must be male. Though the use of masculine terms with reference to God is significant, and though Christ's incarnation as a man is theologically necessary, this argument is not used in God's Word to exclude women from the ministry.

The argument from biblical example. When Jesus chose only men to be His apostles, He set the example for the church. But the apostles were also all Jews. Should all ministers be Jews? Who is to decide which choices and actions of Jesus should be generalized into principles and which should not?

The argument from the nature of women. Women are inferior to men; that is why the Bible teaches that they should occupy a subordinate position in marriage and the church. This argument assumes that subordination implies inferiority. The Bible does not teach that women are inferior (they are

equal in the image of God and joint heirs of the kingdom), but that they are to submit themselves in marriage (Eph. 5:21ff.) and in the church (1 Cor. 14:34-35; 1 Tim. 2:11-14).

The argument from tradition. Though the practice of God's people deserves careful consideration, it does not possess absolute, unquestionable authority. Tradition without scriptural support is not binding. Scripture is the only authoritative guide for life, and only scriptural prohibition is a valid argument against women preachers or ministers.

Spiritual Prohibition

Two passages directly pertain to this issue: 1 Timothy 2:11-14 and 1 Corinthians 14:34-35. The applicability of these passages to the present situation

has been questioned. Some say they no longer apply to us because they are directed toward uneducated women or to particular women in Ephesus who were domineering. However, there is nothing intrinsic to either passage that limits the application to the first century or to women who are domineering wives or uneducated or false teachers. Some dismiss these two passages as products of a chauvinistic society or individual (i.e., Paul). These passages are questioned only because of a predetermined commitment to complete equality of the sexes, rather than to Scripture. This approach links subordination indissolubly to inferiority, an assumption that subordinates Scripture to human reason and ultimately leads to the loss of the source of all Christian doctrine.

First Timothy 2:11-14 prevents women from teaching and exercising authority over men. What exactly is precluded? There are three alternatives: 1) all teaching and exercising authority over men; 2) all teaching and exercising authority over men in the church, and 3) a certain type of teaching and a certain type of exercising authority over men. The first is unlikely because the context is the church; Paul is concerned with behavior within the body of Christ (3:14-15). It is difficult to decide between (2) and (3). In any case, teaching and exercising authority do not include praying and prophesying (1 Cor. 11:2-15) or private instruction of men in theology (Acts 18:26). Teaching and exercising authority probably describes one office: elder. The elder, whose qualifications follow in chapter 3, is the one who teaches God's Word and is able to rule the listeners with that Word. Paul's use of *didasko* (teach) gives some support to this idea (Col. 1:28; 1 Tim. 4:11; 6:2; 2 Tim. 2:2). Paul's point in these verses may be to eliminate women from consideration for the office of elder.

The Greek verb *authentein* connotes self-will. It has been suggested that usurpation of authority is what is pro-



*Is preaching really a
fruit forbidden
to women?*

hibited, not the exercise of authority. On the contrary, the connotations of *authenthein* indicate that the woman who teaches and exercises authority over men is by definition a usurper, who is interfering in an area forbidden to her.

Paul gives two reasons that women should not teach or exercise authority over men: 1) Adam was created first and 2) the woman was deceived, not the man. These are two historical events which cannot be changed. The temporal priority of the man's creation affects the marriage relationship; as a result, the man is head of his wife, and she is to submit herself to him. Likewise, teaching and exercising authority over men in the church are not compatible with Creation order. The second reason has sparked much unprofitable speculation, that the woman is somehow more easily deceived or lacks the ability to teach or is more prone to error. The verse does not say so. Verse 14 is simply a statement of past fact, a completed act (aorist tense). We all sinned in Adam and perhaps all we women somehow were deceived in Eve. Whether or not the reasons in 1 Timothy 2:13-14 seem fair or reasonable does not affect the outcome. They are God's reasons.

First Corinthians 14:34-35 seems to **repress women even more.** 1 Corinthians 14 begins, "I would that ye all spake with tongues, but rather that ye prophesied" (v. 5). These gifts are to be used in the church (vv. 3,4,6). But the women are to be silent and not speak. It seems that verses 1-33 should therefore be marked "For men only." Can this be?

Is the silence commanded of women absolute? If so, women should not sing hymns, read responsive readings, or pray aloud in church. That the silence intended for women is not absolute can be deduced from a comparison with 1 Corinthians 11:2-16, which regulates how women prophesy. The silence required of women is qualified by the context: the law and asking questions. The woman is not to submit herself in any and every way conceivable, but only as the law demands. The law functions as a limit. The Old Testament law permitted women to prophesy. Therefore, 1 Corinthians 14:34 does not forbid prophecy to women.

It is usually assumed that the command to women in 14:34-35 should be understood in the context of charismatic gifts (ch. 12-14). However, there is a break in thought at v. 34 (or v. 33b);

perhaps vv. 34-35 should be considered a new section in the category of doing things decently and in order. In such a case, the definition of silence would be found in v. 35. Speaking would refer to asking questions. Dialogue, involving questions and answers, was a common method of instruction at this time. The prohibition in 1 Corinthians 14:34-35 would then be similar to 1 Timothy 2:12-14; the woman should not participate in the formal teaching of the



Women are as capable as men in terms of intelligence, physical endurance, and coping with stress.

church. What is forbidden to women by these two passages is participating in formal, authoritative teaching in the church.

Male Leadership: Elders and Deacons

The choice of the all-male apostolate is the result or expression of the principle in 1 Timothy 2:12-14 and 1 Corinthians 14:34-35—the subordination of the woman in the church. We know that the choice of men as apostles is significant because of these passages. Scriptural principles tell us how to interpret biblical example, not the reverse. 1 Timothy 2:12-14 and 1 Corinthians 14:34-35 are not to be dismissed as isolated proof-texts that are out of agreement with the rest of Scripture, because biblical examples support them. The principle of woman's subordination in

the church is buttressed by biblical history from beginning to end. Only men could be priests and elders in the Old Testament. Men were prominent as patriarchs, kings, prophets, judges and authors of Scripture. Only men were chosen as apostles; only men are mentioned in Acts as elders, deacons, evangelists, and missionaries. The principles involved in 1 Corinthians 11:2-16 confirm the prohibitions in 1 Timothy 2:12-14 and 1 Corinthians 14:34-35. Even the commands that teach the headship of the husband (Num. 30:1-15; Eph. 5:21-23; Col. 3:18-19; 1 Peter 3:1-7) lend support because they agree on the significance of the Creation order and maintain that hierarchical relations are not contrary to God's plan. The functions (pastoring, shepherding, teaching) of the elder, and therefore the office, are forbidden to women by 1 Corinthians 14:34-35 and 1 Timothy 2:12-14.

What About Preaching?

Some argue that women may preach even though they are forbidden to pastor. This raises several questions: 1) Is preaching identical to the teaching performed by the elders? 2) What is preaching? 3) Is preaching also forbidden to women? Our usage of terms does not exactly coincide with the New Testament's. What we usually mean by preaching is the sermon in a church service. But a study by concordance shows a different usage in the New Testament. Several different Greek words are translated "preach." Often these terms signify "teaching" or "evangelizing." Is preaching something different from teaching and exercising authority over men? The answer is not clearly stated in the Bible; there is no "I permit no woman to preach." Nevertheless, the evidence indicates that women may not preach. In the New Testament preaching is done by men—John the Baptist, Jesus, the Twelve, the apostles, Barnabas, Timothy, Silvanus, and Philip. No woman is portrayed as preaching. It is likely that preaching was the function of the evangelist as teaching was of the pastor-teacher. The noun *evangelist* refers to Philip (Acts 21:8); to the gift of evangelist as one of the gifts to the church along with apostles, prophets, and pastor-teachers (Eph. 4:11); and to Timothy (2 Tim. 4:5). If we consider Timothy as an example of an evangelist, we see a man who both teaches and preaches authoritatively (1 Tim. 4:13) and who is responsible for the elders and the people of the church.

However, Timothy wore several different hats, and we do not know which gift gave him his authority. Philip resembles the modern concept of the evangelist, a preacher who is authorized by a local church but one who goes from town to town, an itinerant pastor-teacher. Philip was empowered to baptize (Acts 8:38), an act expressing the authority of the church.

Every Christian can preach unofficially; that is, every Christian can and should witness to Jesus Christ. But there is a difference between informal teaching without the authority of the church and what the evangelist does. To forbid this office to women does not prohibit them from witnessing or from entering the mission field, as women have traditionally done well and with zeal. But it does mean that a missionary

The Spirit has given gifts to each member of Christ's body, as He wills.

team would do well to include an ordained elder on the team. There will be cases when this is impossible, but this does not mean that women can disobey God's commands. Elisabeth Elliot, after the massacre of her husband and several other missionaries, was the only theologically trained person left who could speak the language of the Auca Indians. Her solution was to hold Bible classes and to *teach* a sermon to one of the Auca men who had the potential to preach. To some, her action may seem legalistic, obeying the external form of the law but getting around it. However, her action resembles that of Priscilla and Aquila. They did not usurp Apollos's place as a teacher of God's Word; they instructed him privately, and he continued his ministry. Elisabeth Elliot privately trained Auca men who could eventually assume the office of elder. Her solution is to be imitated in the exceptional situation.

In spite of the express scriptural command against women's teaching authoritatively, several arguments used in favor of women's preaching merit response.

1) **Prophecy and preaching are assumed to be equivalent.** Women can prophesy (1 Cor. 11:3-16) and so can preach it is argued. But the two types of speech are not the same. The prophet is listed as a separate gift in Ephesians 4:11, distinguished from evangelist or pastor-teacher. The prophet is one who speaks the very words of God (Deut. 18:18-19). The words are not the result of his own thought processes and may not agree with what he thinks himself. They can include future predictions. By contrast, preaching is the result of preparation and study on the part of the preacher. It is derived from Scripture, not the mouth of God. Unlike prophecy, preaching is not a source of new revelation (2 Tim. 2:2; Titus 1:9).

2) **The universal priesthood of believers is thought to qualify women for the ministry of the Word.** This truth is unrelated to the issue. There is no continuity or similarity between the office of elder and that of priest. When Christ came, he offered the perfect sacrifice that rendered the office of priest obsolete (Heb. 9:25-28; 10:12-14) and accomplished our salvation. As a result, we now have direct access to God (Heb. 10:19-22) and offer ourselves as spiritual sacrifices to God (Rom. 12:1). All believers are priests and this status does not qualify any one (male or female) to a particular office.

3) **To prohibit women from preaching wastes the church's gifts.** The Spirit has given gifts to each member of Christ's body, as He wills, including women. But it is foolish to suppose that the same Spirit who apportions the gifts and who authored the Scriptures would contradict Himself! He would not give someone a gift whose exercise He prohibits.

4) **Some women feel called to the ministry.** To determine if one has a call to the ministry, one should search the Bible. The woman who so searches should discover that her feelings have misled her because of the commands in 1 Timothy 2:11-14 and 1 Corinthians 14:34-35. Even if she has the abilities (such as teaching, public speaking, knowledge of Scripture, counseling) according to the world's evaluation, she is not to use them as an elder. There are other avenues in which they can be used to the glory of God.

5) **Does not Galatians 3:28 nullify any sexual differentiation in the body of Christ?** What Galatians 3:28 really says is that all believers are one (as in

1 Cor. 12), not equal. The consequences for human relations are that hostilities, jealousies, and so forth, between the pairs mentioned are to be ended; instead there should be mutual caring and help. Galatians 3:28 does not contradict the other passages of Scripture that teach different roles or functions for men and women in the church and marriage.

Though the preaching apple looks appealing, there are other apples on the tree. The church needs to be more open and creative in pointing these out to its women. What is denied to women is the office of elder, including pastor-teacher and evangelist in New Testament terms, or the office of minister, as commonly understood. Other activities and positions that do not involve authoritative teaching are open to her.

■ **Susan T. Foh** is a free-lance writer from Fort Leonard Wood, Missouri. She holds an M.A. from Westminster Theological Seminary. Portions of this article are taken by permission from the author's book, *Women and the Word of God*, Presbyterian and Reformed Publishing Company, © 1980.

Teach Your Child at Home!

This outstanding correspondence school program was developed at one of America's largest Christian day schools—Pensacola Christian School. It features high-quality textbooks and curriculum from **A Beka Book**. Designed especially for those who must teach their children at home, this program now enrolls over 2,000 students in the United States and 72 foreign countries. Write for more information.

Pensacola Christian admits students of any race, color, and national or ethnic origin.

Pensacola Christian School

Box 18000, Station FJ-C
Pensacola, FL 32523

Susanna of Epworth: MASTER TEACHER

by Sharon B. Hahnen

James Russell Lowell claimed that the best academy was a mother's knee. Two men who changed the course of Protestantism in England and America were trained at the knee of Susanna Annesley Wesley.

Susanna Wesley was her father's 25th child, the 24th child of his second wife. Her parents were Puritans who stressed disciplined learning, religious vigor, and family happiness. She married Samuel Wesley, a young Puritan pastor, in 1697.

Susanna and Samuel had 19 children, only 10 of whom lived into their school years. Samuel had been appointed by the Crown of England to pastor a small church in Epworth Village, and the family was never far from the edge of poverty.

Because of their humble circumstances, the educational options open to the Wesley children were limited. There was no public education in the small village of Epworth.

Private academies were too expensive. The



family was able to provide a tutor for Samuel, their firstborn, but could not afford a tutor for any other children.

Even if they had been able to afford private education, Susanna disapproved of the methods of teaching and discipline in both the public and private schools of her day. She was a woman of orderly habits, practical manners, independent thinking, and strong will. Not surprisingly, she added a six-hour-per-day teaching load to her already full schedule of wife, mother, part-time farmer, housekeeper in charge of a large parsonage, and other duties for Samuel's parish.

The education she gave to her children was remarkable in its purpose, its method, and in the many hours she was able to invest. Her main objective was to assure her children's salvation, and her guiding principle was, "The first thing to be done is to conquer their will." She firmly believed that the root of all sin and misery was self-will and that parents who indulged the will of a child prevented that child's salvation. Susanna's letters to her husband reveal the heavy responsibility she felt before God to raise her children for Him.

Both Susanna and Samuel were committed to the use of a *method* of study and discipline. Susanna believed that even in infancy, a strict schedule was to be followed:

The children were always put into a regular method of living, in such things as they were capable of, from their birth; as in dressing and undressing, changing their linen, etc. The first quarter commonly passed in sleep. After that, they were, if possible, laid into their cradle awake, and rocked to sleep; and so they were kept rocking till it was time for them to awake. This was done to bring them to a regular course of sleeping, which at first was three hours in the morning, and three in the afternoon; afterwards two hours, till they needed none at all. When turned a year old (and some before), they were taught to fear the rod, and to cry softly, by which means they escaped abundance of correction which they might otherwise have had; and that most odious noise of the crying of children was rarely heard in the house, but the family usually lived in as much quietness as if there had not been a child among them.

Her regime also included strict rules about meals, asking for snacks between meals (none were allowed), and bed-times. As soon as each child was able to learn, he was taught the Lord's Prayer and encouraged to begin spontaneous prayer. Charles Hadden Spurgeon once noted that Susanna's laws were "as fixed as those of the Medes and Persians."

Susanna began each child's formal education at the age of 5. She may have chosen this particular age because Samuel did not speak until he was 5 years old, and then he spoke in complete

missionaries who stressed the child's religious and moral development. As a result of these interviews, Susanna often spent an hour in prayer for a particular child on a given day. John was particularly influenced by these private times with his mother.

Like any good teacher, Susanna not only worked effectively with her "class," but she wrote curricula and developed teaching aids. She wrote little manuals to teach and reinforce spiritual lessons. These manuals demonstrate Susanna's knowledge of theology and philosophy.

*She totally withdrew
herself from the
world in order to
devote herself to her
children.*



sentences. She devoted six hours of every day to the collective education of her children. She stressed reading and writing, and often boasted that none of her children took more than one day to learn his alphabet. She gave daily lessons in spelling and reading from the Bible. The three boys, Samuel, John, and Charles, received instruction in the classics from their father, who added to the family budget with his own writings. Susanna did not require the girls to study the classics, but those who showed aptitude were not restrained. Hetty learned Greek and Latin. Samuel, John, Charles, and Hetty showed skills of versification which they acquired from their father. The three boys were later sent to Westminster School to pursue higher education and all three were outstanding scholars.

In a family of 10 children, one might easily be overlooked, but Susanna made a point of spending one hour a day in a private conversation with a child. She rotated her interviews and often had to see two children on one day to stay on schedule. She came up with the idea after reading a book about two Danish

Despite a disciplined and full schedule, Susanna remained patient and serene.

On one occasion when her husband was an interested spectator in the school he counted the number of times she repeated the same thing to a child. At last he could restrain himself no longer: "I wonder at your patience; you have told that child twenty times the same thing." Quick came the reply, "If I had satisfied myself by mentioning it only nineteen times, I should have lost all my labour. It was the twentieth time that crowned it."

Both Samuel and Susanna stressed the importance of devotional reading as part of the educational process. The children's devotional readings each day were to include a Psalm and one chapter from the Old Testament in the morning and a Psalm and one chapter from the New Testament in the evening. Susanna also read and recommended many books to her children. Many of the letters between Susanna and her children involve discussions of recommended readings.

John was convinced of the importance of reading and wrote "reading Christians will be knowing Christians."

*"No one can,
without renouncing
the world, observe
my methods."*

As her children left home, Susanna began to correspond with them. She wrote frequently and at length offering advice, counsel, and guidance. In her letters, she encouraged her children to grow, and she often discussed personal and spiritual struggles with them. At times, she even lectured her sons about their preaching techniques. We can imagine that she still reserved her "rotation schedule" and concentrated on each child for an hour, whether in the home or away from home.

Susanna claimed no special gift as teacher or mother, but she did one thing that is very rare—she totally withdrew

herself to her children. In response to John's many pleas that she set her methods down in writing, she wrote:

The writing of anything about my way of education I am much adverse to. It cannot, I think, be of service to anyone to know how I, who have lived such a retired life for so many years, used to employ my time and care in bringing up children. No one can, without renouncing the world, in the most literal sense, observe my methods; and there are few, if any, that would entirely devote above twenty years of the prime of life in hopes to save the souls of their children, which they think may be saved without so much ado: for that was my principal intention, however unskillfully and unsuccessfully managed.

Secular educators might protest that Susanna's method shows fallacies in educational theory, that her discipline was too severe, that her use of the rod was wrong, that one must not attempt to break the will of a child, or that she appealed to fear rather than love. Susanna

would answer that her only concern was for the salvation and religious education of her children. What were the results of her labor?

Samuel earned a reputation as a scholar and poet. John and Charles set the Protestant world on fire with revival. Charles penned beautiful hymns. Hetty was a good poet, and Martha was a member of Samuel Johnson's famous literary circle in London.

C.H. Spurgeon said, in reference to Susanna Wesley, "The key to any man's character [is his mother]. As to the father, it does not so much matter; but if you will tell us what a man's mother is, we can tell within a little what the man is."

Perhaps one of the most beautiful tributes to this woman comes from the man who knew her best. Samuel Wesley wrote the following poem about his wife in his book *Life of Christ*.

She graced my humble roof,
and blest my life,
Blest me by far greater name
than wife;
Yet still I bore an undisputed
sway,
Nor was't her task, but
pleasure, to obey;
Scarce thought, much less could
act, what I denied,
In our low house there was no
room for pride;
Nor need I e'er direct what still
was right,
She studied my convenience and
delight.
Nor did I for her care
ungrateful prove,
But only used my power to
show my love.
Whate'er she asked I gave,
without reproach or grudge,
For still she reason asked, and I
was judge.
All my commands, requests at
her fair hands,
And her requests to me were all
commands.
To others' thresholds rarely
she'd incline.
Her house her pleasure was,
and she was mine;
Rarely abroad, or never, but
with me,
Or when by pity called, or
charity.

■ Sharon B. Hahnlen is assistant professor of modern languages at Liberty Baptist College, Lynchburg, Virginia. References for this article available upon request.

Called To The Ministry

Study Off-Campus and Earn A Degree!

- Bethany allows you to remain in your present ministry while earning your degree.
- Bethany offers quality education, is fundamental and Baptist in doctrine.
- One may earn either the ASSOCIATE, BACHELOR, MASTER or DOCTORATE degree through the Off-Campus Program.
- Resident classes are available at the Dothan Campus—tuition at a minimum.
- Credit is given for previous college work and life experience.

Write or Call for Free Information

**BETHANY THEOLOGICAL
SEMINARY AND BIBLE COLLEGE**

P.O. Box 1944
Dothan, Alabama 36302
(205) 793-3189

ASSURE SUCCESS OF YOUR BUILDING PROJECT



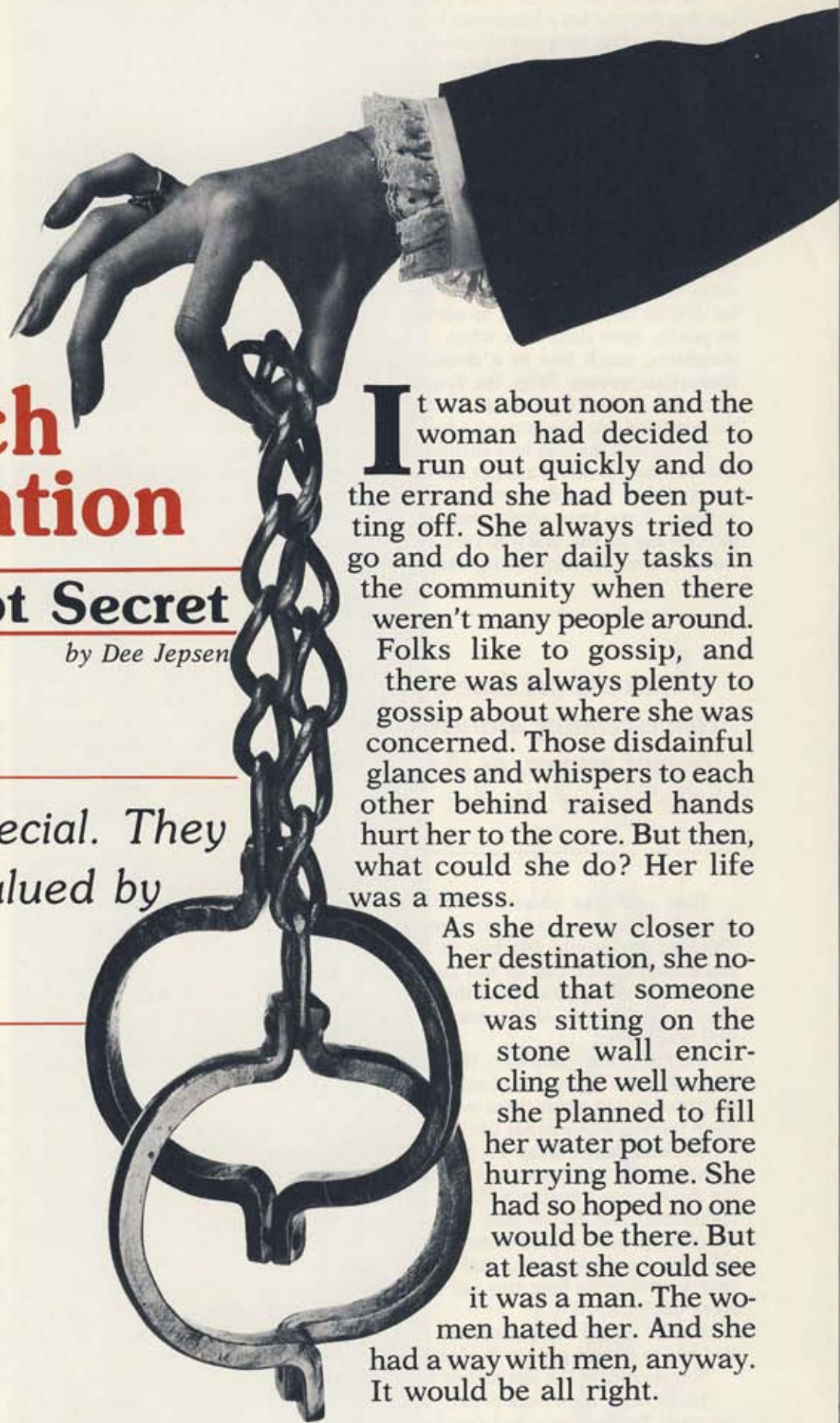
- **FREE INITIAL CONSULTATION** from our Professional Consultant in your area assures realistic matching of your vision with resources.
- **TOTAL SERVICE** from Concept thru Completion-Occupancy-Warranty.
- **HUNDREDS of CHURCHES SERVED** & we furnish references to prove we deliver more than you expect.
- **GUARANTEED FIRM PRICE** protects church against unforeseeable pitfalls.
- **LEADERSHIP** provided to you in areas of: Feasibility, Budgets, Funding, Government regulations, Architecture & Engineering, and other important factors that could hinder your success.
- **WE SERVE CHRIST** by serving YOU and we show you how to **MAKE IT HAPPEN.**

Call or write:

Southeast Sales Office
802 Gatsby Drive
Montgomery, Alabama 36106
(205) 264-6699

Southeast Regional Office
11111 Carmel Commons Blvd.
Box 2188
Charlotte, North Carolina 28211
(704) 541-1671

Cögun Industries



In Search of Liberation

The Best-kept Secret

by Dee Jepsen

Women are special. They are loved and valued by the God of the universe.

It was about noon and the woman had decided to run out quickly and do the errand she had been putting off. She always tried to go and do her daily tasks in the community when there weren't many people around. Folks like to gossip, and there was always plenty to gossip about where she was concerned. Those disdainful glances and whispers to each other behind raised hands hurt her to the core. But then, what could she do? Her life was a mess.

As she drew closer to her destination, she noticed that someone was sitting on the stone wall encircling the well where she planned to fill her water pot before hurrying home. She had so hoped no one would be there. But at least she could see it was a man. The women hated her. And she had a way with men, anyway. It would be all right.

But as she drew nearer she could see that this was not a Samaritan from her village. This man was obviously a Jew; she could tell by his looks and his clothes. He appeared weary, as though he had stopped to rest at this place called Jacob's well.

As they nodded greetings, the man asked her if she would give him a drink, a strange request coming from a Jew to a Samaritan. The Jews felt superior to the Samaritans and there was a deep religious and racial animosity between them. And besides, it was unheard-of for Jewish rabbis to speak to women in public, even their own wives and daughters, much less to a despised Samaritan woman. Why, the Jewish men even recited a prayer every day thanking God that they were not women.

So she told the man how surprised she was that he would ask her for water. And then he said something even stranger. "If you knew what a wonderful gift God has for you, and who I am, you would ask me for some *living water*!"

Jesus did not have a condescending attitude toward women, as did the men of His day.

How odd! She observed that he didn't even have a bucket or a rope. Thinking she would put him in his place, she told him that he was implying that he was greater than their illustrious ancestors, after whom this well was named.

But that didn't stop him. He said, "But the water I give them becomes a perpetual spring within them, watering them forever with eternal life."

So she thought, Okay, I'll put him to the test. She had known a lot of men, but this one was somehow different, an uncommon man. So she said, "Please, sir, give me some of that water! Then I'll never be thirsty again and won't have to make this long trip out here every day."

And he zeroed right in on her. He told her to go and get her husband.

She said, "But I'm not married."

Yet he came right back at her, "All too true! For you have had five hus-

bands, and you aren't even married to the man you are living with now."

How did he know this? Even the townsfolk had lost count of her husbands and her affairs. They just dismissed her as a woman of easy virtue. But this man—

She had by now noticed his eyes. What eyes! They seemed to look right through her, as if he could read her thoughts. Yet, there was a quality in his look that was tender, compassionate. He has to be a prophet.

She tried to draw this religious man into a theological discussion about the proper place to worship. Was it on the mountain [Samaria] or in Jerusalem? But he would not be diverted into a philosophical discussion. He told her that the time was coming when there would no longer be concern about the proper place to worship. It was how we worshiped that counted, not where.

This small, dark-skinned woman looked up at him quizzically. Watching his eyes, she said, "Well, at least I know that the Messiah will come—the one they call the Christ—and when He does, He will explain everything to us."

Then this man, whose name was Jesus, said to her, "I am the Messiah."

Just at this moment the disciples came back from their trip to get food and saw Him talking to the woman. They could neither believe it nor understand it. It was totally counter to the customs of their culture. But they said nothing to Him.

As they came up to Jesus, the woman left her water pot and ran into the village, calling "Come and meet a man who told me everything I ever did! Can this be the Messiah?"

The villagers came streaming out to meet Him and asked Him to stay, which He did, for two days. And many believed.

After they had heard Him during the time of His stay, they said to her that they then believed, not just because of what she said, but because they had heard Him themselves. They said, "He is truly the Saviour of the world."

Perhaps you wonder why I tell this nearly 2,000-year-old story now. What, after all, does it have to do with this modern-day world in which we live—with advanced science and education, hi-tech, and women's lib? Why is it significant? I tell it because echoing down through the centuries comes a very clear and profound statement. The best-kept secret of our day is that *Jesus valued women. He is the true liberator.*

For, you see, there are many things about the encounter with that poor, hurting woman which tell us so much.

Women are special. They are loved and valued by the God of the universe. And the Son of that living God, Jesus, is our liberator, the one who can bring wholeness to our lives, wherever we may live them. He alone is the solution to "the problem that has no name" in women's lives. He alone can satisfy that "spiritual hunger," which is the problem identified.

First, let's look at that short encounter between the Samaritan woman and Jesus at the well that day. And let's see more closely what it says about Him, about women, and about us today.

For the first time Jesus directly revealed His true identity to someone, and that someone was a seeking woman. In the eyes of the Samaritans, her own people, she was a social outcast. And in the eyes of His people, the Jews, she was despicable. In His eyes she had value, she had worth, she had importance. She had enough importance to Him that He told her who He was. And she believed and ran and told others. What a tribute to her as a person, as a woman.

Today many women have achieved great "worldly" accomplishments, while others have achieved accomplishments unacknowledged by the world. They are not just the women the word *Christian* may conjure up in the minds of

Jesus valued women. He is the true liberator.

some of you, whatever that negative image might be. No, I'm talking about capable, competent career women—women who move through the world of business and finance, politics and power, as well as women who are fulfilled, accomplished, full-time homemakers.

The Lord is no respecter of persons. He is not impressed with degrees, awards, wealth, or power. Your family heritage doesn't matter. Your accomplishments and failures are not an issue with Him. It is you that counts with Him.

Looking at the way Jesus treated other women in His life on earth will

show even more clearly how He values women and that His mission would not have been accomplished without them. Because women were really second-class citizens in that day's culture, His manner of relating to them was revolutionary. He ignored all the old prejudices against women.

The list of women who were instrumental in the spread and development of the early church is long. First, God chose to send His only Son into the world through a woman.

Jesus performed His first miracle at the request of a woman, His mother. He turned water into wine at the wedding feast at Cana.

Women ministered to and with Him during His three years of ministry. And another Mary sat at His feet as He taught. It was unheard-of for a rabbi to teach a woman in those days. He not only allowed Mary to sit with the men and learn; He rebuked her sister, Martha, when she asked Him to send Mary to help with the kitchen work instead.

Another time, when, as was the day's custom, the crowd wanted to stone to death a harlot taken in adultery, He had compassion. When they asked Jesus what they should do with her, He silently started writing in the sand. Many think what He wrote in the sand was a list of the sins of those in that crowd. Strangely, one by one, they dropped their stones and walked away. He then tenderly told the woman that He would not condemn her either, and to go and to sin no more.

On the road to Golgotha, called "the place of the skull," where they were taking Jesus to crucify Him, He stopped to comfort the women who stood weeping along the way. He knew these women loved Him and were hurting for Him. He loved them for that.

When Jesus looked down from the cross, and nearly all the men had run away in fear, He saw the women, the faithful women. His heart loved them for their loyalty. He said few words during that time of agony, but He did forgive his murderers. He also asked John, His friend, who was standing there by His mother, Mary, to take care of her.

Again, it was the faithful women who went to the tomb that first Easter Sunday morning to anoint the body of Jesus with spices, only to find an empty tomb. He first appeared to Mary Magdalene, one of those faithful women. And He told her that they should run and tell the Apostles—but not all the

men believed them. Jesus did not have a condescending attitude toward women, as did the men of His day. He treated them as equals with the men, and they served as a vital part of His ministry.

***You will never really
know yourself until you
know the God who
created you in His
own image.***

Today so many women live in prisons without bars. They are in bondage to a system of their own creation, and it fails them. The women's movement, high-powered careers, modern psychology, other people—no *thing* or no *one* can truly set us free and make us whole. Only Jesus can set us free, free to be what He created us to become. There can be no greater fulfillment. You will never really know yourself until you know the God who created you in His own image.

We don't have to change words around to find or to prove our identity. If our identity hangs by such a slender thread, it will always be threatened. Calling God "She" or "Mother," as some would seek to do, doesn't change anything. God is above gender. It is just our feeble human attempt to conform God to our image, when, in exciting reality, we are created in His image. And He calls us to grow closer to Him in knowledge and relationships, so that we may be transformed by the "renewing of our minds" (Rom. 12:2), becoming more like Him.

It is unfair to demand or expect of spouses, careers, or accomplishments what only God can fulfill in us.

One of the beautiful things about surrendering our lives to Christ is that we develop a relationship with Him. Religions will never satisfy. They are mankind's way of seeking God through a set of beliefs. True Christianity is not a religion, but a relationship—a relationship with a person, Jesus Christ. And as He sets us free from the things of the world and from ourselves, we are no longer bound by them. Human culture can't contain us any more.

God is the author of love—for He is

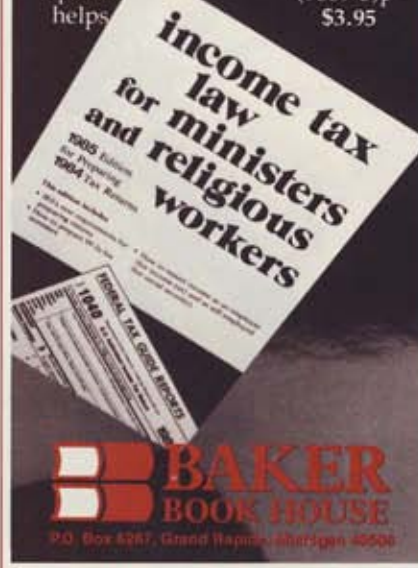
love. It was love that took Christ to the cross. He would not have had to go, but He chose to go, because of His love for each of us. God is also perfect and just. His very nature cannot tolerate sin, nor can sin come into His presence through disobedience. Mankind had sinned, and for the sake of divine justice, there had to be an atonement made for that sin, or we could never come into relationship with our Creator. The wages or the result of sin is death. The only one great enough to atone for mankind's sin was God Himself. So God sent His Son, Jesus, perfect God-man, to pay that price for us. Because He shed His blood and died in our place, we can have eternal life. What kind of love is that? We can't fathom it, yet there it is! We each have, therefore, intrinsic value, which no one can take away from us.

■ **Dee Jepsen**, former special assistant to the President for public liaison to women's organizations, is a free-lance writer from Davenport, Iowa. This article is adapted from her book, *Women: Beyond Equal Rights*, copyright © 1984; used by permission of Word Books, Publisher, Waco, Texas.

**Income Tax Law for
Ministers and
Religious Workers
1985 Edition for Preparing
1984 Returns**

B. J. Worth

Here's the most concise tax book for religious workers. It explains special applications of tax law for Christian teachers, evangelists, missionaries and pastors through a step-by-step presentation with special (9669-3)p
helps \$3.95



Fair Market Value of Freedom

by Jeanne Hendricks

Her world was falling apart—not her personal sphere of living, but her community, her country was crumbling against the ruthless bombardment of greedy neighbor nations. The roads were unsafe for citizens to travel; life in the villages was chaotic and strained with fear. And even worse, no one seemed to care. Men of the military were apathetic; nobody wanted to defend their ragged borders, much less launch an offensive. Deborah was deeply concerned.

The Israelites, supernaturally sprung from the Egyptian trap, had with great effort traversed the wilderness under the able leadership of Moses. They had fought their way, town by heathen town, into the Promised Land under Joshua. With God's help the victories had been decisive and could have been lasting.

Restless Woman

But Deborah saw people suffering under the cruel oppression of the Canaanite King Jabin, whose commander Sisera had charge of 900 iron chariots. It seems no man had the courage to defy him. Deborah defined herself as "a mother of Israel" (Judg. 5:7)—a concerned mother, the energetic wife of Lapidoth.

Something lit in her a torch of retaliation against this overbearing oppressor. She seems to have inquired of the Lord about it, since she readies her

plan with speed and precision: "And she sent and called Barak . . . and said unto him, Hath not the Lord God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand" (Judg. 4:6-7).

Apparently suspicious of the authenticity of such a preposterous idea, Barak bargained: "If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go" (v. 8).

The sleeping giant, Sisera, roused himself and his chariots and headed for the Kishon River. Marching toward him, Deborah continued to encourage Barak: "Up; for this is the day in which the Lord has delivered Sisera into thine hand: is not the Lord gone out before thee?" (v. 14). Like a determined mother, she pushed her little boy onto the stage to perform.

The battle turned into total disaster for Sisera. He was overcome by an inundating cloudburst that stalled the chariots in the mud and made his men easy targets for the Israelites. Sisera deserted his troops and fled on foot to the tent of a woman named Jael. When he pleaded with her for water she invited him in, gave him warm milk, and when he fell asleep drove a tent peg through his head.

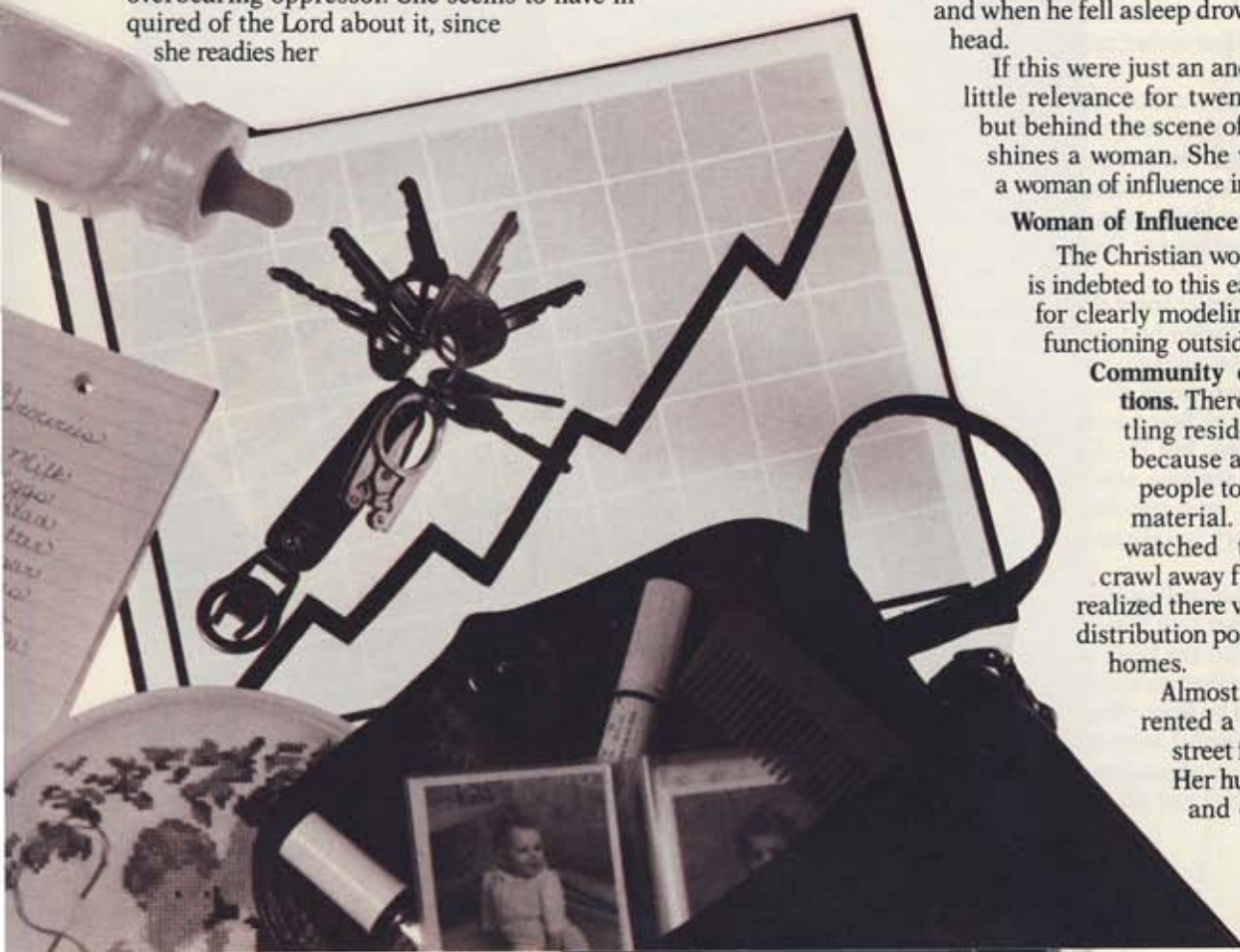
If this were just an ancient tale it would have little relevance for twentieth-century America, but behind the scene of obsolete battle tactics shines a woman. She was, in her generation, a woman of influence in a world of indifference.

Woman of Influence

The Christian woman in modern America is indebted to this early-day "career woman" for clearly modeling several principles for functioning outside the home.

Community concern leads to solutions. There is a bookstore in a bustling residential suburb of Dallas because a friend of mine wanted people to have Christian reading material. She and her husband watched the new subdivisions crawl away from the inner city; they realized there was no Christian literary distribution point within miles of many homes.

Almost as an experiment, they rented a small space across the street from the new post office. Her husband kept the accounts and offered advice; she ran



the store with the part-time help of her teenage daughter. The store now pays tuition for that girl's education, and provides a vital service to the community.

Any woman who sets out to participate in community affairs, whether through a job for pay or through volunteer effort, must know why she is participating or her work is wasted effort.

Use your gifts. The New Testament clearly teaches that every person who makes a personal commitment of faith in Christ is indwelt by the Holy Spirit and is given gifts or abilities with which to function in the family of God. This is not a talent; talents are innate skills developed by training. Talents are techniques and methods that may instruct or inspire on the natural level. Spiritual gifts are given to build up and strengthen the members of the body of Christ (1 Cor. 12:7).

Armed with natural competence and the supernatural gifts God gives, a woman can plot her course toward fulfillment in life. Many women, especially postgraduate housewives, ask: "What can I do?" (meaning, "How can I earn a living?").

The answer calls for close evaluation. Have I always worked with my hands—needlework, flower arranging, gift-wrapping? Or am I a natural with numbers—balancing the checkbook, helping the kids with math and science, figuring grocery prices in my head? What about linguistics—do words fascinate me, do foreign languages come easily, is spelling a breeze? For many middle-aged women who want to enter the work force or a new ministry, the expenditure of \$50 or so to take an aptitude test is worth the investment.

Keep priorities straight. Although we may know why we are pursuing our goals, and although they may be in line with our capabilities, it is crucial that we not violate convictions or fail to work according to proper priorities. For example, a Christian woman who serves as secretary to a man who produces pornographic films corrupts her conscience. How do you avoid this dilemma? Know what your priorities are before you start. Here is a practical list for prudent women:

My body. Since this physical house in which I live belongs to Christ, it must be treated with respect (1 Cor. 6:19-20). This fact forms a basis for my moral code, my belief about abortion, my personal balance of food intake, sleep, exercise, and amount of stress.

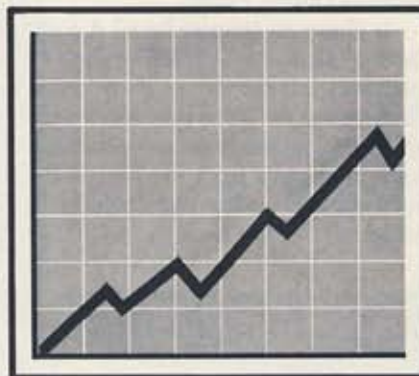
My home and family. Throughout the Bible God places importance and honor upon those He has given by blood relationship (1 Tim. 5:8). My efforts must constantly bring families together, not tear them apart. Our Lord healed Peter's mother-in-law, restored a dead son to a widow at Nain, and reunited Lazarus with his sisters.

Real issues. Many women are lured into occupations, paid or volunteer, that are glorified wheel-spinning. A current banner being waved is "equality for women." This is not a real issue. Women are already equal. They were declared so by God (Gal. 3:28) as well as by our government in our constitutional amendments. To get more women into board rooms or executive offices

Paul wrote to Titus (2:5), and the home remains a top priority. But the reality of the present day gives no choice to some women. Deborah, of God's ancient people, was faced with a "do-or-die" decision. She crossed over the boundaries of the divine intention for women only when her nation faced disaster. Twentieth-century women cannot appreciate what courage was required, what censure she invited as she violated social mores to achieve her country's victory.

Christians must understand that any decision to tear down the family plays into the hands of the enemy. Atheist Madalyn Murray O'Hair has said, "We must do away with the concept of sex as the modifying differen-

Armed with natural competence and the supernatural gifts God gives, a woman can plot her course toward fulfillment in life.



regardless of aptitude or qualification is fraud.

Another subtle trap is to work solely "to make some money." Our Lord warned against the deceitfulness of riches (Matt. 13:22). To take a job because you think money is the most important thing is to lie to yourself.

Authority of God. Whatever the circumstances of daily life, unless we concede that God rules, our lives will be futile. The Creator who orders the sunrise and coordinates the seasons, who clothes the lily of the field and watches the sparrows, has full right to tell me what to do. And He has promised that He will: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Ps. 32:8).

Stiff Spine for the Business World. From the beginning, God intended women to be "workers at home," as

tial.... Families are our biggest problem."

When a woman knows she is led of God to step out of her traditional role, as did Queen Esther of Persia and Lydia, the businesswoman in Acts, she may proceed with confidence. Nevertheless, operating from a commercial rather than a domestic base means going to battle in a personal sense. Any businesswoman can testify to the killer instinct of the economic arena. Competition is its code name. The Christian woman who works in the world of trade and commerce needs a gritty and vigorous faith to sustain momentum.

God's standards for work quality are very high because we use His name and His power. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17).

Not all working women can relate glowing stories of success. Bettina had to start working when her husband died of cancer. She took a government job, although she disliked the hours, many of the people, and found the work boring. Yet she felt she was too old to start new training, and since seniority counted she hung on. She developed health problems and has been a genuine concern to her family. Retirement will be welcomed.

The ideal working situation eludes many women. They would love to stop working or change jobs, but they cannot. God's grace is sufficient (2 Cor. 12:9), and He alone can carry us through when human weakness threatens to overwhelm us.

Being the Boss Lady

On rare occasions God moves women into leading roles, as He did with the biblical Queen Esther.

Is there an inigma here? A contradiction? How can God tell women to be "workers at home," as Paul says to Titus, and at the same time allow women in—even appoint them to—positions of leadership and high visibility? What does this do to the principle of submission?

My conviction is that we are essentially asking the same question asked of Christ about divorce: How can you reconcile legal divorce when God's law already states, "Let not man put asunder"? Jesus' reply was, "Because of the hardness of your hearts" it was permitted (see Matt. 19:3-9).

Our world has strayed far from God's intention that a woman should be a contented and creative family member, moving out into the community in

equipped than a woman who has lived long enough to get the feel of life and knows where she is going? *Business Week* said (November 4, 1975): "We can no longer afford to under-utilize the talents of half of the [American] population." The doors are open for women to make a difference, but it is a world of danger and subtle distortion. We women enter at our own risk, and we have no right to be there unless God says "go."

Choosing the Low Profile

Freedom to choose also includes the right *not* to become involved in the grinding gears of the workaday world. A middle-aged wife most often finds the crafty competition of commerce a stiff current to row against. Moreover, her husband is also facing a strong headwind and needs her backup support at home more than ever before. At today's torrid pace it takes two to survive, especially if the man shoulders heavy executive responsibility. Wise is the woman who keeps herself whole, healthy, and helpful—a ready and willing wife and lover—to enjoy unencumbered years with her spouse, to laugh and play and piece together available hours with family and friends, making a priceless patchwork of memorable experiences as a legacy to be left and cherished.

The American Christian woman is, without doubt, the most blessed creature of God's creation. We have, in Moses' words, been brought "into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills . . . a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing . . . When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee . . . Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein . . . and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God" (Deut. 8:7-14).

Was there ever a group more indebted to God than we?

■ **Jeanne Hendricks** is an author and frequent seminar and conference speaker. This article was adapted by permission from her book *Afternoon*, Thomas Nelson Inc., © 1979.

**When a woman knows
she is led of God
to step out of her
traditional role, she may
proceed with confidence.**

various ways but always safely within the shelter of a loving circle of home folks. Instead we have fragmented families and isolated single parents; we have fueled our women with questionable goals.

Women have an enormous store of energy and potential to serve. Many female minds are excitingly creative and are cradled in temperaments that reach for challenges. These women will be, almost in spite of themselves, leaders. Of this breed of person John W. Gardner writes in *No Easy Victories*:

Some people may have greatness thrust upon them. Very few have excellence thrust upon them. They achieve it. They do not achieve it unwittingly by "doing what comes naturally"; and they don't stumble into it in the course of amusing themselves. All excellence involves discipline and tenacity of purpose.

When women who are natural leaders combine that leadership with a vital relationship to Jesus Christ, the results are incredibly attractive and beneficial.

Our rapidly spinning offspring of Adam and Eve desperately need input from women who have "got it together" with God and man. Who is better

**BUILD
BUILD
BUILD**



CHURCHES

designed, built, and
furnished on your lot, average
price \$42/sq. ft. We design for
seating 130 or more
(Not prefabricated)

Includes: Masonry and wood construction, social area,
offices, classrooms, nursery, choir, robe rooms, baptistry,
steeple, carpet, and Sanctuary with padded pews.

FAMILY ACTIVITY CENTERS
Steel or masonry from \$22/sq. ft.
CHRISTIAN SCHOOL DESIGNS
4 classrooms and larger

Write or call for FREE information and brochures
(803) 268-7297 (803) 268-7090



**NORTHWAY
CONTRACTORS
INC.**

P.O. Box 591
Taylors, SC 29687

Over 300 buildings constructed in Southeast

13 AND Abram went up out of Egypt, and Lot with him, into the south. And Abram was very rich in silver, and in gold.

And he went on his journey from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai.

Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord.

And Lot also, which went with Abram, had flocks, and herds, and tents.

And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle; and the Canaanite and the Perizzite dwelled then in the land.

ABRAHAM

EVENT

1. CONVERSION AT UR

(Acts 7:2; Gen. 11:31; Gen. 12:1-4; Josh. 24:3)

2. AT HARAN

(Gen. 11:31, 32)

3. ARRIVAL IN CANAAN

(Gen. 12:6-9)

DETAILS

Seventfold Promise

1. I will make of thee a great nation.
2. I will bless thee.
3. I will make thy name great.
4. Thou shalt be a blessing.
5. I will bless them that bless thee.
6. I will curse them that curse thee.
7. In thee shall all families of the earth be blessed.

PARTIAL OBEDIENCE

He takes his father and settles in Haran.

He builds an altar and is promised the land.

And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, for we be brethren. Is not the whole land before thee? If thou wilt, I will go to the left, and thou shalt go to the right. And Lot lifted up his eyes, and beheld all the plain of Jordan, that was watered every where, like the land of Egypt, as thou comest unto Zoar. Then Lot journeyed east, and they separated themselves the one from the other. And Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.



But the men of Sodom were wicked, and they were exceeding sinful. And Lot was separated from him, and Lot went to Sodom, and pitched his tent. And Lot saw that Sodom was very wicked, and he said unto his daughters, Behold, I have dwelled in Sodom, which is a very wicked city, and the men therein do evil, and they are given up unto folly. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. And Lot walked through the land in the day of the night, and in the breadth of it: for the length of it, and unto the breadth of it, and unto the length of it, and unto the breadth of it. And Lot removed his tent, and he dwelt in the plain of Mamre, and he was near Hebron, and he built there an altar unto the Lord.

And it came to pass in the days of Amraphel king of Shinar, Arioch king

of Elam, Chedorlaomer king of Elam, and Tidal king of nations. That there made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinar king of Admah, and Shemeber king of Zebah, and the king of Bela, which is Zoar. All these were joined together in the vale of Siddim, which is the salt sea. Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashurim, Kaniuzim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, unto El-paran, which is by the wilderness. And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwell in Hazerim-tamar.

4. TRIP TO EGYPT

(Gen. 12:10-20)

5. MEETS MELCHIZEDEK

(Gen. 14)

6. RATIFICATION OF HIS COVENANT

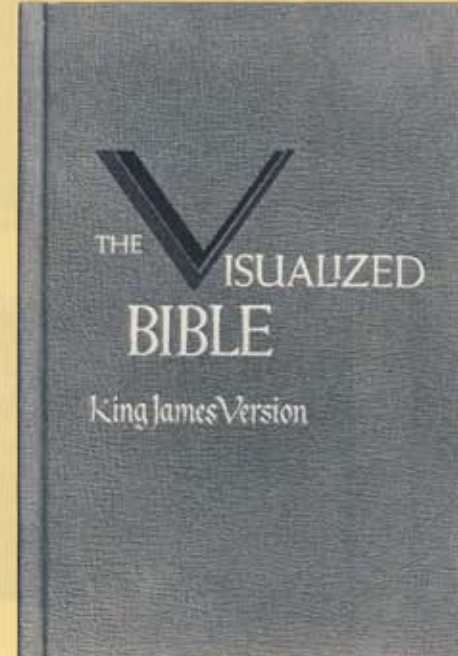
(Gen. 15)

- Reason:** A famine in Canaan.
Site: Egypt (concerning God) and desert (concerning Sara).
Type: Egypt is a type of the world.
Results: 7 tragic consequences.
1. He grieved God.
2. He weakened his own faith.
3. He became a poor testimony to his nephew Lot.
4. He caused the Pharos to be afflicted.
5. He picked up Hagar, the Egyptian handmaid.
6. He provided a bad example for his son, Isaac.

- Background:** Abram had won a war and rescued his nephew.
Identity of Melchizedek: Christ? Shem? Unknown priest?
Importance of Meeting: Four tests recorded.
1. First mention of HOLY CITY (Jerusalem).
2. First mention of PRIEST.
3. First mention of TITHING.

- Background:** This covenant was announced in Genesis (12:1-4).
1. Announced in Genesis (12:1-4).
2. Ratified in Genesis (15:6-18; 17:1-7).
Method Employed: A blood agreement.
Terms: Unconditional, no strings attached.
Language: Three key words: *believed, counted, righteousness*.
Prophecy Involved: The 400-year Egyptian captivity and deliverance of Israel.

A Remarkable New Way To See Scripture



Imagine being able to *visualize* events in the Bible! Imagine doing this with the aid of merely *one volume*! Now you *can* visualize events in Scripture with the aid of one volume—*The Visualized Bible*. This unique Bible combines the visual aids of illustrations and charts alongside the eloquent King James Version text. Other features include: □ Detailed maps that trace the significant places and events in the lives of major Bible characters □ Chronological overviews of each book of the Bible □ Comprehensive time lines that offer a magnificent visual sweep of Bible history at a glance.

Gain new insights by visualizing the stages of Bible history on the 250 pages of illustrations and graphics interspersed throughout the Bible text. You'll see Scripture in a remarkable new way! Cloth and bonded leathers priced from \$24.95 to \$36.95.

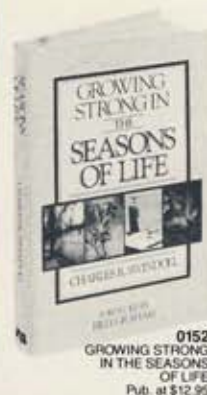
Available at your bookstore.
If ordering by mail, include 75¢ for postage and handling.

TYNDALE
HOUSE PUBLISHERS
WHEATON, ILLINOIS 60187

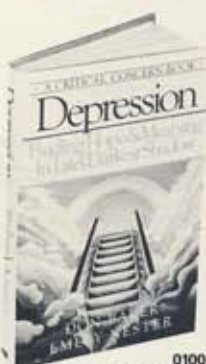


"That Ye May

Why You Should Join "The Book Club And How You Can



0152
GROWING STRONG
IN THE SEASONS
OF LIFE
Pub. at \$12.95



0100
DEPRESSION:
FINDING HOPE AND
MEANING IN LIFE'S
DARKEST SHADOWS
Pub. at \$9.95



0639
AMAZING GRACE:
The Dramatic Life
Story of John Newton
Pub. at \$9.95



0896
WHY US?
Pub. at \$8.95



0919
FORGIVE
AND FORGET
Pub. at \$12.95



0723
THE CHILDREN OF
GOD: The Inside Story
Pub. at \$9.95



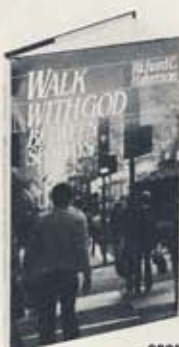
0810
SPIRIT LIFE
Pub. at \$8.95



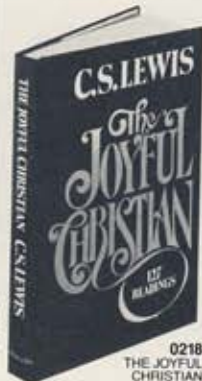
0624
LOVING GOD
Pub. at \$11.95



0609
LOVE ME
WITH TOUGH LOVE
Pub. at \$7.95



0889
WALK WITH GOD
BETWEEN SUNDAYS
Pub. at \$8.95



0218
THE JOYFUL
CHRISTIAN
Pub. at \$7.95



0657
KEEP IN STEP
WITH THE SPIRIT
Pub. at \$11.95



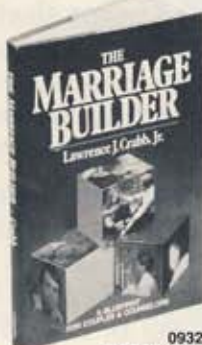
0938
MOURNING
INTO DANCING
Pub. at \$12.95



0787
HE BEGAN WITH EVE
Pub. at \$9.95



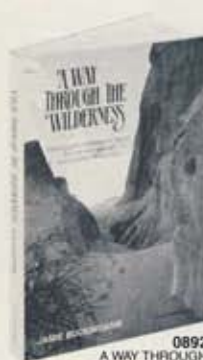
0028
BRIGHT LEGACY:
Portraits of
Ten Outstanding
Christian Women
Pub. at \$10.95



0932
THE MARRIAGE
BUILDER
Pub. at \$8.95



0981
WONDER OF THE WIND
Pub. at \$9.95



0892
A WAY THROUGH
THE WILDERNESS
Pub. at \$10.95



0098
DISCIPLINE: THE
GLAD SURRENDER
Pub. at \$8.95



0827
JESUS' PATTERN
OF PRAYER
Pub. at \$7.95

Grow..."

I Peter 2:2

For Growing Christians" Start Right Now With...

ANY 3 BOOKS —FOR ONLY 99¢

Plus This **FREE** Joining Gift ►

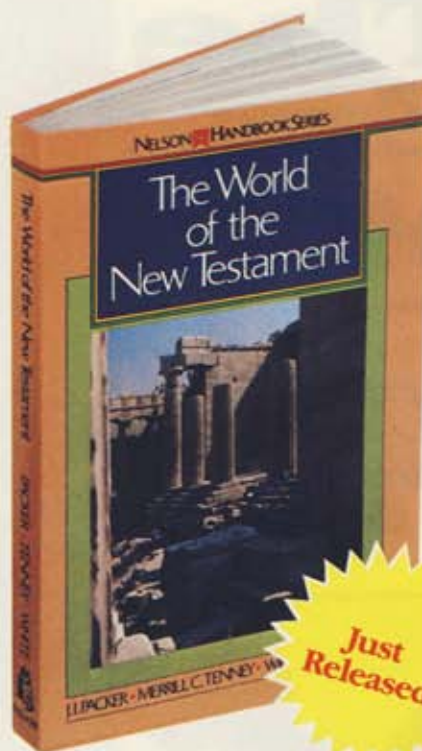
ARE YOU A WELL READ CHRISTIAN? Are you still actively growing in your faith? What if you could increase your Christian growth...and start right now for just 99¢!

The Christian Bookshelf has put together a group of experienced authors and editors to review all the new books in the Christian field. Only those which meet the highest ethical and moral standards will be considered for the Club.

No matter what your current stage of spiritual growth, these books will serve to uplift and inspire while they educate and entertain. Here are all the best titles by today's finest evangelical writers. Each selection has been specially chosen for Christians actively searching for God's answers in their lives.

NO OTHER BOOK CLUB OFFERS GREATER SAVINGS. Members of the Christian Bookshelf enjoy discounts up to 40%! Each month you'll receive an informative "Preview" of the Current Selection and Alternate Book Choices. Accept only those books you really want—any 4 Member Selections will fulfill your membership requirements. *There is no further obligation on your part.*

Get started today by choosing any 3 Joining Books shown here. Send in the attached response card and we'll send you Joining



The World of the New Testament

Drawing upon the latest knowledge of archaeologists, historians, language specialists and theologians, this is the fascinating story of the New Testament and the environment in which it was written. Every student of the Bible will find this handbook to be a perfect companion for the study of the New Testament.

Books and bill you only 99¢ plus packaging/mailling. AND IF YOU ACT DURING THIS SPECIAL OFFER—we'll also send you the newly released book from Nelson Publishers, *The World of the New Testament* (described above)—FREE!

You'll enjoy "shopping" for new books in the comfort of your own home. You'll also be eligible for our Bonus Book Plan after fulfilling membership requirements. But most importantly, you'll be sharing the insights and encouragements of today's outstanding Christian authors...and nourishing your spiritual growth.

SEND IN THE CARD TODAY!

—Offer Void Outside Continental U.S.A.—

All applications subject to acceptance by Christian Bookshelf

**Christian
BOOKSHELF**

If card has been removed write to:
The Christian Bookshelf
Dept. WV-FA-AF
Box 282
Chappaqua, New York 10514



0955
IN HIS IMAGE
Pub. at \$12.95



0043
BELIEVE and BELONG
Pub. at \$5.95



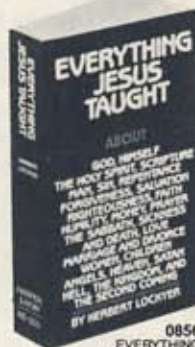
0732
PASSION and PURITY
Pub. at \$5.95



0832
LOVE COMES
SOFTLY/LOVE'S
ENDURING PROMISE
Pub. at \$2.90



0478
YOU CAN WIN
OVER WORRY
Pub. at \$8.95



0856
EVERYTHING
JESUS TAUGHT
Pub. at \$6.95

The Everyday Miracle

by Linda C. and David R. Miller

Conception is creation—intentional, planned, understood totally by the Creator God, and a basic channel of blessing between God and man.



Great expectations, intense fear, prayerful hope, distress, love, pain—**BIRTH**—the everyday miracle. Could there be a greater contradiction in terms? No event in the human experience evokes as many simultaneous emotions. Joyous anticipation is accompanied by deep concern for the baby's healthy formation. Birth is a natural process that usually takes place in the unnatural environment of a hospital, an intimate moment in the midst of total strangers. It is at once the beginning of a new life and the end of the unique nine-month relationship between the developing child and the only one who knows what it was to have been with child—this child.

We have developed an understanding of the biological process of conception, gestation, and childbirth, but at

the same time it remains a mystery, in much the same degree as the methods God used to speak the universe into existence. He just did it, and it may not be within our abilities to ever totally understand the creative act—whether of the universe or of one human being.

This miracle begins at conception. Pro-abortionists would have us believe that a baby is not a baby until it is born. The truth is that human life begins when the genetic material of husband and wife merge. God's Word clearly tells us that an unborn child is exactly that, an unborn child. Not a fetus, lacking some mystical and undefined quality somehow gained at birth, but he is a complete (for his age), as yet unborn, child. A baby does not start out in life as a conceptus, become a fetus, then a neonate, and then, if life continues for

24 hours, somehow become a human infant. These terms are useful in the scientists' laboratories, but not in the home.

Recently a couple sued their doctor over the death of their "fetus." They claimed the doctor was negligent and were clearly distraught over the death. But their grief was not over an unborn organism. They lost their baby, their child.

Humanity begins at conception and continues before, during, and after birth, and it will continue for one, two, ten, or seventy years if God is willing. It is not up to the created to challenge the Creator.

God has planned human conception, and His plan is perfect, though it takes place in imperfect people. And it is complete, though often disturbed by the sins we commit. It is no mere accident of evolutionary meandering over millions of years, nor the result of an accidental collision of a few hydrogen atoms at just the right time and in just the right place. Conception is creation—intentional, planned, understood totally by the Creator God, and a basic channel of blessing between God and man.

Humanity is a quality given only by God when we were created in His image and told to subdue the environment. Humanity exists only through the benevolent kindness of God. Attempt to remove God, and humanity disappears. History speaks clearly of ancient Rome and Greece, of Hitler's Germany, and of Communist China and Russia—godless societies with no respect for life.

Hitler tried to convince people that Jews were subhuman, unworthy of consideration as people, and our own United States is witnessing a powerful attempt by some to convince us that unborn people are not human. Ironically, this seemingly sophisticated view of

*God's majesty,
power, and love
are manifest in
His creation.*

the unborn in fact appears ridiculous in the face of science itself, as modern medical technology allows us to examine and understand the process of human

development from conception to birth.

What of the growing child before birth? Only the mother will feel the growth and the somersaults from within. She has the tiny baby encapsulated within her and her life sustains it. Her perspective is truly unique. Others can see the growth, feel the child move, feel an elbow or a knee once in a while, but always from the outside. Only the expectant mother feels these things from the inside. The mystery of this intimate relationship is enhanced as modern science allows an ever-increasing awareness of the physical process involved.

Examining the developing baby at monthly intervals, we see that at the end of five weeks the baby is about one-quarter inch long, and all organ systems have put in their appearance in an early and undeveloped form. The backbone and nervous system are just recognizable.

At six weeks the head has the beginnings of eyes, ears, and a nose. The heart has started beating. The beginning of the digestive tract is evident. Arm and leg "buds" can also be seen.

After two months, the baby is recognizable. The brain is developing rapidly and is causing the head to appear very large in relation to the rest of the body. This disproportionate size difference will continue for some time. The mouth, nose, and eyes are now apparent and the face is unmistakably human. The arm and leg buds have progressed to become arms with elbows and legs with knees. Tiny fingers and toes are now visible. Sexual differentiation is taking place, but it is still very difficult to tell whether you have a girl or a boy.

At the end of the third month, the baby is about three inches long and weighs about an ounce. In spite of this very small size, baby tooth "buds" are in place, and fingernails and toenails can be seen on the fingers and toes. Kidneys have developed and are functioning. The sex of the baby can now be determined.

Quite a bit of growth has taken place by the end of the fourth month. The baby is six inches long and weighs about five ounces. Very fine hair covers the baby's body now. The sexual organs are apparent, and the baby will soon begin to move around a little bit, but the mother will probably not feel much movement.

Some sensations of movement can be felt in the fifth month, and the baby's heartbeat can be measured by the doctor using a fetoscope or a Doppler,

which magnifies the sound for the mother to hear. The weight has increased to almost eight ounces, and the length to about ten inches.

By the end of the sixth month, the child looks like a miniature baby, unmistakably human in appearance, wrinkled (fat will come later), covered with fine hair, and a protective layer of a cheesy, soft substance called vernix caseosa which will become a half inch thick in places by the time of delivery. The baby is still developing rapidly but stands only a slim chance of surviving if born now.

At the end of the seventh month, the baby weighs two and a half pounds and measures about fifteen inches long. Because the means for self-regulation

as good an opportunity to survive as at full term.

At full term (the middle of the tenth month), the baby is about twenty inches long and weighs about seven pounds. He is ready to breathe and the stomach is in working order and ready to try food for the first time. The skin is no longer red and wrinkled, but white or pink, and a large percentage of the vernix has disappeared. Fingernails are now long enough to scratch. The birthday is at hand!

Giving birth is something only the mother can do. God has chosen woman as the instrument for carrying and bringing forth new life.

God's majesty, power, and love are manifest in His creation. Christians

January 1973 brought the Supreme Court decision in *Roe v. Wade* which led to the murder of 15 million unborn children in the last 12 years. As modern technology offers more methods of examining the unborn, the great debate over when life actually begins ironically continues. Here the authors give an overview of the unfolding drama of life before birth.

of temperature and the sucking reflex are not yet complete, the baby would need extensive and specialized care if born now. Survival, though difficult, is very possible.

At the end of the eighth month, the baby looks red and wrinkled and is covered with a thick layer of vernix. Weight has increased substantially to about four pounds, and the length is now about sixteen inches. Most babies born at this stage of development will survive.

As the baby's birth date approaches, the wrinkles have filled out with a significant amount of fat. The appearance is that of a plump newborn baby. Weight gain is about one-half pound a week, bringing the baby up to about six pounds now. Length has increased to around nineteen inches. The baby has

and non-Christians alike proclaim that the heavens declare the glory of God, but nowhere, save the Cross, is the glory of God shown more clearly and concretely than in the creation of a single human life. The mystery of conception, at once much and little understood, is God's chosen method of assuring the world that His promises remain.

■ **Linda C. Miller, R.N.**, is assistant professor of nursing at Liberty Baptist College, Lynchburg, Virginia. She holds an MSN from the University of Virginia, Charlottesville.

■ **David R. Miller** is associate professor of psychology at Liberty Baptist College, Lynchburg, Virginia. He holds a Ph.D. from the University of South Carolina, Columbia.

Imagine the excitement of a family of believers as they travel to Jerusalem to worship Christ in person! It is the millennial age and Jesus is ruling the world. The King indeed has come. It is a time of unparalleled peace and prosperity for the peoples of the world. Joy and praise are the mood of expression everywhere. The Messiah reigns supreme. Satan is bound and sin is suppressed.

Isaac Watts expressed the atmosphere of the Millennium in his famous hymn based on Psalm 98:

Joy to the world! The Lord is
come;
Let earth receive her King;
Let every heart prepare Him
room,
And heaven and nature sing.
No more let sins and sorrows
grow,
Nor thorns infest the ground;
He comes to make His blessings
flow,

***Joy and praise are
everywhere. The Messiah
reigns supreme.***

Far as the curse is found.
He rules the world with truth and
grace,
And makes the nations prove
The glories of His righteousness,
And wonders of His love.

Watts was not thinking of Christ's first coming at Bethlehem, but His Second Coming in power and glory. There is more written in Scripture of earth's future golden age than any other subject in the Word of God. In the first seven verses of Revelation 20, John mentions the thousand-year reign of Christ no less than six times!

The Purpose of the Millennium

There are two purposes for the Millennium. Scripture promises that this time is to reward the saints of God and to fulfill the Old Testament covenants. In Isaiah 40:10 we read, "Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him." This is the reward promised to the saints in

Let Earth Rec

Psalm 58:11, "Verily there is a reward for the righteous."

God promised Abraham that his seed would someday own the land of Palestine forever (Gen. 12:7; 13:14-17; 17:8). He promised David that he would have an everlasting throne and kingdom and that he would himself become an everlasting king (2 Chron. 13:5).

The Nature of the Millennium

What will the thousand-year reign of Christ be like? J. Dwight Pentecost has compiled the following extended and impressive characteristics of this age.

The cessation of war through the unification of the kingdoms of the world under the reign of Christ and the resultant economic prosperity (since nations need not devote vast proportions of their expenditure on munitions) is a major theme of the prophets. National and individual **peace** and **joy** are the fruits of the Messiah's reign, and the distinctive marks of the age (Isa. 2:4; 9:4-7).

The theocratic kingdom will be a holy kingdom, where **holiness** is manifested through the King and the King's subjects. The land will be holy, the city holy, the temple holy, and the subjects holy unto the Lord (Isa. 1:26). In the kingdom, the **glory** of God will find full manifestation (Isa. 4:2).

The King will personally minister to every need, so that there will be the fullness of **comfort** in that day (Isa. 12:1). He will also be responsible for the administration of perfect **justice** to every individual (Isa. 9:7).

The ministry of the King will bring the subjects of His kingdom into **full knowledge**. Doubtless there will be an unparalleled teaching ministry of the Holy Spirit (Isa. 11:1-2). This knowledge will come about through the **instruction** that is issued from the King (Isa. 2:2-3).

The removal of the **original curse** placed upon Creation (Gen. 3:17-19) will cause nature itself to rejoice. There will be abundant productivity on the earth. Animal creation will lose its venom and ferocity (Isa. 11:6-9).

The ministry of the King as a healer will be seen throughout the age. There will be **no sickness** or death, except as a penal measure in dealing with overt



sin (Isa. 33:24). Accompanying this ministry will be the **healing of all deformity** at the inception of the Millennium (Isa. 29:17-19). The King will also give **protection**. There will be a supernatural work of preservation of life in the millennial age through the King (Isa. 41:8-14). Christ will rule with a rod of iron (Rev. 2:27; 12:5; 19:15).

The People of the Millennium

Who will be the people of the Millennium? No unsaved people will enter the Millennium (Jer. 31:33-34; Ezek. 20:37-38;

Receive Her King

e in the Millennium

by Harold L. Willmington



Zech. 13:9; Matt. 18:3; John 3:3).

The resurrected Old Testament believers will participate in the Millennium in immortal bodies just like the church age saints. The Lord Jesus Christ will of course be King supreme, but there are passages that suggest He will graciously choose to rule through a vice-regent, David: "But they shall serve the Lord their God, and David their king, whom I will raise up unto them" (Jer. 30:9).

Jeremiah wrote these words 400 years after the death of David, so he could not have been referring to his

earthly reign. "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd" (Ezek. 34:23; 37:24).

"Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days" (Hos. 3:5). If we take these passages literally, David will once again sit upon the throne of Israel.

Church age saints will reign and rule with Christ during the Millennium (Rev. 20:4-6). We will be given places of service and responsibility. This will be a time of work and service, not a time of rest and leisure. It will be a wonderful age when the blessings of God will be upon the peoples of earth as never before since Adam's Fall.

Problems of the Millennium

The prophecies of the millennial age in the Old Testament refer to the future temple and sacrifices of the people of Israel (Isa. 56-66, Jer. 33:10; Ezek. 40-48). Some have objected that this is contrary to the New Testament teaching that all such sacrifices are done away in Christ (Heb. 9-10). However, these sacrifices are not for the cleansing of sin, but stand as a memorial to the ultimate sacrifice of Christ Himself.

The millennial temple from which Christ will rule is significantly different from the Old Testament temple. The new temple will have no veil. This was torn in two from top to bottom (Matt. 27:51) and will not reappear in this temple. Thus there will be no barrier to keep man from the glory of God.

There will be no table of shewbread, for the living Bread Himself will be present. There will be no lampstands, since the Light of the World Himself will personally shine forth. There will be no ark of the covenant. The Shekinah Glory Himself will hover over all the world, as the glory cloud once did over the ark.

The east gate will be closed. Observe the words of Ezekiel: "This gate shall be shut . . . and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut" (Ezek. 44:2). This gate will remain

closed because this will be the gate by which the Lord Jesus Christ enters the temple. As a mark of honor to an eastern King, no person could enter the gate by which the King entered. It was from the eastern gate that the glory of God departed for the last time in the Old Testament (Ezek. 10:18-19). By sealing the gate, God reminds all those within that His glory will never again depart from His people.

During the Millennium, millions of children will be born to and reared by saved Israelite and Gentile parents who survived the Tribulation. Yet, in spite of their perfect environment, these "kingdom kids" will need the New Birth. As sons and daughters of Adam, they too will require eternal salvation. But how can these children be reached? What object lessons can be used? Here is a generation that will grow up without knowing fear, experiencing pain,

***This will be a time
of work and service, not
a time of rest and
leisure.***

witnessing hatred, taking dope, or seeing a jail. This is one reason for reinstating the sacrificial system during the Millennium. These sacrifices will remind everyone of the necessity of the New Birth. They will serve as an object lesson of the costliness of salvation, an example of the awfulness of sin, and an illustration of the holiness of God.

The Millennium itself will illustrate the extent of the depravity of man. Millions of people reared in an environment of peace and prosperity will finally rebel against the Christ who loved them and died for their sins (Rev. 20:7-10). As great as the Millennium will be, it will finally be concluded and the earthly kingdom of Christ will merge into the great eternal kingdom of God.

■ **Harold L. Willmington** is vice president of Liberty Baptist Schools, Lynchburg, Virginia. He holds a D.Min. from Trinity Evangelical Divinity School, Deerfield, Illinois. Portions adapted from *Willmington's Guide to the Bible* ©1981 Tyndale House.



Most older Americans are living healthier and more knowledgeable lives. Each day 5,000 people in our country turn 65, and by the year 2000 the expected life span will be 85. Elderly people are as interested in this fact—and predictably so—as are the middle-aged people often affected as a family support system for their aging parents. As a church, and as individual families, we need preparation and prayer to make loving and ethical decisions for their care.

After speaking about this issue in a church near the Canadian border, I concluded by asking for comments. A sixtyish woman in the back row raised her hand. "We had the best answer to the problem," she offered. "A large house with an apartment. Mother had her privacy and we had ours. The grandchildren learned to knock on her door. Mother knocked on ours. We shared some meals and enjoyed one another."

A good solution, but scarcely typical in this day of the "sandwich generation"—middle-aged people, living at a rapid pace, caught between the stresses of family and career. Children, smaller homes, family mobility, and increased

divorce all limit the ability to care for elderly parents.

"These mid-life people suffer unearned guilt because they told their parents they would always take care of them," said Suzanne Lavin, a community health nurse at the Utica, New York, Psychiatric Center. "They saw another generation care for parents at home, and they want to set an example for their own children."

Though we read Census Bureau reports and hear of the "demographic revolution," we know that we and our parents are not statistics in God's eyes. We are precious to Him. He who counts the hairs on our heads also longs to guide us in responsible decisions.

We cannot change circumstances. Wishing will not push back time. Having a meeting with our faithful God through prayer and His Word gives us the insight and creative solutions we need. And there *are* guidelines to help us meet changes, deal with the past, live fruitfully in the present, and confront the future with trust in the Lord.

Take one step at a time. Signs of mental impairment or physical handicaps do not always mean drastic changes

in your parent's independence. Investigate local options for resources that provide meals, home health care, transportation, or housecleaning. Your Information and Referral Service or local Commission on Aging is a good place to start. When your parent lives some distance away and is being helped by neighbors and friends, you need to know details. Muriel's mother, forgetful, confused, and intractable, insisted the church and neighbors were meeting her needs. Muriel, however, felt guilty about the situation, and after investigation found out that such friends were shouldering too much responsibility. Muriel took the next step. Together they looked for just the right denominational retirement home. Muriel's mother is happy and receives optimum care.

Forgive. Buried resentment toward a parent for past failures or irresponsible behavior produces an unforgiving spirit. "Forgive us our debts, as we forgive our debtors" needs to be a way of life. Although some parents have hurt their children through abuse, alcoholism, or neglect, the first act of Christians is to forgive as we have been forgiven. Our rewards are relief and peace.

Aging Gracefully—

Helping Your Folks Make the Most of Their Golden Years

by Marilyn Fanning

Dear Lord, You abide, though all else passes away: Help us to understand the needs of our aging parents. As the outward person fades, may the inner person be renewed day by day. Remind us to seek the wisdom, sound advice, and able service that comes from those who have the experience of rich years. As society forgets the elderly, we pray that Your church will not. May we not cast them away when they are old or forsake them when their strength is gone, for their wisdom is great and ever needed. Give them hearts at rest in Christ as they await Your summons home, through Christ who is the Resurrection and the Life, Amen.

Often this opens a way to share the gospel with a parent who has not accepted Christ.

Deal with guilt. While abandoning or neglecting the needs (not wants) of a parent *should* cause guilt, some guilt is unhealthy, causing us to do too much or too little for a parent. Balance is needed as we express ourselves to others, listen to a parent with our hearts as well as our ears, and take actions we understand to be right. There is a tension between our actions and our obedience to God's Word. When guilt becomes so excessive that it intrudes upon other aspects and relationships, we must establish priorities. The Son has come to set us free from crippling emotions.

Sometimes the only answer to parent care is a nursing home. "It's very hard on families," one geriatric nurse told me. "Some of them suffer guilt from the realization that they neglected their parents in earlier years, and are suddenly faced with a very helpless parent who needs nursing care." But today's nursing homes are not only improved physical facilities under state and federal regulations, they also offer services unknown 20 years ago in most such

centers—Bible study, family support groups, occupational and physical therapy, trips to community activities for those who are able. Pastor Kenneth S. Arntsen, executive director of the Lutheran Homes of Central New York, says that when the administrator of a home

Though we hear of the "demographic revolution," we and our parents are not statistics in God's eyes.

is a Christian, that commitment permeates the atmosphere and the work of the entire staff. Visiting and comparing homes before admission helps when a later decision needs to be made quickly.

Honoring a parent includes a willingness to love, share, listen to, and respect that person, no matter what his

state of health or dependency. Honoring means praying for our parent. It does not mean being a doormat, or dealing with the parent's demands to the exclusion of others' needs, or our own.

Know priorities. The Bible clearly states that our first priority is to our spouse if we are married. I listened to one elderly man whose wife visited her aged mother every day in the nursing home, spending so much time with her that he felt neglected and lonely. And sometimes married men whose parents are being cared for in their own homes or nursing homes leave all the parent-relating to their wives. Although mid-life women are the usual caretakers, husbands need to help in the ways they are best equipped.

In balancing the demands of a career, caring for a parent or ailing spouse, and the requirements of household chores, we must be careful not to neglect our own private time. If we do not make this a priority, we may be unable to care for anyone. We must spend enough time with the Lord in prayer and in reading the Word each day for direction and refreshment. An adult day-care center could benefit both us and our parents.

Understand parents' losses. After leaving their home in another state, my parents lived near us in an apartment, then in our home, and finally, one at a time, entered a nursing home. Parents may move, leaving not only home and possessions, but also a familiar church, friends, and other relatives. Though we cannot make up for these losses, we should acknowledge them and show compassion. While we can and should provide for our parents' comfort, we cannot be exclusively responsible for their happiness. They are responsible for their attitudes and inner resources.

Accept counsel. We should never feel that because we are Christians we will not need help to cope with the difficulties of parent care. An intermediary—pastor, mental health professional, a friend, or our own adult children can listen, help us get a new perspective, and suggest changes. As we learn more about aging and relationships, we in the body of Christ can help one another.

Relieve stress. No matter how loving, forgiving, and guilt free we are, the daily stress of caring for a parent in our home, or visiting regularly in a nursing home causes fatigue, irritability, and sometimes depression. These normal reactions, accentuated by the

knowledge that we are perhaps viewing our own future, can be relieved in ways that are as different as each of us is unique.

During a period when I visited one parent in a hospital and the other in a nursing home, I relaxed by playing gospel music in my car, parking a distance from the hospital and walking briskly, reading or writing something pleasurable while sitting by a bedside. A few minutes of prayer and meditation in a relaxed atmosphere is refreshing. None of us can continue under constant stress without relief.

Encourage involvement. Older people, like any age group, need to feel useful and wanted. If parents are mobile, take them out of the house to do things. Club meetings allow interchange with people of different age groups. Make these trips frequent, but brief. Avoid long meetings and long visits.

Music is also important in life. Whether parents like old-time gospel music or music performed family-style, their entertainment tastes should not be ignored.

We may encourage, but never force, our parents to be involved in group activ-

ities. Noise and hearing are problems sometimes, so each situation has to be judged individually. We should recall our parents' past interests and seek to revive them. If your mother used to knit, get her started again. Display her handmade items in your home. Bring her books and magazines about the latest in needlework. If your father enjoyed mechanics, let him help with repairs around the house—gluing, painting, anything that he can do. My father used to love to crack walnuts for me. We each claimed a share of success in the completion of a delicious dessert.

While some older people might enjoy having someone read to them from the newspaper, books, the Scriptures, or daily devotional guides, others want to do it themselves. Giant print editions are helpful. Older people may need more rest, but they also need to be involved in a measure equal to their ability.

Share your faith. "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12). As we provide for our parents' care, we also desire to comfort them. If they raised us in a Christian home, now is

the time to show the fruit of our faith. Singing, sharing, reading, and praying can make the difference in the life of our parents when their life is changed by physical deterioration or mental impairment. Even a person who appears comatose can often hear, so continue to read the gospel and share your love. Many old people are receptive to the gospel. It is never too late to receive the forgiveness and love of Jesus.

Love, not guilt, should be the motivating force when you walk through the dark valleys.

Walk through the valley. Though some parents die suddenly, most experience change, accident, or illness that causes a gradual decline. Love, not guilt, should be the motivating force when you walk through the dark valleys. Establishing good communication with our parents' doctor before a crisis occurs is necessary. God is the giver and taker of life, and we need great sensitivity at the time of a parent's dying process. Near the end of life, communication and touch become even more important. The valley of death may be deep, difficult, or seemingly endless, but the Lord never fails to provide grace and strength.

No one answer is right for everyone when parent-care decisions are made. All the factors of life must be included: health of all members of the family, stability of the marriage relationship, effects on children living at home, finances, and most importantly, God's will at the time. The latter can be assessed only through a close relationship with God, a life yielded to Him. Whether a parent lives in his own home, our home, a retirement home, or a nursing facility, compassion and caring are emotions that are ours to give. The Holy Spirit provides strength and direction when we believe our endurance has reached its end.

■ **Marilyn Fanning** is a free-lance writer in Madison Heights, Virginia. She is author of *The Not So Golden Years* (Victor Books).

STABILO BOSS dry Highlighter.

For color that won't bleed through even the thinnest paper.

- ☐ Shaped like a pencil for easy handling and sharpening.
- ☐ Available in fluorescent yellow, red, orange, green and blue.
- ☐ Never dries out.
- ☐ Retail price \$1.49.

From Schwan-STABILO, makers of STABILO BOSS and STABILO BOSS 2.

Send me 2 STABILO BOSS dry Bible Highlighters in yellow and red. I've enclosed \$1.00 for shipping and handling. Retail value \$2.98. Offer ends March 1, 1985.

Name _____

Address _____

City _____ State _____ Zip _____

Offer void where prohibited, taxed or restricted.

FJ 1/85



Schwan-STABILO

P.O. Box 2193, Peachtree City, GA 30269
1-800-241-7804
In Georgia, dial (404) 487-5512

(Actual size: 4 1/4")

LOWER PRICES IN '85"

From **T & D**
CHRISTIAN SALES

PULPIT COMMENTARY NEW & BETTER BINDINGS!

THIS STANDARD WORK IS NOW BEING PUBLISHED WITH SPECIAL ATTENTION BEING GIVEN TO THE QUALITY OF THE BINDING AND GENERAL APPEARANCE. THIS NEW SET WILL HAVE THE SAME PRINTED MATERIAL AS BEFORE, BUT THE QUALITY WILL BE GREATLY IMPROVED.

23 VOLUMES HARDBACK

"... undoubtedly the most valuable source of reference and sermon material available."

26,512 PAGES, 9,500

SUBJECTS, LARGE TYPE

UNABRIDGED.

RETAIL
\$520.00

\$199⁹⁵

T & D IS MOVING!

ALL ORDERS WILL BE RECEIVED AT OUR CURRENT ADDRESS UNTIL JAN. 1st.

P. O. Box 1464

Sanford, N. C. 27330

AFTER JAN. 1st OUR

ADDRESS WILL BE

P. O. Box 4140

Cleveland, TN. 37311

**TOLL FREE NO.
BEFORE JAN. 1**

1-800-334-0706

AFTER JAN. 1

1-800-423-9595

WORKS OF JOSEPHUS

CONTEMPORARY OF
NEW TESTAMENT ERA
FOUR VOLUMES LIBRARY BOUND

Covers historically the time of Christ's earthly ministry. Josephus' works have long been regarded as a religious classic.



Regular
\$39.95

\$17⁵⁰

KITTEL'S THEO. DICT. OF N.T.



10
VOLUMES
HARDBACK

REGULAR
\$285.00
NOW ONLY

This set has secured an irrevocable place in Biblical scholarship as the standard N.T. theological dictionary. An authoritative linguistic/theological dictionary that has become a standard work for thorough examination of Greek words in all settings and usages is given, unequaled in scope compared with any other such dictionary.

\$149⁹⁵

STRONG'S CONCORDANCE



- GREEK DICTIONARY
- HEBREW DICTIONARY
- EXPLANATIONS and DIRECTIONS
- THE ONLY COMPLETE CONCORDANCE IN THE ENGLISH LANGUAGE
- MAIN CONCORDANCE WITH APPENDIX AND ADENDA

Case of

8 - \$74.95

\$5.95 Post.

Regular
\$21.95

8 x 11 x 2

A MUST FOR EVERY
BIBLE STUDENT

\$10⁹⁵

BARNES' NOTES



NEW FOURTEEN VOLUME
HERITAGE EDITION

Regular
\$249.50

Over two million
sold - Hardback

The new deluxe edition has the same material as the old set, which is no longer in print.

\$94⁹⁵

BIBLE ON CASSETTES

High Quality Tapes — Tapes are Guaranteed!

BY ALEXANDER SCOURBY



- * Fully Guaranteed
- * Quality Tape
- * Washable Vinyl Cover

KING JAMES
Old Testament
\$54.95 (36 Tapes)

New Testament
\$19.95 (12 Tapes)

OLD TESTAMENT
&
NEW TESTAMENT

\$69⁹⁵

T & D CHRISTIAN SALES

P. O. BOX 4140, CLEVELAND, TN. 37311

Only
Charge Card
Orders Accepted
By Phone

OTHER ITEMS NOT PICTURED

ITEM	Regular	Now Only	Post & Hndlg
Scofield Reference Bible (391RL)	\$54.95	\$44.95	+ 1.95=
Pew Bibles (24 per case)	\$190.00	\$95.40	+ 4.95=
Thompson Chain-News Intna'l Bible	\$48.95	\$36.95	+ 1.95=
Gift and Award Bibles (24 per case)	\$118.80	\$84.95	+ 4.95=
New Testament Bibles (100 per case)	\$495.00	\$89.95	+ 5.95=
E.M. Bounds on Prayer	\$21.15	\$11.95	+ 1.75=
Life and Times of Jesus	\$19.95	\$11.95	+ 1.50=
New Intna'l Comm. on the N.T.	\$237.25	\$118.87	+ 4.95=
My Sermon Notes	\$19.95	\$12.95	+ 2.10=
Westminster Pulpit, G.C. Morgan	\$99.95	\$39.95	+ 3.95=
History of the Christian Church	\$143.60	\$89.95	+ 4.50=
Matthew Henry's Commentary	\$79.95	\$34.95	+ 3.50=
Young's Analytical Concordance	\$18.95	\$9.95	+ 1.50=
Spurgeon's Expository Encyclopedia	\$195.00	\$79.95	+ 4.95=
God's Promises for Your Every Need	\$19.95	\$10.95	+ .95=
Spurgeon's Sermons (10 Vol.)	\$99.95	\$38.95	+ 3.95=
Interna'l Standard Bible Ency.	\$89.95	\$39.95	+ 2.95=
Tyndale N.T. Commentaries	\$87.00	\$48.95	+ 2.95=
Wuest Word Studies	\$69.95	\$33.95	+ 2.30=
Handfuls on Purpose	\$69.95	\$34.95	+ 2.95=

PICTURED ITEMS

Pulpit Commentary	\$199.95	+ 11.95=
Kittel's Theological Dictionary of the N.T.	\$149.95	+ 5.95=
Strong's Concordance	\$10.95	+ 1.80=
Barnes' Notes	\$94.95	+ 5.95=
Bible On Cassettes O.T. & N.T.	\$69.95	+ 3.50=
Bible On Cassettes N.T.	\$19.95	+ 1.95=
Bible On Cassettes O.T.	\$54.95	+ 2.95=
Works of Josephus	\$17.50	+ 2.10=

Charge Card, Check or Money order for TOTAL

(NO CHARGE CARD ORDERS UNDER \$25.00)

Only Charge
Card Orders
Accepted By Phone

NO FOREIGN ORDERS
(Including Canada)

Please Charge ☐ VISA/BANKAmericard ☐ Master Charge

My CARD NO. _____

Card Expiration Date _____

Name _____

Address _____

City _____ State _____ Zip _____

BREAKING THE HUMANISTIC STRONGHOLD IN THE MEDICAL COMMUNITY

by Gregg R. Albers, M.D.

There is an old Latin proverb: "Where there are three physicians, there are two atheists." For thousands of years physicians were proverbially atheists, and the percentage of them is ever higher today. Chaucer drily remarked that his Doctour of Phisyk on the road to Canterbury was a learned man, but "His studie was but litel on the Bible." This is due to the old rivalry between priest and physician in years past, when the healing art was bound up with magic, sorcery, and other superstition.

In the nineteenth century, however, the physician surpassed the priest or clergyman in public approval concerning health matters. Men asked for pills, not prayers, when they were ill. But as we near the end of the twentieth century, we find that the general public is losing trust in medicine, in physicians, and in hospitals. Why? Because these institutions hold a low view of human life.

A philosophical slide into relativism, Humanism, and atheism has cost medicine its previous high stature in our society and has driven people to seek health care substitutes. This philosophical switch has not only influenced medicine, it has permeated

our educational system, our legal structure, and other areas of scientific thought where traditional human values have been discarded for "modern" relativistic dogma.

*Few people realize
what power the
medical community
wields in supporting
our present liberal
situation.*

Abortion is the most crucial issue on the conservative agenda today because it will inevitably lead to other life-cheapening procedures: infanticide, euthanasia, selective breeding, and so forth. Few people realize what power the medical community wields in supporting our present liberal situation.

Through the past century, scientific thought, including medicine, has turned

from a traditional stance of human worth. The last 30 years have brought a rapidly expanding technology, and a "scientific omnipotence" that has instilled humanistic ideology into all disciplines and all areas of education. With medicine's new technologies to manipulate life, and with its new "low-value" philosophies, physicians push the "tissue" concept of the fetus. They argue that unwanted pregnancies are "too expensive" for our society, and that a woman has a right to control her own body.

All of these arguments can easily be refuted, but the issue remains unchanged because a humanistic stronghold persists in the medical community. Could physicians have stopped the progressive philosophical slide into a "low-value" position? They could have if they had retained a complex view of humanity, where an individual has a mind and soul that is affected by a physical disease, instead of embracing a simplistic view, seeing the disease only. They could have if they had sympathized more with their patients' suffering and need, by acknowledging their own human limitations. They could have if they had been more socially active and had spoken up for a social agenda without worrying about its personal

economic consequences.

With continued pressure on individual physicians—economically, educationally, and personally—through pastors, laypersons, and other physicians, the “sleeping giant” of medicine could be swayed to a more neutral position or a pro-life stand. Physicians are people, intellectual, often arrogant, and ego-centered, but they are still people. They can be influenced by educational and media dogma espousing situational thinking that is laced with a doctrine of Humanism. They can also be affected by Christian influences.

How can we, as a concerned public, awaken this sleeping giant of medicine and sway its powerful arm to the side that supports human value? Evangelism of the medical community is of primary importance, for without an acknowledgment of their own physical, emotional, and spiritual needs, and without the Holy Spirit's regenerating work, men will continue to be “thrown about by every wind of doctrine.” Laypersons and pastors can work alongside physicians in developing and running hospital ethics committees. Conservatives must often fight to be included, as these committees represent a power stronghold, yet these committees should represent all segments of the community they serve. Churches, conservative citizens' groups, and others must offer alternatives to abortion by setting up and operating resident-homes and institutional programs for unwed mothers, and encouraging physicians to participate. Pro-life legislation must be balanced with a sympathetic medical community, or abortions will continue.

Those of us who hold that life is a God-given privilege must encourage others of like mind to seek careers in health fields, and eventually train physicians in a Christ-centered medical model.

Pastors, laypersons, patients, and physicians must have a burden to change the “medical mind-set” through evangelism, prayer, intellectual persuasion, and a caring program of alternatives to abortion. When physicians are rekindled to a traditional perspective of life, they will be restored to prominence again in our society, and will earn the respect of the majority.

■ **Gregg R. Albers, M. D.**, is director of health services at Liberty Baptist College, Lynchburg, Virginia. He received his M.D. from the Medical College of Ohio, Toledo.

INERRANCY!

Quality Education Without Doctrinal Compromise

By God's grace, Luther Rice Seminary still stands on the fundamentals of the Word of God. All of our professors believe in complete inspiration and inerrancy of Scripture, and most hold academic doctorates from accredited institutions.

If you are interested in a quality, Scripturally-centered education, LRS is your answer. External (Off-Campus) and internal (On-Campus) programs are designed to meet your needs. For more information:



Call
1-800-621-0807 1-800-824-2133 (FL)

or Write

Luther Rice Seminary

Dept. F/J, 1050 Hendricks Ave., Jacksonville, FL 32207 (904) 396-2316

Self Test

1. How often do you read your Bible?
2. How much time do you spend in prayer?
3. Do you feel there is a need in your life for spiritual growth?

Compare Yourself with Listeners of Jerry Falwell's Daily Radio Broadcast

60% read the Bible daily—while 15% read the Bible less than once a week or not at all. The purpose of Jerry Falwell's daily radio program is to teach you God's Word and make it come alive in your life as you study it each day.

94% pray daily—and over half pray at least 10 minutes a day. The Old Time Gospel Hour radio broadcast includes a “prayer time”—and will help you develop power in your prayer life.

98% feel there is a need in their lives for personal spiritual growth. Jerry Falwell's daily radio program will draw you closer to the Lord—as you learn from uplifting Bible lessons, enjoy refreshing Christian music, and hear how the Lord is working in the lives of thousands of Old Time Gospel Hour radio listeners.

**Jerry Falwell's Daily Radio Broadcast is
“A MESSAGE TO AMERICANS WHO WANT
TO GROW SPIRITUALLY”**

Join Jerry Falwell on
The Old Time Gospel Hour's
Daily Radio Broadcast

Heard Nationwide Each
Weekday Monday
through Friday



The Old Time Gospel Hour's daily radio broadcast is brought to you by the generous monthly support of Faith Partners.

Franky Schaeffer Rebel, Crusader, Activist



Franky Schaeffer is president of Schaeffer V Productions. He is author of a number of best-selling books, including *A Time for Anger* and *Bad News for Modern Man* (Crossway Books).

As producer and director, he has written and directed films and film series that have had wide acclaim. These include *The Second American Revolution*, *Whatever Happened to the Human Race?* and most recently, *The Great Evangelical Disaster*.

Franky Schaeffer is also editor of the *Christian Activist* newspaper, a free quarterly available upon request from Schaeffer V Productions, P. O. Box 909, Los Gatos, California 95031.

What is the underlying thesis of your latest book, *Bad News for Modern Man*?

The underlying thesis of *Bad News for Modern Man* is twofold. One, that today's secular society has completely abandoned its own principles of so-called humanistic tolerance and has in fact begun to produce inhumane monstrosities. For instance, the people who call themselves Liberals and who want to help the "underprivileged," are now pushing to remove medical care from those who need it most, handicapped, newborn children. These Liberals consider themselves compassionate people, yet they are the ones who, in the name of that compassion, push death as a solution to social problems—through abortion and now, as in the infant Doe cases, through infanticide. Thus we have a culture that has denied its own principles.

The second point is that, unfortunately, when the Evangelicals could have made a stand against this, they did not. The Evangelicals are nearing the secular culture, in that they too have now denied their principles. We have Evangelical professors at certain institutions who basically have a pro-abortion view. We have Evangelical magazines that do not seem to have a firm editorial opinion on some of these questions. When they do express them, it is often a wishy-washy type of expression—on the one hand this, on the other hand that—trying to give all points of view and having none of their own.

Evangelical Christians have been sold down the river—twice so far. Once by the secular culture, which has not even maintained its own supposedly humanitarian concern, and secondly by the Evangelicals who have not maintained their Christian principles. Secular values have completely infiltrated Evangelicalism.

How is Evangelicalism capitulating to secularism?

In the economic area, for instance, people are writing books promoting an

essentially socialist propaganda, dressed up in Bible verses. In the area of human life, we have professors endorsing the pro-death view, even though they would not be courageous enough to admit that. In the area of public and religious media, we have magazines pushing the pro-abortion view, criticizing anyone who stands up with a conservative activist viewpoint. Essentially, Evangelical leaders, through silence or through outright collaboration, have allowed the Evangelicals to move in this direction. The tragedy of all this is that this culture can no longer look to Evangelicalism for real alternatives. If Evangelical families practice divorce, and put their kids in day-care centers, and live the feminist ethic of career over family, how are we going to be a light to the world in an antifamily age? The thesis of *Bad News for Modern Man* basically covers the treason of two societies—the Christian society and the secular society—against their own supposedly humanitarian principles.

Is Evangelical tolerance due to an overt intellectualism?

The trouble with Evangelicalism is that it has prided itself on being tolerant and open-minded. But we must realize that the secularists would like us to fall into the great trap of a purely secularist pluralistic society—believing that there are no moral absolutes. The secular society welcomes, with open arms, those who pride themselves on open-mindedness, because it does not want anyone drawing a distinctive line anywhere. Essentially, tolerance in itself is not a bad thing—within certain limits. However, overt tolerance and pride in being open-minded can be a real danger in a day and age that demands open-mindedness to a point of having no fixed moral viewpoint at all. Evangelicals are subject to this.

Evangelicals are very fashion-conscious. They want to be accepted. I get the feeling that the highest aim of a lot of Evangelical academics is not to be good Evangelicals, but to be printed

in a journal of secular repute in the academic community. As soon as anyone sells himself out to fashion or academic credibility like this, he obviously cannot have an impact as a Christian. He becomes merely a secular person dressed up as a Christian.

Don't all issues have two sides that should be honestly examined?

Not all things have two sides. There are some very simple questions that need to be answered. One of the amazing things is to hear Evangelicals say what a complex issue abortion is. At a certain point, complexity becomes a smoke

Some issues are very simple. Abortion is one of them! You either have a dead baby or a live baby.

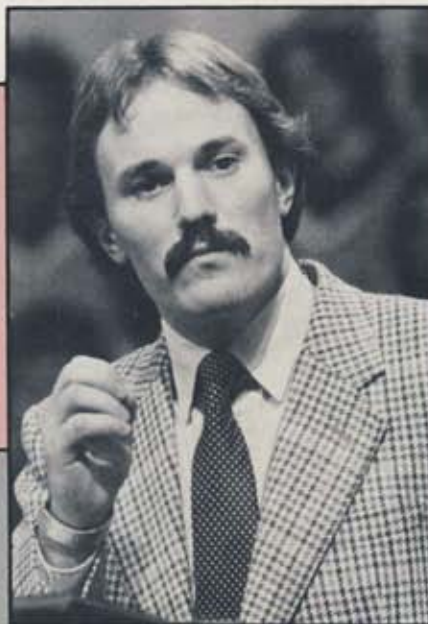
screen for not taking a stand! Some issues are very simple. Abortion is one of them! You either have a dead baby or a live baby. Slavery was such an issue. Someone was either a slave or he was not. The point is that trying to bring academic analysis to every social question is sometimes immoral. For instance, if we see someone stuck in a car that is on fire, and we stand around discussing it and writing footnotes, we are not good scholars or good human beings. We are merely overlooking our duty to pull that person from the flaming wreck, whatever our academic credentials. We cannot just stand on the sidelines of the big cultural problems today, like abortion, and simply footnote them. We have to take a stand.

There are not two sides to the Resurrection of Christ. There are not two sides to the Virgin Birth. There are not two sides to the divinity of Christ. You are on one side or the other. Now, not all issues are like that, and we cannot make things black and white that should be peripheral. But when we come to the essential issues of life and death, the sanctity of human life, the divinity

of Christ, these things are obviously central. To try to take the so-called middle road is to have no position at all. In the case of abortion, it is to join the abortionists!

What is your advice to average Christian church members? What can they do?

They can speak up! People can do a lot. If they are in a Christian institution that is taking a compromising point of view, they should let people know. If their pastor will not support them in



their pro-life efforts, they should try to change his mind, or find a new pastor. We have to be very tough about the central issues and fight for them.

Can laymen really make a difference in the social arena?

We must realize that very ordinary actions can be truly radical and revolutionary—in a good sense. A homemaker who does not “dump” her child in a day-care center and pursue a career, but instead puts her kids first, is performing a revolutionary act. She is doing something that flies in the face of the whole culture. Sometimes just normal human living opposes fashionable ideas.

The same thing applies to divorce. We must reject divorce as an option!

We must be people who are faithful. We must be people who scorn the world's way out of marital problems. We must scorn the world's way out of reconciling a career with children. We must scorn these alternatives as failed and worn and disgusting. Each one of us, in his own area of life, can live a Christian agenda, be it homemaking or medical ethics.

Is there any place for Christian involvement in the political arena?

I think we all need to be politically involved. When we vote, we have to vote on the basis of our agenda priorities. Obviously we cannot vote for candidates who do not take a strong position against abortion. We cannot vote for candidates who do not take a strong position on defending religious and civil liberties and the right of Christian education. If we do, we are simply signing our own death warrant. On the negative side, we must oppose candidates who take the other point of view—and vote against them.

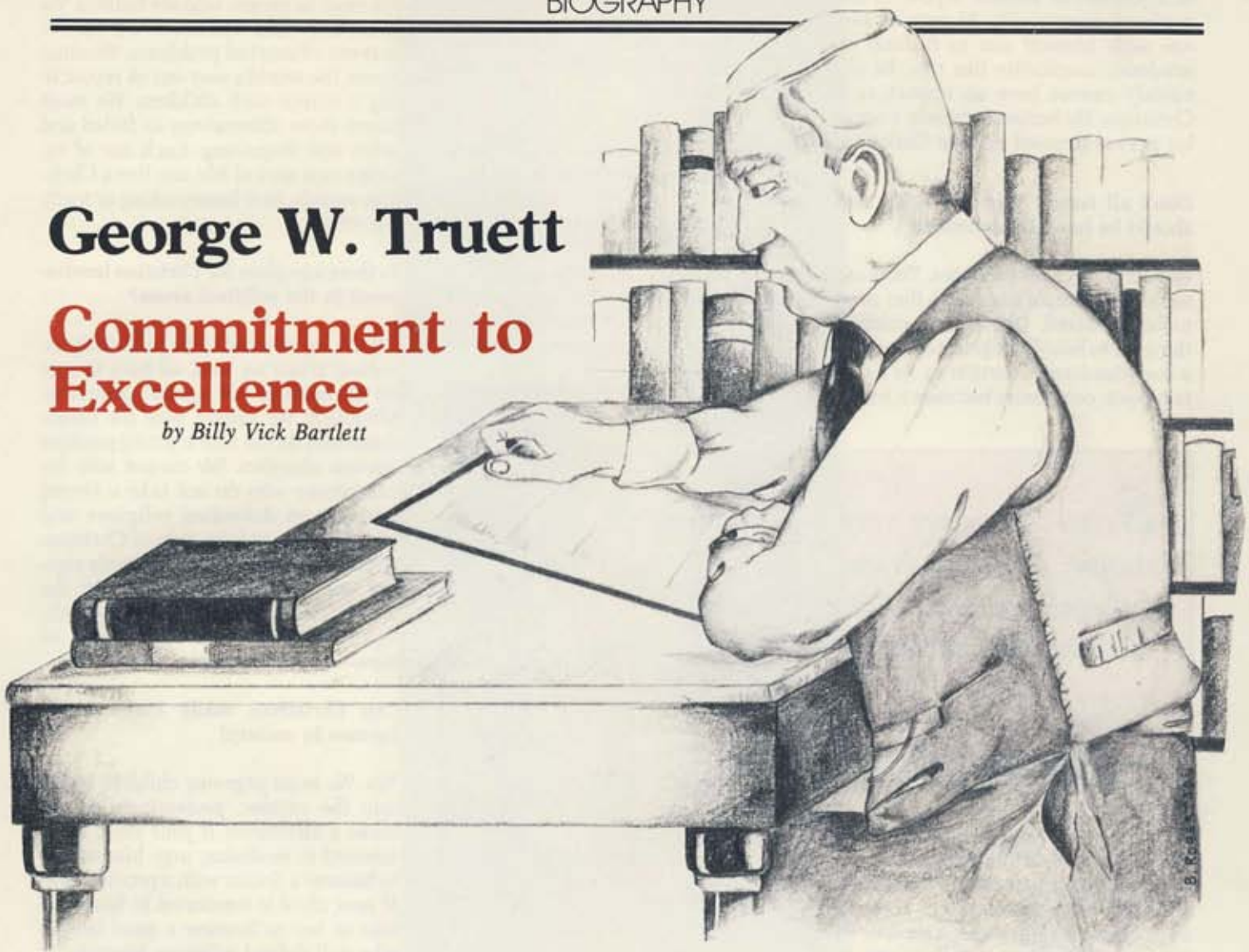
Can Christians really make a difference in society?

Yes. We must urge our children to get into the culture, professionally, and make a difference. If your child is interested in medicine, urge him or her to become a doctor with a pro-life view. If your child is interested in law, urge him or her to become a good lawyer who will defend religious liberties. If your daughter is going to be a homemaker, let her understand *why* the home is the first line of defense for Christian truth, so she won't think of herself as “just a homemaker.” If your child is interested in the media, urge him or her to become a good journalist who will write the truth, instead of liberally biased lies masquerading as journalism. We have to be very tough-minded and radical in these things. We must stand up and fight on these issues. We must make it clear that we are going to live differently even if it makes us unfashionable. We must urge the next generation to get into the world and change it. This is real spirituality. This is no time to sit around looking pious. True piety is to get involved with our world for the cause of Christ. And that includes a willingness to speak out against our Evangelical leaders who seem to be giving away the store. ■

George W. Truett

Commitment to Excellence

by Billy Vick Bartlett



George Washington Truett was 19 years old when an obscure revivalist named J. G. Pulliam came to the Baptist church in Hayesville, North Carolina, for an extended meeting. One evening Pulliam preached with such fire and conviction on "the just shall live by faith" that George trembled in his pew, and when the invitation was given, "hit the mourners' bench." The next night the articulate young Truett gave a stirring testimony, and before the end of the meeting he was asked to serve as an "exhorter," one who roamed the aisles during the invitation exhorting the reticent to step out for Christ. Almost everyone was in agreement that he was a natural preacher and ought to declare for the ministry—everyone that is but George Truett, who had no such idea.

Truett was born May 6, 1867, the seventh of eight children, to Charles Levi and Mary Rebecca (Kimsey) Truett. The 250-acre family farm was located in Clay County, North Carolina, two miles west of Hayesville. Some years earlier the Truett tribe had moved from Cherokee County to be near a well-known mountain school where the children could receive a quality education.

The first 18 years of young George's life were spent helping his father and six brothers work a marginally productive farm, and for three months a year, from the age of 8 to 18, hiking into Hayesville to attend professor John Hicks's Hayesville Academy. Upon graduation the 18-year-old Truett was considered well enough grounded educationally and emotionally to be entrusted with

a one-room public school on Crooked Creek in nearby Towns County, Georgia. It was during that two-year apprenticeship at the Crooked Creek school that George was converted and urged to declare for the ministry.

Disregarding the well-meant advice of his fellow church members, Truett pressed toward his next career goal, the establishment of an academy in Hiawassee, Georgia, patterned after Hicks's successful operation. Aided by his cousin, F. C. McConnell, Truett began the Hiawassee Academy in a courthouse in early 1887. His long-range goal was to build a successful school, save his money, and then study law at a well-known university. At Hiawassee, however, he was more campus pastor than secular educator. During his two-and-a-half-year tenure, the young master

conducted chapel and vesper services, held prayer meetings, was the spiritual counselor for a student body that eventually numbered over 300, and perhaps most significantly, led his first souls to Christ. Were these spiritual duties the harbinger of a future ministry? When the possibility was suggested to Truett, he dismissed it out of hand.

In 1889 Charles Truett moved his family to Whitewright, Texas, about 70 miles north of Dallas, and surprisingly, within a few months George, the successful young administrator, followed. That fall, still an aspiring lawyer, he entered Grayson Junior College as a teacher-student, and along with the rest of the family, united with the Whitewright Baptist Church.

Once ensconced in the Whitewright congregation, George's abilities were quickly recognized. Within a few months, he progressed from member to Sunday school teacher, to superintendent of the Sunday school, to regular pulpit supply in the absence of the pastor. The people showered him with praise but also, much to his consternation, bombarded him with the query, "When are you going to surrender to preach?"

The issue of the Lord's will for George and his stubborn attitude on the subject festered in the church for an extended period. Finally, at an unusually well-attended service, the church went into a surprise business session with the main order of business being the ordination of a shocked George Truett. Reportedly, the dumbfounded young man rose to protest but was practically shouted down. He then requested a six-month delay to consider the possibility. He was told the church did not intend to wait even six hours, and the meeting ended at an uncomfortable impasse. The next day Truett yielded to the will of the church, which he regarded as the will of God, and declared for the ministry. Within a few weeks the newly ordained, 23-year-old clergyman delivered what he regarded as his first sermon in the nearby First Baptist Church of Sherman. He later remembered that his text was "Let there be light," and then mused, "and my light went out in about 10 minutes."

Those who succeed to great heights of public exposure often do so because they fortuitously cross paths with a powerful ally. In the case of Truett, the primary benefactor was the most respected Baptist in the history of Texas—B. H. Carroll of Waco. The oc-

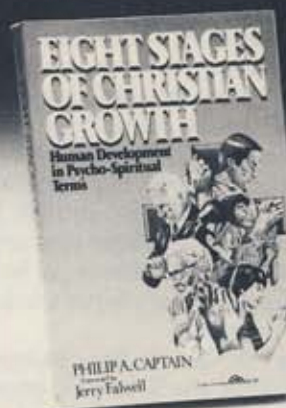
casion of their meeting was Carroll's search for a field representative, then called a financial agent, to eradicate a \$92,000 deficit that threatened the well-being of the educational bastion of Texas Southern Baptists, Baylor University. Carroll somehow got the Board of Trustees to hire the untested young preacher whose main asset, everyone agreed, was sincerity. The "Baylor Campaign" lasted two years, and Truett presented Carroll with the check that expunged the debt. He had worked himself out of a job, but he had become and

***He had gone from
teacher, to principal,
to Sunday school
superintendent,
to associate pastor,
to ordained minister,
to college professor,
to college field
representative, to college
freshman.***

would ever remain a celebrity among Texas Baptists.

Since Truett had no job and no immediate plans, he made a remarkable decision that underscored one of his chief characteristics, humility. He entered the institution he had just saved, as a lowly freshman. At 26, he had gone from teacher, to principal, to Sunday school superintendent, to associate pastor, to ordained minister, to college professor, to college field representative, to college freshman. There were no academic shortcuts for the college's most prominent recruit. From 1893-1897 Truett attended class; labored as the pastor of the East Waco Baptist Church (more than doubling its attendance); married Josephine Jenkins, the daughter of a prominent judge and Baylor trustee; and emerged with a bachelor of arts degree.

Truett's capstone was his 47-year union with the magnificent First Baptist Church of Dallas. In 1897, when Truett reluctantly took the church, First Baptist was a thriving concern in a burgeon-



STEEPLE BOOKS PRESENTS:

BIBLICAL PRINCIPLES FOR DAILY LIFE AND SPIRITUAL GROWTH

Within these pages Philip Captain constructs a *uniquely Christian* theory of human development—from infancy to adulthood and the senior years.

This new approach will challenge any Christian who seeks to integrate secular psychological theories with Biblical principles.

Eight Stages of Christian Growth provides a spiritual blueprint for the readers to discover a fuller meaning of life in order to reach out and counsel others.

Forward by Jerry Falwell

"Every Christian who is committed to working with and helping people achieve spiritual wholeness needs to read this book." Jerry Falwell

Available at Christian bookstores everywhere, or use the coupon below.

☐ **Yes!** Please send me *Eight Stages of Christian Growth* by Philip Captain
Send _____ copies @ \$6.95 per
copy plus \$1.00 Shipping and handling
Total\$ _____

Payment must accompany order.

☐ Check / Money Order Enclosed
☐ Charge to ☐ VISA ☐ MasterCard
Card # _____
Exp. Date _____
Signature _____

NAME _____
ADDRESS _____
CITY/STATE/ZIP _____

Send to:
PRENTICE-HALL, INC.

Steeple Books
General Publishing Division
Englewood Cliffs, New Jersey 07632



ing community of 40,000 that was already on its way to becoming "Big D." The Truett years, however, accelerated and solidified the church's growth by emphasizing the unique charisma of the new leader. Membership progressed from 715 in 1897 to 7,351 in 1940. Peak Sunday school attendance was around 3,500 students, who were taught by over 100 graduates of the church's in-house training program.

Early in his Dallas pastorate, February 1898, the 30-year-old preacher was invited on a quail hunt with Reverend George Baines and Captain J. C. Arnold, a Texas Ranger and newly appointed Dallas Chief of Police. After a full day in the field, the trio started back to a farmhouse to relax before departing for Dallas. En route, Truett shifted his shotgun from one arm to another causing it to discharge and strike Captain Arnold in the right leg below the knee. Two days later a stunned Dallas learned that their police chief was dead. Truett's first impulse was to quit the ministry and leave Dallas, but he later stated that Christ gave him strength to continue. All agreed, however, that he was never the same after the incident.

George Truett as pulpiteer was the pride of First Baptist as well as the city of Dallas. According to Leon McBeth's centennial history entitled *The First Baptist Church of Dallas*, "Truett led an orderly, dignified worship service with great emphasis upon beauty and solemnity. He never used humor in the pulpit, and even as a young man maintained an air of quiet dignity which bordered on detachment. Although he was a good singer...[he] took little part in the church singing."

Evidently, the most striking facet of his public speaking was a cadence and diction that could only be described as majestic. In fact, admirers maintain that one could listen to Truett for months and never hear a muffled syllable. A member of First Baptist once told G. B. Vick, "After Dr. Truett pronounces the word 'poignant,' no one else should ever use it again."

Any analysis of the oratorical artistry of Truett should include his method of preparation. Truett rarely studied at his church office, preferring the solitude provided by the large library that dominated the ground floor of his two-story dwelling.

His nearly inviolable daily schedule

called for completing breakfast by 8:30 and spending about three hours attending to correspondence, personal matters, and light study. At noon he would meet a dignitary for a working luncheon. After lunch, he went to the church for counseling sessions and staff meetings, returning home around 5 p.m. By 6:30 p.m. he was back in his library for an extended period of undisturbed study. Precisely at midnight, he would be interrupted by the insistent stamping of his wife's heel on the floor above signaling that enough was enough. By conservative estimate, Truett spent over 40 hours a week in study for 47 years while pastoring one of the world's largest congregations.

In 1938 Truett's health began to wane, and in 1943 he was stricken with bone cancer. Although Truett fought the disease valiantly, desiring to pastor First Baptist an even 50 years, he died July 7, 1944.

George W. Truett was simply and consistently one of the finest preachers Christianity has produced in any era.

■ **Billy Vick Bartlett** is professor of church history at Baptist Bible College, Springfield, Missouri.

SHARE THE WORD

How to challenge every member of your congregation to reach a friend who is not now reading God's word.

Introducing a practical and exciting personal outreach opportunity for every member of your congregation. "Share the Word" makes it easy for anyone to share God's Word with others—friends, co-workers, neighbors. And it's practical! To see how fruitful your "Share the Word" challenge can be, just fill out the information below and return to: American Bible Society, 1865 Broadway, New York, New York 10023, today for your free program package. Your congregation—and their friends—may never be the same.

Name _____
Church _____
Address _____
City _____ State _____ Zip _____

AMERICAN BIBLE SOCIETY
Your Partner in Sharing God's Word

N99449

NOW!
Have a Master Teacher
Teach Your Child
at Home with the
A BEKA VIDEO SCHOOL



Features complete day-by-day instruction for students by master teachers from actual classrooms at Pensacola Christian School. Kindergarten through fifth grade available fall of 1985. Write for more information.

A BEKA VIDEO SCHOOL
Station FJV
Pensacola, Florida 32523

Pensacola Christian admits students of any race, color, and national or ethnic origin.

What We Preach

by George W. Truett



***The fundamental virtue
for the preacher and for
everybody else
is sincerity.***

For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake (2 Cor. 4:5).

The most glorious exponent of the gospel ministry that this world has ever seen was the apostle Paul. He is the highest product of Christianity, he is the greatest single personal credential that Christ's gospel has ever produced. Long before Wesley said, "The world is my parish," Paul had made the world *his* parish. The greatest man that ever sailed the Mediterranean Sea was not Pericles, nor Alexander, nor Hannibal, nor Caesar, but the plain preacher Paul. He did the most gigantic missionary work that the ages have ever known when he became Christ's preacher; from that hour he gladly faced innumerable difficulties and braved untold hardships and suffering, all because of his devotion to the Lord Jesus Christ.

In 2 Corinthians 4:5 Paul gives us certain suggestions of vital qualities that ought to be regnant in the minister of Christ's gospel. They are summoned to courageous endurance: "Seeing that we have this ministry, we faint not." Courage is a qualification never to be lost sight of by God's prophet and preacher. The preacher is called to courageous endurance.

My personal belief is that no lazy man should ever be a preacher. The most indefatigable toiler the earth ever saw should be God's divinely appointed preacher and prophet. If his people believe him lazy, he is vitally

shorn of his power. "Cursed is every one that doeth the work of the Lord negligently." The naturalist tells us that nature denies beauty to every lazy animal. The ugliest biped in the world is a lazy preacher. The true preacher is a man of purity, "renouncing the hidden things of shame." He is to be an example to the believer in works, in manner of life, in faith, in word, in purity. They that bear the vessels of the Lord must be clean men. Oh, the grief that the preacher, careless about his habits and example and his reputation and influence, brings to all serious men!

The right kind of preacher is a man of marked integrity. Paul describes him as "one not walking in ways of craftiness; one not handling the word of God deceitfully." The fundamental virtue for the preacher and for everybody else is sincerity. It is unpardonable for God's preacher not to be honest and genuine to the very center of his being. Life is a ghastly lie if the preacher is not sincere. I would as soon hear the gospel from the lips of a drunkard as from a man who would tell a lie. Oh, my brothers, in this incomparable work of the Christian ministry, whatever else we may or may not be, let us by the grace of God, be the right kind of men.

"We preach not ourselves, but Christ Jesus the Lord." Paul states it for us first negatively. "We preach not ourselves." He makes a disclaimer to start with. It is very easy for a preacher to preach himself, but that is very bad homiletics and very bad religion. A

preacher preaches himself when he preaches his own vagaries, speculations, or opinions, or mere theories, or doubts. Christ's pulpit is no place for the spiritual stammerer. "I believe, therefore have I spoken." "We can but speak the things we have seen and heard."

Then Paul states his case positively. "We preach not ourselves, but we preach Christ Jesus the Lord." That collocation of names is not accidental; it is deeply significant: "Christ Jesus the Lord." We preach Jesus; not merely His humanity. We delight in His humanity, His perfect humanity; we love to think of Him as a babe on His mother's heart, to think of Him as a lad asking and answering questions in the temple at 12, to think of Him glorifying toil the world round and through the ages, to think of Him as brother; but if Jesus was only human, we have no gospel at all. They placarded the walls of the public buildings in France years ago with the question: "Can faith in a dead man save you?" Not at all. We do not preach faith in a dead man;

we preach faith in one who conquered death and brought life and immortality to light through His gospel. Jesus Christ is our message. We preach Jesus Christ, the anointed Messiah, the God-appointed Deliverer, the divinely sent Saviour. Jesus was more than a perfect example.

Since Jesus is the divine Saviour, we gladly go with His gospel to all the

***I would as soon hear
the gospel from the lips
of a drunkard
as from a man who
would tell a lie.***

world and commend His grace and love to sinners everywhere. There are no incurables in the sight of Jesus. Sin is the one unbearable yoke of the

world. It is the one ghastly tragedy, and certain cults about us are failing and must fail utterly because they deny the fact of sin. Their message has no power to loosen the slave and disenfranchise those who are chained, but we have a gospel that can deliver from sin. The Bible does not paint in glowing colors the condition of men. It portrays sin in all its hideous and ghastly aspects, but it says: "Where sin abounded, grace did much more abound;" and with that gospel we can go to earth's remotest bounds and tell sinners everywhere that they need not despair.

Certain ethnologists, sociologists, moralists, and others talk to us about submerged and helpless classes, but with this divine Saviour, you cannot write Dante's word: "Let all who enter here abandon hope." Jesus Christ came into the world to save sinners, even the chief of sinners. Although one's sins be as scarlet, that divine Saviour will make them as white as snow. Spurgeon said: "You can unlock the very chambers of hell; even the vilest sinner, if he will come to Jesus repentant of sin, that divine Saviour will absolve him from all sin."

Edward Irving tells us that he once went out to see a young man who was dying in an attic, a boy notorious for his sin. Others had talked to him but seemed to make no impression. Presently Irving bent over him and touched his forehead and said to him: "God loves you enough to die for you;" and he opened his eyes in staring wonder and said: "Does He? Then I will love Him back." And the boy went out of that place of squalor and wretchedness and doom up to the starry heights, clinging to Christ. This is our gospel—a divine Saviour, and with that gospel we will go to men the world round and tell them they need not die eternally.

But that is not all. "We preach Jesus as Lord." The supreme need for every human being is to have a Lord, to have a Master; men are made to obey. You say that man was made to be free, and so he was. Equally so, man was made to obey, and all is chaos in that human life which does not have the right kind of a Master, even Christ Jesus, the Lord. The lordship of Christ is the basis for all our contentions. You ask us why we insist forever on believers' baptism, and that baptism a burial. We cite you back, without a word of controversy, to the lordship of



**OF
TRAINED CHRISTIAN LEADERS
PROFESSIONALLY DEVELOPED STAFF
BUILT-IN CHARACTER QUALITIES
BIBLICAL BASE
GOAL-ORIENTED PHILOSOPHY**

**FOR INFORMATION ON AN INDIVIDUALIZED SYSTEM FOR TRAINING
TOMORROW'S LEADERS IN THE LOCAL CHURCH, CONTACT:**

**ACCELERATED CHRISTIAN EDUCATION
PROMOTION DEPARTMENT
2600 A.C.E. LANE
LEWISVILLE, TEXAS 75067
(214) 462-1776**



THE CHARACTER SOLUTION

Christ. You ask us why we give our money and give our lives to making the name of Jesus known all around the world; we point you back to the lordship of Christ. There is the blessedness that goes with education and with civilization in all its triumphs; there is a glory that attaches to chivalry, when chivalry cares for a woman, but passing by all these as superficial as compared with the other, we answer: "We are missionaries, from here to the ends of the earth, because our risen and

If a boy or girl goes to one of our Christian schools, and comes home a scoffing infidel, every teacher of that institution ought to be on his face before God.

glorified Lord said, 'All authority is given unto me in heaven and on earth; go ye therefore unto all the world and preach the gospel to every creature.' There is our basis for missions and whenever we get away from that, the nerve of missions is cut and paralyzed.

But Paul also utters a great truth for Christ's workers in this same great text: "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants." Great are the implications of this statement by Paul. The obligation and meaning of every cross in the world is service. The meaning of every Christian gift and grace is service; the meaning of all education and wealth, and of every other power with which Christianity is dowered, is service in behalf of needy humanity. Service is the divine Master's test for His people. "By their fruits ye shall know them." A creed is a great thing provided the creed issues in great deeds. The ideal life was stated in five little words: "he went about doing good." You cannot add to that. When you and I in our little earthly sphere want to walk in the footsteps of the Master we must simply go about doing good. What the world needs is service. Its wounds cannot be staunch by talk;

its ignorance cannot be dispelled by talk; its sufferings cannot be relieved by talk; its sins cannot be cured by mere talk. The world needs service; only in this way, my comrades in the great work, can Christ's people authenticate their faith. "Why call ye Me, Lord, Lord, and do not the things which I say?" Faith is more than any mere dogmatism; faith is passion, faith lifts, faith rises, faith achieves; faith is valuable only in proportions as it issues in service. Without service our faith is all dead. Great believers have always been great doers: witness the apostle Paul; witness Martin Luther; witness B. H. Carroll.

And then we must give ourselves to the great and glorious task of Christian education—Christian education in fact, Christian education in form, Christian education in reality. If a boy or girl goes out from one of our Christian homes to one of our Christian schools, and meets an atmosphere there in which such child shall come back home a scoffing infidel, somebody has blundered, and every teacher and officer of that institution ought to be on his face before God. Christian schools should have teachers who go to prayer meeting, and who yearn over the souls of our boys and girls with the passion of a shepherd hunting for the sheep that is lost. We shall gladly and generously give our money to build and strengthen our denominational schools as long as they impart the right kind of education.

Oh, brothers, will we dare to be Christians now? The world never saw such an hour as this. In this eventful hour of the ages, we stand at the crossroads of history. Which road will we take? One road is clearly marked: "The Way of Christ." It is the way of righteousness and truth and sacrifice and service. There are blood stains along that way, left there by the Saviour's wounded feet, left there by the martyrs who loved their Lord more than they loved their own lives.

Are we equal to the challenge and opportunities now presented to us as Christians? Can we measure up to the times in which we live? We can, only as Christ shall strengthen and empower and master us. That He will do, provided we dare to yield ourselves fully and unreservedly unto Him who is the King of Kings and the Lord of Lords, the all-sufficient and all-powerful Saviour. ■



**I'LL SEND YOU
A CHECK FOR
\$4,154.65, TOO!**
for selling just
one order like
George Singleton's

Here's your chance to break into the BIG TIME... in your SPARE TIME. I paid George \$4,154.65 for just one roof renewal order with Pace Seamless Spray. It could just as easily be you!

What makes Pace Seamless Spray so easy to sell... and such a big extra income producer? It costs a fortune for schools, hospitals, plants and other commercial buildings to have roof contractors repair or re-do their roofs. Seamless Spray saves them a fortune — by-passing the contractor. The building owner uses our Seamless Spray to apply Pace Roof Renewal Sealant right over the old roof. The cost is so low, the proven results so satisfactory for such well-known firms as General Motors, American Airlines, Holiday Inns and hundreds more, there is virtually no sales resistance.

Pace ships Seamless Spray equipment on Free Loan. Your customer pays only for the Sealant. His own men apply it. It's as simple as that.

The field-tested sales kit we furnish you gives you all the know-how you need to get into this BIG SELL immediately. There's no waiting, no training needed. You don't waste your time on small, penny-ante business.

Just mail this coupon, get all the facts. You're under no obligation, no one will call on you. Put this coupon in the mail today so you'll lose no time getting big checks like George Singleton and hundreds of others!



1 Big Roof Renewal Paid
George Singleton \$4,154.65

Pace Mike McIntosh, Vice President
PACE PRODUCTS, INC. Dept. FJ-185
Quality Plaza, 112th & College Blvd.
P.O. Box 10925,
Overland Park, Ks. 66210

Yes, I want big checks too. Please rush me the facts making Big Money in my spare time with Pace Seamless Spray. No cost or obligation. No salesman will call.

Name _____
Address _____
City _____
State _____ Zip _____

Following a Family Tradition

Ron Adrian Pastors Growing Church

by Yvonne Vest

“You need to settle in your heart that this is a life-long calling, and it’s a calling of God. You must set your course and stick with it—the Devil will do all he can to discourage you and get you sidetracked. Make your heroes some of the greatest men of God. Use these men as a guideline, and keep your life clean, your walk close to the Lord, and your burden fresh.”

That is Ron Adrian’s advice to other pastors and pastors-to-be. He has the heritage of being a pastor’s son and 17 years of experience in the ministry to support his suggestions.

Adrian comes from a family of Fundamentalists preachers. Seven men, including his father, brother, uncle, and cousins, are in the pastorate today. They are a close family, and recently four of his pastoring relatives participated in a Bible conference held at his church.

Ron Adrian is pastor of the First Baptist Church in New Castle, Delaware. The church is over a hundred years old and Adrian is its 27th pastor. Former pastors include A. V. Henderson and Leland Kennedy, president of Baptist Bible Fellowship International.

When Adrian assumed the pastorate nearly five years ago, the average Sunday school attendance was 950. Now the attendance is averaging 1,800, and there are new additions to the church each month. Adrian does not believe that church growth is stimulated by special programs, but by “people just deciding to serve the Lord and going about it.”

The church also operates a Christian school which enrolls 700 students in pre-school through 12th grade.

Running a church, a Christian school, and overseeing a family keeps Ron Adrian busy. “It seems that a lot of young fellows think that going into the ministry is going to be an easy job, a soft job, and that they won’t have to work quite so hard. The opposite is true. My daddy told me when I entered the ministry to be sure to wear steel-toed shoes, because everyone steps on the toes of the pastor.”

Adrian met his wife, Barbara, while they were students at Baptist Bible College in Springfield, Missouri. They married soon after graduation, and Barbara Adrian has found that being a pastor’s wife is a full-time job. “She’s a super pastor’s wife, just a tremendous encourager. She’s very alert, has creative ideas, and is my number one counselor,” relates her husband.



“A lot of young fellows think the ministry is a soft job, the opposite is true.”

No matter how busy his job, Adrian makes spending time with Barbara and their daughters, Laurie, age 17, and Andrea, age 15, a priority. “My family is first and foremost in my life, after my relationship with Christ. They come before the ministry, and I’ve been careful over the years to schedule family time and stick with it and not let anything interfere with it.”

Except for his wife, Adrian believes that his closest friend on earth is his

brother, Ken. Once when they were children in Oklahoma, “We were playing church and he was the preacher. We converted an old chicken coop out in the backyard and invited the neighborhood children to come and we conducted services. My brother preached on John 3:16, and gave the invitation. I came forward, and that’s when he led me to Christ.”

Adrian was called to the ministry while at youth camp when he was 14. However, “It wasn’t until I was a freshman at BBC that I completely gave God control of my life—total and complete surrender.”

The verse that has most influenced Adrian’s life is Philippians 1:6: “Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.”

From the early days of Ron Adrian’s ministry, when he founded the East Side Baptist Church in Lincoln, Nebraska, through the time when he led a church in Wichita, Kansas, to grow from 400 members to 1,600, and to the present, he has performed the work of Jesus Christ. In 1983 the First Baptist Church of New Castle had ground-breaking for its new \$2.5 million building program. The first unit is now under construction and the entire program should be completed in two and one-half years.

The church offers Delaware’s largest Sunday school, and a crew of staff members help tend to the needs of the church. “Every pastor and every vessel goes through the Potter’s hand,” believes Adrian. “God has blessed me in escaping the great adversities of life. I’ve had my difficulties and my downs like everybody else, but the Lord has been extremely gracious and merciful to me and I’m extremely thankful for that.”

Perhaps adversity has avoided Ron Adrian because he has followed his own advice and kept his “life clean, his walk close to the Lord, and his burden fresh.” In any case, keep an eye out for the First Baptist Church of New Castle, Delaware—a church rich in heritage and continuing to establish a legacy for those who follow. ■

Whosoever Believeth

by Richard D. Patterson

In the past two issues we have seen that the well-known John 3:16 contains a great wealth of spiritual truth. Here, as in so many passages in the Scriptures, one is reminded that

Thy Word is like a deep, deep mine,
And jewels rich and rare
Are hidden in its mighty depths
For every searcher there.

—Edwin Hodder

The inexhaustible treasures in the Scriptures are there for the Bible student who is willing, as my former teacher Marchant A. King challenged, to "go a bit deeper."

We have noted John's sensitive selection and careful utilization of words, terms, and syntactical devices to express God's consummate love in Christ's coming to provide a final and full sacrifice for a sinful world. We are next confronted with the little phrase "whosoever believeth in him." The words are set in the expression of the purpose of God's giving ("in order that"), hence, are of strategic importance. Again we meet a characteristic Johannine construction. Rather than the normal syntax that would imply belief in a fact, person, or thing, John's construction emphasizes personal trust, a full commitment of life. It is a faith, a belief, that makes one rest his entire self in Christ and in Him alone. It is no easy believing in Him and His accomplished work of salvation that makes one receive Christ as Saviour and entrust himself totally to Him for all the details of life and death.

For such a believer there comes the truth that spiritually he shall never perish but continue to have eternal life. As used by John, the word "eternal" refers not only to the ages to come, but to a quality of life even now that flows from it. Already he who has eternal life (John 5:24; 6:40; 10:28), whose life, as Paul says, is "hid with Christ in God" (Col. 3:3) partakes of that kind of heavenly living in his earthly pilgrimage (cf. John 4:14; 12:25-26; 17:2-3; 1 John 1:2-4; 5:11-21 with Col. 3:1-17).

The final clause, "[in order] that whosoever believeth in him should not perish, but have everlasting life," may be restated in terms of a specific condition that is absolutely true: "If anyone believes in Him [Christ], he shall never perish but have eternal life." As such, it becomes an axiom for all time that underscores the truth of full salvation in Jesus Christ for him who puts his absolute trust in Christ as Saviour and Lord of his life.

Taking John 3:16 in its entirety, it may be seen that Christ's coming is central to earth's history and man's destiny. Because a loving God loved an unlovely, sinful world so much, He gave, once and for all, His only Son (He alone who is uniquely the God-man) as a final and sufficient sacrifice for sins. So then, he who personally commits himself to Christ the Saviour, as God intended, is automatically transferred from the realm of perishing sinners to that of eternal life. At last man can be free from sin and self to serve God (cf. John 8:32-36; Rev. 1:5) in a life of full abundance (John 10:10). What a great Saviour! "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9).

John 3:16 has rightly been called "The Gospel in a Nutshell." For those of us who have believed God's revealed statement of His purpose in giving Christ as the sacrifice for the sins of the whole world, it is imperative to heed Jesus' own challenge, "As my Father hath sent me, even so send I you" (John 20:21). We are His ambassadors to an unbelieving world that needs to know the good news of the message of John 3:16. And as believers, who continue to appropriate the God-given eternal life that is ours in Christ in full and ever-fresh quality, ought we not to heed John's further challenge: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another" (1 John 4:10-11).



GOSPEL PIANISTS AND ORGANISTS

3 Exciting New Books and CASSETTES — On How To Play

[1] GOSPEL SONGS BY EAR

Amazing new book shows how to play and CHORD any hymn or gospel song you've ever heard—entirely by ear! How to find the right starting note, what chords to play and when to play them. Play in easy keys first, then in any key. Learn the secrets of how to play by ear and play the hymns you love—now! 10 easy lessons \$6.95 plus 60¢ postage. CASSETTES available \$6.95 each plus 40¢ postage. (Please specify piano or organ.)

[2] GOSPEL MUSIC

Learning gospel music is easy with this exciting new book. If you're a beginner or already playing some, you'll be playing the gospel music you love in just a few days. Shows how to play melodies with right hand, chords with left. Learn to play rhythm basses, fills, runs, "cross hands" style, "walking" basses, melodies in 3rds, 6ths. 20 easy lessons \$6.95 plus 60¢ postage. CASSETTES available \$6.95 plus 40¢ postage.

[3] CHORDING BY EAR

New companion to #1 explains all about chording gospel songs—completely by ear! Shows how to find the basic chords of songs, teaches chord progressions which chord songs almost automatically. Tells how to substitute chords, arrange songs, play left hand chords in rhythm basses, fill out chords in right hand, and play in many keys. Chords are fully illustrated with diagrams and photos. 16 easy lessons \$7.95 + 60¢ pstg. CASSETTES are \$6.95 + 40¢ pstg. (Specify piano or organ)

SAVE - Any combination of 3 books or cassettes, \$19.95 ppd. (Specify piano or organ.) GUARANTEED! FREE WITH ORDER - chord chart showing 84 chords!

MONEY BACK
GUARANTEE

DAVIDSONS 6727/FJ Metcalf
Shawnee Mission, KS 66204

Free Fund Raising Ideas Catalog

Each year, Revere Company helps thousands of school, church, civic and social groups (just like yours) earn the money they need. Our colorful catalog contains all of the latest, most lucrative products and programs available to fund raisers. You can have a free copy sent directly to you simply by calling toll-free or mailing this coupon. Order now!

1-800/528-6050 Ext. 147
In Ariz. 1-800/352-0458 Ext. 147

To: Revere Company
Department L90
Scranton, PA 18504-0119

☐ Please send me Revere's latest "Catalog of Fund-Raising Ideas."

Name _____
Group _____
Address _____
City/State/Zip _____

Revere

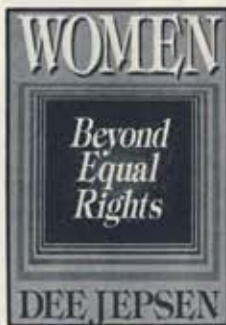
AMERICA'S FORTMOST FUND RAISING CONSULTANT

WOMEN: BEYOND EQUAL RIGHTS, by Dee Jepsen, **THE RESTLESS WOMAN**, by Beverly LaHaye, **WORKING, MOTHERING AND OTHER DILEMMAS**, by Melodie Davis.

Reviewed by Deborah Huff, editor, *Fundamentalist Journal*.

Women searching for their place at home, in the church, and in society can turn to three new books for answers. After hearing for years what women cannot do, it is refreshing to read what they can do.

"Uplifting" is the word for Dee Jepsen's *Women: Beyond Equal Rights*. This is must reading for Christian women—especially those in the "yuppie" generation.



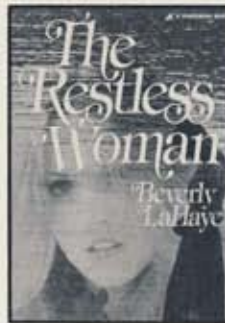
Filled with personal anecdotes of her days of service as special assistant to the President for public liaison to women's organizations, Mrs. Jepsen gives an inspirational look at women serving God.

She zeros in on finding real equality and says that for a woman to truly go beyond equal rights she must know Christ. "You will never really know yourself until you know the God who created you in His own image."

Her storytelling ability enhances each chapter. She taps all our senses—sight, taste, hearing, smell, and touch—when she describes biblical events such as Jesus and the woman at the well. We get a mental picture as if

she were there to record the scene for us, and we can feel the emotions of the moment. (Word, 1984, 239pp., \$9.95)

The Restless Woman by Beverly LaHaye will appeal to anyone involved or interested in the work of



Mrs. LaHaye's Concerned Women for America. The author writes, "The restless woman has been caught in the middle of a political and religious battleground not of her making."

In looking at today's feminist leaders, she writes "The 'women's liberation' movement has given birth to some ugly social problems—problems that threaten the survival of our nation." Mrs. LaHaye takes an in-depth view of the personal distress, grief, and hardships that generated the start of this movement. She gives extensive biblical reasons for her position and challenges women to take an active role in shaping our society.

The greatest weakness of the book is that Mrs. LaHaye waits too long to reveal the exciting participatory roles Christian women should have. (Zondervan, 1984, 176pp., \$5.95)

In *Working, Mothering and Other Minor Dilemmas*, Melodie Davis recommends some basic practical ideas for child-rearing. This is a particularly interesting book for the growing segment of women who have waited past their 28th birthday to have their first child.

A chapter on sibling rivalry offers hints for avoiding the problem and for finding a way to conquer differences.

Mrs. Davis covers a gamut of issues related to children—deciding to have

children, infertility, pregnancy, childbirth, newborns, helping grandmothers, marital relationships, playing, preschoolers, taming the television, discipline, and a wonderful approach to eliminating the Sunday morning hassle.

The book is written to all mothers, but its perspective is that of a mother who works outside the home. Even though she covers all the options regarding staying at home or continuing a career, she only hints at biblical reasons for making either choice. Some readers will find fault with this aspect of her work. Her own option of working part time seems to be an ideal solution for her. However, good ideas and practical suggestions for mastering twentieth-century motherhood are presented in an enjoyable reading style. (Word, 1984, 159pp., \$8.95)



FAMILY BOOKSHELF

CHOOSING GOD'S WAY TO SEE AND SHARE (Ages 2-6)
by V. Gilbert Beers
and Ronald A. Beers

This book is a "Read-to-Me Picture Book" for the preschool and early elementary child. It contains simple stories and colorful pictures, each depicting a true-to-life situation, today or in Bible times, that will help little ones choose

God's way for their lives. They will have to decide for themselves whether it is better to be kind or unkind, tell the truth or lie, be patient or pushy, and so forth. An excellent tool for stimulating discussion between parent and child. (Victor Books, 1983, 189pp., \$11.95)

—J.B.

ELIZABETH GAIL SERIES (Ages 10-14)
by Hilda Stahl

Elizabeth Gail Dobbs had been ushered from foster home to foster home for almost 12 years. Although Libby was determined to never love anybody, her reaction to the Johnson family was quite different. The Christian love this family showed softened Libby's heart and she soon found a faith in God. This faith and Libby's growth as a Christian is the underlying theme of each of the Elizabeth Gail books, a series tracing the life of Libby through high school and then music school, as she studies to become a concert pianist. The books combine mystery, fun, and a little romance to capture the attention of young teens. (Tyndale House, 1983, \$2.95 ea.)

—J.B.

rites of life

by Landrum Shettles, M.D.,
and David Rorvik

Reviewed by Linda Lowry, R.N., active member of the Virginia Society for Human Life, Lynchburg, Virginia.

Rites of Life is a scientific discussion of the evidence for life before birth. Shettles is an acknowledged authority in human embryology whose studies have strengthened his opposition to abortion. He is also a pioneer in "test-tube" fertilization. Rorvik, a science writer, has moved from a position "strongly in favor" of abortion to the opposite stance. That change, as described in the introduction, should prove interesting to feminists and philosophers alike.

These authors have put together a very clear description of the progression of human life from conception to birth in Part 1, including excellent pictures showing the development of the unborn baby and graphic post-abortion photos.

The second portion, "The Debate: Life or Death?" discusses the Supreme Court decision in *Roe v. Wade*—January 22, 1973. The authors' belief that the

Supreme Court did not give adequate consideration to biological evidence, but was more concerned with social "justifications," is clear in this section. They present arguments against many of those social justifications.

The concluding section includes a chapter of case studies of women who have come to Shettles requesting abortions and a chapter dealing with "Family Planning As an Alternative to Abortion."

The family-planning chapter is well done in that, unlike many such discussions of contraception, the abortion-inducing effects of specific methods are clearly stated. However, *the best method* of contraception, especially for the unmarried, is not mentioned. That, of course, is abstinence—chastity.

Another concern deals with Shettles' continuing support of and involvement in test-tube conception and embryo transplant. I do, however, commend his continuing search for alternatives to test-tube conception and its inherent dangers. He is clearly working to provide the means by which infertile women can bear children, without the abortion of embryos now taking place in laboratories—as technicians determine which embryo is most fit to implant, and destroy those deemed unfit.

This book could be useful as a resource to those doing counseling in crisis pregnancy situations and to parents in providing additional sex-education information for children. It would be an excellent addition to public school and library shelves. Since it does not have the added "taint" of being a Christian book, it might be possible to get it into local libraries by request or as a donation.

All Christians should read this book in order to be better versed in the scientific facts relating to the crucial issue of abortion. My hope is that it might even inspire some to activism! (Zondervan, 1983, 162pp., \$12.95)

BOOK NOTES

THE CHRISTIAN KIDS' ALMANAC
by Robert G. Flood

An almanac is a book full of miscellaneous information, and this almanac is designed for kids, Christian kids, of all ages and interests. It contains facts and figures about Christian astronauts, musicians, athletes, actors, jugglers, scientists, and writers. There

are fascinating facts, surprising stories, and dozens of free items to send for. The book is fun to read and will challenge the faith of the young reader. (Chariot Books, 1983, 224 pp., \$9.95)

—J.B.

THE COURAGEOUS CHRISTIANS
by William Coleman

A creative and stimulating study in the Book of Acts for young teenagers. The author divides Acts into 40 sections. Each section is followed by several "mind teasers"—a motivating question, an illustration, an explanation of a Bible-time custom or term, a time line, a newspaper article, and a most important section, "What Does This Mean to You?" Certainly, this is a book that can make personal devotions fun! (David C. Cook, 1982, 127pp., \$12.95)

—J.B.

TALES OF THE KINGDOM
by David and Karen Mains

Creative storytelling interwoven with excellent moral threads best describes this book, an allegorical adventure of a young boy named Hero. Hero, who symbolizes every child, escapes the evil Enchanter to find safety in Great Park, the place where the King lives, as well as other characters such as Mercie, Princess Amand, the Apprentice Juggler, and the Pig Girl. Great for family reading and discussion. (David C. Cook, 1983, 95pp., \$11.95)

—J.B.

LOOK! I'M GROWING UP
by Marilyn Knoepfel and
Betty Farber

One in the series of Happy Days Books, this helps the preschooler visualize and better understand his own physical development as part of God's very special plan. Parents will enjoy reading this book to their little ones, as well as teaching them the simple song at the end. (Standard Publishing Company, 1983, 24pp., \$1.29)

—J.B.

GOD MADE BIRDS
by Yvonne Patterson

Colorful illustrations and simple language make this Happy Days Book fun to read with your preschoolers. In just a few short pages they learn characteristics of the most common

College Faculty Positions Available.

Liberty Baptist College is seeking qualified applicants to fill faculty positions for the 1985-86 academic year. Opportunity for faculty appointments will be available in each of the five schools:

School of Religion • School of Education • School of Business & Government • School of Arts & Sciences • School of Communications • and Liberty Baptist Seminary.

Positions available in English, Computer Science, Science/Math, and Business: Administration and Accounting.

Applicants must have an earned doctorate from an accredited institution or the equivalent.

Send the resume and statement relating commitment to Christian Education to:

Dr. A. Pierre Gullermin
Office of the President
Liberty Baptist College
Lynchburg, VA 24506

FUNDAMENTALISM TODAY What Makes It So Attractive?

Sexism, creationism, the electronic church, religious propaganda—and more—covered by a dozen leaders from a variety of perspectives. They look at a very volatile issue and discover that each person has something to contribute. In the Foreword, Jerry Falwell says, "Fundamentalists find it hard to admit that we may be wrong or need to change. But sometimes we *are* wrong and sometimes we *do* need to change. Even so, I believe that mainline churches can also learn from us . . ."

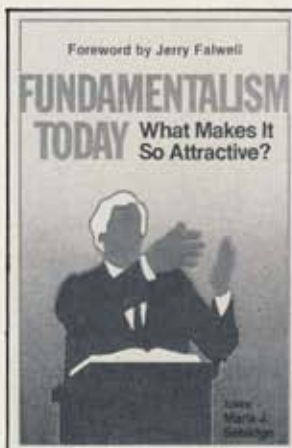
Fascinating reading, edited by Marla J. Selvidge, published by Brethren Press.

Paper, \$7.95 plus 95¢ p & h.

Order from your
bookstore or:



Brethren Press
Dept FJ85
1451 Dundee Avenue
Elgin, IL 60120
Toll-Free 1-800-323-8039



birds, as well as about the miracle of their creation by God. (Standard Publishing Company, 1983, 24pp., \$1.29) —J.B.

MY BIBLE AND RAINY DAY TRAVEL BOOK

by Gay Birdsong and Trudy Horton

Gerompus Lion and Lafluffa Lamb help children discover fun things to do on a rainy day or a long trip. Based on seven Bible stories, the book provides the young reader with comic strips, games, mazes, puppets, bookmarks, masks, and many more fun activities. (David C. Cook, 1981, 96pp., \$4.50, available in 3 parts, \$1.50 ea.) —J.B.

UNCLE JOSH STORIES

by Helen C. Noordewier

Uncle Josh and Aunt Miranda lived in a warm and cozy house in the Kentucky hills. Here amidst the smells of molasses cookies and spicy applesauce, Uncle Josh told stories to five special children from the valley below. With his tales of old school days, life on the farm, and visits to the big city, Uncle Josh taught the children about caring, helping, obeying, and friendship. His read-aloud stories are for youngsters ages 4 through 6, and fun for older children to read independently. (Harvest House Publishers, 1984, 121pp., \$12.95) —J.B.

THE MILLION DOLLAR NIGHT

by Laurie B. Clifford

Jennifer Pepper is a mischievous sixth-grader with a wonderful imagination. She and the other members of the PepperMint Gang work together to solve the mysteries of the millionaire sky-jacker, the grubby stranger, and the terrible kidnapping. This exciting adventure about a group of Christian boys and girls will capture the reader's attention from beginning to end. (Tyndale House, 1983, 207pp., \$3.50) —J.B.

WHEN I'M A MOMMY

by Ginger Adair Fulton

By paraphrasing the teachings of Proverbs 31, the author clearly teaches God's ideals for the family, especially mothers. Young children will find the illustrations charming and the words simple enough to read by themselves. A great book for individual reading as well as for family devotions. (Moody Press, 1984, 31pp., \$2.25) —J.B.

The TRUTH — The FACTS



The Episcopal Radio - TV Foundation, Inc.

3379 Peachtree Road, N.E. Atlanta, Georgia 30326 Phone (404) 233-5419

October 24, 1984

Mr. R. B. Turney
President
Christian Duplications International, Inc.
1710 Lee Road
Orlando, FL 32810

Dear Mr. Turney:

This letter confirms our legal agreement that CDI has purchased from The Episcopal Radio-TV Foundation, Inc., the latest Alexander Scourby master recordings of the King James Version of the entire Bible. With this purchase, CDI has exclusive ownership of Alexander Scourby's latest recordings for world-wide production and distribution.

Mr. Scourby has made no other recording of the Bible since this recording in 1974. The Episcopal Radio-TV Foundation, Inc., has held exclusive ownership of these tapes since then despite the proliferation of pirated copies over these years. All rights of ownership of such tapes are hereby sold to CDI.

Although Mr. Scourby also read the Bible in a prior recording for The American Bible Society, it is not of the excellent quality of our tapes and is easily distinguished from the more recent recordings.

Our prayer is the lives of those who will listen will be enriched and receive strength and blessing from God through His Word.

Faithfully,

Louis C. Scheuclidig
(The Rev.) Louis C. Scheuclidig

LCB:bc

CDI Buys Scourby's LATEST Master Recordings of the Entire K J V Bible



Mr. R. B. "Jack" Turney, founder and president of Christian Duplications International, Inc., Orlando, Florida, and Rev. Lewis Scheuclidig, president of the Episcopal Radio-TV Foundation, Atlanta, Georgia, seal the sale of Alexander Scourby's latest master recordings to CDI with a handshake. The sale became effective October 1, 1984.



CHRISTIAN DUPLICATIONS
INTERNATIONAL, INC.

1710 Lee Road, Orlando, Florida 32810

LIBERTY BAPTIST FELLOWSHIP FOR CHURCH PLANTING

ANNUAL CONFERENCE

LIBERTY BAPTIST COLLEGE CAMPUS
JANUARY 31 - FEBRUARY 1

THEME: "THE ROLE OF FAITH IN CHURCH PLANTING"

Dr. Falwell - Featured Speaker - will deliver four great sermons on Faith.
Question/Answer session with Dr. Falwell Thursday afternoon

Plan now to attend!

For more information call 804-237-5961, Ext. 325.

REVELATION

by Harold L. Willmington

The story has a happy ending! The Bridegroom and the bride are married and live happily in a beautiful city forever!

In contrast to 17 books in the Old Testament, Revelation is the only prophetic book in the New Testament. Revelation is the only book in all the Bible that begins by promising a special blessing on those who study it and ends by promising a special curse on those who add or take away from it.

It was written by John the apostle, who had already written four other New Testament books. The author had previously reached farther back into eternity than any other Bible writer (see John 1:1-3). In Revelation he reaches farther ahead into eternity than any other writer (see Rev. 21:22).

Revelation may be compared to the Book of Daniel concerning the indestructible Jewish nation (Dan. 3:6; cf. Rev. 12), the ministry of the Antichrist (Dan. 3:1-7; 7:7-8, 24-25; 8:9-12, 23-25; 9:27; 11:36-45; cf. Rev. 13), and the length of the Tribulation (Dan. 9:24-27; cf. Rev. 11:2; 12:6,14; 13:5). Note, however, that Daniel was a sealed book (Dan. 12:9), whereas Revelation is not (Rev. 22:10).

Interesting comparisons are seen between the first and last book of the

Bible. Genesis tells us "And the gathering together of the waters called he Seas" (1:10), and Revelation says, "And there was no more sea" (21:1). Genesis describes the first Adam with his wife, Eve, in the Garden of Eden, reigning over the earth (1:27-28). Revelation describes the Last Adam with his bride, the church, in the City of God, reigning over all the universe (21:9).

We know God created the sun and moon, the day and the night (Gen. 1:15-16). But in Revelation we are told, "There shall be no night there" (22:5). "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (21:23). In Genesis the tree of life is denied to sinful man (3:22). In Revelation the tree of life "yielded her fruit every month: and the leaves of the tree were for the healing of the nations" (22:2). In Genesis man hears God say, "Cursed is the ground for thy sake" (3:17). In Revelation man will hear God say: "And there shall be no more curse" (22:3). In Genesis Satan appears to torment man for a while (3:1). In Revelation he disappears to be tormented forever (20:10).

In Genesis the old earth was punished through a flood (7:12). In Revelation the new earth shall be purified through a fire (Rev. 21:1; cf. 2 Peter 3:6-12). In Revelation the children of Abraham will have God Himself to wipe away all tears from their eyes (21:4). In Genesis God destroys an earthly city, wicked Sodom, from the sands (Gen. 19). In Revelation God presents a heavenly city, New Jerusalem, from the skies (Rev. 21:1).

There are at least four main interpretations to this last book in the Bible. The agnostics call it pure fiction. Most Liberals call it an allegory. Some call it a historical record. But the only view that does justice to the book is that it is prophetic. Revelation, like all other

books of the Bible, is to be taken in the plain, normal sense of the word. To do otherwise is to dishonor Christ, the divine Author. David L. Cooper once suggested, "When the plain sense of Scripture makes common sense, seek no other sense."

This book lists more titles for the Saviour than does any other book in the Bible. Note but some of them:

Faithful Witness (1:5), Keeper of David's Keys (3:7), Lion of the Tribe of Judah (5:5), Root of David (5:5), Slain Lamb (5:6), Angry Lamb (6:16-17), Tender Lamb (7:17), and the King of Kings and Lord of Lords (19:16).

The numbers 7 and 12 are predominant in the Book of Revelation. There are 7: spirits (1:4), stars (1:16), lamps (4:5), seals (5:1), horns (5:6), eyes (5:6), angels (8:2), thunders (10:3), heads (12:3), crowns (12:3), plagues (15:1), vials (17:1), mountains (17:9), and kings (17:10). There are 12: thousand from each of the 12 tribes (7:4-8), stars in a crown (12:1), gates (21:12), angels (21:12), foundations (21:14), and thousand furlongs (21:16).

Revelation gives a detailed description of the ascended Christ (1:9-20), as well as of heaven (4:5; 21:22), of four specialized angelic creatures (4:6-8), of heaven's activities (4:5; 8:1-5; 11:19; 15:1-8; 19:1-10), of the world's greatest revival (7:9-17), of demons in the Bible (9), of the Antichrist and his false prophet (13), of hell (14:10-11), of Armageddon and the Second Coming (14:14-20; 16:16-21; 19:11-21).

The Book of Revelation is the sixth longest New Testament book, and twenty-fourth longest biblical book, with 22 chapters, 404 verses, and 12,000 words. There are quotations or allusions from 32 Old Testament books in Revelation.

■ Adapted from *Willmington's Visualized Study Bible*, © 1984 Tyndale House Publishers, Wheaton, Illionis.

INSTANT-PEW®

U.S. and Canadian Patented



A new method to up-grade existing pews. Each Instant-Pew® is custom made. An all nylon, Scotch-garded, Chatham fabric is used. Fabric is manufactured just for Commercial and Industrial seating.

The average job is installed in 1/2 a day. Also, six types of reversible Cushions. Free brochure, fabric swatches, and information upon request. Available only through Arnold's Industries. A Trust, or Authorized representative. 34 years experience. Earnest representatives welcome.

ARNOLD'S INDUSTRIES, A TRUST

828 West 4th Ave. Holdrege, Nebraska 68949
In Nebraska call Collect 308-995-5471
Outside Nebraska Call 1-800-228-3107-Toll Free.

Save-A-Baby Godparents Invest in 24,000 Lives

The Save-A-Baby godparent program is growing, according to Jim Savley, director of Save-A-Baby in Lynchburg. When their last television special aired, Savley reported that the largest group of supporters to date joined the godparent program. Godparents contribute toward the cost of helping a young woman continue her

pregnancy. The gift may be given over a 10-month period or all at once. In recognition of their involvement, godparents receive a bronzed baby shoe and a certificate of participation.

Savley estimates that in an average month, over 2,000 girls are counseled through the Save-A-Baby ministry, so godparents are investing in the lives of over 24,000 babies each year.

The ministry provides a home, medical care, counseling, and a child placement service for babies who are available for adoption. Savley

reports that nearly 55 percent of the women who participate in the program decide to place their babies for adoption.

Since it began operation in 1982, Save-A-Baby has assisted other ministries and organizations in establishing 191 partial or similar comprehensive programs across the country, offering viable alternatives to abortion. New autonomous centers have recently been opened in Kansas City, Kansas; High Point, North Carolina; Bristol, Tennessee; and Virginia Beach, Virginia.

Arm Bands Mark Protest

On January 22, 1973, the Supreme Court handed down its decision in the monumental *Roe v. Wade* case, opening the door for abortion-on-demand in America—to the tune today of 1.5 million babies a year.

Proclaiming its anniversary as a National Day of Mourning, Dr. Jerry Falwell is calling for a national silent protest. Black arm bands commemorating this dark day in American history are being distributed to 15 million Americans enlisted in open protest of this "biological holocaust." The purpose is to call attention to the 15 million deaths due to abortion and to restore America's commitment to the sanctity of human life.

To receive an arm band, call toll free 1-800-446-5000. January 22, 1985, is the date set to wear arm bands in memoriam of the babies who have been needlessly slaughtered in abortion mills.

Flames Basketball Team Searches for Champions

"Flames basketball is in search of champions," says head coach Jeff Meyer. He should know. Since his arrival at LBC, new standards of excellence have been set for the Flames basketball team. He recorded winning marks in his three seasons at LBC, with a 57-30 record. Meyer was selected as NAIA District 19 Coach of the Year in 1982.

The Flames have developed into a competitive, highly respectable NCAA Division II squad. In the last three years they have garnered five tournament championships, five wins over nationally ranked opponents, victories in nine different states, and the NAIA Sportsmanship Award. An NBA draft



choice was drawn from the ranks of the Flames, and a former Liberty basketball player is now playing professionally in Europe. Each year the student body enthusiastically supports the home team while setting new attendance records.

C A L E N D A R

January

21

New and returning students arrive at LBC

22

Dr. Falwell speaks at March for Life, Washington, D.C.

25

Larnelle Harris concert, LBC Multipurpose Center, 7:30 p.m.

February

5

Dr. Falwell debates Senator Ted Kennedy at National Religious Broadcasters Convention, Washington, D.C.
Dr. Falwell speaks at American University, Washington, D.C.

21-24

College for a Weekend

According to Meyer, "The ultimate goal of Liberty Baptist College basketball is to compete successfully at the NCAA Division I level. In an attempt to expand and improve our total basketball program we want to recruit prospective students who are committed to obtaining a college degree, desire to attend a Christian college, and are athletically capable of competing in the NCAA Division I level of basketball."

Any student, or pastor who knows a student, who is interested in attending Liberty and playing Flames basketball should contact Coach Jeff Meyer, Basketball Office, Liberty Baptist College, Box 20000, Lynchburg, Virginia 24506.

Old-Time Gospel Hour Choir Ministers through Music

They could easily be taken for granted—they are not flashy, they are always dependable, on time, smiling, and genial. They are unsung heroes, but the Old-Time Gospel Hour Choir does not mind. David Randlett, who has directed the choir for 11 years, believes they not only have the responsibility of ministering to those who listen, but that the choir is a ministry to those who participate as well.

The 140 members of the OTGH Choir range in age from 20 to 78. They sacrifice 3 hours each week to practice as a group, and many other hours to perform in special events such as the annual Super Conference and the Living Christmas Tree—the spectacular December presentation which demands 100 strenuous hours of rehearsal and performance.



Although the OTGH Choir is a fixture of the weekly television program, they are a typical church choir. All choir members belong to Thomas Road Baptist Church and sing during Sunday morning and evening services.

The choir is open to any member of TRBC on an interview (not audition) basis. Randlett has found that the quick pace required to mem-

orize music for the televised service screens out those who are not musically able to keep up.

The choir is usually accompanied by piano and organ, but the OTGH orchestra or taped tracks are also used to provide the instrumental background.

The choir has recorded four albums in the last three years and is currently work-

ing on a fifth. "Many churches look to us as they choose their choir music," says Randlett. "We feel it is our responsibility to make our music available to others." All of their songs are available in both printed and recorded form. Their new series of books featuring arrangements by Don Marsh has just been released.

LBC to Host Annual Church Planting Meeting

Liberty Baptist Fellowship for Church Planting will hold its annual meeting at LBC January 31-February 1. Featured speaker Dr. Jerry Falwell will deliver four sermons on the "Role of Faith in Church Planting."

The three-year-old fellowship has helped more than 50 churches with financial support. These churches have been extremely successful, and many of them have started other churches. Some include Cornerstone Baptist Church, Butler, Pennsylvania, John Neyman, pastor; Seacoma Community Baptist Church, Kent, Washington, Dan Henderson, pastor; Atlantic Shores Baptist Church, Virginia Beach, Virginia, George Sweet, pastor; Calvary Baptist Church, Charleston, South Carolina, Jerry Crosby, pastor; and Victory Baptist Church, Vienna, Virginia, Steve Reynolds, pastor.

Some fellowship churches average more than 1,000 in attendance. More than 500 pastors are members of the LBF and actively support the organization.

Liberty Athletes Enter Professional Ranks

Liberty's sports program has developed champions at the collegiate level, with six of its alumni going on to play professional sports. Lee Guetterman, who graduated from LBC in 1983 after playing Flames baseball under coach Al Worthington, is now playing professional baseball with the Seattle Mariners. Sid Bream, a first baseman, is playing major league baseball with the Los Angeles Dodgers, and Renardo Brown is doing well with Seattle's AAA baseball club.

Glenn Inverso, a 1981 Liberty graduate, has been on the roster of the National Football League since graduation. Jeff Brown, a defensive back who was All-American

at Liberty, has been playing football for the Washington Federals in the USFL since his training at LBC. Professional basketball is not without a product of Liberty—

Steve Isaacs has been playing pro basketball in Ireland for the last two years. These men are true Liberty champions both on and off their respective playing fields.



Let's Hear It for Old-Time Morality

by Cal Thomas

Occasionally, one finds logic in the least likely places—such as the *Washington Post*.

Columnist William Raspberry has written about teen pregnancies under the heading, "How About a Little Old-Time Morality?" Surely the end of the age is upon us and Messiah is about to return when the *Washington Post* begins arguing for morality. There must be a cold wave in hades.

After treating us to the well-known statistics about the number of teenagers getting pregnant out of wedlock, after cataloging the social and emotional costs, Raspberry makes a mockery of a number of proposed solutions, including one that would pay teenage girls \$200 for every birthday on which they are not pregnant and \$2,000 if they remain unpregnant (as opposed to unchaste... you get nothing for virginity) until they are 18. The guys don't get anything. Has NOW heard about this?

Then Raspberry says this: "What fascinates and dismays me is how seldom the question of morality enters any of these discussions. That adolescents will be sexually active is taken as a given, and the only question seems to be how to avoid the natural consequences of that activity."

"I have a feeling that unless we get back to the old-fogey notion that teenage sex is wrong (in the religious context, a sin), that morality demands the postponement of sexual activity, that virtue and decency are real concerns, the pragmatic approach is doomed to fail."

Well said, Mr. Raspberry. The Liberals are always telling us that you can't regulate or legislate morality. Baloney. They do it all the time. They tell the kids how their bodies work and then get out of the way so as not to get hit by the fallout. That is as dishonest as giving them the keys to the car and telling them they must learn the rules of the road for themselves.

There is a cure for unwanted pregnancies, for venereal diseases of all types—from herpes to AIDS—and that is not to do, or to stop doing, what causes the unwelcome results. I am for medical research and vaccines to do away with VD, but we're not talking cancer here, where the cause and cure of that disease is yet to be discovered. We're talking preventable conditions and preventable diseases. It is time, as William Raspberry says, to teach some old-time morality and I'm glad that HE said it. They won't call him a fanatic. ■

Have we got NEWS for you!

INTRODUCING THE CHRISTIAN LIBERTY REPORT NEWSPAPER

"Christian Liberty Report replaces and goes beyond the old CLA Defender for educating and informing."



Dr. Ron Tottlingham
Pastor
Empire Baptist Temple
Sioux Falls, SD

A unique newspaper, bringing you news of Christian liberty battles which no other publication, Christian or secular, brings you!

SUBSCRIBE TODAY!

\$15 per Year (12 Issues)

Christian Liberty Report
P. O. Box 1027
Department "F"
Amarillo, TX 79105

FAMILY-LIFE SEMINARS AT THE SWISS ALPS

Marriage Enrichment/Parents-Teen Relationship/How to Prepare for your Golden Years

Weekly Departure-Rate from **\$999.** from New York
Includes Host Benefit

Extension Tours Available to Italy/France/England/Germany & Austria

HOLY LAND Mid-East Europe Tours

from **\$950.**
From NYC
Includes Host Benefit

DANUBE RIVER CRUISES

with Europe/Greece/Yugoslavia & Turkey
Footsteps of St. Paul & The Holy Land

from **\$2,269.**
From NYC
Includes Host Benefit

CUSTOMED DESIGNED TOURS—For your own group on your own bus to the Holy Land/Mid-East/Europe/Africa. For Details-Itineraries-Information Contact:

OREN TRAVEL INTERNATIONAL

872 NW 35th Street • Ft. Lauderdale, FL 33309
or Call David Benson (person to person) Collect (305) 566-7660

Pro-Life Movement's Victories Bring New Hope

Pro-life leaders say they have been successful in achieving tremendous political and social clout during the past year and a half. Gary Curran, legislative director for American Life Lobby, said, "We've never had so many victories."

Ironically, the first of a series of victories came during the Supreme Court's reaffirmation of *Roe v. Wade* in June, 1983. Justice Sandra Day O'Connor—whose nomination was vigorously opposed by the pro-life movement—surprised feminists and traditionalists when she strongly rebuked the Court for its irrational pro-abortion stance. Justice O'Connor, who said the Court's logic was full of "pitfalls," wrote, "The state's interest in protecting potential human life exists throughout the pregnancy."

In more recent victories, the nation is experiencing an unprecedented decline in the national abortion rate, state legislatures are passing even stronger anti-abortion laws, mainline religious bodies are backing off their solid pro-abortion statements, and the ranks of the pro-life movement are becoming increasingly powerful due to the influx of Evangelicals and Fundamentalists into the movement.

Furthermore, Congress is yearly voting by larger margins to restrict federal financing of abortions. In June 1984, the House voted 261-156—a 105-vote margin and the largest ever—to restrict federal health benefit programs from funding abortion.

"We're changing congressional minds to political reality," Curran said. "If they vote against us they're going to get more grief back home than if they voted with us."

"And by the way, virtually one-half of those votes were Democrats—notwithstanding their party's support of abortion in both their platform and nominee," he said.

The growing impact of the pro-life movement has been felt by both the Republican Party, which has once again

adopted strong anti-abortion planks, and the public at-large, which has become increasingly anti-abortion.

In a poll taken by the *Akron Beacon Journal* and the University of Akron last summer, 29 percent of Ohioans surveyed oppose abortion for any reason—up 11 percent from 1982—and an additional 24 percent support abortion only to protect the life of the mother.

"People no longer flippantly refer to unborn babies as tissue," said Ronald Godwin, executive vice president of Moral Majority.

The growing public sentiment against abortion-on-demand has resulted in increased demonstrations against abortion clinics.

Jack Willke, president of National Right to Life Committee, said the protests are having a positive impact on the reduction of abortions. Some clinics, he said, now use "guards" to "grab the mother by the arms as she approaches the clinic and forcibly tear the pro-life literature from her hands. Rather than nailing abortion freedom into our culture, we are finding it warping away. Abortion is no longer fashionable," Willke said.

Another major victory includes President Reagan's public policy statement on population control issued last summer that forbids federal funds from going to any international family-planning agency that performs or promotes abortion.

And though some pro-life leaders disagree over the impact of the Child Abuse and Treatment Act, many believe the pro-life movement scored a remarkable victory when Congress redefined child abuse to include the withholding of medical care, food, and water from handicapped infants last August.

And an unexpected victory came when the Massachusetts Supreme Court ruled last summer that a "viable" fetus (an unborn baby able to live outside the womb) is a person.

Despite the victories, says Willke, the abortion movement still has many

institutions and friends working for it—the feminists, the "secularism of the times," the humanistic nature of the public schools, the hostile media and universities, and the entrenched pro-abortionists in the bureaucracies.

Furthermore, the pro-life groups are at times beset by internal division over strategy, goals, and methods.

The latest conflict involves the statement by Cardinal Joseph Bernardin who called upon the pro-life movement

***"Rather than nailing
abortion freedom into
our culture, we are
finding it warping away.
Abortion is no longer
fashionable."***

to adopt a "consistent ethic of life." That is, anyone supporting the right-to-life for an unborn child should also accept a freeze on nuclear weapons and reject the death penalty for capital crimes.

"Actually its rather extremely inconsistent the other way around," Willke said. "How can you be anti-nuke and not pro-life?"

Other pro-life factions result from disputes over whether the movement should accept legislation that is less than the "whole loaf." For instance, whether a bill should be accepted when it permits abortions in cases of incest and rape. Oftentimes, arguments from both sides are equally convincing.

Said Willke, "Any large movement will have people with a variety of goals, though united on the main goal. Add personalities, a little coloring of religious differences . . . and you have a mix that guarantees there will not be agreement on everything."

■ Martin Mawyer

Honeycutt Wages "Holy War"; SBC Conservatives Strike Back

Roy Lee Honeycutt, president of Southern Baptist Theological Seminary here, has declared a "holy war" against Southern Baptist Fundamentalists who, he said, are destroying the denomination's heritage.

In a speech at the seminary's 125th opening convocation, Honeycutt accused Fundamentalist leaders of being "myopic and uninformed" and their followers "naive."

"The inerrantist political party," he said, is "seeking to hijack the Southern Baptist Convention." Honeycutt said he used the term "holy war" because "unholy forces" are at work in the midst of the SBC trying to destroy the qualities of the convention and seminary.

This "inerrantist party," Honeycutt said, is threatening crucial Baptist beliefs and traditions—"freedom of religion," "separation of church and state," and "pluralism in worship." He accused the inerrantists of assaulting the priesthood of the believer when they try to define "priestly roles by gender rather than theology." Honeycutt installed the seminary's

first woman dean of an academic department, C. Anne Davis, and the seminary's first woman theology professor, Molly Marshall-Green.

Honeycutt, now in his third year as seminary president, was reacting in anger from his disappointment that Fundamentalists have captured the SBC presidency for the sixth straight year. In 1979 the Fundamentalists vowed to regain full control over the SBC in 10 years. They are on schedule. By capturing the presidency every year since their declaration, conservative SBC members have been in a position to appoint their own nominations to the denomination's board of trustees. Due to staggering terms, control over the denomination's agencies should take just five more years. But Honeycutt told those "now seeking to realign our convention and to purge our institutions, I say without apology, restraint, or hesitation: 'We shall not submit again to slavery's yoke.'"

Honeycutt's speech has opened the battle for Liberals who want to replace conservative SBC President Charles Stanley with a "moderate" at the June

convention in Dallas.

Not everyone, particularly the so-called "inerrantist party," greeted Honeycutt's speech with grace. W.A. Criswell, who just celebrated his 40th anniversary as pastor of First Baptist Church in Dallas, called for Honeycutt's resignation. Criswell, whose church represents the SBC's largest congregation (20,000 members), said Honeycutt should resign if he wants to criticize the people who pay his salary.

Homer G. Lindsay, Jr., whose First Baptist Church in Jacksonville, Florida, had long been the largest SBC church east of the Mississippi River, also criticized Honeycutt's speech, particularly his use of the term "holy war." In an open letter Lindsay said, "I believe all war is unholy. When you declare war on your brothers and sisters in the family of believers, you have to be out of the will of God."

Lindsay also raised the ethics of whether it was proper for Honeycutt, whose salary is paid by the SBC, to use seminary facilities to criticize the presidential selection of SBC messengers. "It is like your own dog



presents

COACH

Alive with warm humor and exciting suspense, this enjoyable and fast-moving film will not only motivate young people, but all ages, to a deeper walk with Christ. *COACH* is a powerful motion picture, rooted in scriptural principles. It lives because it is the real story of Christians courageous enough to face and deal with sin, sin that cripples and robs life of joy and victory, and that robs Christ of His glory.

Awarded **Best Youth Film** and **Best Screenplay** by the Academy of Christian Cinemagraphic Arts, CFDA.

For more information, write or call

Olive's Film Productions, Inc.

P.O. Box 9, Madison, AL 35758; (205) 837-4166

or call your local film distributor.

16mm Motion Picture—Color—78 Minutes—Rental: \$85.00



turning and biting. This seminary belongs to the Southern Baptists; it does not belong to Roy Honeycutt."

Lindsay said he does not want Honeycutt training young preachers in hate. "We want these young preachers trained in love. We want them trained to be soulwinners, to be church-builders, to be everything God wants them to be. We aren't going to let Roy Honeycutt... or any other person who has been hired to work at one of our schools, steal our denomination away from us."

Paige Patterson, president of the Criswell Center for Biblical Studies in

Dallas, and a major leader of the SBC inerrancy movement, said he believes Honeycutt's speech will have two effects. First, Honeycutt's call for a "holy war" will probably net an increased number of liberal messengers to the June convention. Second, "disillusionment on the part of already suspicious Conservatives" will be "greatly increased." Conservatives will not only continue to question the theology taught at many seminaries, but will now question the efficacy of paying the salaries of people who use those funds to fight against the Conservatives.

But Honeycutt's speech did not

come as a big shock, Patterson said. "Basically the program we started seven years ago has been proceeding. And as it has succeeded there has come an increasing panic on the part of the establishment hierarchy that they are about to lose control. And as they have been increasingly afraid that they would lose control, it stood to reason that they would see themselves as being driven to very serious action of one kind or another...."

"I think if we were surprised or shocked it was perhaps shock at the intemperate language employed and the determination to throw in red herrings rather than address believable issues."

Though Honeycutt has already experienced a conservative backlash, Patterson warned, "It's one of those things where there's a tidal wave at sea, and when the tidal wave is way out at sea it's impossible to tell just exactly what proportion it will have when it gets to land."

In a world that is writing its own rulebook for living... God wants to speak through men who know His rules.

Grace Theological Seminary is a conservative graduate school of theology based on Biblical principles. The major objective of Grace is the preparation of dedicated men and women for effective ministries in the exposition of the Holy Scriptures.

Write for more information.

Name _____ Phone () _____

Address _____

City _____ State _____ Zip _____

Send to: Office of Admissions

grace
Theological Seminary
Winona Lake, IN 46590

Grace Theological Seminary admits students without regard to race, color, sex, handicap or ethnic origin.

***Fundamentalists vowed
to regain full control
over the SBC in 10 years.
They are on schedule.***

Saying the June convention will likely be a referendum on Honeycutt's "holy war," Patterson said, "If they lose, they're going to lose credibility and everything else." Patterson now sees three possibilities for the future of the SBC.

First, revival. "That's what we all want." Second, a formal split. "That's where one side or the other gets angry enough and concerned enough to simply pick up their bags and walk out." Third, a formal division. "That's where neither side officially breaks with the SBC, and they continue to participate in whatever ways they can. But their participation will be fairly limited and they will resort to building a host of new missionary-type organizations and enterprises unrelated to the official Southern Baptist structure."

Patterson believes, among the three options, the SBC will opt for a formal division. "Basically, we're too soft to split," he said.

■ Martin Mawyer

Pastoral Letter Recants Conservatism

by Patrick Buchanan

Reading the pastoral letter on social justice, it is hard not to conclude that an ancillary, if unstated, purpose was to make sure the Roman Catholic hierarchy is never again identified with the conservatism of Ronald Reagan.

How traumatic it must have been for liberal Catholic prelates to have been linked in the popular press—on the issue of abortion—with Dutch Reagan, the Moral Majority, and the New Right.

Never again. By cramming that pastoral letter with liberal clichés, leftist policy nostrums and rhetoric right out of the San Francisco convention playbook, the bishops effectively eliminated any possibility conservative Catholics could find common ground on which to stand alongside them.

The bishops, and the staffers who produced this document, are not unintelligent men. They know there is now only one way a conservative Catholic can embrace it: to concede that their own past critiques of the welfare state were misguided, to admit their social and economic ideas were morally deficient. That is to recant.

Why else the gratuitous attack on the flat tax, an exciting untested idea for economic growth and the creation of jobs that moderate Democrats and conservative Republicans are exploring?

Why did the bishops object? It lacks "progressivity." It does not redistribute the wealth downward. Is this twentieth-century Catholicism or nineteenth-century socialism?

Unemployment levels in the United States are "morally unjustified." Poverty is a "disgrace," a "social and moral scandal." America's failures are "massive and ugly."

Swell. Yet, honorable men in both parties have wrestled for decades with the dilemma of how to create and sustain full employment without inflation. The bishops' recommendations are little more than warmed-over Great Society schemes that even many Democrats have abandoned.

The bishops demand higher welfare payments.

Swell. But how does that address the terrible paradox that even as the welfare state has expanded in size and scope of benefits, rates of crime, addiction, abortion, illegitimacy, wife abuse, suicide, delinquency and dependency have doubled, and doubled again, among the urban poor?

By Utopian measurements, America will always fall short. But, in what other country, Catholic or Protestant, is \$10,000 for a family of four a mark of "poverty"? What other country can match America's incredible record of having created 27 million new jobs in 14 years—while Europe lost 2 million? What other country has enabled historically victimized minorities, such as Chinese, Japanese, and Jews, to achieve such material prosperity? What other country has brought such a vast slice of its Hispanic and black poor into the middle class?

The bishops' recommendations are little more than warmed-over Great Society schemes.

America is not an uncaring country. Private charity here is the most generous on earth. Government consumes almost 40 percent of the national income—with only a sixth of that going for defense. To say the United States is "moving toward militarization" is a gratuitous slander. Fewer than one in 100 Americans is in uniform; U. S. defense claims a smaller share of our federal budget and national wealth than during the peacetime years of Eisenhower and Kennedy.

The United States is castigated for reducing its commitment to IDA, the "soft loan window" of the World Bank.

But is the U. S. government under moral obligation to conscript the wealth of its citizenry for transfer to barbaric regimes, such as the Peoples Republic of China, that brutalize their own people?

True, Africa's famine is "appalling." Yet, in the 1950s, the continent was a net exporter of food. The reason 150 million Africans are suffering malnutrition and hunger is not a lack of U. S. aid; it is the presence across that continent of some of the most incompetent and malodorous kakistocracies on earth. Perhaps U. S. food aid to the Ethiopian starving was too little, too late. What moral argument is there, however, to hand over America's limited investment capital to a regime in Addis Ababa that blithely presided over this vast tragedy, while squandering \$100 million celebrating with its Soviet allies the 10th anniversary of their communist revolution?

After this fall's loose alliance among Catholics on abortion, the bishops' letter is especially disheartening. For there is, within Catholic teaching and doctrine, ample ground upon which conservative and liberal Catholics can come together. On abortion, infanticide, euthanasia, it is the incontrovertible position that the direct taking of human life is everywhere and always wrong. On nuclear weapons and nuclear war, it is the application of just war theory and post-war statements of the popes to strategic planning. On economic and social justice, there are positions on the rights of labor, the commands of charity, the claims of the poor, the obligations of the rich, dating to *Rerum Novarum* in 1891, upon which broad consensus might have been reached. Instead of searching for common ground, the drafters of this pastoral chose to rub conservative Catholics' noses in the McGovern platform, even throwing a bouquet for the feminist idiocy of "comparable worth."

■ Patrick Buchanan is a syndicated columnist. This article is reprinted by permission. PJB Enterprises Inc., © 1984.

Falwell Wins Suit Against Flynt

ROANOKE, Va.—Jerry Falwell was awarded \$200,000 by a federal grand jury here, which said the pastor suffered emotional distress when *Hustler* magazine published an ad parody in November 1983.

The "parody," a take-off on Campari liqueur ads, described Dr. Falwell as an alcoholic who had sex with his mother, whom they called a prostitute.

Dr. Falwell responded with a \$45 million lawsuit against *Hustler* and its publisher, Larry C. Flynt, for libel, invasion of privacy, and emotional distress.

Though the jury found neither *Hustler* nor Flynt guilty of libel, the 12 jurors nevertheless said both the magazine and its publisher intentionally inflicted emotional distress on Dr. Falwell.

Dr. Falwell was awarded \$100,000 in compensatory damages, and \$100,000 in punitive damages from both Flynt and *Hustler*.

The ruling, legal experts say, marks the first time a defendant has been assessed damages for emotional distress, though cleared of libel charges.

Dr. Falwell said the landmark case will force publications to "pay the piper" for inflicting personal damages.

"It says to Larry Flynt and his ilk that from here on out, there is a line. The First Amendment is not absolute."

It is expected that the verdict will be appealed.

Child Porn a "Symbol of Nation's Failure to Care for Youth"

WASHINGTON (RNS)—Child pornography is "the greatest single symbol of our nation's failure to care for youth," said Gregory Loken, director of the Covenant House Institute for Youth Advocacy, in testimony to the Senate Subcommittee on Juvenile Justice.

Incorporated in New York State in 1972, Covenant House was founded by Bruce Ritter, a Franciscan priest. It presently runs four programs—24-hour crisis centers in New York, Houston, and Toronto, and a long-term residence for boys in Guatemala. The program has also fought child prostitution and pornography.

Most of the children involved in the pornography industry come from broken homes and have nowhere to turn, Loken said. He described them as "victims of our unconcern for families in trouble, and victims of our feverish addiction to the sex industry which exploits them."

According to the Covenant House official, child pornography "must be approached not primarily from the standpoint of its offense to public morals or decency, but rather from the perspective of the children abused in making it."

There are several "practical, inexpensive, and effective measures" the federal government can take against child pornography, Loken said. He suggested giving children used in pornography the legal right to sue their exploiters and initiating an international movement to ban commerce in child pornography.

Church Agencies Airlift 3,000 Tons of Food to Ethiopia

NEW YORK (RNS)—Church relief agencies began an airlift of 3,000 tons of food to Ethiopia's famine-stricken Tigray province November 2, 1984. The airlift is part of a larger relief effort aimed at delivering food to an estimated 6 to 10 million Ethiopians facing starvation, said Lawrence Pezzullo, executive director of Catholic Relief Services.

Catholic Relief Services has formed an action group with three other agencies to reach 1.5 million people in 13 of Ethiopia's most severely affected provinces, said Pezzullo. The other groups

are the Lutheran World Federation, the Mekane Yesu Church (an Evangelical body in Ethiopia), and the Ethiopian Catholic Secretariat.

Elsewhere in Ethiopia and in the Horn of Africa, CRS works cooperatively with Church World Service (the National Council of Churches relief arm), the World Council of Churches, and Caritas Internationalis.

"In an emergency, it's mandatory that the agencies cooperate and avoid overlap and the slippages that can occur," he said.

CRS committed more than \$1 million to Ethiopian relief last year, and has allocated an additional half-million to alleviate the current crisis. The Catholic agency "is handling 90 percent of the U. S. government food going to Ethiopia," Pezzullo said.

The relief agencies have asked the U. S. government for 200,000 tons of food for the effort; 32,000 tons have been approved so far.

Oklahoma Baptists Accept Congregation that Ordains Women

NASHVILLE, Tenn. (RNS)—Reversing a decision made last year, a Southern Baptist association in Oklahoma has authorized the seating of representatives from a congregation that ordains women deacons.

Baptist Press, the denomination's news service, reported that the Capital Baptist Association in Oklahoma City voted 392-90 to authorize the seating of representatives from First Baptist Church in Oklahoma City.

Last year, the association voted 209-101 against seating representatives from the congregation, even though none had been sent to the meeting. This year, the church sent 20 representatives, the maximum permitted.

Debate on the matter lasted more than 30 minutes. A resolution opposing the seating was presented by Hugo Lindquist, pastor of Bethel Baptist

Church in Oklahoma City, who said, "We've got to call a halt to the chipping away of what we believe in as Baptists."

If God had intended women to serve in the ordained ministry, Lindquist said, women would have been included among Jesus' 12 disciples, and the first deacons would have been women.

The motion was opposed by Charles D. Graves, pastor of Nichols Hills Baptist Church in Oklahoma City. He said First Church had "changed about nothing else except this one issue, and it is not worthy to be compared to redemption through Jesus or the authority or inerrancy of God's Word."

ERA Referendum Loses in Maine

WASHINGTON—A referendum to add the Equal Rights Amendment to Maine's Constitution was defeated handily during the November elections.

Had the amendment passed, Maine would have been the first state to adopt the ERA to its Constitution in almost 10 years.

Only weeks prior to the elections, however, surveys found 60 percent of Maine's registered voters to favor an ERA. But due to an anti-ERA media blitz, championed by the Maine ERA Impact Coalition, the amendment was defeated by almost 70,000 votes.

The coalition, comprised of Christian schools, pro-life organizations, churches, and Christian civic leagues, battled ERA proponents by telling voters that ERA could mean the drafting of women into military combat, the loss of tax-exemption to churches refusing to ordain women, and the state financing of abortion services.

In other moral or religious referendums:

West Virginia voters, by a 3-1 margin, approved a state constitutional amendment authorizing "voluntary contemplation, meditation, or prayer in school classrooms."

Washington defeated a proposal that would have forbidden state funding of abortions. But Colorado—in a bitterly fought battle—approved a similar amendment.

Utah residents voted against banning pornography on cable television.

And though state-run lotteries won voter approval in four states, casino gambling was rejected in Arkansas and Colorado.

Supreme Court to Hear Homosexual "Rights" Case

WASHINGTON—The U. S. Supreme Court has agreed to decide whether public schoolteachers in Oklahoma City may be fired for advocating or promoting homosexuality.

The 10th Circuit Court of Appeals had struck down the law as unconstitutional. In a 2-1 decision last March, the court said First Amendment free speech rights protect people who advocate illegal activity unless such conduct is imminent and intended by the speaker.

The Oklahoma law had allowed school boards to fire teachers who engaged in "public homosexual conduct . . . in a manner that creates a substantial risk that such conduct will come to the attention of school children or school employees."

The law defined homosexual conduct as "advocating . . . encouraging or promoting public or private homosexual activity." But the appellate court said the statute is so vaguely worded that a teacher could be fired for publicly urging repeal of homosexual statutes.

The Oklahoma City Board of Education defended the law saying free speech of teachers is "not absolute and may be subjected to certain restrictions" in order to rid the school system of teachers who are "unfit."

The suit represents the first homosexual "rights" case the Supreme Court has decided to hear since 1967 when it ruled aliens found to be homosexuals may be deported as persons "afflicted with a psychopathic personality."

Dial-A-Porn Free to Operate Again

WASHINGTON—The U. S. Circuit Court of Appeals in New York City has struck down as unconstitutional FCC guidelines restricting "dial-a-porn" services to nighttime operations.

The FCC, acting on a law signed by President Reagan in December 1983, had restricted "dial-a-porn" services to operating between the hours of 9 p.m. and 8 a.m., to prevent easy access to minors under 18 years of age.

In the 21-page opinion, however, a unanimous three-judge panel said the restrictions violated the plaintiff's free speech rights because the FCC did not demonstrate that less drastic means could not be devised.

"While the aim of the regulations is to limit or prevent access by minors to dial-a-porn messages, its operative effect is to deny access to adults as well."

Critics charged that freedom of speech was never designed to give blanket approval to obscene language or simulated sexual activities.

Lawyers for the plaintiff, Carlin Communications Inc., said the operators are apparently free to resume daytime services.

Seven-Year Battle in Maine Ends

AUGUSTA, Maine—The state Education Department has released new "voluntary" guidelines calling for "non-approved" schools to verify by letter that they meet minimum education standards.

In an agreement reached with the Maine Association of Christian Schools (a coalition of about 30 of the state's largest and best-established Christian schools), the Education Department asked the "non-approved" schools to verify in writing:

- *Instruction is provided in basic curriculum—reading, writing, spelling, grammar, mathematics, science, American history.

- *Teachers are examined and approved for competency by the school's administration.

- *Children attend a minimum number of school days.

- *Fire, safety, and health standards are met.

The agreement ends a seven-year battle between Maine officials and defiant church-school officials who refused to meet the state's basic approval process.

Prior to the new "voluntary" regulations, church-schools had to disclose financial information, accept state teacher certification, and allow its educational philosophy to be reviewed.

Church-school officials objected to these licensing procedures saying Jesus Christ, not Maine officials, is responsible for their churches' academic education.

At a news conference, Herman "Buddy" Frankland, who leads MACS, said, "These guidelines change absolutely nothing. The only thing they do is make us free from having to submit to the commissioner's office the approval of our teachers . . . and final authority of our curriculum." ■

Finding a New Role in the Political Arena

by Truman Dollar



The telephone beside my bed rang loudly at 1:30 a.m. Awakened from a deep sleep, I fumbled in the darkness to find the phone on my nightstand. Who was calling me at this hour? Certainly the call must be serious—a death, an accident, or a family catastrophe. But not so. The caller was a close friend and a state representative, who began abruptly, “Truman, who are these Fundamentalists? They have harassed me all day about my vote on the ERA. They are rude, discourteous, and unreasonable. Bus loads of them disrupted the work of the House and turned the Senate gallery into a circus.” Working late at the office and obviously irritated, he concluded by saying he was against the ERA bill, but was so upset at the behavior of these people that he might vote for it.

I defended my friends as being in pursuit of a good cause, but noted that they were totally unfamiliar with how to effectively communicate their ideas to elected officials.

Actions such as calling members of the State Board of Education of Nebraska each hour all night, threatening to forcibly break a pastor out of jail, and suggesting we take up arms against city officials who want to examine Christian schools for code violations bring attention to a cause, but do these tactics have positive results, or incite angry reactions?

Fortunately, the political environment has changed considerably in this country. The nation has made a dramatic turn to the conservative right, as the recent election showed. The change is not superficial. Five new conservative Supreme Court justices could soon take the bench, and over 50 percent of all federal judges may be appointed by this conservative administration. A significant number of college young people are fed up with the Liberals, and on the most unlikely campuses you

To sustain our gains we must adjust some of our methods. I am not speaking of compromising on issues; I am talking about methods and attitudes.

will find articulate and intelligent students stating their conservative views forcefully. Conservative groups have attained a new position of power; conservatives must now accept the accompanying responsibilities.

We, like the civil rights activists of the sixties, have been outside the door shouting to get in for years. We have been a noisy group, and we are slowly being admitted as partners in the political process. To sustain our gains in this direction, and insure our right to be heard, we must adjust some of our methods. I am not speaking of compromising on issues; I am talking about methods and attitudes. We must now undergo a maturation to become an influential force within the system. There are at least five things we need to do.

First, in addition to fighting the issues we must provide the solutions. We can produce an abortion bill that will pass Congress, and help draft tax legislation to unburden America's families. Congressmen will listen if we provide reasonable input.

Second, as we share in leadership, we must avoid the arrogance that often

accompanies power. Our integrity and our behavior in the political process are part of our Christian testimony. We must apply the lesson of Romans 13.

Third, we must avoid extremism. Granted, our biblical lifestyle sounds extreme to the world, but we must use wisdom. We must obey laws, support the Constitution, encourage due process, and direct our attention toward more constructive avenues of change and influence. In the process, we must be careful of our alliances and consider their subsequent impact on our credibility. For instance, what is to be gained by accepting financial help from the Unification church?

Fourth, we must be careful not to tear ourselves apart. We must utilize dignity and reason in defending our positions and, above all, exhibit love and respect for one another, in spite of our differences. Airing our squabbles before the whole unconverted country does not honor Christ.

Finally, we must put politics into perspective and keep our expectations at a reasonable level. It is mere folly to think that the kingdom of God will be swept in by a Conservative in the White House—even with a cooperating Congress. We can count on disappointments. Too frequently, politicians seeking office are considerably less interested in our views between elections.

We have a great opportunity to influence American politics. To succeed we must understand the ground rules. The political system needs to be seen in its proper context as a means to an end, not an end in itself. We must not misuse it or let it misuse us.

■ **Truman Dollar**, pastor of Temple Baptist Church, Detroit, Michigan, is a published author noted for his thought-provoking and unpredictable insights on current events. He will share his views in this new column each month.

LIFE AT LIBERTY AND THE PURSUIT OF HAPPINESS.

Let's face facts!
Many of your friends
will go to col-
lege just to
have a good
time. For
them, it's
like one
basic course - FUN 101.



Maybe you're dif-
ferent. Sure, you want
to enjoy yourself, but you
know that real happiness
isn't found in that kind of life-
style. You want your college
years to really count.

At Liberty, we have a favorite
word that fits this subject. Bal-
ance. We recognize the need for
fun and enjoyment. That's why
we have so many clubs, sports,
special programs,
and social events



throughout the year. The
Liberty campus is an ever-
changing kaleidoscope
of activity. But that side
of college
life is bal-
anced by
academic
training of the highest
caliber. At Liberty you'll get
an education that will open
your mind. It will open doors of
opportunity, too.

Liberty's secret is a simple phi-
losophy that can be summed up
this way: the pursuit of God's
will equals the pursuit of happi-
ness. We know that you're going
to be happy only if you're doing
what He wants. Our goal is to
make life at Liberty the training
ground for your pur-
suit of happiness.

LIBERTY
BAPTIST COLLEGE

Write or call

LIBERTY BAPTIST COLLEGE, Dept. CL301, Lynchburg, VA 24506

Call Toll Free: 1-800-446-5000 Ext. 301

Financial Aid information available on request. Applicants for admission are considered without regard to sex, race, national origin, or handicap.



Pensacola Christian College

The students at *Pensacola Christian College* not only enjoy a warm place under the bright Florida sun but a warm, friendly atmosphere on a campus that is new and beautiful. What's more, we are a small Christian college that still cares for the needs of the individual student and offers a high quality Christian education. Why not see for yourself. Come and visit the College or at least request more information. You'll find that *Pensacola Christian College* does care—for you! Use the convenient coupon to receive more information. You'll be glad that you did! Featuring three new programs in 1984—Mechanical Engineering • Graphic Design • Law Enforcement. Use the coupon below or call 1-800-874-4754.



Mr./Mrs./Miss _____

Address _____

City _____ State _____

Postal/Zip Code _____ Year of high school graduation _____

Pensacola Christian College
PENSACOLA, FLORIDA 32523

Pensacola Christian admits students of any race, color, and national or ethnic origin.

FJ