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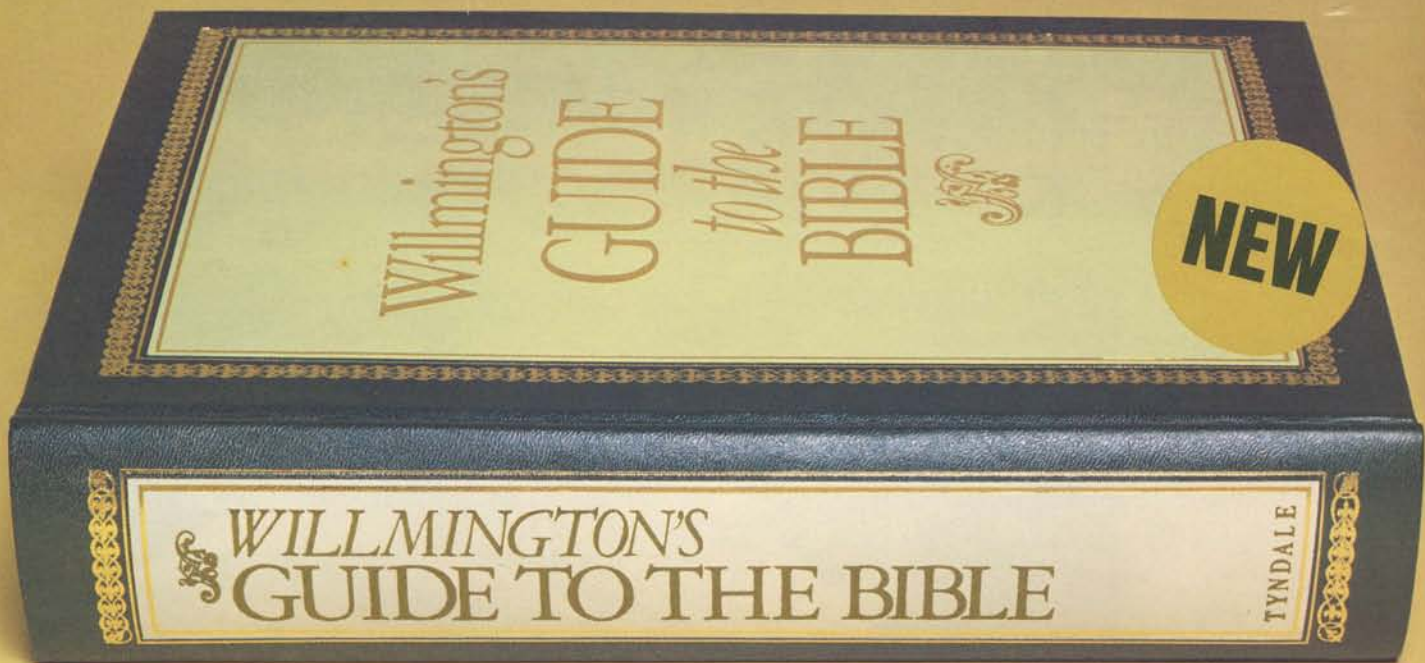
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DR. H. L. WILLMINGTON is a graduate of Moody Bible Institute and Culver-Stockton College in Canton, Missouri, and later attended the Dallas Theological Seminary and Ashland (Ohio) Theological Seminary. He holds the Doctor of Ministry degree from Trinity Evangelical Divinity School in Deerfield, Illinois.

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EDITORS' NOTE

It is always much simpler (and safer) to ignore controversial matters that need to be examined by church leaders today. But they are too important to be neglected. These are the questions which fill our newspapers. They are the crucial questions people are really asking. "To ignore them," writes John Stott, in his new book, *Between Two Worlds*, "we perpetuate the disastrous separation of the sacred from the secular (implying that these are distinct spheres and that God is concerned only for the one and not for the other); we divorce Christian faith from Christian life; we encourage a pietistic withdrawal from the real world; we justify Marx's well-known criticism that religion is an opiate status quo; and we confirm non-Christians in their suspicion that Christianity is irrelevant" (p.162).

In this issue Jerry Falwell comments on capital punishment. Philosopher David Beck analyzes secular humanism and its threat to Christianity from a philosophical standpoint. Pastor David Jeremiah raises the controversial question: "Is war ever in the will of God?"

In *Soap Box*, Janet O'Rear rebuts the issue of Christian Feminism. Professors Farstad, Dobson, and Hindson examine the King James Version controversy and Pastor Bob Allen asks, "Must a Fundamentalist Fight?" Our featured interview this month is with B.R. Lakin, the venerable old "warhorse" evangelist. *Thunder in the Pulpit* features Bob Jones Sr., delivering his sermon "Do Right Though the Stars Fall."

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Statement of Purpose

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

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You Said It

I have received my copy of your new magazine, the **Fundamentalist Journal**, and I thank you very much. It looks like a very informative publication, and it is certainly well done.

My family and I are especially gratified that you have included my husband in your list of twelve leading Fundamentalists of this century who are no longer living here among us. He was certainly a Fundamentalist from head to toe — and was glad to be counted so. And he "being dead, yet speaketh" as dogmatically and uncompromisingly as when he was with us, through his recorded and printed messages.

Thank you sincerely for the honor you have bestowed upon him and upon us. It is our prayer that this new publication will be well received and that through it our Lord will be glorified.

Mrs. Oliver B. Greene
Greenville, S.C.

Thanks so very much for the premiere issue of your beautiful new magazine! Publishing is one of the areas where we feel we can speak with some authority. You and your creative personnel have done an outstanding job in your first issue. Congratulations, with all glory to the Lord Jesus Christ.

I am sharing my copy with our Editorial staff, as well as with some of the business friends and the people that we mix with here in Colorado Springs, and all of the comments have been unanimous.

We wish you God's signal blessings in the months ahead with the planning and publication of it, as it will be a tremendous service to the Lord's people.

John T. Bass
Executive Vice President
Christian Booksellers Assn.
Denver, Colo.

I just finished reading your article dealing with the weaker brother issue, and can't express to you the comfort I received in observing how closely we agree. It's kind of nice to know you're not alone! What is amazing to me, is the way you and I can take the Word of God and come to the same conclusions even though we are 3,000 miles apart and have never discussed the issues previously...we serve an incredible God.

You have been able to lay your finger on the cutting edge of the problem. Most of us have not yet come to the point of really making the Scriptures alone, the "bottom line" of our lifestyle. It is especially difficult for a minister to subject his mind to the Scripture, and not vice versa. Until we come to the point of allowing Scripture to hold full sway over our tradition and ministerial peer pressure, confusion and conflict will be the watermark of fundamentalism.

Unfortunately, we take that English word "offend" and immediately attach the thoughts of "irritate," "provoke," "annoy," "affront," etc. to the meaning of the text. I have always believed a careful study of the word "offend" leads us to a completely different understanding. Paul's usage was in reference to destroying the faith of a baby Christian. Most of us would happily set aside our own preference if we really knew it was going to destroy someone's faith. I'm convinced most of these we label "weaker brothers" really don't qualify. They are not weaker (i.e. young, novice believers) brothers at all...they are "contentious" brothers; indeed, some have the "gift of discord."

There is not only a distinct difference between a weaker brother and a contentious one, but also differing instruction as to how we should deal with them. A simple perusal of any concordance would be highly instructive.

Joe Buonassisi, Pastor
Costa Mesa, Calif.

Dr. Dollar's analogy "We are the only army I know which shoots its own wounded," is fallacious. Fundamentalists don't shoot their wounded, they shoot the traitors and the deserters just like any other army in the world.

Our army has the advantage of having a perfect set of rules to go by (the Word of God) and has the difficulty of requiring perfection (holiness and separation) of its soldiers. When sin mars the soldier's effectiveness, all of us would agree that he should leave the battlefield until repentance and restoration have made him fit to serve effectively. (This is putting our wounded in the hospital, if you must use Dr. Dollar's analogy.) When violation of the separation standards of the Word of God find a man aiding and abetting the enemy, then he is a traitor or a deserter and he deserves to be shot.

I will also be most interested to see if you achieve your "forum" with your journal. Will you really print both sides of issues or will your journal become a promotional rag for your side of the controversy?

Dean A. Goddard, Pastor
Bethany Baptist Church
Cayce, S.C.

Yesterday I received a copy of your new magazine. Let me tell you that magazine is superb. I enjoyed every article. I found information, motivation, instruction, and blessing as I read. I mailed in my subscription and I look forward to ensuing issues. The magazine makes me appreciate my responsibility as a true Fundamentalist.

Thanks for your strong leadership. Your influence is needed in this nation and I am happy that you have been used to rally all of us together under the Fundamentalist banner.

Ron Bishop
Tennessee Temple University
Chattanooga, Tenn.

I would like to express my appreciation for the quality and integrity of your new magazine, **Fundamentalist Journal**. It is a breath of fresh air in the area of editorial content in Christian publication, reflecting a degree of excellence seldom seen in the mass of Christian media in the market place. I highly commend you for the introduction of your journal to the body of Christ.

I would also and foremost like to express my appreciation on behalf of the International Christian Embassy, Jerusalem for the outstanding article by Mr. John S. Feinberg entitled "Why Christians Should Support Israel." I cannot help but believe that God's blessing will be upon your work, as you have chosen to honor Israel, the "apple of His eye" in your premiere and introductory issue of the **Fundamentalist Journal**. We are truly living in the day when we are seeing the literal fulfillment of God's promise — "I will bless those that bless thee..." Genesis 12:3.

Jim Jackson
Executive Director
United States Christian Embassy,
Israel

On page six of your premiere issue you stated, "We must extend our vision to evangelize the world in our lifetime. We must stop being so negative and critical of everyone who is trying to reach people with the gospel." I agree. It follows, then, that I must take issue with your comments on page 62 of the same edition under the heading, "Jimmy Allen Edits Bush's Comments On New Right In SBC Special."

I was present in New Orleans when Vice-President George Bush addressed the Southern Baptist Convention Pastor's Conference. I also viewed the television special produced from the evening's session by the SBC Radio and Television Commission, headed by Jimmy Allen. It is true that Mr. Bush's remarks were not included in the special. However, let me remind you what was.

The telecast included inspiring music, heart-warming testimony of God's saving grace, and a powerful message by Billy Graham from John 3:16. It included an appeal to respond to the gospel, as hundreds did that night in the Superdome. It was planned — from start to finish — to confront the viewer with the claims of Jesus Christ and His glorious gospel of salvation. Its purpose was evangelistic, not political.

Your suggestion that Jimmy Allen "edited" the Vice-President's com-

ments does a great disservice to a warm-hearted, evangelistic, and creative Baptist leader. Your closing comment about his support of Jimmy Carter in 1980 is an attempt to impugn his motives and appears to me to be a "cheap shot" toward one who is trying to reach people with the gospel. Had the political speaker that evening been Ronald Reagan, Jimmy Carter, Jerry Falwell, or Pope John Paul II, he would responsibly have been "edited out" to allow more time for the presentation of the gospel.

It appears from your article that you would have preferred for Jimmy Allen to cut back on the gospel in order to insert a bit of political rhetoric that coincides with your philosophy. Personally, I am glad to have a man producing our Southern Baptist television specials who is more concerned with a gospel message than a political speech. We would all do well to learn from him.

Tim Reddin
Barcelona Road Baptist Church
Hot Springs Village, Ark.

Your new magazine is absolutely startling. I believe it will send a shock wave through the whole Christian community. I believe the magazine will be a great success. If you will send me some registration forms, I will push it in our congregation. Why don't you make the deal to my church for the two-year subscription for \$14.95. I think I can get a lot of subscriptions, and I would like my people to read a high-class magazine like this.

Truman Dollar, Pastor
Kansas City Baptist Temple
Kansas City, Mo.

I do not believe, as Dollar states, that all one has to do is believe the "five fundamentals" to be a Fundamentalist. Many Catholics believe the "five fundamentals." And Dollar states: "There has been virtually no disagreement among conservative scholars that these are the doctrines held by all Fundamentalists." Maybe not among so-called fundamental Baptist pastors. Most Baptist pastors who are Fundamentalists, believe these "five fundamentals" need to be defined right to make one a true Fundamentalist. The Devil himself believes the "five fundamentals"!

Ed Hindson's article on inerrancy fails to even consider the true debate raging in fundamental circles about the issue of "Which" Scripture is the Word of God. He just ignores this con-

troversy, and no informing magazine can do this. The inerrancy debate in the Southern Baptist Convention is not the same one among the Fundamentalists. We do need some clarification. The back page of your magazine carries an advertisement that the New King James is greater than any other Bible. Yet the Bible in the pews is the King James Version. You need to make some clarifications, I feel.

Mark S. Hodges, Pastor
Thomasville, N.C.

Thank you for sending me a copy of the premiere issue of the **Fundamentalist Journal**. I have read some of it in detail and perused it all with real interest. However, in all fairness I felt I ought to express my surprise and disappointment at two things in the paper. One is an article and the other a personality.

1. I was surprised and disappointed at the "weak soup" and "milk and cider" report on the Southern Baptist Convention meeting in New Orleans. If a person had not known better he could easily conclude from the article in **The Journal** that there is really nothing bad going on in the Southern Baptist Convention. I highly recommend Dr. Walter Handford's report on the Convention in the **Sword of the Lord** and Dr. Robert Sumner's report in the **Biblical Evangelist**. My honest opinion is that the report in the **Fundamentalist Journal** is not worthy to appear in the kind of paper that honest Fundamentalists would expect from Jerry Falwell.

2. I was also surprised and disappointed at one of the men appearing on the front cover of the magazine with all the other giants of Fundamentalism and Evangelism. I assume that Dr. L. S. Chafer is Dr. Lewis Sperry Chafer. If so, he was an enemy of those other men in the matter of revival and soulwinning. He wrote at least one book strongly attacking large scale revivals and soulwinning preaching, even calling some of these men by name whose pictures appear on the front cover. He opposed the giving of a public invitation for sinners to accept Christ after the preaching of the Gospel and the Word of God. If he ever renounced the bad book before his death I am not aware of it.

Alfred O. Thornton
Assistant Pastor
Victory Baptist Church
Eustis, Fla.

JERRY FALWELL COMMENTS

Capital Punishment for Capital Crimes

The recent execution of convicted murderer Frank Coppola was valiantly supported by Virginia's Governor, Charles Robb. The governor deserves our highest accolade for a courageous stand on a controversial issue. The renewed willingness of many states to enforce the death penalty for capital crimes has touched off bitter opposition by a number of liberal clergymen. They call such penalty "barbaric" and "unchristian." Yet the Bible clearly teaches capital punishment for capital crimes, to protect the intrinsic value of a person's right to life.

In the Old Testament, God in-



structed the postdiluvian civilization of Noah's day: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Gen. 9:6). Murder, therefore, is viewed as a capital crime worthy of capital punishment. It is to be punished by death because of the sanctity of human life which exists in the "image of God." Further, the Mosaic Law demanded the death penalty for several offences within the covenant community of Israel (Exod. 21:12; Lev. 20:10; Deut. 17:2-7).

In the New Testament, Jesus accepted the validity of the death penalty in the case of the woman taken in adultery and ordered the Pharisees to

PERSPECTIVE

The New Fundamentalism

by Bill Dowell, Jr.

To define fundamentalism is something like defining "What is man?" It is not difficult to portray a specific Fundamentalist, but to catch the soul of fundamentalism, so that what you define describes all Fundamentalists, challenges the mind. One can list some of the things Fundamentalists believe, but that is more the outward expression of fundamentalism, not the soul.

We must distinguish between fundamentalism as an adherence to biblical orthodoxy and fundamentalism as an organized movement, militant and aggressive in its fight against the encroachments of a liberal, modernistic approach to Scripture and truth.



Bill Dowell, Jr., is a speech and theology professor and chairman of General Studies at Baptist Bible College, Springfield, Missouri, where he is also co-pastor of Baptist Temple.

Biblical orthodoxy goes back to apostolic times. From colonial days until about the time of the Civil War, America remained solidly orthodox. Practically all denominations and Bible schools held firmly to those doctrines espoused today by Fundamentalists until after the War Between the States. Such beliefs flow naturally and inevitably from the Bible when read and interpreted in a literal (historical-grammatical) sense.

During the latter part of the 1800's and early 1900's, certain European thought forms began to make their way to America. This new way of thinking dated back to the time of the German philosophers Immanuel Kant (1724-1804) and Georg Wilhelm Friedrich Hegel (1770-1831). Up to their time, truth was generally viewed as "something that could be known." Truth was truth and its opposite was clearly false. Men did not agree on the definition of truth, but they believed it could be known. Hegel developed a new way of thinking. Ultimately many came to believe that absolute truth could not be known. The concept of truth became relative. Truth ceased to be truth and its counterpart error,

stone her (John 8:1-11). When they refused, He pardoned her. He also acknowledged (Matt. 5:21) that those who had committed murder were in danger of the judgment (capital punishment). In spite of His own execution between two thieves, Christ never spoke against capital punishment as a social evil. In Paul's Epistle to the Romans (13:1-7), the apostle reaffirmed the principle that human government is ordained of God and has the right to "bear the sword" to punish evil.

The Administration of Justice

The right of human beings to govern one another is a God-given mandate and that mandate includes capital punishment. However, the principle of justice is equally emphasized in Scripture (Gen. 18:19; Prov. 8:15; Col. 4:1). The misuse of governmental power also is clearly condemned (Prov. 16:10-15; 22:22,23). Unfortunately, the record of church history is filled with gross misuses of such power. Paul

himself was executed by Nero, whose right to govern was defended by Paul. The Roman Empire executed some of the greatest Christians who ever lived, including the apostle Peter. In the Middle Ages, the improper mixture of civil and ecclesiastical power led to the unjust persecution and execution of saints and sinners alike. Godly believers and notorious heretics were both dealt with cruelly.

There is no excuse for the Christian to use governmental authority to persecute unbelievers, anymore than it is fair for secularists to use the government to persecute believers. But misuse of the power of government does not invalidate the legitimacy of the concept of government. Nor does the misuse of capital punishment invalidate its proper usage.

A Proper View of Human Life

That the Bible defends capital punishment is obvious. The real question is not *whether* God has authorized

the death penalty, but *when* and *why*. The administration of justice by human authorities is God's answer to the sinful oppression of anarchy. The greatest benefit of capital punishment is the guarantee to society that life is sacred. A low view of human life will always lead to the rejection of the death penalty.

The standard of justice which demands capital punishment cannot be used to deny what that standard demands. There is a basic illogic to call capital punishment inhuman. The inhumanity was the *crime* which called for capital consequences. The inhuman act was performed by the murderer, not by the state executing capital punishment. Capital punishment emphasizes the highest possible regard for human life. Man is so valuable and significant that anyone who denies his basic right to life must face the consequence of losing his own life. The worth of the individual is so great that the highest penalty is reserved to those who would take the life of another. □

but rather became a mere "thesis" or tentative assertion of what appeared at a given moment to be truth. Its opposite was no longer error, but an "antithesis" of two opposites, into a kind of nebulous truth.

Much like a rod submerged in water appears to move as viewed from different positions or with the movement of the water, so truth is elusive, Hegel believed. In the same way that the exact position of the rod at the bottom of the body of water could not be determined visually without considering all of its apparent movements, so in the search for truth one must accept all beliefs as some form of relative truth. No one position is absolutely true. Truth, therefore, can only be sought by a synthesis of opposing statements, no matter how radically they might differ. But even the synthesis was not absolute truth, for it too lent itself to an opposing position to be included in the eternal quest for truth. Thus they concluded that truth no longer could be found in the absolute pronouncements of Scripture, but rather in an unending search for a synthesis that blended the divergent views and contradictions of limitless opposing beliefs.

Obviously, this approach to truth led to tolerance of widely different religious beliefs, even non-Christian religions. The approach, by its very nature, was not dogmatic and could not be. Those who accepted it were ever seeking truth, but never able to come to the knowledge of truth. Since truth was relative, they believed, it was impossible to know absolute truth. They relegated the Bible to the category of relative truth. When people considered the Bible, it lost true meaning because of the method of interpretation, allegorically, mythologically, or merely a path to truth. Karl Barth spoke of

a "fallible Bible through which God's truth came," a channel through which God spoke to men, rather than the very Word of God that communicates a once-for-all message to mankind.

Fundamentalism cannot accept such a way of thinking when applied to the Bible. When liberal theology, built upon that thought system, began to entrench itself in America, strong opposition to it arose. An intense theological battle waged between the modernists and Fundamentalists in the early 1900's. Unfortunately, the Fundamentalists lost control of denominational leadership, though both sides had some brilliant minds supporting their views. After the liberals gained influence in America, the education received at colleges and seminaries became increasingly liberal and humanistic. Fundamentalists for a time rejected such education and many became suspect of education in general. Too many young Christians were corrupted and ruined by an education that changed their beliefs. Their education undermined confidence in the authority of Scripture as absolute truth. If that is what education does, thought many Fundamentalists, then education is evil. A type of anti-intellectualism crept over a large segment of fundamentalism. The idea developed that, "I'd rather be ignorant and know God than to be an educated infidel and spend eternity in hell." Because Fundamentalists were zealous, dogmatic, and totally dedicated to the absolute truth of God's Word, masses of lower-class working people were attracted to their fiery, heartfelt, revivalistic preaching. Fundamental churches grew phenomenally, but primarily of the lower-class, less-educated, poor, common people. Fundamentalism began to be equated

with ignorance. For this reason the liberals largely ignored the Fundamentalists. Most Fundamentalist preachers were poorly equipped intellectually to confront effectively the theological errors of liberal scholars. The best the fundamental preachers could do was to resort to satire, biting sarcasm, name-calling, and tearing down "straw men." These preachers were often inaccurate in their information and sometimes unfair in their assessments. Liberal scholars considered Fundamentalists to be anachronistic relics of the past, unworthy of serious attention. Fundamentalists were ignorant; therefore, what they stood for was unsound and could not be reconciled with an intelligent, enlightened mind.

All this is changing today. Many bright minds, well educated and fully equipped intellectually, stand ready to engage in vigorous battle with the liberals on their own ground. The Fundamentalists have their own schools, colleges, publishing houses, radio and television stations. The voice of fundamentalism is making an impact, attacking the underpinnings of liberal theology. Fundamentalism is being re-established as a viable alternative to liberal theology in the intellectual community. The liberals can no longer ignore the Fundamentalists.

What is fundamentalism? It is a way of thinking that

espouses the fact that "God is and God has spoken." He has spoken to us by the prophets, by Jesus Christ, and by the apostles, as accurately recorded and preserved in the Bible. The Bible's absolute, universal truth is equally true for all men, unchangeable truth for all generations. The Bible reveals truth, and does not conceal it in some mystical, allegorical presentation. God said what He meant and meant what He said. We can know the truth by reading the Bible in the same way we read an encyclopedia or any historical book. The Bible is to be understood literally, unless the context clearly indicates otherwise.

This is the soul of fundamentalism. The difference between a liberal and a Fundamentalist is in their approach to truth. The liberal says, "Truth is relative and obscure." The Fundamentalist says, "Truth is absolute and clearly presented in the Bible." Despite the numerous factions that may exist among the ranks of Fundamentalists, all Fundamentalists solidly unite in believing God's Word to be infallible and inerrant. All Fundamentalists interpret the Bible literally. We agree on the virgin birth, the deity of Christ, the blood atonement, the physical resurrection and return of Christ, and other major doctrines. To believe anything else is impossible if one believes the Bible and interprets it literally. □

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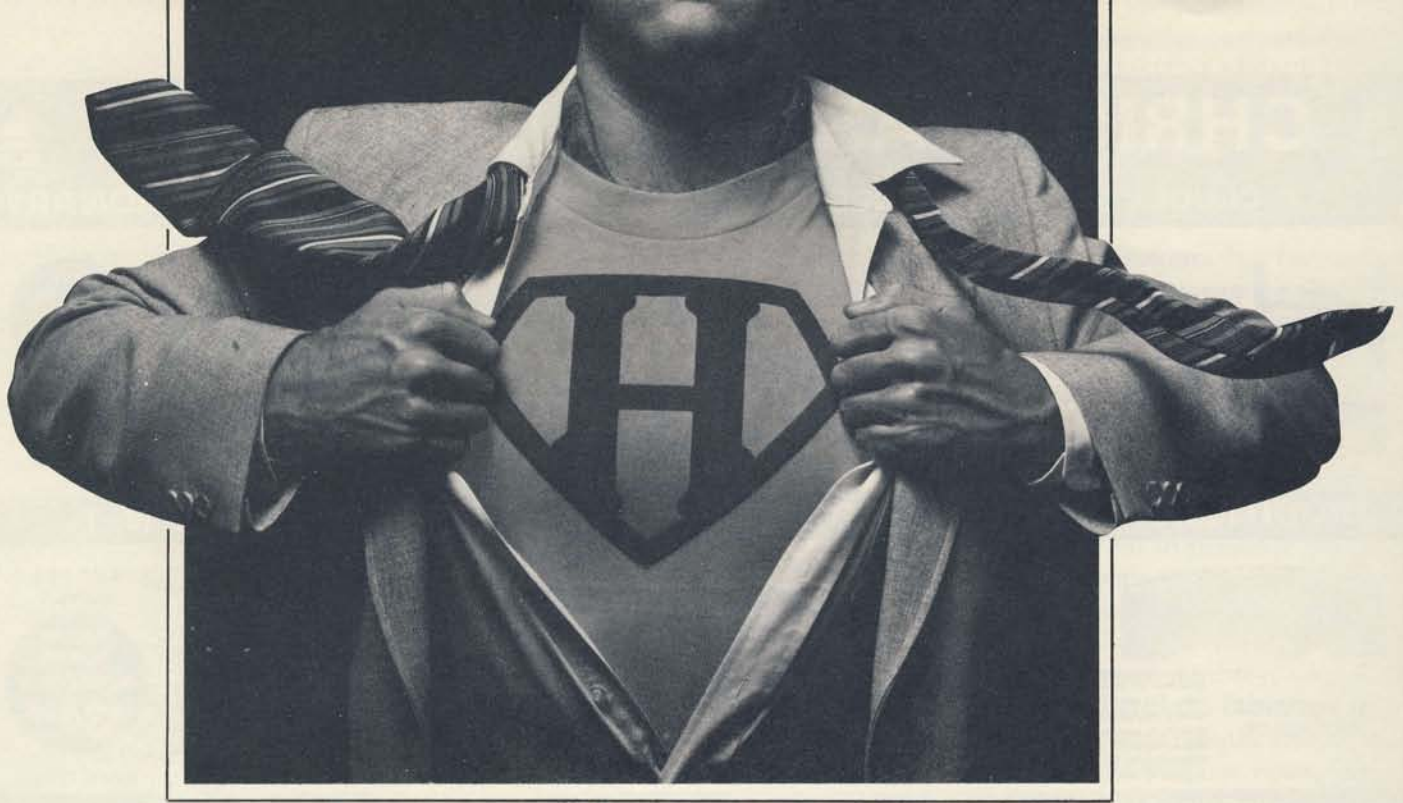
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SECULAR HUMANISM **THE WORD OF MAN**

by W. David Beck

For all of the talk about something called "secular humanism" these days, there is not a great deal of clarity as to just what it is—on the part of both its opponents and its supposed proponents. Some of its enemies have blamed it for every evil society has seen in the last fifty years, from socialism to anarchy, from atheism to satanism. Its advocates label it the salvation of the West, the only hope for a democratic society, and the preserver of true moral values in the face of the tyranny, intolerance, and ignorance of the resurgent new right.

If we are to give careful evaluation of this current world view, it is clear that we must first understand just what a world view is, how this one came to be, and just what the present conflict of views is all about.

What Is a World View?

Let us begin by saying what it is not. *First*, it is not an organization. Undoubtedly there are organizations that have dedicated themselves to the promulgation of certain world views. There are in this country and elsewhere a number of small but very vocal humanist associations. They have a slick and persuasively written magazine, *The Humanist*. Recently they have added a more dignified looking journal, *Free Inquiry*, aimed at the more "intellectual" audience. Nevertheless, we are still talking about a very small number of people with any sort of organizational involvement.

Second, a world view is not a religion. It is true that, for legal purposes, those who preach the non-existence of God have to be considered as promoting religion, just as those who preach His existence. But in general, world views and religions are two very different things. Christianity is a practical outworking of a particular world view, but it is not in itself one.

Just what is a world view, then? It is a system of beliefs. By this is meant two things: A world view is what people believe to be true. But, of course, not just any old arrangement of beliefs is a world view. Rather, a world view is ideally a fabric of beliefs. I say ideally because all too often we are not consistent in our beliefs. In fact, some world views — including secular humanism — are inherently inconsistent.

The beliefs that make up a world view are those most general and defining beliefs that control what we do with the facts of our daily experience. For example, one's definition or concept of what a human being is, is an important part of a world view. And if one holds that we are simply physical organisms, then abortion is simply a matter of getting rid of unwanted tissue. It has little more, if any, moral significance than trimming your fingernails or mowing your lawn.

The vast majority of people are largely unaware of their actual world view. This is because the world view of a society is often equal to the "common sense" of that society. Beliefs about knowledge are, for example, an important component of any world view. And certainly our society considers it just common sense that anything which science cannot investigate simply is not there.

This *third* feature of world views — that they are held unconsciously — is, of course, not always true. Not only are there many who have reflected on the matter and made conscious decisions regarding world view beliefs, but for some it has even taken on the level of an ideological cause to which they have devoted their lives. But they are clearly the exception.

Fourth, world views are decidable. By that is meant that one can make rational choices between world views on the basis of evidence and argument. This is certainly not always easy and

often a great deal of time and careful examination elapses before it becomes clear that certain ideas must be wrong.

It is important to emphasize this feature of world views since it has become popular today to say just the opposite. Many, in their desire to be tolerant and "pluralistic," are telling us that world views are just choices one makes in order to find satisfaction and meaning in life. But history, as will be demonstrated later, clearly defeats such a view.

In summary, a world view is a pattern of beliefs which dominates a segment or the whole of a society, often unconsciously for many and controls its interpretations of the facts. As such, world views are to an extent dependent on facts. Sometimes the facts just cannot be forced into a mold, and then it becomes clear that a world view, in part or as a whole, must change.



The Development of Secular Humanism

Secular humanism is a curious combination of two older world views, humanism and naturalism, which has come to be a vocal force in our society. If we are to understand, we must go back to another age when world views were also in conflict.

The sixteenth and early seventeenth centuries brought about a revolution in our knowledge of ourselves and our universe. Anatomy became a developed science, the circulatory system was discovered, and, perhaps most importantly, the functions of the brain and nervous system were uncovered. Man turned out to be a highly complex machine.

This conclusion, however, was diametrically opposed to the spirit of the seventeenth century. The aftermath of the Reformation and Renaissance was producing a society for which "liberty" was the key word. Man was the free individual.

The solution to the apparent contradiction adopted by the seventeenth century was to split man into two totally different sorts of things. On the one hand there is a physical, material body, subject to the scientific laws. On the other there is a spirited, non-material soul or mind, subject to none of the laws of science, but rather the laws of logic. It is not long until a whole world

view develops and becomes a powerful force in Europe and eventually America. It will take many forms and names over the next 200 years — deism, rationalism, "free-thinkers," liberalism, and more. The world view they all partake of is commonly called humanism.

In outline, humanism is a system in which the individual human being is the central notion. While he may have a mechanical body, he is essentially a mind, radically free and inherently logical or rational. This must mean that God, while still the Creator, is neither the Controller of the universe nor the Savior of man. The universe runs by mechanical laws, it has no further need of God, and there are no miracles, just as a watch, once it is wound, has no further need of the watchmaker. Nor does man need a Savior. He is a rational human being, capable of knowing and doing what is good. He needs no God, nor other persons. He will choose his values freely and rationally and eventually bring about a utopian society.

This idealistic optimism is perhaps the most persistent trait of humanism, though it was occasionally dulled by the aftermath of the French Revolution and revivals and awakenings in America. But curiously it produced its own poison. By the middle of the nineteenth century the notion of "evolution" began to take hold of all the sciences, but eventually biology — thanks, in part, to Darwin — as well as geology and social anthropology. This, in turn, produced a devastating result from which humanism has never recovered.

If evolution is correct, no matter how complex humans are, no matter what functions we have attained — including what we call reason — we are just machines after all. World War I seemed to deal the final blow to the grand optimism of humanism.

Thus, in the early twentieth century a new world view began to take hold, at least in certain segments of our society. C.S. Lewis, in *Miracles*, called it "naturalism," an apt name since the defining concept is that the natural, material universe is all that there is. Mental abilities are just highly evolved physical behaviors. Even our sense of morality must be regarded as a natural acquisition. There are two options

here. Values are seen as acquired either by the sheer biological evolution of certain behavior patterns, or else they are acquired habits, forced on us by the drive for survival. B.F. Skinner, the Harvard psychologist, has long championed the latter option, which he made popular in his 1971 best-seller *Beyond Freedom and Dignity*. Here he unabashedly draws the final conclusions which evolutionary naturalism must draw, namely that human beings are not free, make no choices, and deserve therefore no rewards or punishments. We are simply computers which occasionally need reprogramming.

Naturalism, of course, has no need for a god. There is only the chance evolution of material things. Carl Sagan begins his popular PBS television series and best-selling book *Cosmos* with the statement that "the Cosmos is all there is." It is the Cosmos itself which "created" man, which produced all the present complexity, including man's self-awareness. In fact, it is noteworthy that while Sagan denies God, his "Cosmos" functions exactly like one. It is curious that even the naturalist cannot escape Romans 1:18-19. There is inevitable logic to the universe that demands the existence of God — and all men know it. Robert Jastrow, for example, Columbia University astronomer and geologist and founder of NASA's Goddard Institute of Space Studies, now admits that science, while it is one avenue of truth, "is not the only one" (*Christianity Today*, August 6, 1982, p. 15). Questions about the origin and meaning of the universe are not available to science, but must be answered.

However, the one aspect of naturalism that has continued to prove most unpalatable to contemporary Americans in particular is its denial of freedom and the reality of choice. Skinner's "behaviorism" has certainly been influential, especially in psychology and to a lesser degree in education. But for the most part our society has not been willing to accept it. And thus we have seen over the last two decades or so the development of a rather strange combination called "secular humanism." If one reads the statements of its proponents, it is largely naturalistic. That is, until they begin to talk about man. At that point suddenly they insist on rationality, morality and freedom.

Paul Kurtz editor of *The Humanist*, and author of the "Secular Humanist Manifesto," provides us in the latter with a typical example of this patchwork world view. It denies any divine purpose or action in the universe and affirms "the universe to be a dynamic scene of natural forces that are most effectively understood by scientific inquiry" (paragraph 6). It goes on to reject creation and insist on evolution and limit the study of man to "biology and the social and behavioral sciences" (paragraph 8). Thus far this is consistent naturalism. But along with it is a recurring insistence on freedom. At one point we read: "As democratic secularists, we consistently defend the ideal of freedom" (paragraph 3). We are told that reason alone is sufficient to determine ethical choices. This, of

course, is traditional humanism.

Carl Sagan's *Cosmos* is similar in its selectivity. Again, its view of the universe and man's origin and nature is pure naturalism. Yet at the end of the first segment we are exhorted to save the future. Where things will go from here is left up to us — to our choice, we are told.

This then, is the system of beliefs that is commonly called secular humanism. We must now take a critical look at it.



Responding to Secular Humanism

It is essential to remember that world views are decidable in the sense explained above. The reason why a pattern of beliefs is created, becomes popular, and even dominates, then eventually declines and perhaps disappears, is always a matter

Ideas change because men make them change.
It is critical, then, that we face the ideas
commonly called secular humanism, head on.

of good arguments and evidence. Sometimes the evidence takes the form of historical events. Nothing did more to crush the optimism and the idealism concerning man's glorious abilities that held sway during the second half of the nineteenth century than the debacle of the "Great War." In fact, a careful look at history shows that rather frequently prevalent ideas have changed as the result of unexpected events. At other times the evidence has taken the form of scientific discoveries or trends. We have already noted the role played by the theory of evolution in the last century.

Most importantly, however, ideas change because men make them change. That is precisely why Scripture commands us to "persuade," to "give a reason," and to "witness." Paul says that we "demolish arguments and every pretension that sets itself up against the knowledge of God and we take captive every thought to make it obedient to Christ" (2 Cor. 10:5).

It is critical, then, that we face the ideas commonly called secular humanism, head on. In fact, this world view is riddled with contradictions and inadequacies, and we must force our society to see that, if we want to gain a real hearing. Secular humanism may not be an organization, but it is quite clear that for many it has ceased to be just a world view and has gained the status of a cause. It is obvious that Carl Sagan and Paul Kurtz, for example, are not dispassionate investigators searching for truth. They are preachers committed to communicating a message and convincing us of its truth. And they have doubtless been quite successful. But they have no case. There are at least four fatal flaws in this odd fabric of beliefs.

First, it provides us explanation of the origin of our universe. Secularists like to present creation and evolution as two alternative accounts of the same thing, the former outdated and religious and the latter contemporary and scientific. We even hear from some that one can have both. If you need to talk about a god in order to feel secure, go ahead! Just don't confuse your religious beliefs with scientific truth. But this is a complete distortion of the facts.



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The truth is that naturalistic evolution has absolutely nothing whatsoever to say about origins. It is an attempt to explain how the universe got from a simple condition of perhaps just one element, say hydrogen, to its present highly complex state. On the other hand, creation, strictly speaking, tells us how anything at all came to be. To this issue secular humanists have nothing to say. They generally attempt one of three responses. Some suggest that everything began with the "big bang," but that only leaves us with a great many questions concerning the origin of the tremendous amount of energy that would have to be involved. For example, Isaac Asimov, world famous science and science fiction writer, argues in his 1981 *In the Beginning* that it all began with the explosion of the "cosmic egg." But who laid the cosmic egg? Asimov does not know. Others are content to say that matter and life itself came from elsewhere in the universe, but this is just silly. Where it came from is irrelevant. We want to know how it came to be at all. Finally, there are those who say simply that matter has just always been there. It needs no creating because there was no beginning. This is no answer either. You do not provide an account of origins by refusing to provide an account — or postponing it infinitely. Even if the universe has always been coming into existence, we still need to know how and why.

The probability of life occurring by chance is equivalent to rolling double sixes five million times in a row.

There is a *second* glaring deficiency in secular humanism. Not only does it give us no accounting for the existence of a universe, it also fails to explain the present structure of things. Now this is supposed to be the very point of evolution, so it is a particularly devastating omission. Almost invariably today's naturalists and naturalistic humanists use some version of evolutionary theory to explain how we got here from a big cloud of hydrogen. However, evolution is not even *theoretically* sound, quite apart from its failure to live up to the scientific evidence.

No matter how naturalists try to hide the fact, what they really are claiming is that everything came about by sheer chance. Sometimes you can roll two doubles in a row. But what we are talking about here is totally different. In his 1982 address to the Society of British Astronomers, Sir Frederick Hoyle suggested that the probability of life occurring by chance is equivalent to rolling double sixes five million times in a row. Even given the supposed fifteen billion years evolutionists suggest are available, there is not enough time — not nearly enough — for such an event to take place; and that is just one particle of life. The actual universe in which we live is incalculably more complex than that. Chance will not work as an explanation.

Naturalistic evolution provides no mechanism, no means, for making the transition from one stage to the next. If life-form X did develop from life-form Y, what produced or caused the change? Just what is it that keeps the process moving in such a constantly progressive fashion, from simple to complex? Again, since the only real answer a naturalist can give is that of sheer chance, their specific suggestions are little more than cover-ups. Usually one hears of mutations and "survival of the fittest" as supposed mechanisms. But these are only descriptions of *what* happened, they fail to tell us *why* or *how*. Why is it that a sequence of mutations evolved the complex eye? Why are certain life forms able to develop the ability to maintain themselves in new environments? Chance? Surely that is insufficient. It is certainly not serious science.

It is not surprising that increasingly evolutionists have begun to recognize that they need to include some "guiding hand," some driving force (maybe *The Force*), some internal intelligence to explain the order of the universe. Note, for example, Carl Sagan's key word is "Cosmos," the Greek word for rational order. But to Sagan it is a mystery just why it is so complexly ordered.

A *third* serious failure of secular humanism is its inability to provide for human morality. This is a particularly glaring problem since current humanists have so much to say about human rights. Yet they can provide no

basis for them.

Many in our society have fallen prey to the secularist's rhetoric of rights and we need to be very alert here. Christians, as theists, believe in human rights, too, but there is a crucial difference. There can be no real rights unless there is some absolute standard

Unless there is some real objective value that anchors our rights out of reach of philosophers, governments, armies, majority votes or evolutionary process, we, in fact, have no rights.

to guarantee them. The "Secular Humanist Manifesto," for example, declares the right to private property (paragraph 3). But no justification is given, although we are told later on that "philosophers have emphasized the need to cultivate an appreciation for the requirements of social justice and for an individual's objections and responsibilities toward others" (paragraph 4). So what? Philosophers have emphasized many things. That is hardly a very solid guarantee for my rights. Unless there is some real objective value that anchors our rights, out of reach of philosophers, governments, armies, majority votes or evolutionary process, we, in fact, have no rights. But the secular humanist has no such anchor to offer. All of his talk of rights is pure surface illusion. Only the theist's God, whose word and character is unalterable, truly guarantees and makes human rights possible.

Finally, apart from all of its omissions, secular humanism is faulted by a serious internal contradiction. It holds on the one hand that this is a natural universe, entirely open to scientific investigation, hence the word "secular." There is no spiritual, non-material realm. Therefore, human beings are simply biological organisms, the products of a long sequence of evolution out of simple chemical elements. Yet it also holds that those same human beings are free to make their own choices. In fact, they have made a veritable fetish out of the word *choice*. How is this possible? If we really make choices that change or affect the natural universe then we are not just part of it.

Mechanical objects, chemical organisms, make no choices. They simply carry out their evolutionary destiny. B. F. Skinner is quite right. If we are products of evolution then we are "beyond freedom and dignity." We are not free to choose, we simply act out our conditioning.

Here again secular humanism proves itself to be a cruel hoax. Not only can it provide no basis for supposed rights, it even deprives us of any meaning in life. For after all, if there are no absolute values and if we make no choices, then nothing is more valuable than anything else and we can do nothing to alter our lives in any way.



An Agenda

In the preceding discussion we have ignored what has undoubtedly been the majority world view in the West at least since Christianity became its dominant religion during the first millennium. That view is generally referred to as *theism*. If naturalism is a world view which defines and derives every concept by means of nature, and humanism by means of man, theism is a world view in which God is seen as the central and defining concept. But despite its position, theism has grown lazy and overconfident — and quiet.

Secular humanism is not only an illusion but a serious danger and must be opposed because it makes the gospel unintelligible.

In Colossians 2:6-8 we are admonished to be so well informed and educated — "built up" — that we will not be taken in by philosophies centered on either human traditions (or authority) or on the elements of the "cosmos." While Paul certainly had specific reference to views quite different from those facing our society, the parallel is surely obvious. Texts such as this and others we have mentioned leave us with a threefold responsibility to understand, as well as to demonstrate the fallacy of secular humanism, and to prove the superiority and truth of theism.

Lest there be any doubt about the necessity of acting on this agenda it will be best to conclude by briefly enumerating why I am convinced of the real dangers of secular humanism.

First, we face a real danger because secular humanism is not just an academic curiosity, it has become a true cause. That demands that it be countered whenever its advocates attempt to argue their case: in the media, in education, in politics and courts of law. Fundamentalists will have to get into the arena. The distinguished American philosopher Roderick Chisholm, of Brown University, commented in an interview in *Time* (April 7, 1980) that atheists have triumphed in the academic world, because "they were the brightest people." We can no longer afford that. We never could.

Second, secular humanism has tended more and more toward consistent naturalism. This shows itself most prominently in the increasing subjectivity of morals in public expressions. The key word in our society has become *feeling*. We are told by every television show to "do what feels right." As a popular song put it, "if it feels so right it can't be wrong."

This is, of course, a purely natural standard for ethics that denies the divinely ordered values of the theist as well as the free rational choices of the true humanist.

The ultimate danger of this view is well exemplified in B.F. Skinner's novel *Walden Two*. Once human behavior is viewed as naturally caused there can be no talk of responsibility. Criminals are unfortunate or sick. Homosexuality is just an alternate lifestyle. Misbehaving children are hyperactive or deprived: they need "behavior modification." I do not think a democratic society can survive such a notion. It removes all restraints and requires a police state.

Third, secular humanism, even with its present view of morality, is not only an illusion but a serious danger. If a naturalistic ethic necessitates the "Big Brother" state of *Nineteen Eighty-Four*, the secular humanists' ethic must, by their own admission, lead to socialism in which all rights are sacrificed. It is especially on this point that secular humanists are simply deceptive, as we have seen. There is no justification here for values and rights and therefore no basis for a real democracy based on constitutional law.

Finally, and of ultimate importance, secular humanism is dangerous and must be opposed because it makes the gospel unintelligible. How can the message of God's revelation make sense if man is good and rational; does not need God and owes Him nothing; if miracles, including the resurrection, can by definition not occur; and revelation itself is unthinkable and an insult to man's autonomy?

Our final responsibility is always to bring the good news of Christ to all men. But increasingly we face people whose world view makes God's truth into a lie. We can no longer afford to sit idly by. We must regain the media, the courts, the universities and the grade schools, not by force or censorship, but by the persistent conviction of sound argument and reason. We have no cause to hide from the truth, but must pursue it and expose it in every corner. For after all, all truth is God's truth. □

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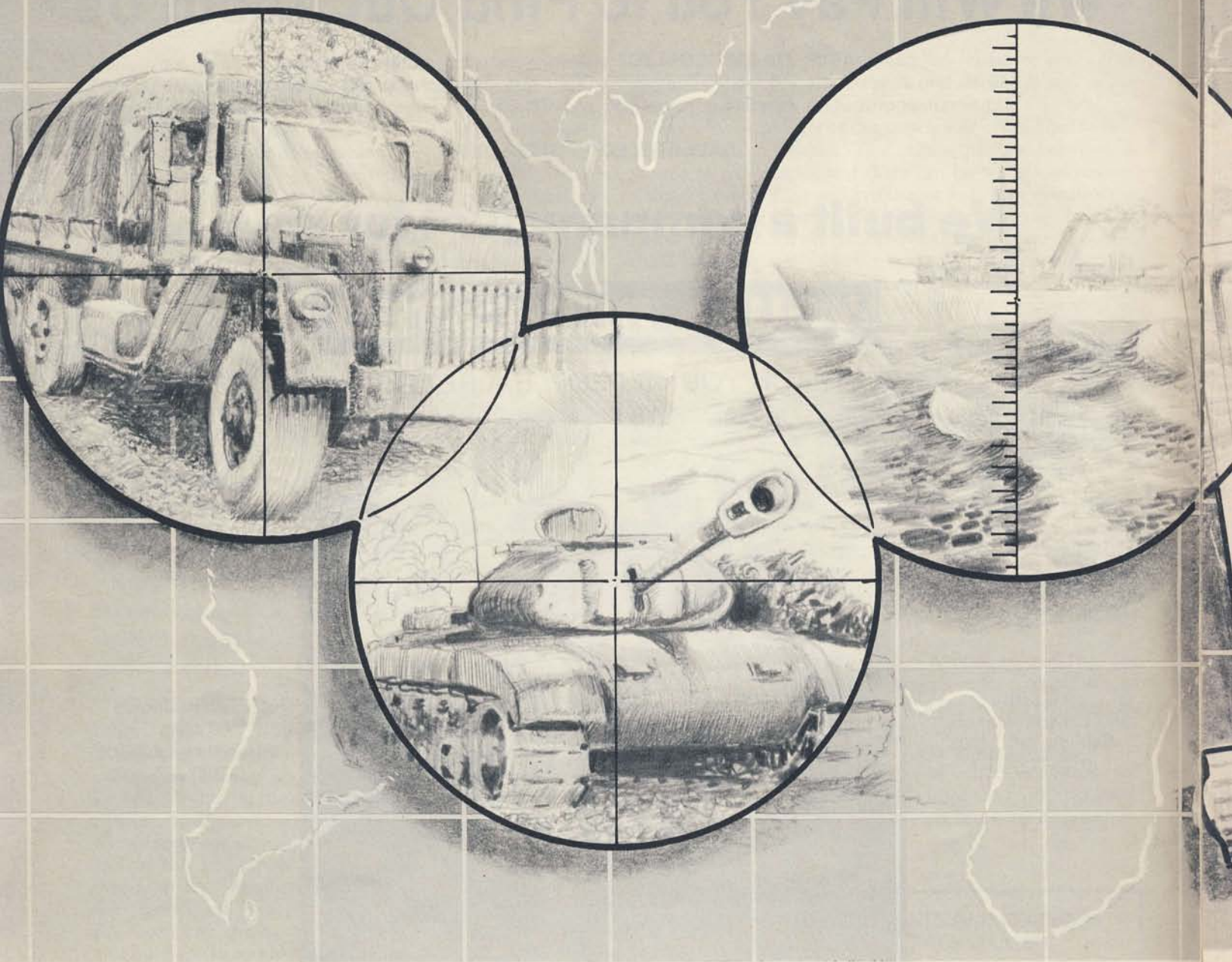
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Is War Ever in the Will of God?

by David Jeremiah

One of the great masterpieces of all time is Edward Gibbons' *The Decline and Fall of the Roman Empire*. The thesis of the writing of ancient Rome is, "That it fell, not because of the superior enemy on the outside but because of the decay of Rome on the inside." Rome was not murdered, she committed suicide.

It was the Vandals, German barbarians, who came down out of the north and east of Europe and ravaged a great circle around the Imperial City: Gaul, Spain, North Africa, finally to Carthage. In A.D. 455, they crossed over the narrow bridge from Carthage to Sicily to Italy itself.

While that desperate invasion was taking place, the young men of Rome sat in the stadium watching the games and declared what in their day amounted to, "No — we won't go!" And the barbarians invaded and burned the city and put much of the population to the sword, then carried off the remainder into captivity and spoiled all the treasures of the great capital of the Roman Empire.



Recently when the papers carried the story of the resumption of the registration of the draft, you read as I did that there will be upwards of 500,000 men who will either fail to hear of their responsibility to register or will refuse to do so. Another prediction is that as many as 50 percent of the men, if called into the service, would respond "No — we won't go!"

War has been the history of man. From the day that Cain killed his brother, Abel, to this present hour, men have engaged in the slaughter of one another. It is estimated that during the past five thousand years, men have fought in over 14,000 wars. From 1496 B.C. to A.D. 1861, the world knew 3,130 years of war and 227 years of peace. In the last 400 years, European nations have entered into more than 8,000 treaties of peace. They were all intended to be permanently

binding. They lasted on the average for only two years.

In the First World War, 8,538,315 men and women gave their lives in the war that was to end all wars. In the Second World War, 22,000,000 of the world's citizens were offered on the altar of war. Our most recent war in Vietnam cost us 47,000 of our young men and maimed 100,000 additional men for life.

But the two World Wars of this century and the conflicts in Korea and Vietnam have been overshadowed by an even more significant event. On August 6, 1945, the first atomic weapon to be used in war was dropped on Hiroshima; three days later a second bomb was dropped on Nagasaki. Those three summer days heralded the opening of a new era in human history. Someone has called it the age of human omnipotence, for, unlike the omnipotence of God, man's om-

nipotence lies in his ability to destroy all living things in less than six days.¹

Today the nuclear buildup is a horrendous reality. Each Poseidon submarine has ten missiles, each of which has 14 MIRV warheads, each of which is equivalent to the Hiroshima bomb. So one submarine carries enough power to destroy 140 Hiroshimas. America's 11,000 nuclear warheads could annihilate the complete world population 12 times over.²

The United States Congress published a document called "The Effects of Nuclear War" in 1979. That document says that "the minimum consequences would be enormous." It provides four case studies ranging from a single megaton weapon attack on a city the size of Detroit or Leningrad to "a very large attack against a range of military and economic targets" in which the USSR struck first and the U.S. retaliated. The former would mean two million dead and the latter up to 77 percent of the American population (about 160 million) and up to 40 percent of the Russians. Many more millions would die later of their injuries or starve or freeze to death the following winter . . . and cancer would claim many more victims.³

Can this be the will of God? How can a God who commands us to "love your enemies" and whose sixth command in the Decalogue is "thou shalt not kill" allow for war in His economy? Many sincere Christians continue to wrestle with their personal responsibility in relation to military service.

What help can we find in the Scripture? In the Old Testament, the Hebrew word *milamah*, "war," occurs more than 300 times. And *milamah* is only one of several Hebrew words associated with the various facets of war. More than 200 times in the Old Testament, Jehovah is called "the Lord of Hosts" (armies). After Moses and the Children of Israel escaped the clutches of Pharaoh through the intervention of Jehovah, they sang this song of victory, "The Lord is a 'man of war': The Lord is His name. Pharaoh's chariots and his host hath he cast into the sea" (Exodus 15:3).

Many of God's great servants were military men: Saul, David, Moses, Gideon, and many of the kings of Israel. Joshua, servant of the Lord and successor to Moses, was chosen by the Lord to lead His people Israel as they occupied the land of Canaan. They were told to exterminate the inhabitants of Canaan, and Jehovah promised His cooperation (Deuteronomy 7:17-24).

God gave King Saul this command concerning Amalek, "Thus saith the Lord of Hosts . . . go and smite Amalek and utterly destroy all that they have, and spare them not: but slay both men and women, infant and suckling, ox and sheep, camel and ass" (1 Samuel 15:2-3).

The sons of Reuben, the Gadites, and the half tribe of Manasseh were helped against their enemies, ". . . for they cried to God in battle, and He was entreated of them, because they put their trust in Him. And there fell down many slain,

because the war was of God" (1 Chronicles 5:18-32).

This was the testimony of King David, "Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight" (Psalm 144:1, Psalm 18:34, 2 Samuel 22:35).

The laws of war given to the Israelites stipulated that when they fought against the "cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth, but thou shalt utterly destroy them" (Deuteronomy 20:10-18).

Dr. Peter C. Craigie, in his book *The Problem of War in the Old Testament*, argues for pacifism but has to admit that given this Old Testament view of God, his case is not as clear-cut as he could wish.⁴

If God were writing a third Testament today, it would be full of wars and slaughters, because the world is now getting ready for the coming of a Judge and a King.

The point is often made by the pacifists that, while the Old Testament is full of war, it is scarcely mentioned in the New Testament. No one would argue that there is more war in the Old Testament than in the New. There is a reason for that, however. In the Old Testament, we have the development of a nation to produce a Savior, while in the New Testament, we have the development of an individual who has accepted that Savior. The one is national, the other is spiritual. The one is collective, the other individual. If God were writing a third Testament today, it would be full of wars and slaughters, because the world is now getting ready for the coming of a Judge and a King.

But let us not pass over the New Testament so quickly. Wherever in the New Testament a soldier appears in the record, he appears in commendation and appreciation. In Luke 3:14, we have the record of the Roman soldiers coming to John the Baptist repenting . . . and "saying, And what shall we do? And he [John] said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages." "Do violence to no man" is more accurately translated, "Extort from no man." John instructed these soldiers not to extort food and money from those who lived near military camps. This was a common practice among soldiers. "Be content with your wages" referred to the soldier's military service. John did not object to a man's serving as a soldier.

Five Roman centurions appear in the New Testament record. All of them are found in favorable circumstances. In Matthew 8:5, we have the record of the centurion coming to Christ in Capernaum and beseeching the Lord concerning his servant who was sick. When the Lord offered to come and heal him, the servant said that if He, the Lord, would just speak a word that that would be enough. And the Lord said, "I have not found so great faith, no, not in Israel" (Matthew 8:10).

The centurion who under Roman orders helped with the crucifixion of Christ, is the second example: "When the centurion which stood facing him saw that he so cried out, and gave up the ghost, he said, 'Truly this was the Son of God.'"



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(Mark 15:39).

Three centurions appear in the book of Acts. Cornelius is described as a devout man, one who feared God with all his house, gave much alms to the people and prayed to God always. When his prayers came up for a memorial before God, God sent Simon Peter to him, and he became the first convert among the Gentiles (see Acts 10:1). Claudius Lysias appears on the scene in Acts 23. He is used as the instrument of God to save Paul from certain death at the hands of the Jews.

Julius, a centurion of Augustus's band, was used of God to save Paul from the Roman soldiers who were going to kill him and the other prisoners on the grounded ship. "But the centurion willing to save Paul kept them from their purpose" (Acts 27:43).

The Roman soldiers were evangelized by Paul and later became evangelists themselves (see Acts 21:34,37; 23:35). Paul said that his bonds in Christ were manifest in all the palace and in all other places (see Philippians 1:13).

Jesus accepts war as part of the world order and draws from it an impressive illustration of the exacting conditions of Christian discipleship.

Among the signs of the last days given by our Lord are "wars and rumors of wars" (Matthew 24:6; Mark 13:7; Luke 21:9, 21:24). Jesus accepts war as part of the world order and draws from it an impressive illustration of the exacting conditions of Christian discipleship. "What king going to make war against another king sitteth not down first" (Luke 14:31-33). He laments over Jerusalem because of the armies that will encompass her and the war that shall overcome her (see Luke 19:41-44). He conceives of Himself as having come not to send peace on earth, but a sword (see Matthew 10:34). He declares that they who take up the sword shall perish by the sword (Matthew 26:52).

The apostles trace war to the selfishness and greed of men. "From whence come wars and fightings among you? Come they not here, even of your

lusts that war in your members?" (James 4:1). They see, speaking figuratively, in fleshly lusts, enemies that war against the soul. "Dearly beloved, I beseech you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul" (1 Peter 2:11). They find in war apt figures of the spiritual struggle and divine protection and ultimate victory of the Christian. It is the "law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin" (Romans 7:23). Through Jesus Christ, we can become "conquerors" (Romans 8:37). "Though we walk in the flesh, we do not war after the flesh" (2 Corinthians 10:3). We are to bring "into captivity every thought to the obedience of Christ" (2 Corinthians 10:5). Timothy was encouraged by Paul to "war a good warfare" (1 Timothy 1:18). We are caused "to triumph in Christ" (2 Corinthians 2:14). Of Jesus Christ, it is said that He "spoiled principalities and powers, he made a show of them openly, triumphing over them in it" (Colossians 2:15).

But why does God allow war? What is the purpose of it anyway? The Bible is clear on this point. God uses governments as vehicles to convey judgment upon nations that need it. Listen to the words of Paul in Romans 13:2-4:

Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves judgment. For rulers are not a terror to good works but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have the praise of the same. For he is a minister of God to thee for good. But if thou do that which is evil, be afraid, for he beareth not the sword in vain, *for he is a minister of God and avenger to execute wrath upon him that doeth evil.*

The Old and New Testaments are filled with illustrations testifying to the fact that human governments are ordained of God. For example, in Daniel's time Nebuchadnezzar, a tyrant almost as wicked as Adolf Hitler, was ruler. Yet Daniel said of him, "The God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of

men dwell, the beasts of the field and the fowl of the heaven hath he given into thine hand, and hath made thee ruler over them all" (Daniel 2:37-38). "He removeth kings, and setteth up kings" (Daniel 2:21). When Pilate asked Jesus, "Knowest thou not that I have power to crucify thee and have power to release thee?" Jesus answered, "Thou

We of all nations have been blessed of God, but we have so violated that blessing that we are now ripe for the judgment of God upon us.

couldst have no power at all against me except it were given thee from above" (John 19:10,11). When Paul wrote, "The powers that be are ordained of God," he was suffering Nero's tyranny.

And God often uses wicked nations to judge nations that have known the advantage of His blessing. The Bible says of wicked Pharaoh, "Even for this same purpose have I raised thee up that I might show my power in thee, and that my name might be declared throughout all the earth" (Romans 9:17).

The book of Isaiah records that the Assyrians came down from the north to be the hand of God's judgment upon Israel. "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation" (Isaiah 10:5). Habakkuk the prophet wrestled in his book with God's use of the Chaldeans to judge Judah. He wrote, "Wherefore lookest thou upon them that deal treacherously and holdest thy tongue when the wicked devoureth the man that is more righteous than he?" (Habakkuk 1:13).

It is this truth more than any other that ought to strike terror into the heart of every American. We of all nations have been blessed of God, but we have so violated that blessing that we are now ripe for the judgment of God upon us. And God will not hesitate to use the godless Russians as the rod of His anger against us. There has never been a time in her history when America has been so vulnerable as she is today.

We have lost our will to defend our own nation. Oswald Spengler warned us that this would be the case. In his book *The Decline of the West*, he stated, "World peace involves the private renunciation of war on the part of the immense majority but, along with this, it involves an unavowed readiness to submit to being the booty of others who do not renounce it. It begins with the state destroying the wish for universal reconciliation, and it ends in nobody moving a finger so long as misfortune touches only his neighbor."⁵

Our present situation is very similar to that of Great Britain prior to World War II, when that country ignored the Nazi build-up and dismissed the warnings of Winston Churchill who later called World War II "the unnecessary war." England, after World War I, just as this country after the Vietnam War, had an intense revulsion against war. It felt it had slaughtered its youth senselessly. Britain condemned itself, as America does today. The will to fight and defend its allies disappeared.⁶

While we have lost our will to fight, our adversary, the Soviet Union has been preparing for war. Harvard's Russian Research Center has concluded that the Soviets believe they can fight, win, and survive a nuclear war. The House Armed Services Committee has reported that the U.S. strategic position has deteriorated so greatly that we now are unable to deter a first strike by Russia. The Stockholm International Peace Research Institute has warned that the probability of nuclear war is "steadily increasing... is virtually inescapable." The Intelligence Digest of England has concluded that the most probable time for the Russians to be militarily aggressive is within the next three to five years. The Foreign Affairs Research Institute of London has revealed that there is no parallel to the present Soviet build-up since that of Nazi Germany in the 1930's. The Soviets have enough

than the bomb that ruined Hiroshima, would be raining down on our Minuteman Missile Sites, our strategic bomber bases, and on our cities. The lucky would be incinerated in the fireballs the diameters of which would be measured in miles, or in the fire storms which would roll across the states. Within a matter of hours, somewhere between sixty million and a hundred million men, women and children would die. The unlucky would be left to seek some bare existence in a poisoned and desolate landscape in which few traces of civilization would remain. The United States would be finished forever as a nation.⁸

What shall we do? Shall we begin to strengthen our defenses? Certainly, absolutely. America should have learned by now that baring our population to the Soviet sword has not caused them to do the same. While we cut back they built, until today they have the world's most extensive air defense and civil defense systems. As much as we may be concerned about the buildup of nuclear arms, we must realize that the only hope we have of survival, humanly speaking, is to be as strong as or stronger than our enemy. Someone has aptly said that prizefighters and linebackers don't get mugged.

The longest era of peace the world may have ever known, the celebrated *Pax Romana*, was made possible by the military strength of the Roman Empire.

War! Nobody likes to think about war, but the fact of the matter is that the way *not* to have war is to be so strong that nobody will dare take you on. Years ago, during the Vietnam War, a GI helicopter pilot was killed, and on his tombstone in New Hampshire his parents had these nineteenth century words of John Stuart Mill inscribed:

War is an ugly thing, but not the ugliest of things. The decayed and degraded state of moral and patriotic feeling, which thinks nothing is worth a war, is worse. A man who has nothing which he cares more about than his own personal safety is a miserable creature, and has no chance of being free unless he is made free and kept so by the exertions of better men than himself.

Shall we reinstitute the draft? Certainly. America should have learned by now that a volunteer army converts 60 percent of the defense dollar into recruitment costs, attracts less educated personnel, and turns our once disciplined armed forces into a band of mercenaries.

But our real defense as a nation rests in the spiritual convictions, character, and commitment of our citizenry. David discovered that fact and declared: "Some trust in chariots, and some in horses; but we will remember the name of the Lord our God" (Psalm 20:7). It was God who said, "If my people who are called by my name, shall humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land" (2 Chronicles 7:14). That verse reminds us that the work of God in our land must begin with us who are the people of God. We must return and repent and put our trust again in the God of our salvation. We must restore prayer to our lives, our homes, our churches, and our schools. We must remember from whence we are fallen and do again the first works: we must realize that while building a strong military, our trust must ultimately be in God. The danger of total faith in our military defense apart from God is as great as the

America should have learned by now that a volunteer army converts 60 percent of the defense dollar into recruitment costs, attracts less educated personnel, and turns our once disciplined armed forces into a band of mercenaries.

food stored underground to feed their population for a year. They have a massive civil defense effort. Early in 1973, Breshnev, in a speech to East European Communist Party leaders in Prague, Czechoslovakia, said that by 1985, the Soviet Union would be militarily and economically strong enough to exert its will anywhere in the world. Many believe that deadline has since been revised to 1982.⁷

General Lewis W. Walt, in his book *The Eleventh Hour*, warns: If someone in the Kremlin decided at this moment to push the nuclear button, there is nothing your government could do to save the lives of you and your loved ones. Within fifteen to thirty minutes, thermonuclear warheads, thousands of times more powerful

danger of a second-rate military. The following poem summarizes well our need to depend on God.

Where is the God of our fathers;
The God of America's birth?
The God that we once believed
sovereign, and maker of heaven
and earth?

We now have found us some
new gods, which we worship
and serve as a slave;

For the God of the Bible's
forgotten in the land of the
free and the brave.

What power has the God of the
Bible to offer this nuclear age?

What help can He offer His
people, in the Third World
War they may wage?

So all of you bow to the new
gods, our brilliant new missile
array.

Trust only our arsenal rockets,
our salvation by night and by
day.

And if you should use these
murderous gods, which you
trusted for your salvation,
You may find that you only
have sealed the curse of
your own damnation.

So America trust in your
missiles, and forget that
Jehovah is true.

But be not suprised at the
Judgment, If your God can't
remember you.

A few years ago, our country imported a management consultant, as it were, who brought with him all his historical and philosophical tools and insights. He observed our "eat, drink and be merry" attitude. He noted the reckless debt assumption on the part of the consumer, the spending for things as if there were no tomorrow. He watched a decadent legalistic society, operating on the cold letter of the law, which had lost its sense of justice and mercy. He told us the next war may well bury Western civilization forever. He concluded that we had lost our concept of a supreme, complete entity, a God, which formerly restrained our passions and irresponsibility. His name was Alexander Solzhenitsyn.

My position as a Christian American must be to work hard for a strong country capable of defending itself against any military aggression.

At the same time I must pray for peace, peace that can be won without compromising the godly principles that made this land great. And all the while

The only real and lasting peace will come when the Prince of Peace returns to set up His Kingdom on earth.

I am doing these things, I must keep an eye on the future, realizing that the only real and lasting peace will come when the Prince of Peace returns to set up His kingdom on earth. "Come behold the works of the Lord, what desolations He hath made in the earth. *He maketh wars to cease unto the end of the earth . . .* be still and know that I am God: I will be exalted among the heathen, I will be exalted in the earth" (Psalm 46:8-10).

The Prince of Peace is coming,
Earth's rightful Lord and King,
He'll still the warring nations,
and truth and justice bring,
No other one can do it, and
cause the longed for peace;
He, He alone is able,
"He maketh wars to cease."

Earth, cursed so long and
troubled by passion, greed,
and crime,
Shall yet be filled with Glory in
that Blest Coming time;
Its tumult waxeth louder, its
groans and pains increase,
But He is coming shortly,
"He maketh wars to cease." □

Notes

1. Peter C. Craigie, *The Problem of War in the Old Testament*. (Grand Rapids: Eerdmans, 1978), p. 18.
2. John R. Stott, "Calling For Peacemakers in a Nuclear Age, Part I." *Christianity Today*, (Cornerstone, Feb. 8, 1980), p. 44.
3. *Ibid.* p. 44.
4. Peter C. Craigie, *The Problem of War in the Old Testament*, p. 44.
5. Oswald Spengler, *The Decline of the West*, 2 vols. (New York: Knopf, 1945).
6. R.E. McMaster, "As War Threatens, We Need A Thinking Revolution," *Christian Life*, July 1980, p. 26.
7. Statistics included in the article by R.E. McMaster. McMaster is the Editor of *The Reaper*, an international economic and trading advisory service. He is the author of *Cycles of War, the Next Six Years*.
8. Lewis W. Walt, *The Eleventh Hour*, (Ottawa, Illinois, and Thornwood New York: Caroline, 1979), p. 3.

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The Primacy of Preaching

by Woodrow Michael Kroll

In the introductory chapter of his book *God Speaks to Man*, J. I. Packer draws a parallel between preaching in the waning years of the twentieth century and in the days of the prophet Amos. Amos prophesied, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos 8:11). Packer observes, "Show us the present state of much of Christendom...Preaching is hazy, heads are muddled, hearts fret, doubts drain our strength, uncertainty paralyzes action...Why is this?" His answer, "For two generations our churches have suffered from a famine of hearing the words of the Lord."¹

Whether he stands in the pulpit or sits in the pew, the Fundamentalist Christian must never waver in his commitment to preaching as God's ordained method of disseminating the gospel. W. E. Sangster in his book *Power in Preaching*, titles the first chapter, "Believe in It" and asks, "You believe in preaching? How much do you believe in it? No pulpit has power if it lacks deep faith in the message itself. The termites of unbelief may be working at our faith in the gospel or at our faith in preaching. A bit of faith in both may survive in a man who goes on with a certain dutifulness in his work, yet only a bit...An awful im-

poverishment falls upon the whole church if the preachers...lose faith in preaching."²

Where does preaching fit in God's scheme of things? In an age of space invaders, computers, and high technology, has preaching lost its punch? What is the place of preaching in the church, in the ministry, in the world? Let's investigate.

The Place of Preaching in Religion

Of all the religions of the ancient world, preaching was unique to Christianity. In fact, in the first century of our Christian era, preaching and the Christian faith were almost synonymous. The disciples of the Lord Jesus "preached the word of the Lord" and "preached the gospel" in village after village (Acts 8:25). When they were scattered due to intense persecution they did not abandon the public proclamation of the gospel for a safer means of ministry. Acts 11:19,20 says, "Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus."

Seeing the great power of preaching, some heathen religious leaders of the first century and beyond tried to imitate Christianity in this respect. The Roman Emperor Julian, for example, sought to determine why the Christian faith was spreading so rapidly and his own religion of emperor worship was having difficulty winning acceptance. He directed the pagan philosophers to investigate, and their report to him indicated that, in their opinion, preaching was the greatest factor in the success of the early church. Julian, commonly called the Apostate, ordered them to begin preaching the message of

emperor worship.

The early church was making terrific inroads into paganism. Multitudes of people, even among the Romans, were coming to know Christ as Savior and were embracing the new religion. Out of desperation the pagans began to copy the church in order to keep pace. How different it is today. In the first century the desperate world copied the church to achieve its goals; in this century the desperate church copies the world for the same reason.

The Place of Preaching in History

Preaching the gospel and preachers of the gospel have had both a positive and a negative effect on history. God has never been without a witness to Himself. Since the Lord Jesus commissioned the Twelve, someone has always stood in the gap to proclaim the message of eternal life. Era after era has witnessed great preachers and their preaching. Consider some who have dominated the history of preaching:

Apostolic Age — the Apostles, Stephen, Philip, Timothy, Titus, Apollos, Barnabas, etc.

Ante-Nicene, Nicene, Post-Nicene Age — Polycarp, Ignatius, Justin Martyr, Irenaeus, Tertullian, Origen, Augustine, Chrysostom, etc.

Pre-Reformation Age — Peter Waldo, John Wycliffe, Savonarola, John Hus, Thomas Cranmer, George Fox, Hugh Latimer, etc.

Reformation Age — Martin Luther, Philipp Melancthon, Ulrich Zwingli, John Calvin, John Knox, etc.

Seventeenth Century — John Bunyan, Richard Baxter, Samuel Rutherford, Roger Williams, William Penn, etc.

Eighteenth Century — John Wesley, George Whitefield, Jonathan Edwards, David Brainerd, William Carey, etc.

Nineteenth Century — Charles Spurgeon, Alexander Maclaren, Charles Finney, Dwight L. Moody, Adoniram Judson, etc.

Twentieth Century — George Truett, Robert G. Lee, Billy Sunday, W. A. Criswell, Peter Marshall, Stephen Olford, etc.

While God has never been without a witness, there have been both deluges

and droughts in the history of preaching. The Apostolic Age was a great beginning with much great preaching. But with the rise of a monarchic episcopacy in the centuries that followed, the deluge of preaching slowed considerably. Later years produced few preachers of note. During the days of the Reformation, however, the pace of preaching hastened significantly and God has been pleased to give us several successive centuries of powerful preaching. D. Martyn Lloyd-Jones observes, "When the Reformation and the Revival come they have always led to great and notable periods of the greatest preaching that the church has ever known."³

However, there is a noticeable gap in the history of powerful preaching. Between the Post-Nicene Age and the Pre-Reformation Age the church became encrusted in religion and became more interested in saints than in sinners. The voices of powerful preaching were nearly silenced and the light of the gospel was almost totally obscured. Is it any wonder that we refer to this era of history as "the Dark Ages"?

There is an undeniable correspondence between powerful preaching, fearless preaching, preaching the Word and standing on it when speaking to the issues of the day, and the progress of history. When preaching is strong, the church is strong. When preaching is weak, the voice of the church is muffled and usually ignored.

The Place of Preaching in Scripture

The Apostle Paul's choicest morsel of wisdom on this subject is found in the first letter to the Corinthian church. "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us who are saved it is the power of God...Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe...But we preach



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Christ crucified...Because the foolishness of God is wiser than men; and the weakness of God is stronger than men" (1 Cor. 1:17-25).

Preaching is God's premier method of propagating the gospel. It was Jesus' method. Mark 1:14 says, "Jesus came into Galilee, preaching the gospel." Of preaching, Phillips Brooks once remarked, "If we go back to the beginning of the Christian ministry we can see how distinctly and deliberately Jesus chose this method of extending the knowledge of Himself throughout the world. Other methods no doubt were open to Him, but He deliberately selected this. He taught His truth to a few men and then He said, 'Now go and tell that truth to other men.'"⁴

Preaching was also the method chosen by the followers of Jesus. It was Peter's method. Acts 2:14 reminds us that, "Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all you that dwell at Jerusalem, be this known unto you, and hearken to my words." Beginning with these words, Peter preached his great sermon on the day of Pentecost.

Preaching was also Philip's method. Saul of Tarsus made havoc with the early church. He entered every house and dragged men and women off to prison. Acts 8:4 then notes, "Therefore they that were scattered abroad went every where preaching the word." Philip went to the city of Samaria "and preached Christ" unto them (Acts 8:5). When he met the Ethiopian eunuch, "Philip opened his mouth and began at the same scripture, and preached unto him Jesus" (Acts 8:35). In fact, Philip "preached in all the cities" between Azotus and Caesarea (Acts 8:40).

Preaching from a heart aflame ignites a passion which cannot be quenched by anything but preaching. This is why the Apostle Paul wasted no time in debating whether or not preaching ought to be his method of spreading the gospel. When he received his sight at the hands of Ananias, it is said of Paul that "straightway he preached Christ in the synagogues, that he is the Son of God" (Acts 9:20). Paul remained a preacher all of his earthly days and in the last letter he ever wrote, the Second Epistle to Timothy, his greatest counsel to the young servant of the Lord was, "I charge thee...Preach the word" (2 Tim. 4:1,2).

The Scriptures hold preaching in highest esteem. The epistles of the New Testament affirm that, beginning with Jesus and the Christian ministry, preaching was the prescribed method of God for declaring the message of Christ and His love to a loveless world.

The Place of Preaching in Worship

To worship is to ascribe worth to someone or something. Worship is practiced whether the traditional trappings of worship are present or not. Sometimes church services are heavy on liturgy and light on preaching due to a misunderstanding of worship. Preaching, if done properly, is as much a part of worship as any other element in the worship service.

In many churches the pulpit is placed in the middle of the platform. This is not done for simple symmetry. It is done to position the pulpit, from which the Word is preached, in the center of activity for the worship of the church. Preaching is

not a function apart from worship. It is not a function performed by one man before a passive audience. It is not a one-man show. When properly done, the preacher so draws the congregation into his message that they worship with him as he worships the Lord through preaching.

Preaching never occurs in a vacuum. Jesus had a company of disciples with Him as He preached. At Pentecost and elsewhere, Peter stood up to preach the gospel to unbelievers, but in the company of believers (Acts 2:14). Paul also preached in the company of believers (Acts 13:13). The preacher is never alone in the act of preaching. In the presence of other believers, preaching is the visible testimony to the saving power of God and the corporate voice of God's people ascribing worth to God. P. T. Forsythe describes the sermon as "the organized Hallelujah" of the church.

The Place of Preaching in Ministry

For the minister of the gospel, preaching should hold the central place in his ministry.⁵ In his delightful book *The Relevance of Preaching*, Pierre Ch. Marcel notes, "Of the diverse forms in which the Word of God can and does reach men, one in particular will hold our attention because it occupies a central place, governs all other modes of disseminating the Word, and deals precisely with our subject. Namely, with the Word of God, drawn from Scripture and preached in His name by virtue of a divine charge, and with the content of the revelation proclaimed in the preaching of the church."⁶

In autonomous churches with a congregational form of government, when a man is called to candidate for the pastorate, what is the church most interested in? Do they ask him to display his executive skills, explain his counseling theory, or demonstrate his ability to use the original languages? No! As important as these things are, the foremost question in their minds is, "Can he preach?" Marcel says, "Preaching is the central, primary, decisive function of the church."⁷ It is the key to successful ministry.

Paul S. Rees claims, "If the ordained man places the crown of primacy on any other head in the cabinet of his interest — visitation, group therapy, counseling, liturgy, administration, or whatever — it will be reflected in what he does in his study, with his Bible, on his knees, and in the pulpit."⁸

While we agree intellectually that preaching is the power of God and we agree theoretically that it pleases God by the foolishness of preaching to save them that believe, practically we appear to disagree. The pressures of the pastorate force the preacher to spend less time preparing himself and his message than he does in routine paper work or repairing relationships within the church. While we agree on the priority and importance of preaching, the content of the Sunday sermon and the calendar for the rest of the week frequently do not bear out our convictions.

When preaching is toppled from its place of primacy in the ministry, the preacher is toppled with it. Once the most respected man in town, today the title "preacher" ranks only a little above "politician" in respect. Many have become gunshy about using the title. They have become "members of the clergy." That adds respectability. But the apostle Paul, after a full life of ministry, rejoiced saying, "I am appointed a

preacher, and an apostle, and a teacher of the Gentiles" (2 Tim. 1:12). Paul was no member of the clergy; he was a preacher.

When the Fundamentalist in the pulpit or in the pew views preaching as God does, when preaching is appreciated and practiced as the primary method of sharing the gospel, the church will have found anew God's primary avenue of bringing revival. Speaking almost prophetically, Jay Adams concludes, "If revival comes, if there is a great day coming for the church of Christ and for the country, you may be sure of one thing: it will be a revival sparked by preaching. This has been true of all past revivals of the Christian faith. They have all directly involved the faithful preaching of the Word, the preaching of the Christ who saves."⁹

It is time Fundamentalists spoke up and renewed their commitment to preaching. It is time Christian educational institutions renewed their emphasis on training preachers. It is time we put preaching in its place. Its place is number one! ☐

NOTES

¹James I. Packer, *God Speaks to Man* (Philadelphia: The Westminster Press, 1965), p. 9.

²W. E. Sangster, *Power in Preaching* (New York: Abingdon Press, 1958), p. 15f.

³D. Martyn Lloyd-Jones, *Preaching and Preachers* (Grand Rapids: Zondervan Publishing House, 1971), p. 25.

⁴Phillips Brooks, *Lectures on Preaching* (Grand Rapids: Baker Book House, 1969), pp. 11-12.

⁵For fuller treatment see John Killinger, *The Centrality of Preaching in the Total Task of the Ministry* (Waco, Texas: Word Books, 1969).

⁶Pierre Ch. Marcel, *The Relevance of Preaching* (Grand Rapids: Baker Book House, 1963), p. 18.

⁷Ibid.

⁸Paul S. Rees, *How to Prepare and Deliver Better Sermons* (Washington D.C.: Christianity Today, 1970), p. 7.

⁹Jay E. Adams, *Pulpit Speech* (Philadelphia: Presbyterian and Reformed Publishing Company, 1974), p. 3.

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Must a Fundamentalist Fight?

by Robert Allen

“**M**oreover, it is required in Fundamentalists that a man be found fighting.” Although this verse will not be found in any version of the Bible, it seems to be the watchword for some in the Fundamentalist movement today. But is “fighting” an adjective that must always be used with the word Fundamentalist? That is the question facing Fundamentalists today.

Lest I be accused of sniping from the outside rather than expressing a genuine concern from within, let me begin by asserting my Fundamentalist training and continuing conviction. As a youth I was active in the hard-core of the Conservative Baptists and served as a messenger to the organizational meeting of the New Testament Association of Baptist Churches held in Indianapolis. I am a graduate of a Bible college and a seminary, both of which are listed as “militant Fundamentalist schools” by George Dollar in *A History of Fundamentalism in America*. I still hold all the doctrines I was taught at those schools, including an opposition to what is called “New Evangelicalism.”

Two questions of great concern must be raised concerning the fighting of Fundamentalists today. 1) Did historic fundamentalism always include a “militant” aspect? 2) Is the Fundamentalist fighting of today always an exposure of non-biblical attitudes or has it degenerated into petty in-fighting?

Fundamentalism as it is presently known began in the Bible conferences of the late nineteenth century. Though these were a reaction to the higher criticism coming across the ocean from Germany, their primary focus was the exposition of Scripture in areas they felt had been neglected, particularly prophecy. For fourteen years these conferences were held near Niagara Falls and included some of the greatest speakers in America. After 1897, however, they began to decline because of internal dissension. At issue was the pretribulational rapture. Many who were Fundamentalists were not militant pretribulationists. The advocates of pretribulationism left and started another conference at Sandy Cove, New York. This was perhaps the first of many internal fights which have disrupted the Fundamentalist ranks, but originally its militance was directed against the liberals.

The development of Fundamentalism in the early part of this century was greatly aided by the publication of “The Fundamentals.” Contributors to these volumes were, like the

Bible conference speakers, trying to present a scholarly defense of their beliefs from a biblical standpoint. They should be called militant in their exposure of non-biblical affirmations and attitudes. But Dollar, in the book mentioned above, draws a distinction between true Fundamentalists and those who are merely “orthodox” and calls the booklets the “Fundamentals of Orthodoxy.” Apparently he does not consider militancy against liberalism sufficient qualification for the Fundamentalist label.

Another example of “non-militant” fighters for truth is J. G. Machen’s and B. B. Warfield’s stand against liberalism in the Presbyterian denomination. Though Machen’s stand eventually led to separation from the Princeton faculty, his militancy and separatistic position do not qualify him — according to Dollar — as a Fundamentalist. On the other hand, Carl McIntire of the same reformed Presbyterian faith as Machen, warrants commendation from Dollar as “one of the best-known militant Fundamentalists of our time.”

The late great Evangelist Billy Sunday is an illustration of the difficulty in assigning labels on the basis of militancy. Sunday was uncompromisingly militant against booze and all other forms of sin, but he was not militant against anyone who would support him in his crusades, and was even known to send decision cards to Catholic churches, though they did not officially cooperate with him. Lindsay Denison documents this in an article in *The American Magazine* of September 1907.

It is doubtful whether militant Fundamentalists today would support a Billy Sunday campaign if it were to come to their town. Yet Dollar classifies him as “one of the greatest Fundamentalist figures in the first third of this century,” while admitting that Sunday did not understand the differences between orthodoxy, conservative doctrine and Fundamentalist distinctives. Apparently it is easier to forgive a lack of understanding or practice from a historical perspective than it is to forgive a preacher today who fights sin but refuses to fight other believers.

The fact is that fundamentalism has always been militant against unbelief, but its internal battles have received by far the majority of attention from historians. There are Fundamentalists who have not been fighters and there are fighters — particularly anti-Communist fighters — who have not been Fundamentalists. There are thousands of Fundamentalist preachers who have been content to preach, win souls and influence their communities for Christ without engaging in diatribe or written abuse against those who differed with them in some areas. They have taken a stand against liberalism by a positive proclamation of the gospel. Who is to say their extra time spent in the work has not been of more benefit than the time others have taken from their



Robert Allen is pastor of Bible Baptist Church, Missoula, Montana.

work to engage in battles?

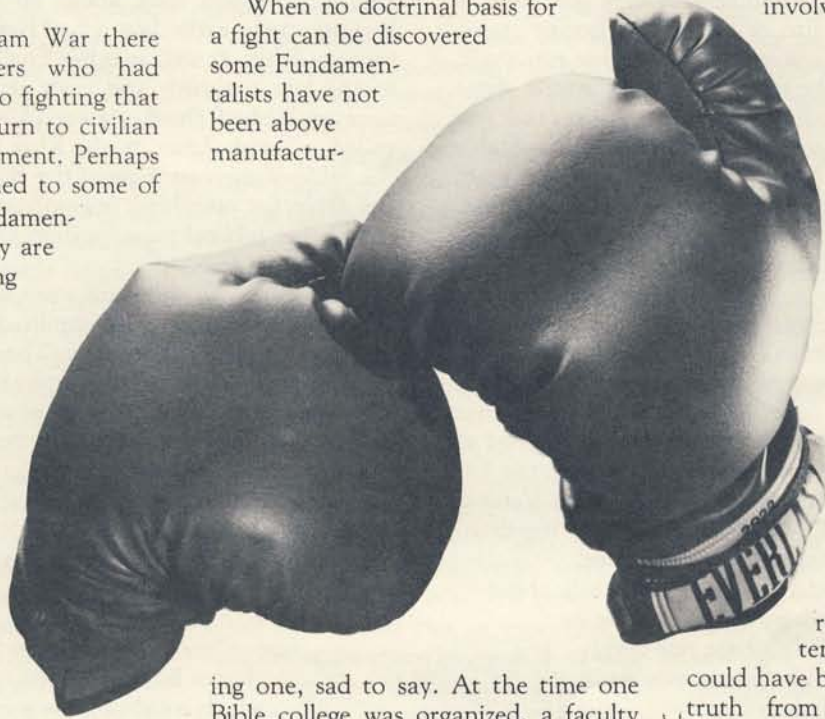
The second question is whether or not Fundamentalist fighting as we witness it today is always an exposure of "nonbiblical affirmations and attitudes." Though every fight provokes a scramble for biblical support, it is often personal interpretation imposed on broad scriptural principles which determines "doctrinal" basis for the disagreement.

Following the Vietnam War there were reports of soldiers who had become so accustomed to fighting that they were unable to return to civilian life without special treatment. Perhaps this is what has happened to some of the warriors of the Fundamentalist controversies. They are so accustomed to fighting that they cannot live without a fight, and consequently they create one wherever they go. A look at the dangers which Dollar lists as facing Fundamentalists today will reveal some fights which are a far cry from the historic issues of the virgin birth, second coming, bodily resurrection and similar Bible doctrines. Some of the dangers listed are the "gimmicks race," the "Keswick Movement," "Counseling Christianity," "Crusading Calvinism" and "Crisisitis" including the "numbers neurosis." These are listed along with "Drifts in Mission Circles," "Continuing Pressures and Successes of New Evangelicalism" and "Separation." Apparently one and all of these dangers are reasons for Fundamentalists to fight. At least the numerous newspapers and tracts which find their way about the country take them as excuses for a fight. In many cases the real enemy would appear to be jealousy concerning someone else's ministry rather than any clear-cut doctrinal defection.

Sometimes one Fundamentalist group will see a doctrinal problem that others choose to overlook. Many Baptist Fundamentalists would exclude infant baptizers from the ranks of true fundamentalism, almost equating fun-

damentalism with the Baptist distinctives. But a Fundamentalist interdenominational school might disagree and honor Ian Paisley, for example, as a leading Fundamentalist. It is the right of both groups to hold their view, but it perhaps illustrates the fact that fundamentalism is larger than any of those who attempt to delineate its boundaries.

When no doctrinal basis for a fight can be discovered some Fundamentalists have not been above manufactur-



ing one, sad to say. At the time one Bible college was organized, a faculty was brought almost intact from Northwestern College, the late William Bell Riley's institution, which was phasing out its Bible college. A year later the entire faculty left the new school and it was commonly reported that the reason for their leaving was that some of them believed in Bushnell's doctrine of child nurture. After accepting that explanation for years, I had opportunity to do further research and discovered that the so-called "doctrinal defection" had been manufactured so that some in leadership positions would have an explanation to give to the churches as to why faculty members they admired and respected were being forced to leave. Similar charges and counter-charges characterized the revolt from McIntire's domination of the American Council of Christian Churches in 1971, and the division between J. Frank Norris and the Baptist Bible Fellowship in 1950. Good men on both sides of these divisions sought to

arrive at the truth, but others blundered on in apparent disregard for truth. It is these who most often lay claim to "militancy" and promote each other as the true Fundamentalists.

In 1966 at the organizational meeting of the New Testament Association of Independent Baptist Churches in Indianapolis another fight took place. No doctrinal issue was involved, but merely a question of who should be able to vote — those who had affiliated through the previous year or all those interested in the new group. Because of what was actually a play for power on the part of some key leaders, the New Testament Association, which a year earlier had been the focal point for the entire hard-core Fundamentalist movement of the Conservative Baptists, came into existence with only twenty-seven churches and until recently had not grown extensively beyond that. What

could have been a mighty force for the truth from the start was stunted because of petty in-fighting.

The question is not whether Fundamentalists will learn to fight, but whether they will learn to get along. The organizations that have grown up around the Christian Day School movement have shown many that it is possible for those who do not agree on every detail of Scripture to cooperate, nevertheless, in areas of concern to all. For example, they have fought government interference on behalf of a school with which they may not have agreed in every area of doctrine. But even this can be lost if history is allowed to repeat itself. This article is not a plea to Fundamentalists to embrace liberalism or ignore new evangelicalism. It is not a plea to give up cherished convictions. It is simply a question. Can we speak the truth in love as Fundamentalists and so "grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and

continued on page 64

The Voice of the People in the King James Tradition

by Arthur L. Farstad



rs. Jones is a middle-aged lady who lives in the mountains of one of the border states. Before her conversion she used to run a still, well; now she smiles faintly as she talks about the past and of the transformation that has taken place in her life. While not highly educated, Mrs. Jones does like to read, especially the Bible, and in the King James Version at that. She reads her Bible every day — well, nearly every day. She has certain difficulties with some of the older words, but that doesn't stop her from reading, by any means. Mrs. Jones appreciates some of the footnotes that clarify archaic words and sometimes wonders why, if that's what they mean, that's not what they say. But she's not very critical. After all, this is the Bible. Oh yes, there's one other fact about Mrs. Jones that you should know: she doesn't really exist — at least as far as we know! Mrs. Jones developed as a figure to help the Executive Review Committee of the New King James Version discover what the average — and especially the less-than-average — Bible reader out there can understand.

It's all very well and good for seminarians to talk about **hapax legomena** and merisms, but the people in the real world who read the Bible are not deeply concerned about that as a rule. Sometimes we find seminaries and even Bible colleges where very few people are still using the King James Bible. Many students get the impression that since Seminary X doesn't use the King James much any more, therefore the King James is **passee**. What they don't realize is that the masses of people still use the King James and it still outsells all Bibles in the English-speaking world, particularly in the United States and Canada. This is especially true in the Southern states.

There is an old Latin expression that many of us have heard, to the effect that the voice of the people is the voice of God: **Vox populi, vox Dei**. Theologically this may be questionable, but there is a certain element of truth in it. The general public's fondness for the King James Version years after it is in the current language of the people has a lesson for all of us.

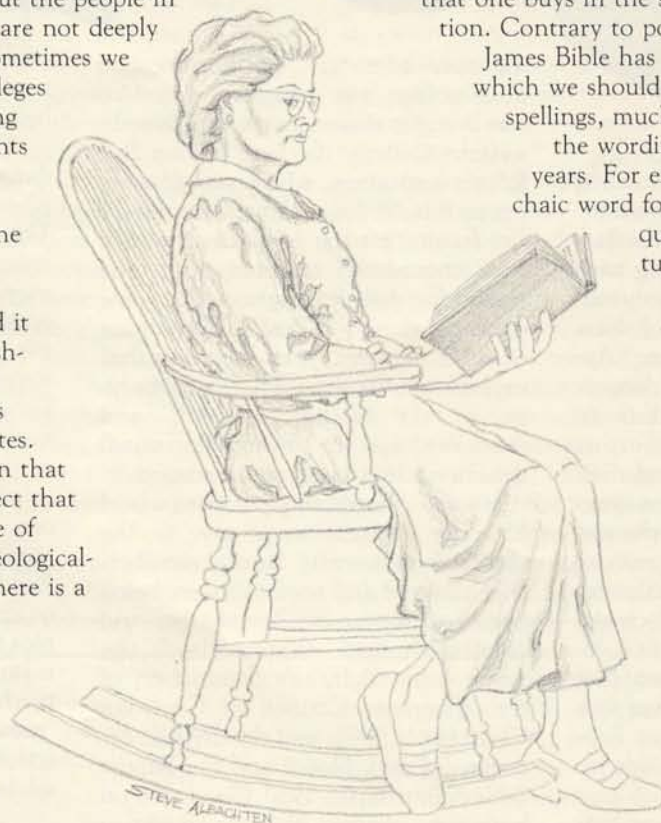
Actually, historians tell us that

the 1611 version took about 40 years to establish itself, because in the early days it had heavy competition from the Geneva Bible, as well as other English Bibles that were used in the late sixteenth and early seventeenth centuries. But once established, the Authorized Version — or, as it's usually called in North America, the King James Version — became the Bible of the vast mass of the Bible-reading public. It was the Bible for preaching, memorization, commentaries, and most other biblical pursuits short of scholarly studies in the original tongues.

Unfortunately, there are some who are excessively, erroneously, and unbiblically committed to the King James Bible, nearly to the point of idolatry. There are those who actually teach that the King James is inspired and where it differs from the original Greek and Hebrew we should correct the original by the King James! It is hard to believe that anyone would teach that, and yet this is promulgated as truth in some narrow circles. The very learned producers of the King James themselves say in their Introduction that they have not made a perfect work and that's why they give alternate renderings in the margin. What is more, the King James Version that one buys in the store today is **not** the 1611 edition. Contrary to popular belief, the ordinary King

James Bible has been updated several times (for which we should be most grateful!) Many of the spellings, much of the punctuation, and even the wording have been changed over the years. For example, the word **sith** is an archaic word for **since** that once was very frequent in the King James, but fortunately has been almost entirely removed, so that few will remember ever having seen the word.

The other extreme in relation to the King James tradition is to say that it has had its day, let it be scrapped and let's go on to other things. In light of the great wealth of literature based on the King James, this does not seem to be a wise viewpoint either. As is so often the case the golden mean between these two viewpoints makes sense here. The great King James tradi-



tion can be retained with necessary updatings to make it conform to today's usage, in line with what has already been done for that same version in the past. The extreme conservatism of the English-speaking church (including the supposedly very modern North American branch) has kept the King James Bible from being updated as needed in the last century or so. If it had been done gradually, as was done with Luther's German Bible, we would not need to have all these squabbles and unfortunate attacks made on Bible revision by people who should know better.

Those who have been to college, and especially those who have gone on to seminary, often have views differing from the majority of Bible readers. When I was told that market research showed that traditional verse divisions (rather than a paragraph according to meaning) was still the choice of most Bible readers, that red letter New Testaments were very widely approved of, and that there was a strong feeling against deleting even parts of the text that were highly questionable, I found it hard to believe. However, in 1979-80 it was my privilege to travel across the United States, in Canada and Great Britain and to speak on the subject of the King James tradition and the New King James New Testament to over 20 press conferences and 20 banquets and about 30 seminaries and Christian colleges. Moving amongst this very representative group I was surprised to see that the market research report was apparently correct. Let's look at some of the things that the first edition of the New King James New Testament (1979) retained that the people generally approved of and also at some of the things that were most often requested that we had **not** done, but **have** done for the completed Bible.

Approval of the People

First let's look at some of the decisions that were generally approved of by most people we met.

1. **Prominent verse division.** It has become common in some Bibles to put the verse numbers in one of the margins and to indicate where the verse begins by some little mark (or sometimes one has to guess!). Another popular method is to have the verse numbers sprinkled through the body of the text, and not to indent for each new verse. Of course, this has a certain validity, since the verse numbers have been added and there is no actual break in the text itself where the verses are indicated. A few Bibles have even gone so far as to leave out the verse numbers entirely or just to summarize which numbers are included in a paragraph. This latter method is not favored very much by people who read the Bible regularly.

The arguments put forth for having the verse divisions prominently indicated by indenting each new verse are largely of a practical nature, which, after all, is the reason verses were inserted in the first place. (1) It is easier to find verses, and this is important in discussing religious issues and in controversies over doctrine. (2) It is easier to memorize separate verses when they are blocked off as a paragraph. (3) It is helpful in the public reading of the Scriptures, especially if this is a responsive reading, where the leader and the congregation read verses alternately.

In a sense, the New King James is a compromise between the old King James method of indicating each verse and the more modern way of having the material paragraphed: only those verses that begin a sentence are capitalized in the New King James, so it is easy to see where a new sentence begins. Also, paragraphs are indicated by the heading of main sections. Smaller subsections are indicated by italicized verse numbers. Poetic sections have the verse numbers all down the left margin, so the best of both worlds appears in the New King James.

2. **Traditional text.** The original plan for the New King James New Testament was to translate not from the so-called Textus Receptus, but from

the Majority Text, a text quite similar to the TR except in the Book of Revelation. Later it was thought better to stay with the TR since the King James was translated from the text and this was an updating of the King James Bible. As a matter of fact it was a strong supporter of the Majority Text who was not working on the English updating who said that it was very unwise to bring out a translation of a text that had not been on the market for a few years to be examined by scholars. This was of course the case, since **The Greek New Testament According to the Majority Text** was still in preparation at that time.

The final compromise incorporates the wishes of the people to know where the text is questionable, and yet to re-

Many of the words that were italicized in 1611 are no longer in the text at all because they are not needed in modern English.

tain passages that are needlessly omitted in some of the modern versions, all the while facing the scholarly problems that are brought up by seminarians and professors.

3. **Words of Christ in red.** I shall never forget the look of joy on the face of one very intelligent woman when she opened the 1979 New King James New Testament and saw that the words of Christ were in red. To her this was a plus. Of course the accusation has been made that red letters suggest that those words are more the Word of God than the rest of the Bible. Actually I do not suppose that many people really believe that but, on the contrary, it is just a handy way of clearly showing all the words spoken by Christ. For a person making a study of the teachings of Christ it is very easy to go through the New Testament from Matthew to Revelation without a concordance and find them all. The shade of red chosen in the New King James is less blatant than is often seen, and some who do not particularly care for the red letter edition expressed the view that the subtler brick tone was more acceptable to them.



Arthur L. Farstad is executive New Testament editor of the New King James Version. He received his Th.M. and Th.D. from Dallas Theological Seminary where he taught Greek for five years.

Suggestions from the People

Our many meetings with thousands of Bible readers as well as telephone calls and letters taught us that there were some areas where we were not following the wishes of a large percentage of Bible readers, especially those committed to the King James tradition. Let us look at some of these.

1. **Italics.** The first edition of the NKJV New Testament abandoned the King James tradition of italicizing words supplied by the translators to make the English read more smoothly. Most modern Bibles do not use this system any more. One reason it was eliminated was because in modern English, italics are used for foreign words and for emphasis. Probably the most widespread desire expressed by those who basically like the New King James New Testament was that we should restore the italicized words. Millions of Christians, especially those who cannot check the original languages, nevertheless like to know what words have been added by the translators. This is especially true of Sunday school teachers, preachers, missionaries, and those who study the Bible seriously. Because of the problem of the modern use of italics, a serious attempt was made to find some other means of indicating these words. Many typefaces, including fonts without serifs, so that they could be distinguished from the rest of the text, were tried. The unfortunate thing is that none of these attempts looked attractive. The appearance of the page with a sprinkling of words in another typeface looked odd. In light of the fact that most Bible readers are familiar with the King James tradition of italics and also the fact that italicized words do look good on a page with regular type, prompted the decision to restore this venerable King James tradition. Many, however, of the words that were italicized in 1611 are no longer in the text at all because they are not needed in modern English. So, here again, one will not find as many italicized words as in the 1611 edition.

2. **Footnotes.** Some people read footnotes and others don't, but it certainly is good to have them for those who are interested in various problems of the text. As you might expect, it was at the colleges and seminaries that there were so many requests for footnotes, especially of a textual nature. One coed from Berkeley called to say she favored footnotes. "I love footnotes," this girl said. The 1979 New King James New Testament has only one textual footnote and a handful of other footnotes on such items as the denarius. Most of the footnotes in the New King James first edition give the references to Old Testament quotations which are indicated in oblique typeface (not quite as slanted as italics).

Now that the complete New King James Bible has been published, by popular demand the New Testament is equipped with a very full set of footnotes on textual problems. For those like Mrs. Jones, perhaps, who are not concerned about this, they can be safely ignored, since most of the differences in text are not of great moment, though a few are. The footnotes supplement the traditional text by two different traditions, without judging the question by telling readers which they should choose and which is the best. This has been one valid criticism of many of the footnotes in modern Bibles: they take a very firm stand in their wording as to what should be in the text and what should not, and yet often disagree among themselves on several readings. Most

people who have read the footnotes in modern Bibles would be shocked to find out that there is only a tiny handful of manuscripts that leave out Mark 16:9-20. The footnotes give the impression that Mark 16 is on very shaky ground. This is only true if one is committed to the idea that two ancient manuscripts, Vaticanus and Sinaiticus, outweigh everything else. Mark 16 is one of the textual variants that has real theological importance.

The most commonly used Greek New Testaments today are not terribly different from the century-old Westcott-Hort text, although there is more picking and choosing of readings (called eclecticism).

The Bible is not merely a work for scholars; the Bible is for all the people.

The footnotes in the New King James New Testament give the work a real edge over other versions in that most of the modern translations are geared strictly to one theory of textual criticism, namely, that the oldest manuscripts that we happen to have are the best. Where they give a variant reading it will usually be because of the importance of the traditional reading and the desire to explain omissions in their text. The New King James really gives three different traditions all on one page: (1) First of all, the text itself is the traditional text employed by the Greek-speaking churches for centuries and is still so used by those using Greek in their services. In the footnotes, one may follow either or both of two leading current theories on the text of the New Testament, that is, the critical view and the Majority Text view. (2) The usual critical view, which is indicated by NU (N for the Nestle/Aland and U for the United Bible Societies) is largely based on the oldest manuscripts, which almost all come from Egypt. There the climate favors the preservation of papyrus, a very brittle writing material. These manuscripts are a small minority — less than 10 percent — of the extant manuscripts. (3) The Majority Text is similar to the Textus Receptus or Traditional Text because the Textus Receptus was based on manuscripts that were available during the Reformation period, and most of these manuscripts were typical of the vast majority still existing. A reading in the footnotes that is labeled M will be one that is in the great majority of existing manuscripts. The general thrust of this view is that the earliest reading (that is, the original reading) is much more likely to reproduce itself through the centuries in the majority of manuscripts, and that a reading in only a handful of manuscripts probably grew up in one area of the church only (such as Egypt) or, in some cases, late in the history of the text.

Most people are not well read enough in this technical area to make a valid decision in textual readings, so it was thought best to retain the traditional reading and indicate the variation in the footnotes. Since this is an updating of the King James tradition it was also thought best to use the type of text that the King James translators used, even though many today do not support that type of text. At any rate, it should be pointed out that the differences are early all regarding details and that the basic New Testament is the same in every case.

The Bible is not merely a work for scholars, seminarians, or even preachers and church officers; the Bible is for all the people. For this reason Thomas Nelson Publishers has made a sincere effort to produce a Bible that meets the needs of the people. As noted, before work was started, market research was done as to what readers—especially those in the King James tradition—most appreciated about that Bible. Three large meetings were convened, called Overview Committees, two in the United States and one in Britain, to receive suggestions about what should or shouldn't be changed in the New King James. All through the seven years that the work was in progress typescripts were reviewed by a wide cross section of people, both leaders in the Christian community and everyday Christians. It is our hope and prayer that the changes made are helpful and that the things retained are those which people most appreciate in the King James tradition. Once again it is time for the voice of the people to be heard as they read and evaluate the New King James Bible. ☐

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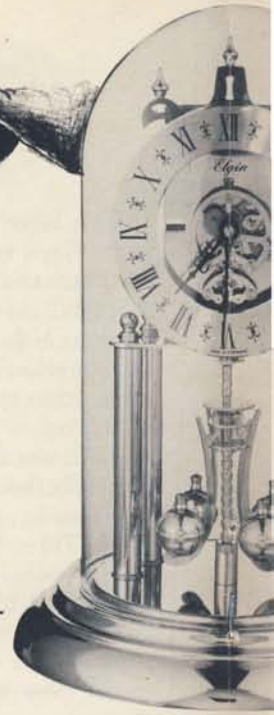


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Looking Back



The King James Version 1611

by Ed Dobson

The King James Version of the Bible is the most widely circulated and universally accepted English Bible in the world. For over three hundred years it has endured the malicious attacks of agnostics, the pseudo-intellectual scorn of liberals and all the fiery darts of the wicked one. Through all these stormy blasts it remains today as a pillar of truth and hope for millions of believers who cherish and defend it. F. William Faber, a prominent scholar, writes concerning the King James Version, "It lives on the ear like music that can never be forgotten . . . the power of all the griefs and trials of a man is hidden beneath its words." Likewise, H.L. Mencken states, "It is the most beautiful of all the translations of the Bible; indeed, it is probably the most beautiful piece of writing in all the literature of the world." Volumes could not contain the testimonies of multitudes who lived and died in obscurity but who lived and died by this Book of books.

The Commission

King James I authorized the translation of the Bible that has borne his name ever since. He came to the throne in England in 1603 after the death of Queen Elizabeth I. He was the son of Mary Queen of Scots, a devout Catholic, and by his ascension to the throne united Scotland and England. England had become a prominent power in Europe; Sir Francis Drake had sailed around the world; Sir Walter Raleigh had attempted to colonize America; the English church had separated from the Church of Rome; and the literature of Shakespeare, Bacon, and Spenser was in full blossom. Yet all was not well at home. The Puritan movement, bent on stripping the Anglican church of its papal robes, was flourishing and heading toward direct confrontation with the Anglican hierarchy. King James was faced with the challenge of recon-

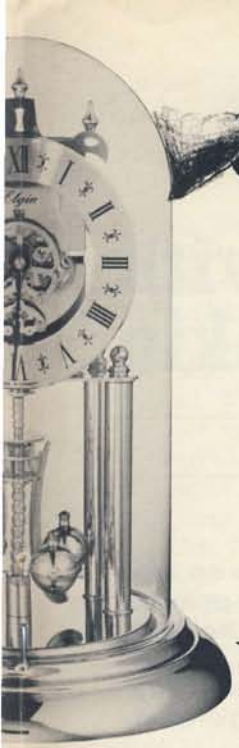
ciling these opposing religious groups.

The controversy between the Anglicans and Puritans had extended to which version of the Bible should be accepted and read. The established church leaders were partial to the *Bishop's Bible* and the *Great Bible*. However, the common people were buying the *Geneva Bible*. To reconcile this difference and others, King James called a church conference at Hampton Court in January 1604. Four Puritans were invited to this meeting to discuss their concerns with a group of about 50 high churchmen. John Rainolds (Reynolds), President of Corpus Christi College, Oxford, was the spokesman for the Puritans. The Anglicans sat in their formal church robes while the Puritans appeared in plain fabric gowns, evidencing disdain for church garb. Richard Bancroft, Bishop of London and spokesman for the Anglicans, accused the Puritans of being "schismatics, breakers of your laws," while Rainolds criticized the policies of Bancroft and called for a greater commitment to the instruction of the people.

As the debate went back and forth, the 37-year-old king listened with his 10-year-old son, Prince Henry, near him. Then Rainolds made a suggestion that immediately captured the King's interest. He suggested that a new translation of the Bible be made that would have the approval of the entire church. It would be sanctioned by the Anglicans and Puritans, the clergy and laity alike. The king responded that "this bee done by the best learned in both Vniuersities, after them to bee reuiewed by the Bishops, and the chiefe learned of the Church; from them to bee presented to the Priuie-Councell; and lastly to bee ratified by his Royall Authoritie, and so this whole Church to bee bound vnto it, and none other."

That summer, 54 translators were approved for this new project. Although this work did not officially begin until

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Looking Ahead

The King James Version Today

by Ed Hindson



No other book has had so wide an impact on the English-speaking world as the King James Version of the Bible. Over the years of its popularity it went through four major revisions, the last one being in 1769. Most people who prefer the *King James Version* believe they are reading the 1611 original, but they are in fact using the 1769 fourth revision. A simple comparison will show the difference:

KJV (1611 edition):

"Our Father which are in heauen, Halowed be thy Name, Thy Kingdom come, Thy will be done as in heauen, so in earth. Giue vs day by day our daily bread. And forgive vs our sinnes: for we also forgiue every one that is indebted to vs. And lead us not into temptation, but deliver vs from euill" (Luke 11:2-4).

KJV (1769 edition):

"Our Father which art in heaven, Hallowed be thy name. Thy Kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive everyone that is indebted to us. And lead us not into temptation; but deliver us from evil" (Luke 11:2-4).

Popularity of KJV

Since the seventeenth century the *King James Version* has been the most popular English translation of the Bible. It is often called the "Authorized Version" because it was presented to King James of England by the translation committee for his authorization in 1611. It should be noted that the king was not totally pleased with the translation and never did officially authorize it, though the designation has stuck with it ever since.

Designed as a "compromise" translation for use by both parties of the Anglican Church it was eventually accepted by High Church Episcopalians and Evangelical Puritans alike. It was certainly not the first English translation, but it was the first to be widely accepted by both factions of the English Church. However, we should remember that in 1611 it was a new translation and some of the old guard of conservative Puritans opposed it violently as a dangerous compromise with Episcopacy. Some branded the K.J.V. translators as "damnable corruptors of God's Word." Even the great scholar Dr. Hugh Broughton rejected it, saying: "I require it to be burnt!" preferring his "trusted" Geneva Bible.

Translating the Bible

It has been stated by some that "God only wrote one Bible." While that is true, it was not the King James Version, for it is only one of many English translations. The Bible God "wrote" (through inspiration) was in Hebrew and Greek (with a dash of Aramaic in Daniel and Ezra). The inspiration and inerrancy of the Scriptures applies first and foremost to those original manuscripts. They were later hand-copied to preserve the text and none of the originals remain today. We do not have the original documents of the Bible. What we do have are thousands of copied manuscripts (and these contain many variations). God did not see fit to give the original Scriptures in a time when they could be photocopied for perfect reproduction. He also apparently did not allow the originals to survive.

The task of translating the Bible into any language must begin with settling the issue of the text. Which Greek and Hebrew manuscripts should be translated? The original *King James Version* followed the Masoretic Text of the Old Testa-

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Q & A

An Interview with B.R. Lakin

Questions and Answers

On June 5, 1901, a baby boy was born to Mr. and Mrs. Richard Lakin in a farmhouse on Big Hurricane Creek in the hill country of Wayne County, West Virginia. Mrs. Lakin had prayed that God would give her a "preacher man" and before this baby had been born she had dedicated him to the Lord. For 63 years now this "country preacher boy," evangelist B.R. Lakin, has traveled over a million miles "criss-crossing America back and forth like a country boy working a corn row," preaching to countless multitudes, seeing thousands of lives transformed by the power of Jesus Christ.

Q: Please tell me about your family background.

A: My father was a native West Virginian, born and reared just about two miles from where I was born in Wayne County. My mother came from Tazewell County, Virginia. She came over the mountains with her parents when she was 16 years of age; they settled in Greenbrier County, and later she came into Wayne County. When she was 16, she met and married my father. They lived on a farm on Big Hurricane Creek, seven miles out from Fort Gay. Their four boys and two girls have all died except my baby sister and myself. I was born on June 5, 1901; the old doctor rode seven miles over the muddy roads, stayed all night, and delivered me at 9:00 the next morning and went back. He charged my father five dollars! I think he got a bargain!

Q: What was your life like in those days?

A: My father was a farmer. We got up at 4:00 in the morning and ate breakfast and sat around and waited for daylight to come. In the meantime we got to feeding, and did the milking and fed the hogs and so forth, so we'd be ready to go to the field when the time came. We didn't have eight hours — we worked "from can't to can't," "can't see" to "can't see." We had a poverty program — we all worked!

Q: Now, tell us when you were saved.

A: I was saved on February 12, 1918; I was 17. I worked at a timber job driving four mules hauling sawed logs and stayed in a log shanty at the head of the hollow. I got sick and had to come home for three days and my mother said, "There's a revival going on up at the forks of the creek." That was in the little one-room country Baptist church.

The third night I said, "I think I'll go up and get saved and become a Methodist bishop!" She said, "You can become anything you want to, just so you get saved." So I went. I'd never lifted my hand for prayer, never gone forward in a



meeting, but that night I listened to this old country preacher, a nephew of Devil Lance Hatfield, leader of the Hatfield-McCoy Feud. He preached on "When I See the Blood I Will Pass Over You" and I could hardly wait till he finished. When he did, I walked down the aisle and knelt at the little pine mourner's bench and received Christ as my Savior. No great demonstration, but a deep settled peace came into my soul that has stood the tests of the years.

I walked out into the night, and stars came out on dress parade and the trees bowed down their head and said, "We're glad." I walked over the little red clay hills and sang, "Hallelujah, 'tis done! I believe on the Son! I'm saved by the blood of the crucified One!" My mother looked like she was walking on a sea of glass. I was baptized the next Sunday; they cut a hole in the ice in February to baptize me. I preached my first sermon the next Sunday at the Baptist church at Greenbrier on "Behold the Lamb of God." It lasted ten minutes maybe. Now, my father was a Methodist; my mother was a Baptist. My father joined the Methodist church and was sprinkled when he was 30 years old. I baptized him when he was 60. He came down to the front of the little country church where I was preaching and said, "Son, I always knew it was right. But my family pride kept me from doing it. I want you to baptize me."

Q: Now, you said you began preaching right away. Did you feel called into the ministry?

A: Many people ask me about my call. This may sound a little strange, but from the time I was a little boy I thought if I ever got saved I'd be a preacher. So I preached for all the kids around when they had kids' preaching. I preached all the funerals of the chickens and the ground squirrels and so forth. So I just naturally went to preaching, and that's as far as I can think of my call. My mother told me she prayed when she carried me that I'd be her preacher-man. No others of my family ever preached.

Q: Now, in the early days, when you started preaching, what kind of churches were you in?

A: Same kind of church I was saved in, a little one-room country church with a pot-bellied stove and coal-oil lights. The first meeting I ever held was about two or three weeks after I got saved. I walked across that mountain through the woods and carried a lantern. I went over to Little Hurricane, down the hills to the little log country church, a little Protestant-Methodist church. I held my first revival there. Later, I became pastor of the Greenbrier Baptist Church. That was eight to 10 miles from my home, so I rode a mule, with my saddlebags under me, over the mountains once a month and preached in this little country church. I think once we had 18, and that might have been Rally Day. They paid me seven dollars a month. I put my mule in a different barn every night and slept in the spare room in a different bed. If you haven't slept in the spare room when it's four below zero, you ain't slept!

Q: What happened next?

A: From there I went to the First Baptist Church of Ceredo, West Virginia. I went to high school for a while. We had a morning service in the revival and I preached my own meeting, so I'd come up at 10:00 from the high school and preach and then go back to school. While there, I married Violet May Crabtree on August 30, 1922. She was a schoolteacher. Every time I'd want to speak, I'd snap my finger and hold up my hand. When we got married she said, "Now, you won't want to bother your mind with the minor problems. I'll solve all those and just leave the major problems for you." We've been married 60 years and haven't had a major problem yet!

Q: Tell us about your pastorates.

A: They called me to pastor the First Baptist Church of Louisa, Kentucky, just seven miles from my home. I had to decide between going to seminary and taking a church. My dear wife had a new baby and her mother had a boy just six days older than he was, and Violet nursed both of them! At the same time, she was teaching school and I was pastoring the church.

Later, I pastored in Prestonsburg, Kentucky. The last church I pastored was Euclid Avenue Baptist in Bristol, Virginia. I went there when they had 17 in Sunday night service and 101 in Sunday school. Within two years we had 400 additions to the church. The Sunday school went from 101 to nearly 800 and the Sunday night service from 17 until we had to put loudspeakers in the basement to take care of the overflow crowd.

Q: In 1939 you became the associate pastor to Howard Cadle at the Cadle Tabernacle in Indianapolis. How did that come about?

A: One morning we were going to the Founder's Week Conference at Moody Bible Institute and we stopped in Indianapolis. I was going up there with Colonel Earthman, a lawyer from Murfreesboro, Tennessee. He knew Mr. Cadle and knew about the work. The next morning he said, "Let's get up and go to the broadcast." This was at 6:00 a.m. After it was over, he said to Mr. Cadle, "I got a man here you need." He said, "Well, maybe we'd better have him come up for the camp meeting." So I went up and preached in the camp meeting for him later. When I got back home, he wrote me and said, "I'd like for you to come back and preach again next Sunday. I'll send a plane for you." So I came up there and he said, "Would you consider coming here as my associate?" So I moved up there with him and stayed for 14 years. He died in 1941 after I'd been there only two years. I stayed on as pastor. That tabernacle seated 10,000. The choir loft seated 1,400 and I've seen it packed many times. We were on the Mutual Radio Network coast to coast live every day. It was the only fundamental daily network broadcast. Of course, Charles E. Fuller was on weekly with the *Old-Fashioned Revival Hour* as well. I stayed there until 1952, when I moved to Florida and went into full-time evangelistic work. Those 14 years were the highlight of my ministry.

Q: Tell us about your son Bill.

A: His name was William Ashley. I named him after Billy Sunday. He was

continued on page 65



by Ruth McClellan

Bob Jones, Sr. Defender of the Faith

The world took little note when a baby boy was born on October 20, 1883, to poor farmers in Dale County, Alabama. Rejoicing was confined to a little country farmhouse, where ten brothers and sisters welcomed the new addition to their family. They all bowed their heads, giving thanks to God, and listened as their parents dedicated little Robert Reynolds Jones to "the services of Christ and His Kingdom."

Eighty-four years later, on January 16, 1968, Associated Press, United Press International, ABC, NBC, CBS, and dozens of popular newscasters broadcast to the world that Robert (Bob) Reynolds Jones, the great evangelist and educator, had been laid to rest. The whole world took note.

Telegrams, telephone calls, and letters by the thousands from all parts of the globe flooded the halls of the University that bears his name, with assets at that time valued at more than thirty million dollars. A special answering service was set up at that University to assist in receiving the influx of condolences.

State General Assemblies and several pages in the Congressional Record paid him tribute. Editorials across the country appropriately summed up his life: "He Blistered Satan and Liberals," they announced. This "Rugged Fundamentalist" Bob Jones "had his foes as well as his friends, his detractors as well as his devotees, but none among them can deny that even at age 84, when he met his Maker face to face, he stood foursquare as a man of conviction — not compromising." The hallmark of this "Warrior of the Faith" was cited as his "indomitable and uncompromising" manner in "the defense and extension of his beliefs."

Godly Influences

Robert Reynolds Jones was reared by godly parents. Early in life young Bob learned that Christ was the center of his close-knit family. Each Sunday was an occasion to ride in their two-horse wagon to the little Methodist church several miles from their farm.

The Jones children were influenced by the lives of the many godly men and women who the Joneses continually entertained in their home. The Joneses worked long hours to make a living on their small farm and all the Jones boys learned to work hard in the fields. By the time he was nine, Bob was a good plowhand.

Young Bob's first "congregation" was an old mule he forced to pause at the end of each row and listen to his admonishments. Although Bob enjoyed discoursing to the mule, which was only too glad to stop to listen, he disliked the times his father called on him to recite for visitors in their home. While they lived on a meager income, Alex Jones always managed to buy newspapers and good books. An avid

reader, he would mark great passages in the classics for his children to copy and memorize and recite to guests.

Gradually young Bob shed his timidity; each Sunday when the family home was filled with friends, relatives, and guests, he went out to a wooded area of the farm, climbed on a tree stump and preached to the visiting children. Little did he know in those pre-teen years that adults hid behind the trees to hear his earnest childhood sermons.

The spiritual influence and example of his godly parents led Bob early in life to seek to live a life that pleased God. His father never failed to read a passage of Scripture each evening, after which all knelt around him to pray. Bob later recalled lying in bed as a small boy talking to God each evening after the family devotional time.

Although he had asked God to save him during one of his wooded prayer sessions when he was just seven, Bob did not make a public profession of his faith until he was eleven years old. This was in a revival meeting at their family church. Only a year later he became the Sunday school superintendent!

In the Crucible of Suffering

In Bob's thirteenth year his mother died. Her death caused him deep sorrow for they had been extremely close and Bob grieved that she was not able to see him ordained by his family's Methodist church at age 15. Bob experienced added sorrow the following year when his father died.

Soon after that bereavement, Bob enrolled in old Southern University where he studied for three years, while pastoring several small country churches and occasionally conducting evangelistic meetings.

At 21, Bob married Bernice Sheffield, a beautiful girl attending Judson College. Just a few weeks after the wedding Bob learned from their doctor that his beloved wife had an advanced case of tuberculosis. Bob assured her she would recover, and took her to a more suitable western climate and cared for her tenderly. But Bernice did not recover. She told her handsome young husband that "God's will is perfect; there is a purpose in my suffering." Only ten months after they had recited their wedding vows, Bernice died.

In the depths of his suffering, Bob cried out to God for stronger faith. During those few months of their marriage Bob had not only seen Bernice die, but he had been extremely ill himself, diagnosed as suffering from "tuberculosis of the throat" and given only a short time to live. However, God chose to heal Bob's body, and from his crucible of suffering he came forth as gold. Having completed three years of difficult, academic, university courses he was intellectually prepared for God's great purpose for his life, and now he was spiritually prepared by first-hand knowledge of God's sustaining grace.

When he was just 14, Bob had conducted his first

evangelistic meeting in a brush-arbor shelter constructed with the aid of some rural men. Those who accepted Christ as their Savior at that brush arbor were the first of multiplied thousands who would, throughout the ensuing years, be changed by the gospel message Bob Jones so powerfully presented.

Being "in the way God led him," Bob met Mary Gaston Stollenwerck in one of his evangelistic crusades, and they were married on June 17, 1908. Their son, Robert Reynolds, Jr., was born on October 19, 1911.

During these first years of his ministry Bob Jones preached in his home state, then throughout adjoining states, and eventually across the nation. People came to hear him preach in municipal auditoriums and tabernacles that seated ten to fifteen thousand people. Night after night, week after week, and year after year these enormous centers resounded with the powerful voice of the anointed bearer of a fervent, dynamic message from God.

Newspapers around the country reported that Bob Jones "stamped the platform, swung his arms, shouted, and mopped his brow." It was reported that in some of his meetings more than five thousand accepted Jesus Christ as their Lord and Savior.

Bob Jones was known as one of the greatest evangelists of his day, listed with his friends Billy Sunday, Sam Jones, George Stuart, Henry C. Morrison, and John Culpepper. Billy Sunday branded him "the greatest evangelist of all time."

Biographer Melton Wright reported that in 1924 when Bob Jones was just forty years old he had "preached 12,000 sermons to audiences exceeding 15,000,000 persons; shook the hands of more than 300,000 people on the direct proposition that they would accept Christ as personal Savior, and learned that 100,000 of these converts had joined a church and were endeavoring to serve the Master." In his early forties Bob Jones increased his scope of ministry to include more than thirty foreign lands.

By the time he was 43 years old he had heard numerous tragic, heartbreaking stories from hundreds of parents whose sons and daughters had turned their backs on their faith in secular colleges. "I am tired of leading boys and girls to Jesus Christ and then seeing them attend institutions which shake their faith in the deity of Christ whom they trust and in the Word of God which they have been taught to believe," he declared. He set out to combat the atheistic drift in higher education by starting a Christian college. He stated his goals: "To build a school that will have high cultural and academic standards and, at the same time, a school that will keep in use an old-time, country mourner's bench where folks can get right with God."

Ground-breaking for the first site of Bob Jones College in northwestern Florida was December 1, 1926. Doors opened to 88 students on September 14, 1927. During revival services

conducted the first week of the school's existence, 40 of the 88 students made commitments to Christ and dedicated their lives to His service. By the end of that school year, enrollment had increased to 125. In 1933 Bob Jones College moved to Cleveland, Tennessee, a more central location. The school grew rapidly and prospered. Bob Jones continued to travel widely, conducting evangelistic campaigns across America.

"B.J." students will never forget chapel services when "Dr. Bob" deeply embedded in their hearts the ruling principles that made him a giant for God: "The greatest ability is dependability. It is never right to do wrong in order to get a chance to do right. For a Christian, life is not divided into the secular and the sacred; to him all ground is holy ground, every bush a burning bush, and every place a temple of worship."

Bob Jones was a great soulwinner whose priorities made him a big man. He boldly declared, "Jesus my Savior wasn't a little Pharisee with a narrow racial and religious outlook. He came from Heaven's noonday down to the midnight of this earth. He put His arms around the whole race of mankind and clasped His nail-pierced hands together, and hugged everybody. That is the One I represent!"

After 52 years of preaching he said, "There is only one program that God has on this earth and that is the program of saving people. I know of a certainty that we Christian people can get along if we agree on the essential fundamentals and disagree about what we don't agree about, and we can unite to win people to Jesus Christ. We can get together on that for that is God's big business."

Because of the crowded conditions, Bob Jones University moved to Greenville, South Carolina in 1946, where it remains. In October 1947 more than 2,500 students had

flocked to the new campus.

Today Bob Jones University lists an enrollment of more than 6,000. Thousands of alumni around the globe are bearing testimony of Jesus Christ.

Bob Jones never retired. Until the last two years of his life when he was bedridden in the University's hospital, his life was full and fulfilling. In his seventy-fifth year, for example, he preached to hundreds of thousands in great crusades in more than forty cities, in over twenty states from Maine to California, while continuing to lead the University, to write and speak on radio, and, as always, to lead the fight against liberalism.

After his funeral, Bob Jones's close and beloved friend, Dr. John R. Rice, wrote, "Bob Jones has left us a great heritage. There is no tragedy, but triumph. How wonderfully Dr. Bob Jones, Jr. and Dr. Bob Jones, III will carry on the traditions and counsels and convictions of their father and grandfather in the school he founded in defense of the faith. Goodnight Dr. Bob! We will see you in the morning!"

And until then Christians will continue to feel his influence and be challenged to "Do right though the stars fall!" □



THUNDER IN THE PULPIT

Do Right Though the Stars Fall

by Bob Jones, Sr.

Chapel address February 1, 1957, at Bob Jones University

I would like to suggest that all of you read carefully the fourth chapter of the book of James. I quote the last verse: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." We remember that in this chapter certain people who considered themselves Christians were frustrated. They wanted something, fought to get it, and seemed to have conflict within their own hearts. They did not get answers to their prayers because they wanted to consume anything God might give them upon themselves.

The writer of this chapter makes it clear that anybody who is a friend of the world is an enemy of God. They had accepted the standards of the world, and that is exactly what a big percentage of the church members of America have done in our day.

You will remember that this epistle is written to the "twelve tribes which are scattered abroad." They evidently knew what was right, so he said, "If you know what is right and will not do what is right, it is sin." It is a sin for a man not to do what is right even if he does not know what is right but could know what is right.

You students in Bob Jones University know what is right. We have told you over and over again that the two biggest words in the English language are the two little words, DO RIGHT. We have said over and over again, "Do right regardless of the consequences. Do right if the stars fall."

It Costs Something to Do Right

There has never been a time in the history of this country when it was more important to stand for principle than it is today. We believe that Bob Jones University, which is now in its thirtieth year, was called into existence by God, and has trained students through the past thirty years to meet the issues of the day. This university is not going to compromise. We are going to stand true, let it cost what it may.

Since Adam and Eve by their disobedience not only wrecked Paradise but brought spiritual death to all unborn generations, it has been easy to do wrong and hard to do right. It was not easy for God Almighty to find a way to save lost men. It cost God something to let His Son hang on a cross in agony and blood, bearing the sins of a fallen race.

The Lord Jesus Christ made it plain that anyone going

with Him has to carry a cross. It is clearly taught in the Bible that people who live godly will suffer persecution and in this world Christian people will have tribulation. All down the ages man has made some kind of effort to get out from under a cross and out from under the burden and tribulation and persecution. Remember, the measure of a Christian's tribulation, persecution, and opposition in this world is: first, the measure of his uncompromising stand against that which is wrong and for that which is right, and, second, the measure of his influence for the right and against the wrong in the day and generation in which he lives.

You can scarcely find today in any American pulpit a great, outstanding preacher preaching against sin. You rarely ever find a strong evangelistic voice denouncing that which is evil and calling on people to do right. Fifty years ago, when I was a young preacher, nearly all the Monday morning daily papers in our big cities carried a sermon (and sometimes more than one sermon) by some preacher or preachers attacking sin. You rarely ever see that kind of sermon in print any more.

All Christians are supposed to know the gospel and give the gospel to people. But that is not all we are told to do in the Word of God. We are told to stand for something. It is made plain to us that we are either for the Lord Jesus Christ or we are against the Lord Jesus Christ. The Bible makes it plain that the friendship of the world is enmity with God. The trouble in America today is that religious people have sacrificed the principle of right on the altar of temporary convenience.

Now, young people, remember that whatever problem you have to meet in life, you can know how to meet it and meet it if

you sincerely wish to know what is right and are determined in your heart by the grace of God to do what is right regardless of the consequences. These two little words, DO RIGHT, ought to be put over every pulpit in America because these modernistic preachers are not doing right, and these preachers who are supposed to be orthodox who are not courageous enough to denounce religious liberalism in America even in their own denomination are not doing right, and the compromising orthodox Christian laymen who are supporting any program they know is modernistic are not do-



ing right. They are doing wrong, and the Bible makes it plain they are doing wrong.

No sinner could ever do wrong and get away with it, and God will not even let one of His born-again children do wrong and get away with it. The compromising Bible believing preachers are not getting away with what they are doing. They are sacrificing principle on the altar of compromise. Every man in the Bible who did that suffered the consequences. Lot did it, and other Bible characters did the same thing, and they all suffered the consequences. They hurt their testimony and did harm to their constituency and often to their own families.

Joined the Methodist Church

I was converted at a Methodist altar when I was just eleven years old. I did not know much. I had read the Bible, and my father had family prayer. I knew that Jesus had died for me and I could not save myself; and I knew if I was going to be a Christian, I had to take the Christian side of an issue. We were told that we must count the cost and if we were willing to go ahead and trust Jesus Christ and take our stand with Him and take on His enemies, He would give us grace to do what He wanted us to do. I knew just a few little fundamental things.

When I was taken into the Methodist church, they asked me a question about what I believed; and I was told what the Methodist church believed. The Methodist church believed the Bible. It believed in the virgin birth, the incarnation, the vicarious blood atonement, the bodily resurrection, and all the fundamentals that all orthodox Christians believe. All of these fundamentals are incorporated in the Apostles' Creed. The Methodist ritual had my answer written down, and I had to answer that way. Here is the answer: "All this I steadfastly believe." After this question was asked, they asked me if I would be subject to the discipline of the church, attend upon its ordinances, and support its institutions; and I said I would. Now, I joined the church with the definite understanding the church believed certain things, and I believed those things, and I agreed to support

this church because the church did believe these things.

Now, remember that I was an eleven-year-old country boy when I joined the Methodist church. I began to preach and conduct evangelistic meetings in the country districts of Southeast Alabama when I was just thirteen years old; and when I was fifteen, I was licensed to preach, I took an ordination vow that I have never forgotten and never repudiated. I was asked if I would drive away strange and erroneous doctrines contrary to the Articles of Religion (or doctrines) of the Methodist church, and I agreed to do it.

When I started out conducting evangelistic meetings, all the Methodists, Presbyterians, and members of other denominations flocked to our meetings. I preached the gospel. I stuck to the fundamental doctrines of the Bible which are accepted by all orthodox Christians. There is no difference between an orthodox Baptist, an orthodox Methodist, or an orthodox Presbyterian and orthodox members of any other denomination when it comes to the verbal inspiration of the Bible, the virgin birth, the incarnation, the vicarious blood atonement, the bodily resurrection, and salvation by grace through faith in Christ's atoning blood.

As time passed, I began to learn that there were some questions about what was being taught in certain schools that had been built by the gifts of orthodox Methodists; and from what I knew from some of my contacts, I knew that the reports were true. And I knew there were Methodist preachers who no longer thought it necessary to believe in the virgin birth, the incarnation, the blood atonement, and such other fundamental doctrines that I had to accept to join the Methodist church; and I had pledged when I was ordained that I would drive away doctrines contrary to the fundamental doctrines I had to accept and was glad to accept them when I joined the church. So I saw that I could not support everything in the Methodist church and keep my ordination vow; so I told the pastor where I stood and told him I refused to support anything even in my own church contrary to the fundamentals upon which

the church was built. Some of the brethren said, "We understand." But the liberal brethren and the compromising brethren began to give me some trouble. The liberals will generally go along with you while you preach the gospel if you will not reprove them publicly and if you will support what they want you to support while you preach the gospel.

Leaving a Modernist Methodist Church for Conscience' Sake

I got along pretty well for a few years following that method. Then one day the pastor of the church where I held my membership brought a modernist into his pulpit. This modernist trampled on the inspiration and historical facts of the Old Testament as no other man I have ever known. At the close of the service, I asked the pastor if he brought this man to church knowing what he stood for, and he said, "Yes."

So I took my membership out of the church. I was what you call an ordained local Methodist preacher. I kept my church letter for a while, wondering where I could put it and continue to be consistent. One day I was notified by the pastor that, according to the laws of the church, I had to keep my membership in the church in the community where I lived or I would lose my credentials.

Now remember, I would lose my credentials if I kept my ordination vows. I had taken an ordination vow to drive away strange and erroneous doctrines, and yet the denomination that required me to take that vow passed a law that I had to hold membership in a local Methodist church (where the pastor had taken the same ordination vow I had taken) and for me to put my membership in that church and lend my influence to that pastor and his pulpit would be violating my ordination vow to drive away strange and erroneous doctrines contrary to the doctrines of the Methodist church. So I simply said, "I have got to be consistent. I have got to do right. I believe the fundamental doctrines I had to declare I believed when I joined the Methodist church. I believe that I ought to keep my ordination vows, and I believe in being true to my word. I can't preach one thing and support something else. I

can't preach certain doctrines and support something contrary to those doctrines." So I surrendered my credentials and took care of my ordination in another way.

It is sometimes hard to do what a fellow ought to do. So I am telling you young people here: just make up your mind, when you face a problem, to do the right thing. Now, you do not have to be crazy or be eccentric or go off on a tangent or act a fool. If you positively know what is the right thing to do, you do not have to ask anybody. If you do not know what is the right thing to do, get down your Bible, read it, and pray over the matter.

Remember now, if you want to do what is right, you can always find a way to do it.

Don't get the idea that I am at this chapel program just jumping on the Methodist church. Almost all of the great denominations today are ecclesiastically supporting things that well-taught orthodox Christians know are wrong, and every last one of them that is doing it is sacrificing that which is right on the altar of that which is convenient. Because of the connectional system in the Methodist church, influences may spread more rapidly than in denominations where the church is supposed to have local self-government; but in this day and time, Bible-believing Baptists, Presbyterians, and others are supporting causes contrary to their doctrines.

We are not telling you students, especially you young preachers, to get out of your denomination if you believe the

doctrine of your denomination and those doctrines cover the fundamentals of the faith, but we are telling you: don't do wrong even if they throw you out of the church. The hour has struck in this country when we have to have an army of men and women who will stop doing the convenient thing and go to doing the right thing.

Decide to DO RIGHT at Any Cost and You Can Live a Victorious Life

If you will make up your mind that you are going to settle every question on just one principle and that is the principle of right, you have got the victory already. Whenever you begin to debate whether you are going to do the convenient thing or the right thing, you will wind up doing the convenient thing.

There has never been in my lifetime as much religious compromise as now. "Well, suppose I can't make up my mind?" Well, if you wonder if a thing is right, give God the benefit of the doubt. Don't give the Devil the benefit of the doubt. If you do something and wonder if you should not do it, you should not do it; and if you do something you think you should not do, you are doing wrong.

Now, if all of you people in this auditorium today would just make up your minds that these two little words, DO RIGHT, are going to dominate your lives, you have already prepared yourselves for the problems you are going to meet.

continued on page 57

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The Rapture – The Next Great Event in Prophecy

BIBLE STUDY

by Harold L. Willmington

The next great event in prophecy is often referred to as the rapture. Some time ago I received a letter from a very upset viewer of the Old-Time Gospel Hour TV program. In essence, the letter read:

"You people down there in Virginia bother me. Your choir sings songs about an event called the rapture. The TV preacher preaches sermons on the rapture. And you — you've actually written a book on the rapture. Now my concern is this: You folks are singing, preaching, and writing about a word that's not even found in the Bible!"

In answering this letter I agreed that he was indeed correct, inasmuch as the word *rapture* is nowhere to be found among the 774,747 words in the King James Version of the Bible. But I then pointed out that neither are the words *Trinity*, *demon*, *Bible*, or *grandfather* mentioned in that version of the Word of God. But there is a Trinity, there are demons, grandfathers do exist, and the rapture is a reality!

Actually, the word rapture is from *rapere*, found in the expression "caught up" in the Latin translation of 1 Thessalonians 4:17. However, if one so desires, the rapture could be scripturally referred to as the *harpazo*, which is the Greek word translated "caught up" in 1 Thessalonians 4:17. The identical phrase is found in Acts 8:39, where Philip was caught away by the Holy Spirit, and in 2 Corinthians 12:2,4, when Paul was caught up into the third heaven. Or, if you'd rather, the rapture could be known as the *allasso*, from the Greek translated "changed" in 1 Corinthians 15:51,52. *Allasso* is also used in describing the final renewal and transformation of the heavens and the earth. (See Heb. 1:12.) So then, use whatever name suits your fancy. Of course, the important thing is not what you name it, but rather, can you *claim it*? That is, will you participate in it?

Thus, the next scheduled event predicted in the Word of God will take place when the Savior Himself appears in the air to catch up His own!

An Illustration of the Rapture

Let us consider an illustration of the *harpazo*-*allasso* or rapture: A man is cleaning out his garage and discovers a small box filled with a mixture of tiny iron nails, wooden splinters, sawdust, and pieces of paper. Suppose he desires to save the nails. How could he quickly separate them from the wooden

splinters? If a magnet was available, the task would be quite simple. He would simply position the magnet over the box. Immediately all those objects possessing the same physical nature would be caught up to meet the magnet in the air.

If his wife were watching all this, spotting a particular object in the box, she might say: "Look at the sharp point on

When Christ appears. He will not come especially for black or white people, for Catholics or Protestants, for Jews or Gentiles, but only for those individuals who possess the same nature as Himself.

that! I bet the magnet will zap that up!" But unknown to her, that tiny item might be a sharp sliver of wood which would not be taken up. Or, she might conclude: "That fragment over there is a piece of wood for sure." However, in reality it could be a "backslidden" nail with some rust on it. But in both cases the magnet would quickly and accurately discern the character of the piece and act accordingly.

When Christ appears, He will not come especially for black or white people, for Catholics or Protestants, for Jews or Gentiles, but *only* for those individuals who possess the same nature as Himself. One of the most thrilling things God does for each repenting sinner is to give him or her the very mind of Christ and a brand new creation! (See 1 Cor. 2:16; 2 Cor. 5:17; Eph. 4:24; 2 Peter 1:4).

First Mention of the Rapture

The first mention of the rapture in the Bible is found in John 14:1-3: *Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*

While the Old Testament prophets spoke in glowing terms of the Messiah's eventual return to earth and the establishment of His perfect kingdom upon the earth (Isa. 2:2-5; 9:6,7; 11:1-16; 32:1; 35:1-10; etc.), they knew absolutely nothing of that event whereby God Himself would (for a brief period of time) remove His people from off the earth. For whom will Jesus come? It is the view of this theological summary that Christ will come again for His church, which is composed of all saved people from Pentecost up to the rapture itself. (Other passages that speak of the rapture are 1 Cor. 1:7; Phil. 3:20; Titus 2:13; Heb. 9:28; 1 Thess. 4:13-17; 1 Cor. 15:51-57.)



Harold Willmington is Director of the Institute of Biblical studies at Liberty Baptist College, Lynchburg, Virginia.

BOOK REPORT

The Second American Revolution
by John C. Whitehead
David C. Cook Publishing Co.,
1982, 253 pp., \$10.95

Reviewed by Boyd Rist, associate professor of History and chairman of the Division of Social Sciences at Liberty Baptist College, Lynchburg, Virginia.

Constitutional lawyer John Whitehead has written an important and generally perceptive book on the relationship between law and society in contemporary America. It is his thesis that American law has departed radically from its Judeo-Christian base in the last one hundred or so years and has opted to follow instead the evolving path of sociological law. Law, Whitehead observes, "has become utilitarian. It can be what the majority conceives as law, or it can be what the elite says it is. There is no absolute. In the end, it is always what a court or judge says it is" (p. 50).

Francis Schaeffer states in the foreword to *The Second American Revolution* that "If there is still an entity known as 'the Christian Church' by the end of this century, operating with any semblance of liberty within our society here in the United States, it will probably have John Whitehead and his book to thank" (p. 13). Indeed, readers of Schaeffer's recent works — *How Should We Then Live?* (1976), *Whatever Happened to the Human Race?* (1979) with C. Everett Koop, and *A Christian Manifesto* (1981) — will be quick to recognize how these works have helped to shape Mr. Whitehead's

analysis and remedy. The great strength of this book is the forcefulness of the author's arguments. The reader will have little difficulty discovering precisely who is responsible for the current legal wasteland and where and when the critical wrong ideological turns were made. Whitehead's book reads like a legal brief — building the strongest possible case for his point of view, minimizing or glossing over evidence to the contrary, and suggesting appropriate levels of Christian response. Wayne Stayskal's editorial cartoons, interspersed throughout, add pungency to an already lively text.

THE SECOND AMERICAN REVOLUTION



John W. Whitehead

The book's early chapters develop the theme that Anglo-American law is firmly rooted in a biblical base. Whitehead, like Schaeffer, puts great emphasis on the writings of Samuel Rutherford. It is his contention that Rutherford's ideas as transmitted by such leaders of the revolutionary generation as John Witherspoon and his student James Madison

were vital in shaping the movement for independence.

Whitehead is equally clear as to the reasons law and the Constitution have moved away from the Reformation base articulated in the nation's founding documents. Darwinian theory and humanism are the real villains. Humanism is defined as "the fundamental idea that men and women can begin from themselves without reference to the Bible and, by reasoning outward, derive the standards to judge all matters... There are no rights given by God. There are no standards that cannot be eroded or replaced by what seems necessary, expedient, or even fashionable at the time" (p. 38). Whitehead rightfully castigates the church for its silence over the last century thus allowing a rising tide of humanism to law and culture. He warns that continued silence will leave us subject to the dictates of a judge or even a fuhrer-like political leader.

Whitehead is quite specific as to the point at which Darwinism came to be applied to law. He notes the critical role played by Charles Langdell, Dean of the Harvard Law School, who imparted the lesson that the basic "principles and doctrines of the law were the products of an evolving and growing process over many years" (p. 46). Oliver Wendell Holmes, Jr., carried this classroom foundation for sociological jurisprudence into the courtroom, "The idea that God endows man with absolute rights, such as life, liberty, and the pursuit of happiness are lost within the Holmes framework of sociological law" (p. 50). The result has been a legal revolution culminating in what

the author sees as a socially destructive judicial activism evident in such decisions as the devotional prayer and Bible reading decisions of 1962 and 1963 and, even more alarming, the 1973 *Roe vs. Wade* decision legalizing abortion. Decisions of this scope, says Whitehead, have transformed the federal court system and especially the Supreme Court into a "legiscourt" (pp. 66-69). Whitehead's chapter on the higher law locates true law in the Bible, particularly the Ten Commandments, the fountainhead from which the principles of the common law are drawn.

The middle chapters of the book discuss the historical origins of the First Amendment whose philosophical base Whitehead sees rooted in denominational pluralism. Whitehead finds that the Supreme Court has gradually moved away from defining religion in terms of Christian theism to a humanist definition of religion, culminating in a series of decisions by the Warren Court which, under guise of neutrality, "restricts religious expression to the private realm and removes it from the public arena — thus rendering it ineffective as it relates to the culture" (p. 112).

Some of the most effective arguments marshalled in *The Second American Revolution* relate to the mentality which produced the 1973 *Roe vs. Wade* decision where "the right to privacy reached macabre proportions" (p. 123). Whitehead shows that the decision was not only bad law but bad science. The logical end product of the abortion mentality, according to Whitehead, is the idea of the disposable man. With the loss of man's dignity we are very close to the point of an imposed order where man is manipulated and regulated by an all-powerful state.

Whitehead fortunately does not leave us to face this gloomy prospect without an alternative. He asserts that there is a Christian response which includes, should circumstances warrant, forms of resistance or civil disobedience toward demands of the state which

are clearly unbiblical. Whitehead is careful to stress that the level of resistance must be appropriate to the threat posed. He follows closely Rutherford's three levels of resistance: protest; flight if possible; force if all else fails. It is Whitehead's view that "protest is our most viable alternative at this time in history" (p. 156). This realization will require Christians to once again strive to influence all areas of life "including law and politics. We must begin anew to study all intellectual disciplines and apply the Bible to them" (p. 159). The author's last chapter, entitled "Plan for Action," outlines what can be done in terms of becoming educated on the issues, the role of the law school and the law student, and the role of the church in the entire cultural revitalization process. He warns that adopting a defensive posture will result in ultimate loss. He urges the church to take a stand and spearhead a "Second American Revolution founded upon the Bible in its totality" (p. 180).

John Whitehead deserves high praise for producing this book. The Bibliography and Notes reflect impressive reading and research. As a historian, I must be frank in admitting that members of my profession have minimized or glossed over the Christian base that permeates much of colonial, revolutionary, and early national history. I do see greater interest in the subject among professional historians, however, and books like this one by Whitehead should help further the search for a part of our past that is vital to understanding the present.

My concerns with this book and others in the genre relate to the point that in our zeal to recover the Christian past in America we may tend to gloss over parts of the early American experience which do not conform readily to our interpretation. I find, for example, that in the recent writings on republicanism, we can view the ideological underpinnings of the nation's origins in their richest light. Republicanism to the eighteenth-century mind was far more than a form of government. It was a dynamic ideology

assuming moral dimensions and involving the very character of American society. Its roots were in both the Christian and classical past. An appreciation of the writings of Bernard Bailyn, Gordon Wood, and others would reveal a strong affinity among the revolutionary leadership for values associated with republican Rome as well as those more clearly Christian in their origins.

I would question aspects of Whitehead's interpretation of the First Amendment religion clauses. He finds the central concern to be preventing the establishment of a "national denominational church" (p. 96). He seems to argue that state establishments were not meant to be touched. While it is true that vestiges of establishment persisted well into the nineteenth century, particularly in the New England states, it is clear that the spirit of the First Amendment was against establishments of religion, period. Certainly the great statute on religious freedom in Virginia (1786), authored principally by Jefferson and Madison with a major assist from evangelical Baptists and Presbyterians, breathed this spirit. Virginia made a clear break with the religious model provided by Great Britain and the other states, and it was Madison's hope that this concept would become normative in all the states. This is not to negate for one moment the belief that religion had an important place in American life which was vital to the preservation of the social fabric and the republican experiment.

I have trouble with Whitehead's assertion that the sociological law rooted in Darwinian concepts is responsible for the Supreme Court's becoming final arbiter of social issues on a national level. The historical record is quite clear that it was the Marshall Court which was largely responsible for expanding tremendously the role of the Court in American life. Men of Marshall's age would not have understood sociological jurisprudence as such, but certainly Marshall's decisions reflected

strong political preferences which went beyond the literal text of the Constitution — a preference for national as opposed to state power, a preference for protection of property rights as opposed to public interest considerations, and so forth. Certainly men like Jefferson felt the Constitution was being radically altered by the Marshall Court. Jefferson referred to the justices as “miners and sappers” weakening the very fabric of the Constitution.

One more example will suffice. When the Supreme Court decided in the *Dred Scott Case* (1857), that Scott was not a citizen and that Congress had no authority to legislate on slavery in the territories whatsoever, it is difficult to escape the conclusion that five Southern justices and two Northern sympathizers were attempting to write into the Constitution their social views on race and to solve a problem which the other two branches had grappled with unsuccessfully for fifty years. In sum, I find the Supreme Court exhibiting clear value preferences much earlier and for reasons more manifestly political than does Mr. Whitehead.

I would also raise questions about the author's interpretation of federalism. If, as Mr. Whitehead argues, the framers intended to limit the federal sphere, why the deep fears of the antifederalists such as Richard Henry Lee and George Mason? More accurately, both supporters and opponents of the Constitution favored a federal system. They differed as to the distribution of power among the various civil governing bodies. Mr. Whitehead refers to the Constitution as a covenant or contract between the states and the new federal government (p. 207). While this was frequently argued before the Civil War, there was certainly no uniform agreement on the matter. John Marshall in *McCulloch vs. Maryland* stated that the Constitution rested on the authority of the people rather than the states as sovereign entities. I would add but one practical consideration. Mr. Whitehead appears to argue for a return to the constitutional balance

of 1787. Assuming there was agreement then as to where that balance should be struck, how do we undo two hundred years of national development which in some areas make national solutions the only feasible ones, and do so in a manner not totally disruptive of the social order? This problem, not really addressed in the book, appears to be fundamental.

Whitehead's book is stimulating and his analysis of contemporary American values accurate. He has recovered a significantly underestimated component in the American character. The book deserves careful reading by Christians and by those in the larger American community who still retain a mind sufficiently open to appreciate the fragility of human freedom and its serious erosion in the late twentieth century.

Life-Style Evangelism

by Joseph C. Aldrich

Multnomah Press, 1981, 246 pp., \$9.95

Reviewed by Stephen R.

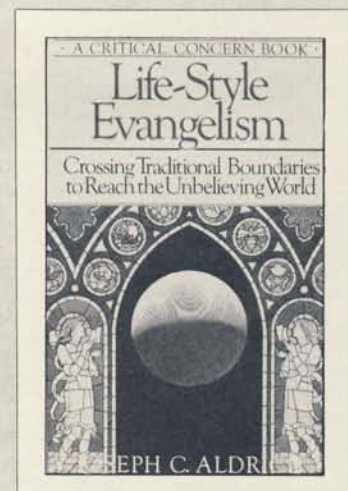
Vandegriff,

youth pastor, Calvary Temple,
Edmonton, Alberta, Canada

Finally! Someone wrote a book on that popular subject of evangelism without repeating something he heard or rewriting something he had read. We all have heard sermons on evangelism till we know every reason that good Christians should evangelize. But for the most part, books on evangelism either give a different slant on technique (a new order of Scripture verses, or new questions or terms to use) or cause such a guilt trip you feel like leaving job and family to become a professional evangelist.

Joe Aldrich's *Life-Style Evangelism* deals with the first block of the evangelistic foundation, the Christian. Aldrich presupposes (and I agree) that local churches have had the right idea about evangelism but the wrong

emphasis. The church has placed emphasis on the message being presented rather than the messenger presenting it. Present-day Christendom has “flooded the market” with witnessing techniques. That was the reason I reluctantly bought this book, but its subtitle intrigued me, “Crossing Traditional Boundaries to Reach the Unbelieving World.” And that is what *Life-Style Evangelism* does. Instead of being intimidated, I was challenged. No longer do I view my non-believing neighbor as the enemy, but, as Aldrich describes, a “victim of the enemy.” Instead of dealing with information that only 10 percent of those in local churches who actually “go witnessing” can use, Aldrich writes to the other 90 percent who just cannot handle the idea of knocking on a stranger's door.



Life-Style Evangelism does not lessen the importance of those who are “aggressive” in evangelistic efforts but does offer interesting insights regarding results (see chapter 4). Joe Aldrich convincingly explains that evangelism should be a natural part of the Christian's life and not something he has to “psych himself up” each week to do. As Christians, we can and should relate to our non-Christian friends (and not isolate ourselves as we consistently do). By the natural process of friendships we will eventually have opportunity to share the gospel with non-Christian friends. Evangelistic efforts can be

a natural occurrence, and discipleship a natural process because of already established relationships.

The author writes as with a mandate from heaven, to deal with this subject objectively and realistically, in language all can understand. (i.e. "There is a time when those who refuse communion because of pierced ears must be opposed because it is a distortion of the saving grace of Jesus Christ.")

Life-Style Evangelism is divided into three parts. The first two (Evangelism As It Should Be and Evangelism and the Local Church) deal with pertinent philosophy of evangelism, even though it can easily be applied to practically any situation concerned with evangelism. Part three (Evangelism and You) gives the reader real-life examples of evangelistic endeavors to reach your neighbor. Structurally, the book is well outlined and makes a great series for instruction regarding evangelism. It could easily be modified to fit in as Sunday school lessons or sermons.

Life-Style Evangelism is mandatory reading for those who want to witness effectively, those who are struggling with the idea of evangelism or still forming their own ideas about it, those in places of leadership who want an effective course to teach on evangelism or just for their own edification. This book can stand shoulder to shoulder with any of the other great books on the subject.

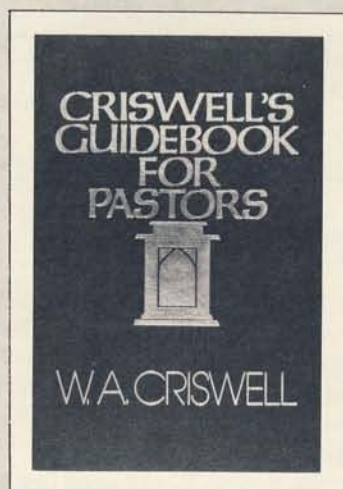
Criswell's Guidebook for Pastors
by W.A. Criswell, Broadman Press,
1980, 385 pp., \$9.95.

Reviewed by Robert L. Sumner,
Editor, *The Biblical Evangelist*.

If a man, raised in abject poverty on the wrong side of the tracks, went into business for himself and became a multimillionaire, all other young businessmen of rational mentality would want to sit at his

feet and learn his secrets. If a man spent his entire life in politics, never losing an election and proving himself to be an outstanding leader of people, other would-be politicians by the thousands would pay big money to attend his seminars and take copious notes. If an author produced one best seller after another, winning Pulitzer prizes and Nobel awards for his work, every aspiring writer of even microscopic intelligence would jump at an opportunity to learn from him.

By the same token, any young preacher endowed with the slightest measure of spiritual ambition should glory in the opportunity



to learn from a man of the stature of Wallie Amos Criswell. He has pastored the same church, First Baptist Church of Dallas, for nearly a half-century, watching it grow over the years until it now averages about 8,000 per week in Sunday school, and dedicated members pour more than \$8 million into church collection plates annually. Best of all, W.A. Criswell baptizes over one thousand persons upon profession of their faith every single year. Obviously, a man such as this has something to say of immense value, and preachers anxious to do a better job for God will want to both hear and heed him.

His chapter on "The Pastor Facing Discouragement and Failure" is a gem, easily worth the price of the book. But this is only one chapter and there are twenty others in

which Criswell examines such themes as the place of the pastor-preacher in Christ's plan, the pastor in the pulpit, the pastor in his study, the pastor and sermon preparation, the pastor and his staff, the organization of a new church, financing the church, the pastor and the construction of new buildings, administering the ordinances, the pastor doing the work of an evangelist, the pastor as a counselor and shepherd of the flock, the wedding ceremony, the funeral service, the pastor and his personal life, do's and don'ts for the pastor, plus other important subjects. Here is a volume that would be ideal for use as a textbook in pastoral theology. And many preachers reading this review would benefit from such a refresher course with great and lasting profit.

If we have a criticism — and we do — it pertains to some of the men Criswell quotes. He is not careful to distinguish between "good guys" and "bad guys," but, with regard to this flaw, we simply repeat Criswell's own advice concerning the books of others: "So let the pastor read as he would eat a fish — when he comes to an unpalatable bone, just eat around it; do not swallow it!"

Taken as a whole, *Criswell's Guidebook For Pastors* is an outstanding volume, one we highly recommend to every preacher of the gospel. It will inspire, enthuse, encourage, and instruct. ☐

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You Can Be Happy, Wise, and Successful

by J.O. Grooms

There is in the heart of every human being a desire to be happy, to be wise, and to be successful. The key to achieving this three-fold desire is found in Joshua 1:8: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." In Psalm 1:2,3 we have the promise that those people who delight and meditate in the law of the Lord will prosper and bring forth fruit.

If you are willing to invest just 10 minutes every day in Scripture memorization, God can change your life in ways you never dreamed possible.

There are many reasons why it is essential that you meditate on Scripture daily and hide it away in your heart and mind.

Direct Command

Because we are Christians, we are not our own. We have been bought with the precious blood of our Savior, Jesus Christ, and should love to obey God. In John 14:15 we read, "If ye love me, keep my commandments." In Deuteronomy 6:6 we are commanded to hide God's Word in our heart: "And these words, which I command thee this day, shall be in thine heart." The psalmist said, "O how love I thy law! it is my meditation all the day" (Ps. 119:97).

"Let not mercy and truth forsake thee: bind them about thy neck: write them upon the table of thine heart: so shalt thou find favour and good understanding in the sight of God and man" (Proverbs 3:3,4).

Spiritual Cleansing

We are told in 2 Corinthians 10:5 to bring "... into captivity every thought to the obedience of Christ." When a Christian meditates upon Scripture and thinks about those things that are true, honest, just, pure, lovely, and of good

report, his thought life is transformed. Jesus said, "Now ye are clean through the word which I have spoken unto you" (John 15:3). How can men and women cleanse their ways? By "taking heed hereto according to thy word" (Ps. 119:9). How can a Christian live victoriously? The answer is found in Psalm 119:11, "Thy word have I hid in mine heart, that I might not sin against thee."

Prayer Answered

Our God is delighted to hear and answer the prayers of His children when they are in right relationship to Him. Jesus said in John 15:7, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Wisdom

"The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple" (Ps. 19:7). The person who meditates day and night in the Scriptures is, without even knowing it, receiving wisdom from God. "The entrance of thy words giveth light; it giveth understanding unto the simple" (Ps. 119:130).

Peace and Joy

In a day and age when there is little joy in our world, God has promised deep peace and joy to those who will meditate upon Him and His Word. The weeping prophet Jeremiah said, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart: for I am called by thy name, O LORD God of hosts" (Jer. 15:16). We are promised that "Great peace have they which love thy law: and nothing shall offend them" (Ps. 119:165).

Soulwinning

The Word is essential in the salvation of souls: "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Peter said, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Peter 1:23). You cannot be the soulwinner God desires you to be unless you know His Word. It is the Word of God that is quick and powerful (Heb. 4:12). The greatest asset to the soulwinner is to be able to recall the necessary verse of Scripture as the need arises.

The reading, studying, and memorizing of Scripture is of vital importance to growth and effective witness in the Christian life. Begin memorizing Scripture today and watch as God blesses you and transforms your life through Scripture memorization. ☐



J.O. Grooms is the director of Soul-winning at the Thomas Road Baptist Church. He is the author of several Bible memorization booklets including *Treasure Path to Soul Winning*.

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ment and the Received Text (*Textus Receptus*) of the New Testament (which follows the basic fourth century A.D. Byzantine Text type). Since over 80 percent of the Greek manuscripts are of the Byzantine type it is often called the Majority Text. Other text types include the Alexandrian, Western, and Caesarean manuscripts. Some argue that since these are generally "older" than the Byzantine texts they are probably closer to the original text. They also note that the older text-types agree more with Bible verses quoted by the ancient church Fathers, and, therefore support the argument that these readings are to be preferred. Others argue that the Byzantine Text is more uniform and homogenous and is the preferred text which has been most popularly accepted throughout the many centuries of church history.

Recent Translations

Major revisions in modern Bible translation began in 1901 with *The American Standard Version*. These were both well received by conservative Christians of all types and caused little or no controversy. However, the obvious liberal bias of the *Revised Standard Version* (1946-52) and the *New English Bible* (1961) set off a violent reaction among Fundamentalists who staunchly rejected both. Later, loose paraphrases were also severely rejected and denounced as corruptions of God's Word.

While conservative Christians were right in their opposition to these dangerous shifts in the methodology of translation, their response, unfortunately, set off a chain-reaction of negative opposition to all Bible translation. Soon denunciations were being made against the *New American Standard Bible* (1963) and the *New International Version* (1978) even though they were done by reputable evangelical scholars who clearly claimed to be born-again Christians.

Ridiculous Rigidity

In a sincere attempt to defend the Bible, the King James Only "cult" sprang up. Some persons made such ridiculous claims that others rejected the K.J.V. out of spite. These unknowing cultists began to say things like:

"The King James English is so inspired it corrects the Greek and Hebrew originals!" Others clung to their 1769 edition thinking it was the 1611 original. One sincere preacher told me that all translations were wrong because "we can't change one word of the Bible." He went on to point out that modernizing "ye" into "you" would add a letter to the Bible and throw off its numerical accuracy. I reminded him that when people use the so-called *King James Version* (1769) they have a "modernized" and "corrupted" text which changes "yee" to "ye"! I urged him to return to the real 1611 original with all of its archaic spellings. Then I showed him my 1611 replica edition and told him the book he had was not the real Bible! Confronted with such inescapable proof, he simply turned and walked away!

A Reliable Translation

Bible translation is a very legitimate enterprise. There would be no English Bible of any kind if it were not for the art of translation. There are still nearly 2,000 languages and dialects in this world that need to have the Bible translated into their tongue. For hundreds of years the Bible was only available in Latin in the Vulgate edition. This one translation was treated by many medieval scholars (as the *King James Version* is by some today) as if it were the only inspired translation. Some actually thought the apostles wrote in Latin! Unfortunately there are still some folk in the English-speaking world who think that the Bible was originally written in English and virtually came down from heaven that way with "printed in Great Britain" stamped inside!

The *King James Version* is only a translation. However, it is one of the finest translations ever made. Its sublime and literary quality is superior to most recent translations. Its adherence to the accepted majority texts makes it the preference of most Fundamentalists. It is without a doubt the most popular translation of all time. While good conservative scholars disagree on the issue of which text is to be preferred, the translators of the *New King James Bible* (1982) decided to go against the modern trend of following the so-called "earlier" readings and re-

tain the Majority Text. Thus, the new translation follows the exact same text as the 1611 edition. It retains the literary beauty and quality of the old *King James Version*.

The *New King James Bible* was totally translated by Bible-believing, born-again Christians who deeply revere the Word of God. Every translator has a clear-cut testimony of faith in Christ. In no way whatever have they attempted to destroy or pervert the Word of God. As a member of the translation team I can testify to the seriousness with which every word was translated so that this version would clearly reflect the intent of the original text.

An Admonition and Appeal

1. We must understand the legitimacy and importance of Bible translation. Martin Luther and the early reformers insisted that the Bible be translated into the language of the people so that every man could understand the Bible in his own tongue.

2. We must not label as "apostate" or "ignorant" those who disagree with our view of the preferred text-types. Good, saved scholars sincerely differ on this issue. That difference does not keep them out of heaven!

3. We need to be patient with sincere preachers and laymen who have no idea that the Bible has passed to us from the original manuscripts to handwritten copies to various text-types and finally into English translation.

4. We dare not be so prejudiced as to think that our English language is superior to all other languages. God did not give the original Scripture in English, but in Greek and Hebrew. There are hundreds of languages into which the Bible has been translated and by which people are coming to faith in Christ. Must they all learn to read the *King James Version* in English in order to be saved? Obviously not! If the K.J.V. were the only "inspired" version, by which version are people saved in Brazil, China, France, or Africa?

5. We must pledge ourselves to the continued translation of the Scriptures until the gospel has been made available to every people, tongue, and nation in the world. Jesus our Lord promised: "And this gospel must be published among all nations" (Mark 13:10). □

What Price Promiscuity?

The "blue chip growth stock" of sexually transmitted diseases, the new "scarlet letter," "the VD of the 80s," and "Jerry Falwell's revenge" are terms used by the media to describe a contagious incurable genital disease known scientifically as herpes simplex virus type 2.

Between five to 20 million Americans suffer from the disease which claims 300,000 to 500,000 new victims each year, says the Center for Disease Control in Atlanta. But this is only a best-guess estimate by the Center, since herpes doesn't have to be reported to public health services.

The herpes virus can be tracked back to the Roman Empire. And some theologians believe that even King David, after sinning with Bathsheba, may have referenced a similar disease when he said, "For my loins are filled with a loathsome disease; and there is no soundness in my flesh . . . I am feeble and sore broken . . . My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off" (Psalm 38:7,8,11).

The greatest and most obvious cause of the epidemic is without doubt the sexual revolution experienced since the mid-60s. The herpes simplex 2 statistics started a dramatic upward spiral in 1966. The "pill" and penicillin combined to make an argument for more liberalized sexual habits as they reduced the risk of pregnancy and provided a cure for other forms of venereal disease. But there is no cure for herpes and neither the pill nor penicillin can offer total security to the practitioner of free and casual sex.

Herpes reaches across the social spectrum, but some statistics indicate that the disease focuses on white middle and upper classes. A publication of the American Social Health Association, *The Helper*, June 1981, reported on a 1979 demographic study of over 3,000 herpes victims. Ninety-five percent of the victims were caucasian, with blacks, hispanics, and native Americans splitting the remainder. The age group from 20 to 39 made up 80 percent of the study. Over 75 percent of the victims had more than a high school education. And over half of those surveyed earned more than \$20,000 a year.

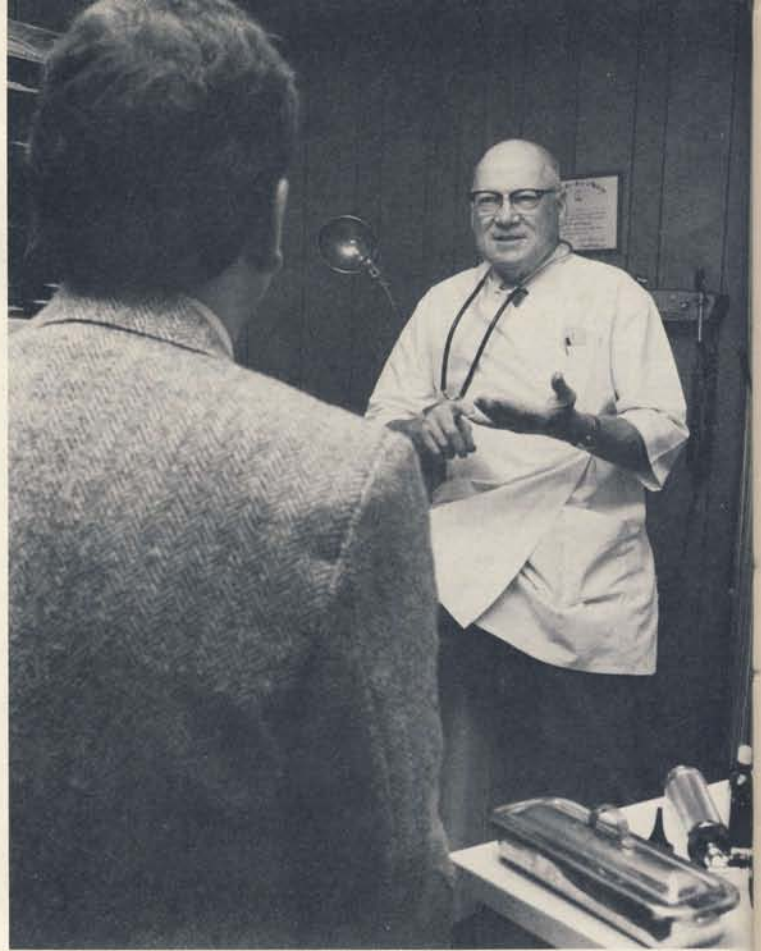
Types of Herpes

Nearly everyone in America has been exposed to some form of the herpes virus before they reach adulthood. Herpes simplex virus type 1 is the common cold sore or fever blister.

Herpes simplex virus type 2 is the "VD of the 80s," which has reached 2.5 to 10 percent of the population in the United States.

Herpes zoster-varicella causes shingles and chicken pox. There are many other forms of the herpes virus, including one which causes mononucleosis.

Generally, either herpes simplex virus is transferred through skin-to-skin contact. This process involves an in-



fectured area coming in contact with an opening in an uninfected area. There are rare exceptions as some victims may shed the virus.

Chicken pox from the herpes/varicella virus is spread like other communicable diseases, such as measles and mumps.

Under most conditions herpes simplex 1 and 2 don't mix; however, simplex 1 can become a genital herpes if transmitted from the mouth to the genitals through touch or by direct contact.

While a study from the University of California indicates that the virus can live on toilet seats, towels, etc., Dr. Janet Hickman, dermatologist, says, "I'm not sure I agree with this finding. It has certainly made people more cautious, more aware of cleanliness."

Herpes Symptoms

Burning fluid-filled blisters or lesions in the genital area are accompanied by fever, swollen glands, throbbing headaches and/or a general ill feeling.

Usually, women will have more lesions than men and their pain will last longer.

According to Dr. Hickman, "With women, the first attack can be most severe, but some women aren't even aware of the attack as their lesions are located on the insensitive cervix. Yet, they can still spread the disease. A pap smear, or viral culture, can show an active infection."

"If you don't have an active lesion, you're 99 percent safe from spreading the virus," says Dr. Hickman, "but there's always the slight chance you could transmit the disease to your partner."

Some people only suffer through one attack and are never consciously aware of the disease again. Others are plagued by a lifetime of painful recurrences. First attacks last an average of three weeks, where subsequent bouts average ten days and are usually less severe.

Recurrences are triggered by a variety of things, including emotional stress, too much sun, and the menstrual cycle.

No Cure, Little Treatment

None of the herpes viruses ever leave the body. They travel to nerve endings where they either remain dormant or stay until some unknown factor triggers an attack on some part of the body. There is no known damage to the nerve root and scientists are puzzled as to why the virus selects such a perfect spot to stay, as the body's own defense mechanisms can't reach the virus to fight it off.

Good hygiene habits and avoiding contact with fresh blisters will curb the chances of contracting either form of herpes simplex. Laundry bleach kills the virus on cloth and a simple scrubbing of the hands with soap and water can prevent spreading the virus through touch.

"A mother with a fresh cold sore should never kiss her child. It's just a matter of protecting the child from contacting an unnecessary virus" says Dr. Hickman.

"And for better protection, never eat or drink off the same utensils or even use the same towel as a person with a blister of any kind."

While there is no cure for herpes simplex 2, there are various methods available for relieving the severe pain. The drug acyclovir is approved by the Food and Drug Administration for use in treating the first outbreak. It simply speeds the healing process, but unfortunately for the victim, it is not as effective for recurring outbreaks. Tests of a new drug, called BIOLF62, show potential for treating and controlling both forms of herpes simplex. And an anti-herpes vaccine is being tested offering a form of security from the disease.

Some victims seek relief from home remedies such as baking soda, health foods, snake venom, bleach, and a variety of other measures to dry, cool, and soothe the burning blisters.

Herpes sufferers find themselves changing their wardrobe as tight jeans, pantyhose and binding underwear become too painful to wear. Keeping the lesion area dry and clean is believed to prevent recurrences.

Victims should discontinue intimate contact at the first appearance of

an attack until the lesions have disappeared. Condoms and spermicides reduce the risk of contracting or spreading the virus.

Many herpes victims feel safe with partners who already have the disease. However, research has shown that they can become infected with a different strain of the same virus.

Effects of Herpes

Herpes simplex 2 is not as damaging as untreated syphilis and gonorrhea. While painful and uncomfortable at the time of the attack, the virus carries with it a variety of possible side effects.

Although not probable, the herpes virus can trigger a fatal form of encephalitis, or a mild form of spinal meningitis, and there is a possibility of developing a lesion in the eye which if untreated can impair vision.

Women with herpes simplex 2 face four times higher rates of cervical cancer says *Newsweek*, April 12, 1982.

The most serious effect of herpes simplex 2 is its possible harm to newborns during childbirth. If lesions are present in the vaginal region, the virus may result in the infant's death from internal infection.

"A mother having a recurrent attack during delivery should have the child by Caesarean section," says Dr. Hickman. "If no herpes can be found in a laboratory culture at the time of birth, then a normal delivery is possible."

Dr. Stuart Brown of the Center for Disease Control confirms statistics that show 60 percent of infants infected by herpes will die and the survivors run a 50 percent chance of brain damage or blindness.

While herpes simplex 2 victims can continue a relatively "normal life," there is added emotional pressure. Sharing or spreading such a disease to one's partner places a serious barrier in relationships.

Emotional scars run the gamut through guilt, divorce, revenge, impotence, rejection, depression and feelings of uncleanness. And, there is a Herpes Resource Center of the American Social Health Association which helps start support groups to deal with these emotional problems.

"But perhaps not so unhappily, it may be a prime mover in helping to bring to close an era of mindless

promiscuity," said *Time's* August 2 cover story on herpes.

What Else?

Herpes simplex 2 joins a growing list of sexually transmitted diseases — some with, others without, cure.

Syphilis and gonorrhea have been treatable with penicillin. In recent years, research has found a penicillin-resistant gonorrhea. Dr. Brown of the Center for Disease Control said that statistics show this strain of gonorrhea has increased from 200 reported cases in 1978 to 2,728 in 1981. As of July, 1982, 2,598 new cases have been documented. Fortunately, victims of this disease find treatment available with spectinomycin, a more costly drug than penicillin.

Chancroid, a painful non-syphilitic genital ulcer, "is usually found in tropical areas," said Dr. Brown. In 1980, 788 cases of chancroid were reported in the United States. From May 1981 to March 1982, southern California reported 389 cases of non-syphilitic ulcers and 126 cases were diagnosed as being chancroid.

And an unusual disease which collapses the body's natural immunities has been linked with sexual activity. Dr. Richard Selik of the Center for Disease Control said that the acquired immunity deficiency syndrome (AIDS) causes "defects in cell-mediated immunity." He noted that over 90 percent of sufferers were homosexuals or bisexuals and that statistics showed that in cases where AIDS was present there was a greater number of sexual partners in the last year than in cases where it was not present. Between one and two cases are reported every day to the Center for Disease Control, with a 30 percent death rate among victims.

Homosexuals and others who suffer from this disease include a high percentage of intravenous or inhalant drug users. According to Dr. Selik, "Five percent of the cases are women and 60 percent of them are intravenous drug users."

The immunity disorder is associated with a variety of serious and often fatal infections like pneumocystic pneumonia. The strange lack of immunity development paves the way for

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World Religious News

New York Religious Groups Form Agency to Aid Homeless

NEW YORK (RNS) — The major religious denominations in New York plan to form a non-profit corporation to provide shelter to some of the city's estimated 36,000 homeless people. The corporation was formed after Mayor Edward Koch urged religious institutions to house the growing number without roofs over their heads. The number of homeless people in New York is reported to have risen 40 percent in the past year. The group said it hoped to create 500 to 1,000 new beds to help ease what it anticipates will be a "homeless emergency" this winter. Organizers included representatives of the Catholic Archdiocese of New York, Brooklyn diocese, New York City Council of Churches, and New York Board of Rabbis.

Rumanian Militia End Baptist Youth Retreat

BEIUS, Rumania (EWNS) — Thirty Baptist young people ages 12 to 14, along with their pastor Paul Negrutia and several deacons, had their Christian camp retreat ended when Rumanian authorities abruptly interrupted their activities August 7, 1982.

The youth and their counselors were busily preparing lunch when ten state militia cars arrived on the scene. The militia commander vulgarly ordered the campers to pack up and get into the cars.

Negrutia calmed the children and sought to reason with the commander. He asked that the children be permitted to have their lunch before leaving since the meal was already prepared. The commander agreed, and the militia sat down with the children to eat.

Negrutia and the deacons prayed, thanking God for providing the food and asking God to give wisdom to the militia who were present.

The commander, being deeply touched by the love which the young people and church leaders exhibited, apologized for the sordid language his men used. He excused their actions in ending the retreat by explaining that they had been ordered to do so by "certain authorities in Bucharest."

After lunch the militia cars carried the children to the train station in nearby Beius. All were required to return to their residences in the city of Oradea.

The pastor was told that the case would be investigated and that leaders from the state-supported Union Baptist denomination would come to Oradea to conduct a church in-

quiry into the activities of the Oradea Baptist Church.

One week later the militia ordered a gypsy family living near the retreat campsite to clean up the forest where the campers had been. The leader of the gypsies refused to obey the order, saying, "We do not want to fight against the God of the Christians." A state forestry work crew was then sent to the campsite to put everything in "proper order." The Oradea church was billed for this service 13,000 lei (U.S. \$1300.).

On August 23 sources in Rumania reported that because of the concern of American politicians in Washington, D.C., all investigations into this matter have been dropped by Rumanian authorities who fear the loss of Most Favored Nation trade status with the United States.

New Financial Woes Halt Expansion Work at PTL TV Network

CHARLOTTE, N.C. (RNS) — New financial difficulties have caused the Rev. Jim Bakker's PTL television complex to close its printing division and lay off 18 employees.

He said other divisions may have to be phased out and that several planned projects at the enterprise's 1,400-acre Heritage USA Center near Fort Hill, S.C., will be delayed.

PTL representative Brad Lacey said work on a new 98-unit motel will stop and that work on a Family Teaching Center will be done in stages when money becomes available. He said the network has pledged to pay its bills even if other program cuts have to be made.

After financial problems plagued earlier expansion efforts, PTL announced that 1981 was one of its best years ever, and that it had contributed money to other Christian organizations.

Final Settlement Approved for People's Temple Claims

SAN FRANCISCO (RNS) — A final settlement of claims against the People's Temple cult has been approved by Judge Ira Brown of San Francisco Superior Court. He authorized court-appointed receiver Robert Fabian to distribute the group's \$9-million assets to about 120 people — the last of the 600 claimants against the cult in connection with the mass-murder suicides at its Jonestown, Guyana, settlement in 1978. Jackie Speier, former aide to the late Rep. Leo Ryan (D-Calif.), will receive the largest individual award, \$360,000. She was wounded in the shootings at a Guyana airstrip in which members of the cult killed Mr. Ryan, three journalists, and a defector from the People's Temple. Each of Mr. Ryan's five children will receive \$27,000.

Evangelist Disputes Leaders of Louisiana Baptist Agency

ALEXANDRIA, La. (RNS) — A Southern Baptist crusader for creationism and prayer in public schools says he won't turn in his ordination credentials despite a public dispute he has been having with the leadership of the Louisiana Baptist Convention. Donald Ned Hicks was ordained two years ago by Dr. John Sullivan, pastor of Broadmoor Baptist Church in Shreveport and now first vice president of the Southern Baptist Convention. Dr. Sullivan suggested that Dr. Hicks surrender the ordination credentials on the basis of statements the evangelist made at a rally at Rolling Acres Baptist Church in Tioga, La., in July. Dr. Hicks said that he had begun his creationism campaign as a Southern Baptist but would be finishing it as an independent. He denounced Robert Lee, executive director of the Louisiana Baptist Convention, for having questioned state-sponsored prayers in public schools. When Dr. Sullivan read a news account of the rally, he wrote to Dr. Hicks and said, "When you go 'independent,' please have the courtesy to surrender the ordination credentials on this church and allow the independents to ordain you." Dr. Hicks subsequently issued a statement saying that he would not "surrender my ordination now or in the future."

U.S. Residency Status Urged for Pentecostals in Embassy

WASHINGTON (RNS) — Democratic Senator Carl Levin of Michigan urged a House subcommittee on human rights to grant permanent U.S. residency status to two Pentecostal families living in the basement of the U.S. Embassy in Moscow. In the Soviet Union, Mr. Levin said, "Pentecostals are confronted with a brutal dilemma — they aren't free to practice their faith nor are they free to emigrate to a place where religious freedom is respected." Two such families, the Vashchenko and Chmykhalov households, entered the U.S. Embassy in Moscow on June 27, 1978, seeking to emigrate to the United

States. They have since lived in cramped quarters in the embassy basement, waiting for the Soviet Union to allow them to leave the country.

Pope Says Husbands and Wives to Be Subject to One Another

VATICAN CITY (RNS) — Pope John Paul II says that St. Paul tried in the manner of his times to say that both partners in a marriage are meant to be subject to one another and subject to the Lord. Paul's admonition to wives to be subject to their husbands, set forth in his Epistle to the Ephesians, has long been a sore point for many modern women. Pope John Paul was obviously at pains to put to rest any notions that he considers the wife's role inferior. He told an audience at St. Peter's Square that each partner in a marriage "is to be subject to the other out of Christian piety, a piety that springs from awareness of the mystery of Christ and that finds expression in love."

New York Chaplains Consider Unionizing

NEW YORK (RNS) — New York City chaplains are probing their consciences regarding a proposal that promises something other than spiritual reward. The 100 city chaplains, including priests, ministers, rabbis, and a Muslim minister, are voting on whether to join a labor union. As with other municipal employees, the decision to consider organizing has come down to one thing — money. Some chaplains have received only one pay raise in the last 18 years.

Natural Family Planning Is Not for Catholics Only

OMAHA, Neb. (RNS) — An evangelical minister active in the natural family planning movement urged Catholics not to apologize for the church's birth-control teachings. The Rev. Gary Carlson, a minister in the Evangelical Covenant Church, spoke to some 300 conferees at the third annual convention of The Couple to Couple League, a predominantly Catholic natural family planning

organization. Mr. Carlson's address was entitled, "NFP Doesn't Mean Not For Protestants." He told the group that "many Protestants are crying out for the benefits of natural family planning."

Graham Comments Cited in Radio Moscow Program

LONDON (RNS) — Radio Moscow has cited evangelist Billy Graham as an "unimpeachable witness" that there is religious freedom in the Soviet Union. Radio Moscow commentator Boris Bolitsky, in an English-language broadcast monitored here, said there was "no end of evidence" to document religious freedom in the Soviet Union. He added that "since this evidence coming from me and from Radio Moscow might seem suspect to you, I will instead quote the testimony of unimpeachable witnesses. The latest of these has been the American evangelist Billy Graham." He quoted Mr. Graham as having said last spring while in Moscow: "I think that there is a lot more freedom here than has been given the impression in the States because there are hundreds or even thousands of churches open. In Great Britain they have a state church. In other countries you have state churches. Here the church is not a state church. It's a free church." Mr. Graham's comments at the time were widely quoted in the Western news media and aroused a storm of controversy.

CBN University Opens Fourth New School in Virginia Beach, Virginia

VIRGINIA BEACH, Va. (RNS) — Dr. Jerry Horner, chairman of the theology department of Oral Roberts University, has been named dean of the school of biblical studies at CBN University, scheduled to open here in November.

The school will be the fourth for the university operated by the Christian Broadcasting Network. Its school of communication opened in 1978, its school of education began operating in 1980, and its school of business administration will open in September.

An ordained Southern Baptist minister, Dr. Horner holds degrees

from Southwestern Baptist Theological Seminary and is the author of several books, including *An Outline of New Testament Survey*.

He said the school of biblical studies will offer four programs of study — a Ph.D. program, a master's program, a program for church staff members, and a program for ministerial students. While noting that the school will not be a seminary, Dr. Horner said the students "should leave with a grasp of the Scripture and the tools needed for intensive Bible study, interpretation and teaching."

Angry Messages Exchanged By Israeli Envoy and WCC

GENEVA, Switzerland (RNS) — The World Council of Churches and an Israeli diplomat have exchanged angry messages concerning the ecumenical organization's position on the war in Lebanon. At its meeting here in July, the World Council's central committee adopted a resolution condemning the "Israeli invasion of Lebanese territory" and actions of Israeli forces in barring free access of relief supplies. The resolution was adopted after the committee heard a report from a four-member ecumenical team that had recently visited Lebanon. Ovadia Soffer, Israel's Geneva-based permanent representative to the United Nations, denounced the World Council resolution as "plainly libelous" and "purely political." He charged that it "touched only one aspect of the Lebanese question, isolating it from its general context, and neglected numerous other aspects of this dramatically complex situation." Ninan Koshy, the World Council's international affairs director, told Mr. Soffer in response that "with thousands of innocent civilians having been killed and thousands more lying injured in hospitals, and with hundreds of thousands of people without homes, we consider this a veritable example of where the political cannot be divorced from the humanitarian."

Lutheran Youth Pastor Turned into a Cultist

NORTH MASSAPEQUA, N.Y. (RNS) — In 1961, the Rev. Jack Hickman was hired as a youth pastor at Saint John's Lutheran Church here. Eventually he became chief pastor of the church and by the early 1970s began introducing Jewish ritual at his services. By 1977, Christian rituals were eliminated, though belief in Jesus remained. In that year, the American Lutheran Church suspended Mr. Hickman's church and an associate house of worship, the Christ Evangelical, from membership. In 1979, Mr. Hickman changed the name of his church to Kahal Kadosh Shoreshei Yishai — the Holy Congregation of the House of Jesse. As scores of congregants left in protest of Mr. Hickman's transition to Judaism, others poured thousands of dollars to support the house of worship. But last winter, Mr. Hickman admitted to a church group that he had had sex with a 17-year-old male, and said the homosexual act was a ritual called "passing of the seed." Other revelations that upset congregants include Mr. Hickman's allegedly presiding over the

beating and whipping of several young followers. About half of the original congregation remained, saying the developments have been a test of their faith, but even some of them have not appeared recently at services.

Rumania Frees 11 Christians Jailed for Bible Distribution

CAMARILLO, Calif. (RNS) — Eleven Rumanian Christians who were arrested and imprisoned for distributing Bibles have been released, according to an evangelical operation that monitors religious repression in Eastern Europe. The East West News Service, based here, said the release apparently was the result of publicity given to the case in congressional hearings regarding continuing Rumania's status as a "most favored nation" in trade with the United States. Klaus Wagner, the reputed leader of the Bible-distribution operation, was said to have been beaten and given electric-shock treatments in prison. He and Maria and Fibia Delapeta were sentenced to more than five years in prison in December and the other eight were given sentences up to six years in prison last March.

Former Apollo Astronaut Fails to Find Noah's Ark

ERZURUM, Turkey (RNS) — As an astronaut on the Apollo 15 mission in 1971, Col. James Irwin spent 18 hours on the moon and returned unscathed. But his quest to find evidence of Noah's Ark on Mount Ararat in Turkey ended in failure and with the astronaut injured. The Southern Baptist layman commented that "I am glad that if anyone got injured it was me rather than anyone else." On the expedition to try to find evidence of Noah's Ark, Mr. Irwin injured himself in a 100-foot fall while approaching the summit of the 16,946-foot Mount Ararat. He said he suffered lacerations on his head and face, but had no broken bones.

Bible Society Reports Record Sales in Poland

NEW YORK (RNS) — An official of the London-based United Bible Societies who recently visited Poland says that "there probably is not a Bible shop anywhere in the world distributing as many Scriptures as the one in Warsaw." John Dean, world service officer of the international organization, told the American Bible Society here that "in the main street where the Bible Society shop is located you can see people lining up for food and often there are lines for Bibles as well." Other reports received by the American Bible Society indicate that a record 440,000 Polish Scriptures will be produced by the end of 1982. These will include complete Bibles, Testaments, and printings of the four Gospels printed in Poland, as well as 50,000 Bibles to be imported.

White House Cancels Bell at Bob Jones

Responding to a White House staff request, Education Secretary Terrel Bell "abruptly canceled" his speaking engagement at Bob Jones University says an Associated Press release.

In view of Bob Jones University's dispute with the government over tax exempt status for schools that racially discriminate, Craig Fuller, the Secretary of the Cabinet, and Secretary Bell agreed to call off the trip.

The speech, scheduled for Friday, October 1, was canceled the day before Bell was to appear at the Greenville, S.C. campus for a special convocation.

In the Associated Press release, Bob Jones III "criticized President Reagan's handling of the tax exemption case," but spoke favorably of Bell, a Mormon, as "a fair man and a man of integrity."

Media Blitz Planned On Behalf of Jailed Pastor

Pastors Everett Sileven and Carl Godwin are asking churches across America to declare October 31 as "Religious Freedom Day for Nebraskans." From his jail cell, Sileven is asking those pastors who would be willing to fly to Nebraska and participate in a protest to work instead to raise at least \$1,000 from each church toward a mass media campaign. The campaign is designed to help Nebraska's embattled church school leaders tell their story to the state's citizens via television, radio, and newspaper.

Professional film makers are producing television commercials, major Christian ministries are creating radio announcements, and nationally known writers and attorneys are developing full page newspaper advertisements. Funds for the media blitz are being sent to Rev. Carl Godwin, Bible Baptist Church, 1st and Superior Streets, Lincoln, Nebraska 68521.

Allen Admits Erasing Bush

Dr. Jimmy Allen, President of the Southern Baptist Radio-Television

Commission, admitted ordering video tapes of a speech by Vice President George Bush erased as part of a cost-cutting drive. In the *Texas Baptist Standard*, Allen denied that erasing the video tapes was meant to censor Bush's speech to the annual pastors conference. Bush had praised the rise of the New Right. Allen has denied in letters to numerous Baptist publications that erasing the video tape was at least in part politically motivated.

The past chairman of the radio-television commission trustees, Tommy Payne, said that enough money is in the budget to preserve Bush's remarks and there was no reason for those tapes to have been erased. To Allen's claim that speeches to other conferences by Presidents Carter and Ford are not on video tape, Payne said, "that is because those speeches were not video taped. Obviously there was nothing to be erased." Allen acknowledged giving instructions on the content of the video tapes summation of the convention and pastors conference. The *Standard* reported a record of proceedings is usually kept for the historical commission. A number of SBC officials wondered why Allen did not keep the tapes of Bush for historical records even if not for the program.

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For Your Information

Fetuses Have Less Protection

The Food and Drug Administration has issued an announcement approving fetal lung tissues as the key ingredient in a new vaccine against human rabies, according to the St. Louis *Globe-Democrat*, June 19-20. The article notes, "The vaccine is distributed by the Merieux Institute in Miami which gets its fetal material from Britain."

The article also confirmed reports of an Ohio medical research company that tested 100 fetuses as part of a \$300,000 pesticide project for the Environmental Protection Agency in 1977. An anesthetist involved in the project was quoted as saying, "It was repulsive to watch live fetuses being packed into ice while still moving and trying to breathe, then being rushed to a laboratory." The *Globe-Democrat* gave gruesome details of other experiments on fetuses as well as an account of a doctor stopping a woman who was going to get pregnant and have an abortion at five months in order that her husband could have a kidney transplant. The article noted it is now possible for kidneys and other vital organs to be transplanted from a five or six month-old fetus to adults.

The article said the Food and Drug Administration has no specific regulations forbidding commercial use of fetal parts. These stories will become more commonplace as abortion is more widely accepted.

Conservative Church Growth Contrasts with Liberal

Recently published statistics charting church membership trends among American Protestants over the past 40 years reveal a strong move to conservatism.

The *Yearbook of American and Canadian Churches* 1982, published by The National Council of Churches, has categorized the major denominations into five basic divisions: liberal Protestant, moderate Protestant, black Protestant, conservative Protestant, and other faiths.

Among the liberal and moderate groups listed, most showed a steady decline in membership over the past two decades while all conservative groups showed steady growth.

In the liberal category, the Episcopal Church reported a national membership decline from 3,269,325 to 2,786,004 between 1960 and 1980. The United Church of Christ showed a decrease from 2,241,134 to 1,736,244 in the same time period. The United Presbyterian Church membership fell from 3,259,001 to 2,423,601 and the Presbyterian Church declined from 902,849 to 838,485.

Listed under the moderate category, the United Methodists reported 10,641,310 members in 1960 and by 1980 that number decreased to 9,584,711. The Lutheran Church of America's membership of 3,053,243 in 1960 fell two

decades later to 2,923,260. The Disciples of Christ listed a loss from 1,801,821 members to 1,177,984 in the twenty-year span.

By contrast, listed under the conservative churches category, the Southern Baptist Convention showed a growth from 9,731,591 in 1960 to 13,600,126 in 1980. The Assemblies of God climbed from 508,602 members to 1,064,490. The Church of the Nazarene membership grew from 307,629 to 484,276.

There were no statistics available on independent fundamental Baptist church growth.

Planned Parenthood Veto Reversed by Federal Aide

WASHINGTON (RNS) — The head of the U.S. government's personnel office, an ardent foe of abortion, says he reluctantly overruled a decision to knock Planned Parenthood off the list for the annual federal employees' charity drive. Donald J. Devine, director of the Office of Personnel Management, said he would overrule a federal panel's removal of the family-planning and abortion-rights group because, in his opinion, Planned Parenthood met the newly issued criteria for the Combined Federal Campaign. He said that he was "legally bound to admit an organization which meets the technical membership requirements." Mr. Devine let stand a decision by the National Eligibility Committee which voted to include several conservative groups in the 1982 fund drive.

Survey Finds Unchurched Open to Moral Teachings

NEW YORK (RNS) — Many unchurched Americans are embittered by organized religion but are positive about its role in teaching moral values, according to a survey taken for Religion in American Life. Organized religion was rejected by the unchurched because it was felt to be materialistic, too powerful, hypocritical and not relevant to modern life, according to the survey. On the other hand, the report said the unchurched expressed positive attitudes toward organized religion in that it can teach moral values, give a sense of identity, promote family togetherness and meet inner spiritual needs.

Justice Department Brief Asks Tighter Abortion Laws

WASHINGTON (RNS) — The Reagan administration has asked the U.S. Supreme Court to let the states adopt

more restrictive abortion laws. The request came in a brief by Solicitor General Rex. E. Lee concerning disputed laws passed in Akron, Ohio, and Missouri that impose restrictions on women seeking abortions. The Akron law required underage women to obtain parental consent before having an abortion and required attending physicians to tell a woman seeking an abortion that "the unborn child is a human life from the moment of conception." The Missouri law provided that a minor must either have parental or judicial consent to obtain an abortion, and that the parents must be notified in any case.

17,000 Fetuses May Be Buried

The L.A. District Attorney John Van de Kamp requested Superior Court Judge Leon Thompson to allow the 17,000 infants found in a storage bin to be buried in a common concrete grave. A cemetery has agreed to bury the fetuses at no charge.

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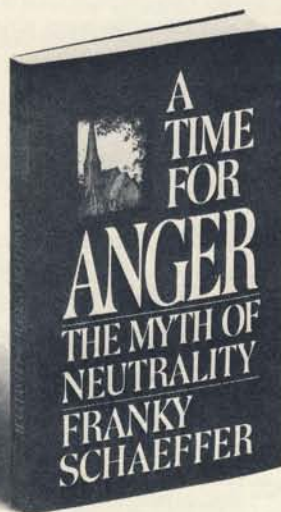
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along this line and would come out against sin like they ought to do and stand for the Word of God like they are supposed to do, we might be able to hold back the awful tide of destructive influence that is sweeping over our land. □

Taken from the book *Do Right* by Bob Jones. Used by permission of Sword of the Lord Publishers, Murfreesboro, Tennessee.

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CHURCH UPDATE

Ten Largest Independent Baptist Churches

Membership

Two years ago Lee Roberson at Highland Park Baptist Church, Chattanooga, Tennessee, had the largest membership with 54,989 and Jack Hyles, First Baptist Church, Hammond, Indiana, was second with 52,255. But this year the leader is clearly First Baptist, Hammond, Indiana, with a 15,012 growth in new members.

(1) First Baptist Church, Hammond, Indiana, 67,267; (2) Highland Park Baptist, Chattanooga, Tennessee, 56,041; (3) Thomas Road Baptist Church, Lynchburg, Virginia 19,000; (4) *Temple Baptist Church, Detroit, Michigan, 10,088; (5) *First Baptist Church, West Hollywood, Florida, 8,343; (6) Kansas City Baptist Temple, Kansas City, Missouri, 6,500; (7) Trinity Baptist Church, Jacksonville, Florida, 6,172; (8) New Testament Baptist Church, Hialeah, Florida, 5,556; (9) *High Street Baptist Church, Springfield, Missouri, 5,100; (10) Anchorage Baptist Temple, Anchorage, Alaska, 4,800.

Sunday School Attendance

(1) First Baptist Church, Hammond, Indiana, 18,004; (2) Highland Park Baptist Church, Chattanooga, Tennessee, 11,000; (3) Thomas Road Baptist Church, Lynchburg, Virginia, 8,000; (4) Trinity Baptist Church, Jacksonville, Florida, 3,120; (5) Gospel Light Baptist Church, Walkertown, North Carolina, 2,577; (6) High Street Baptist Church, Springfield, Missouri, 2,100; (7) *Fairhaven Church, Chesteron, Indiana, 2,073; (8) The Open Door Church, Chambersburg, Pennsylvania, 1,800; (9) Anchorage Baptist Temple, Anchorage, Alaska, 1,756; (10) Kansas City Baptist Temple, Kansas City, Missouri, 1,600.

Finances

The strength of a church is

measured by its financial income, for Jesus observed, "Where your treasure is, there will your heart be also." The first figure represents the annual giving of each church. The figure in parenthesis represents the ratio giving by the church. Actually, the average American church attender (including children to senior citizens) gives \$6.00 per week. This figure is not divided by membership because the way churches count members varies greatly. The \$6.00 figure represents the average between strong and weak churches. The good Independent Baptist church receives approximately \$10.00 per attender, per week.

(1) Thomas Road Baptist Church, Lynchburg, Virginia, \$5,210,000 (\$9.61), gross income for Thomas Road Baptist Church and related ministries \$69,529,100; (2) First Baptist Church, Hammond, Indiana, \$4,610,000 (\$4.92); (3) *Highland Park Baptist Church, Chattanooga, Tennessee, \$1,745,253 (\$3.05); (4) *Blackhawk Baptist Church, Fort Wayne, Indiana, \$1,700,000 (\$21.74); (5) High Street Baptist Church Springfield, Missouri, \$1,500,000 (\$13.73); (6) Anchorage Baptist Temple, Anchorage, Alaska, \$1,500,000 (\$16.42); (7) New Testament Church, Hialeah, Florida, \$1,500,000 (\$19.25); (8) Calvary Baptist Church, Hazel Park, Michigan, \$1,192,000 (\$16.61); (9) Trinity Baptist Church, Jacksonville, Florida, \$1,179,891 (\$7.29); (10) Kansas City Baptist Temple, Kansas City, Missouri, \$1,061,000 (\$12.75).

Baptism

A high number of baptisms has long been associated with Sunday school busing. This list represents both busing and non-busing churches.

(1) First Baptist Church, Hammond, Indiana, 6,787; (2) Longview Baptist Temple, Longview, Texas, 1,350; (3) Trinity Baptist Church,

Jacksonville, Florida, 1,047; (4) Anchorage Baptist Temple, Anchorage, Alaska, 334; (5) The Open Door Church, Chambersburg, Pennsylvania, 317; (6) First Baptist Church, New Castle, Delaware, 200; (7) Gospel Light Baptist Church, Walkertown, North Carolina, 172; (8) Bible Baptist Church, Savannah, Georgia, 169; (9) New Testament Baptist Church, Hialeah, Florida, 168; (10) Florence Baptist Temple, Florence, South Carolina, 156.

*Last years figures.

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with thy substance,
and with the
firstfruits of all
thine increase"...*

Proverbs 3:9

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1607, some translators began their work in 1604. The contributors were divided into six companies, each commissioned with a specific portion of the work. Two companies met at Oxford, two at Cambridge, and two at Westminster. Each man began by working individually on passages assigned to him; he then brought his work to his company and discussed it with them. Any variant readings or debatable issues were settled by consensus of the committee. Then each company took its work to another company for review. A committee of 12 delegates, two from each of the six companies, was also formed to oversee the revision of the work. The translators could also seek the advice and help of outside scholars. This complicated and time-consuming process provided a system of checks and balances that enabled a larger group of diverse scholars to arrive at a consensus. The resultant manuscript was the product of a committee!

The Translators

King James originally commissioned 54 translators but before the project began this was reduced to 47 men. Geddes MacGregor, in his book *A Literary History of the Bible*, lists these men by their companies. It is interesting to note that the sixth company translated the Apocrypha which was included in the 1611 original.

First Company (First Westminster Company) Genesis — 2 Kings

Lancelot Andrewes	Robert Tighe (Teigh)
John Overall	Francis Burleigh (Burley)
Hadrian a Saravia	Geoffrey King
Richard Clarke (Clerke)	Richard Thompson
John Layfield	William Bedwell (Beadwell)

Second Company (First Cambridge Company) 1 Chronicles — Ecclesiastes

Edward Lively	Thomas Harrison
John Richardson	Roger Andrewes
Lawrence Chatterton	Robert Spalding
(Chaderton)	Andrew Byng
Francis Billingham	

Third Company (First Oxford Company) Isaiah — Malachi

John Harding	Miles Smith
John Reynolds (Rainolds)	Richard Brett
Thomas Holland	Richard Fairclough
Richard Kilbye	

Fourth Company (Second Oxford Company) Gospels, Acts, Revelation

Thomas Ravis	Henry Savile
George Abbot	John Peryn (Perrinne,
Richard Edes	Perne)
Giles Thompson (Thomson)	Ralph Ravens
	John Harmer (Harmar)

Fifth Company (Second Westminster Company) Romans — Jude

William Barlow	Michael Rabbett (Rabbet)
----------------	--------------------------

Ralph Hutchinson
John Spencer (Spenser)
Robert Fenton

Thomas Sanderson
William Dakins

Sixth Company (Second Cambridge Company) Apocrypha

John Duport	Andrew Downes
William Branthwaite	John Bois
(Branthwait)	William Ward (Warde)
Jeremiah Radcliffe	
Samuel Ward	

Gustavus S. Paine, *The Men Behind the KJV*, after describing these men in detail, concludes, "As we have seen, these men who made the translation for King James were subject to like passions as we are. Even as they gave themselves to the great work, they yielded also to petty vanities and ambition and prejudice, and though they put into words certain counsels of perfection we have yet to attain, they behaved in their own century by a code we have outgrown . . . Their zeal for the great undertaking survived their own wrangles over doctrine and their differences of opinion in personal matters . . . There they must have learned to rise above themselves for the good of the whole, an act of grace deserving of reward."

The Rules for Translating

Although the translators were highly competent, they were all governed by written guidelines. The first rule was that "The ordinary Bible read in the church, commonly called the *Bishop's Bible*, to be followed, and as little altered as the truth of the original will admit." Richard Bancroft, who had become Archbishop of Canterbury after the Hampton Court meeting, drafted the rules. He was the arch-enemy of the Puritans and his hatred of their cause is reflected in these rules. The adherence to the *Bishop's Bible* would eliminate the influence of the *Geneva Bible* which was widely accepted by the Puritans.

The theological conflicts were reflected in certain areas of translating. The word *church* would be translated as church and not as congregation which was in opposition to Puritan interpretation. The word *baptize* was not translated as immerse and it could not legitimately be translated as sprinkling or pouring to conform to Anglican theology. Consequently they simply Anglicized the Greek word and transliterated it as *baptize*.

These rules were restrictive and demanding. It is amazing that the translators produced a work of such beauty and style while governed by such exacting guidelines. The detailed process for translation, editing, reviewing and compilation produced a work with a minimum of error.

The Publication and Revisions

The King James Bible was printed in 1611 by Robert Barker and contained 1,500 pages bound in a beautiful folio. There were two printings of the Bible that year and both printings contained some mistakes. The first Bible later became known as the "He" Bible because the pronoun "he" was printed instead of the pronoun "she" in Ruth 3:15. The second printing corrected this mistake and was known as the "She" Bible. These first printings contained an average of one mistake for every ten pages.

Within three years 14 editions were printed and new printings were made each succeeding year. The Bible did not meet with immediate and full accep-

"Tell His Majesty that I had rather be rent in pieces with wild horses, than any such translation by my consent should be urged upon poor parishes."

tance. Some clergy bitterly opposed it. One Puritan minister wrote, "Tell His Majesty that I had rather be rent in pieces with wild horses, than any such translation by my consent should be urged upon poor parishes." However, by 1644 there were 182 editions of this new Bible and it would from then on become the Bible of the English-speaking world.

The Bible was revised in 1613 and over 300 variations were included. Although it was revised again in 1629 and in 1638, the most important revision occurred in the 18th century. In 1762 F.S. Paris prepared a corrected copy for the University Press and in 1769 Benjamin Blayney did the same for the Oxford Press. These editions serve as the basis for the editions we read and use today. They modernized the archaic language, amended the

punctuation, and corrected many printer's errors.

The *King James Bible* we use today is not the original 1611 version. We use an updated 18th-century modernization of the first edition. If the *King James* is to be the exclusive edition for English-speaking Christians then someone must decide which edition to use. Is it the 1611 "He" Bible or the 1611 "She" Bible? Is it the 1613 revision, the 1629 revision, the 1638 revision, the 1762 revision, the 1769 revision or the 1982 revision? The answer is that none of them are more "of God" than the rest. They were all widely read and accepted. The major modernizations in 1769 and in 1982 were devoted to bringing the message of the Bible to the people of each generation in a language the common people could understand. This was the original intent of the translators in 1611 who stated in their preface "But we desire that the Scripture may speak like itself, as in the language of Canaan that it may be vnderstood even of the very vulgar." All of the revisions since then have been attempts to fulfill that purpose.

The King James Version Today

The *King James Version* is the translation of Fundamentalists. For over three hundred years it has been unparalleled in its dominance of the

English-speaking world. The original purpose was to bring the Bible to the common man. Let us love it, read it, obey it, and preach its message to the world. Let us remember the admonition contained in the original 1611 version and quoted here as it appeared in the Preface.

"Many other things we might giue thee warning of (gentle Reader) if wee had not esceeded the measure of a Preface already. It remaineth, that we commend thee to God, and to the Spirit of his grace, which is able to build further than we can aske or thinke. Hee remoueth the scales from our eyes, the vaile from our hearts, opening our wits that wee may vnderstand his word, enlarging our hearts, yea correcting our affections, that we may loue it aboue gold and siluer, yea that we may loue it to the end. Ye are brought vnto fountaines of liuing water which yee digged not; doe not cast earth into them with the Philistines, neither preferre broken pits before them with the wicked Iewes. Others haue laboured, and you may enter into their labours; O receiue not so great things in vaine, O despise not so great saluation!" □

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continued from page 51

a rare skin cancer called Kaposi's sarcoma.

Dr. Selik reports that the exact causes for Kaposi's sarcoma are unknown. Of the 295 who developed Kaposi's sarcoma after AIDS, 142 have died. The cause and communicability of the cancer are unknown and it is not believed to be sexually transmitted. The disease makes its appearance in small blue or black bumps just under the skin.

What can be said?

"This opportunistic infection is a consequence of current sexual trends," said Dr. Walter Byrd, Director of Psychiatric Services of the Thomas Road Baptist Church and Liberty Baptist College Counseling Center. "As such, a person needs to realize he may face the consequence of practicing sexual promiscuity and be continually reminded of their actions through the recurrent attacks."

For those dealing with herpes simplex 2, Dr. Byrd said, "An encouraging note is that it is not a life-threatening virus and there's every indication that modern medicine will, in time, develop a cure. But the most encouraging fact for individuals battling the problem now is that the Lord can heal the spiritual and psychological scars of anyone who is willing to seek Him."

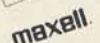


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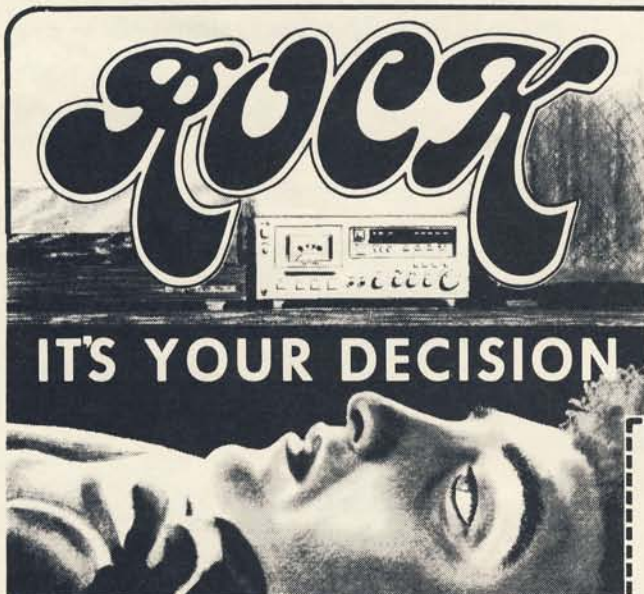


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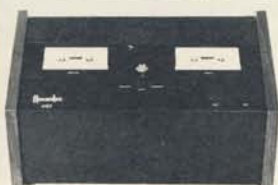
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compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:15,16)?

Fundamentalists must take to heart some practical suggestions in the light of these verses. 1) "Speaking the truth" suggests that we should not repeat what we do not know to be truth. Just because something is put into print does not necessarily make it true, even if written by one who is a Fundamentalist. Before repeating an accusation be sure of the source, be sure of the source's source, and then check with

When a sad fact is known concerning a fellow believer we are to treat that believer with Christian love. The Bible says our first duty is to seek his restoration.

someone on the other side. When the truth is found out, it often will bear little resemblance to what was first heard. As Mark Twain said when a newspaper printed his obituary notice, "The reports of my death have been greatly exaggerated."

2) "In love" shows that even when a sad fact is known concerning a fellow believer we are to treat that believer with Christian love. The Bible says our first duty is to seek his restoration (Gal. 6:1), not to prepare a pamphlet to vilify his name across the country and destroy any work he has accomplished for Christ. We should be more ready to commend than to criticize.

3) "Growing up into him" involves overcoming the tendency to grow up into ourselves. The external fights of fundamentalism's leaders have been because of attacks on the Bible; their internal fights have been because of attacks on themselves.

4) "Which is the head, even Christ." All Fundamentalists would agree that if every believer followed Christ completely there would be no divisions among them. Rather than concluding in pride that "I'm right and everyone else is wrong," how much better would be the attitude, "I think I'm right, but I

certainly will not malign him because Christ is also his head." Let's not be like the two legs of the octopus who did not remember they were connected and began to fight over a morsel of food. The fighting of both of them hurt the head.

We live in a day of great opportunity for the Fundamentalist movement. We may lose that opportunity by fighting each other, or we may fight together against the real enemies of our Head, Jesus Christ. ☐

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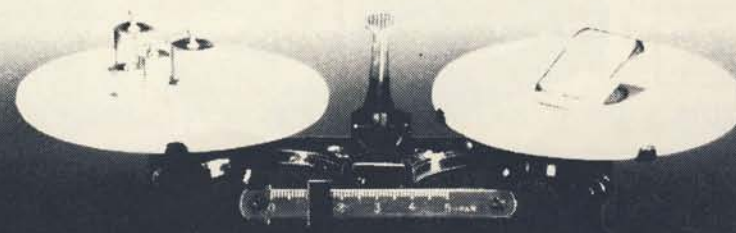
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in the Navy for four years and then came back to Indianapolis to live with us. Later he moved with us to Florida, where he was a realtor. In 1955, at age 31, he was killed — or died — we don't know for sure. He wrecked his car; but he had heart disease and the fellow with him wasn't hurt at all. The undertaker said he had a broken neck, but our doctor said he didn't. I've never asked God why. I was in Akron, Ohio, preaching at Carl Burnham's Chapel in University Park and the phone rang at 1:00 in the morning. My pastor said, "Dr. Lakin, something terrible happened here. Bill had a wreck. It was fatal." My wife was on the phone next and said, "Honey, I'll bring his body and meet you in West Virginia." I was there two days waiting. My wife's mother and father lived in our home, which we had there for 30 years. I came back there and waited till she came.

When she came up the stairs that afternoon, I said, "Well, we'll have to be reconciled to it." She said, "Oh, I never can!" I said, "Listen, honey, for 35 years I told people God's grace was sufficient. If it's not sufficient for us, it wasn't sufficient for them!" People ask me now, "Dr. Lakin, have you ever asked God why?" I've never asked God why; because some day, up in heaven, He'll make it plain, and until then, I'll watch and wait.

Q: Many pastors say that was a turning point in your preaching. What do you think?

A: Well, it could have been. A little while after that I preached for Dallas Billington in Akron. We had 4,000 people that night. I preached on Samson. Some fellows say a bird with a broken wing will never soar as high again. I believe a man can have these things come upon him and come back with renewed power. So we went back and we had over 100 people saved that night. I went back into Dallas Billington's office and he said, "Dr. Lakin, Bill won more in his death than he would in his life, because you're preaching with a different power now." From that point on I saw more results from my preaching than ever before.

Q: In the old days, who were some of the preachers that influenced you most?

A: Well, I knew Billy Sunday personally. He preached at the Tabernacle. I also knew J. Frank Norris. Now, he was a fighting man. But, I tell you what! I've eaten lunch with him and he'd sit and just talk about the gospel and the tears would run down his cheek. Then there was Gipsy Smith. He was as tender as Norris was tough. But to me, Billy Sunday was the greatest! He clearly preached the gospel and hated liberalism. I've seen him walk the platform and say, "I hate a modernist; God knows I hate a modernist!" I saw him preaching one night on the devil and he chased him up and down the platform and finally ran him to the edge of the platform and kicked him off and as he went down the aisle he spit on him. I've got a mixture of all of it . . . I'm not original. "Original" is something you got and forgot where you got it!

Q: What are the greatest highlights over the years of your ministry?

A: My 14 years with the Tabernacle would be the greatest, as well as my time with Jerry Falwell. I think God put me in connection with Jerry. John Rawlings recommended us to each other years ago. I think his greatest impact is his stand for the fundamentals of the faith and for the morals in this country. He's got the courage of Norris, the compassion of Gipsy Smith, the mind of R.A. Torrey and the determination of Billy Sunday. He's like a son to me and my wife. I'm for him whatever he's doing.

Q: What advice would you give to young preachers?

A: Somebody said, "Wallow in the Word of God." Number one, learn the gospel, and that is how Christ died for our sins according to the Scriptures. Then, learn to preach the gospel. Don't chase rabbits. If I take from the average preacher long hair, short skirts, and cigarettes, he couldn't preach a lick. I believe that's all right to say, but don't make that the main issue. The main

issue is how Christ died for our sins. All our sins — past, present, and future. Here's where I'm born; here's where I'll die. When He laid my sin on Jesus, He laid all of it on Him. When He died, He paid for all my sins. "So verily verily I say unto you, He that heareth my word and believeth on Him that sent me hath (present tense, got it now!) everlasting life and shall not come into condemnation."

Q: How would you like to be remembered?

A: I would like to be remembered as merely a country preacher that has never dipped his colors and never sought to advance himself. I'd rather be loved by the people who believed the like precious truth. I'd like to be known as a man who never wavers, never falters. I am determined to preach the gospel to the end. After that I'll be buried on the Liberty Baptist College campus. When the rapture comes, I'll lead the charge to glory! □

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Biblical Feminism?

A Speech by Mrs. Janet O'Rear During Graduation week, 1982 at Baptist Bible College, Springfield, Missouri.

"In the beginning, God created the heaven and the earth." In His own special way God lit the skies and colored the earth and made them come alive with plants and animals. At a very important moment, God created man to be the caretaker of His creation; yet, it was soon evident that man himself was incomplete. Man had intelligence, authority, and all creation to enjoy; but he was incomplete. It was at that time God created woman to be the "completer" of man.

Like many women on campus, I have been preparing myself with such courses as Bibliology, Soteriology, Church History, Bible History, Life of Paul, and Life of Christ. But still there are questions that remain: "How can I use all that I have learned?" and "How can I use what I have learned, even if I don't marry a full-time Christian worker?"

A September issue of *Newsweek* magazine stated that over the past 10 years the average age of marriage for the American woman has gone from age 19 to age 24, and many are not beginning their families until their late twenties. With this in mind, where are the hundreds of women who have graduated from college, and what are they doing with their education?

Let's consider a survey taken recently by the Development Department of Baptist Bible College. Only 102 women who have been graduated in the past five years responded; out of these, only 40 percent were serving in any ministry of their local church. Last year alone, 177 women were graduated from Baptist Bible College. Where are these women today? Are they using their education, or merely storing what they learned? Dormitory conversations suggested that many women feel that unless they are going to be a minister's wife or a schoolteacher, they really have no ministries.

Could it be that the Christian church is losing a great deal of skill and talent because it has not seen the need to provide a variety of ministries for women? Could it be that by carelessness it is not maturing women to be the "Virtuous Woman" of Proverbs 31.

Why be concerned with the growth and ministries of the women of the church? First of all, women are accountable to God as individuals. Gene Getz, the author of *The Measure of a Woman*, stresses the importance of every woman growing and maturing in the Lord because she, too, is a member of the body of Christ, with a function needed for the edifying of the church.

Not only are women accountable to God, they are also accountable to women outside the church. Unsaved women today are being taught that Christianity denies a woman her identity and that the church has no place for a woman with intelligence and ambition. The world portrays the picture that the church would prefer to have its women silent, barefoot, and pregnant. We know that this is not what the Bible teaches. But could it be that church actions and attitudes speak louder than words? What does the world see in Christian women? Does the world see Christian women as fulfilled in serving in some area of the local church? Or does it see such women looking for jobs, and sometimes even leaving their families, just to find fulfillment?

Christian women are also accountable to younger girls in the church. Titus, chapter 2, teaches that women are to mature, obtain certain qualities, and then teach the younger women in the church. It is difficult to understand the pressure younger girls and women are

under, these days. Many have tried drugs, alcohol, and sex, and yet sit every Sunday in church. Sexual abuse and incest are all around us, and these girls are part of the statistics. These girls are in desperate need of mature, balanced, spiritual models to help them pattern their lives.

Until now, Christian women have been successful in such areas as teaching children, doing clerical work, performing vocal or instrumental music, and leading fellowship groups. But, could there be room for expansion? For example, consider women who have been graduated out of the youth ministries program. These women have been taught counseling backed by biblical principles. With proper guidance from their pastors, many such women could be a great asset in counseling younger girls or career and college women recently saved. New converts have grown up in a world that teaches a constant struggle of leadership, and, as they mature in the Lord, they need other women to teach them the proper role of a woman as God intended it to be.

Another area of service became evident when this writer spoke to a pastor's wife about the importance of women ministering to other women in the hospitals. Many times, much as a pastor tries, he cannot fully understand what a woman patient has endured, or, for sake of modesty, may not need to know the details she needs to share.

There is also a need of an organized ministry to the widows in the church. Women can serve in the area of hospitality and in care of the needy.

An area relatively untouched is that of Christian literature. Many women could minister through writing if encouraged to do so. Whether it be an indepth Bible study book or an article for a church bulletin or newspaper, if a woman has the ability to write, she should be given opportunity to do so for her church and encouraged to seek a wider outreach through national Christian publications.

Pastors and leaders need to help women in the church mature and to provide them with ministries in which to serve. Women may prepare themselves, but, unless given the opportunity, cannot serve.

Fanny Crosby, well-known author of many hymns still serve today, for many years wrote poetry just for herself until some important composers encouraged her to have music put to her words. This done, such men as D.L. Moody introduced her songs in their revival meetings. Because of this, Fanny Crosby ministered to millions of people with such songs as "Rescue the Perishing," "Blessed Assurance," and "Jesus Keep Me Near the Cross." Her songs continue to bless.

In the book of Acts we learn of Priscilla, a woman who, with her husband, studied the Bible to such an extent she was used to help teach Apollos, a fellow worker of the apostle Paul. Priscilla had prepared herself and was given opportunity to serve.

How many Fanny Crosbys or Priscillas have come and gone from Christian schools and churches with their talents never used? How many women are serving at their full potential? Churches are full of women who are willing to serve if given the proper guidance and opportunity. Married or single, homemakers or career women, each has a place of service chosen by God for her. They could be a great tool in reaching and discipling the women of this generation, fulfilling their role as "completer" in God's ministries. □

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