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FUNDAMENTALIST JOURNAL

May 1984 \$1.95

Pastors, Evangelists,
& Musicians
Talk about Each
Other

The Vanishing
Evangelist

Ignorance on Fire
or Orthodoxy
on Ice?

B.R. Lakin 1901-1984



**Unity and Diversity
Contradictory or Complementary?**

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Stanislav Levchenko was the first KGB defector to escape from the very core of that vile organization. Pure gold to the FBI and CIA. But after they debriefed him in November 1979, he sought out John Barron for some *real* talking. Levchenko felt that he *had* to unburden himself . . . disgorge all he had thought and done, all that happened to turn his stomach and change his heart.

But why John Barron? Because Barron, years back, had written an expose of the KGB. It was so accurate that the KGB had it translated into Russian, and *used it as a training manual for the top brass.* Levchenko knew Barron was one man who would *understand.*

So well does he understand that Barron now gives us not only the fascinating odyssey of a major defector, but what amounts to a brand new manual. The contents more than justify the title. Here indeed is the *KGB Today.*

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"In terms of hard, geopolitical importance, this book outranks and helps illuminate Solzhenitsyn's *Gulag Archipelago.*" — *Newsweek*

John Barron provides an early glimpse of Andropov

On November 5, 1956, as Soviet tanks prowled the city, Kopacsi and his wife were captured while fleeing toward refuge in the Yugoslav embassy. The captors took them to the Soviet embassy and Andropov. "He met us, and was rather cordial and friendly," Kopacsi recalled long afterward. One might have thought all was well, but suddenly the KGB dragged the couple away to prison. Kopacsi can still vividly recall looking back and seeing Andropov standing at the embassy gate, waving to him and smiling.

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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 leaders and statesmen 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.

Articles



But When the Desire Cometh

Angela Elwell Hunt

One out of five married couples find they are unable to have children. Angie Hunt relates how she and her husband, Gary, struggled through their quest for a very special child.

Keeping Preaching Balanced

F. Gerald Kroll

In presenting the gospel, which is better—a theatrically presented emotional appeal or a scholarly, theological discourse?



Dear God, Please Don't Let Me Become a Christian Leader

Cal Thomas

22



Fundamentalist Journal Survey

Ted E. Derrick

Pastors, evangelists, and musicians are saying the things they have always wanted to say to each other but never had the chance.

The Vanishing Evangelist A Search for a Few Uniquely Gifted Men

John David Hannah

31

A Mother's Day Salute

President Ronald Reagan

34

Editorials

Jerry Falwell Comments

The Moral State of the Union

8

Fundamentalism Today

Unity and Diversity:

Contradictory or Complementary? Edward Dobson

10

Perspective

Christianity and Human Rights

Truman Dollar

12

Departments

Fundamentals in Focus

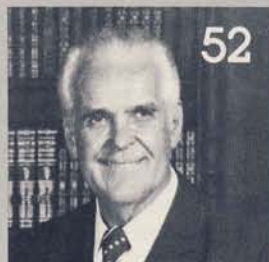
Ignorance on Fire or Orthodoxy on Ice?

Benjamin B. Warfield

38

B.R. Lakin Good and Faithful Servant 1901-1984 Ruth McClellan	41
Thunder in the Pulpit Why I Know There Is a God —B.R. Lakin	44
Bible Study The Supreme Authority of the Bible Harold L. Willmington	47
Ask the Prof How Can We Avoid In-law Problems? James A. Borland	49

Lee Roberson
Rising on Leadership
Raymond J. Catogge



Lee Roberson, 74-year-old champion of the faith, continues to be active in his work for the Lord.

Profile Dave Janney Stays True to His Calling Angela Elwell Hunt and Daniel R. Mitchell	55
Update	57
Treasures from the Text Peace—Part II Richard D. Patterson	59

Columns

Think About It Bob Larson	24
Face the Facts Chance or Design? Cal Thomas	54
Soap Box A Christian Nation Needs Option of School Prayer	66

News

Schaeffers Succeed with Great Evangelical Disaster Martin Mawyer	60
NAE Annual Meeting Covers School Prayer and other Moral Issues	63
For Your Information	64

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THE
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Shimei's Dust

An evangelistic sermon is surely a proclamation of the gospel of Jesus Christ in the power of the Holy Spirit with a call for repentance and faith. But how often are congregations subjected to tedious repetitions of evangelistic shibboleths and code words that are calculated to arouse the enthusiasm of the converted rather than convict the souls of the unconverted?

The result is that too many congregations are satisfied if the preacher pours out clichés that arouse a Pavlovian response in Christians and elicit a chorus of "Amens." While we need evangelistic preaching more than ever, we need to be certain our preaching really evangelizes.

John Wesley, the great eighteenth-century evangelist, who could hardly be accused of being hostile to real evangelism, passed this withering indictment on such performances.

"I find more profit in sermons on either good tempers, or good works, than in what are vulgarly called Gospel sermons. That term has now become a mere cant word. I wish none in our (Methodist) society would use it. It has no determinate meaning. Let but a pert, self-sufficient animal, that has neither sense nor grace, bawl out something about Christ or His Word, or justification by faith, and his hearers cry out, 'What a fine Gospel sermon!'"

When critics lambaste shallow preaching, we become defensive and dismiss the criticism by charging that they are attacking the gospel. In reality, of course, they are doing us a

favor in pointing out that those who peddle such "evangelistic sermons" contribute to discrediting the gospel they profess to proclaim.

Such performances have a further devastating effect. They can cause Christians to become cynical about all evangelistic preaching and to conclude that it has outlived its usefulness. In reality, what is discredited is that caricature of evangelistic preaching that we are too inclined to tolerate and even to applaud.

Preaching the gospel demands that we clearly announce the significance of the death, burial, and Resurrection of Christ and call men to faith in Him. He is our message. His work on the cross is our salvation. His Resurrection is our hope. Let us preach Christ crucified and risen again. Someone might get saved!

Shimei

How can you say that?

How would you say that tithing is biblical and not done away with? I say it is law and not grace. Most every mention (7) in the New Testament speaks regarding the hypocrisy of the legalistic giver, and Paul speaks clearly in 2 Corinthians 8 and 9 on how to give by grace and nowhere suggests a 10 percent figure. Why do the churches that teach tithing so often ignore 2 Corinthians 8 and 9? Seems more than a coincidence, doesn't it?

Plain and simple, when the Law was done away with, all Law came to an end. Did it not? If we're going to resurrect tithing we may as well resurrect Saturday as the Sabbath and not eat pork.

I wish our churches would speak less (yes, not at all) about tithing, but more about giving time and money to the poor and widows of our congregations.

Regarding, "How Do I Find and Use My Spiritual Gifts?" I take exception

with your statement that the sign gifts were given only in conjunction with that of the apostles. I challenge you to find a single Scripture that says that.

God bless you and may He grant both of us the ability to rightly divide the Word of God.

R.W. Henson
Waukesha, Wisconsin

Disappointed...

I am writing in response to "Evangelical Tolerance or All Things to All Men" (January). I was very disappointed in it. I found the article to be unloving, intolerant, and critical. (None of these characteristics are found in the life of Christ and therefore are un-Christian in their nature!) The pages of any Christian magazine should be filled only with facts and encouraging or uplifting articles.

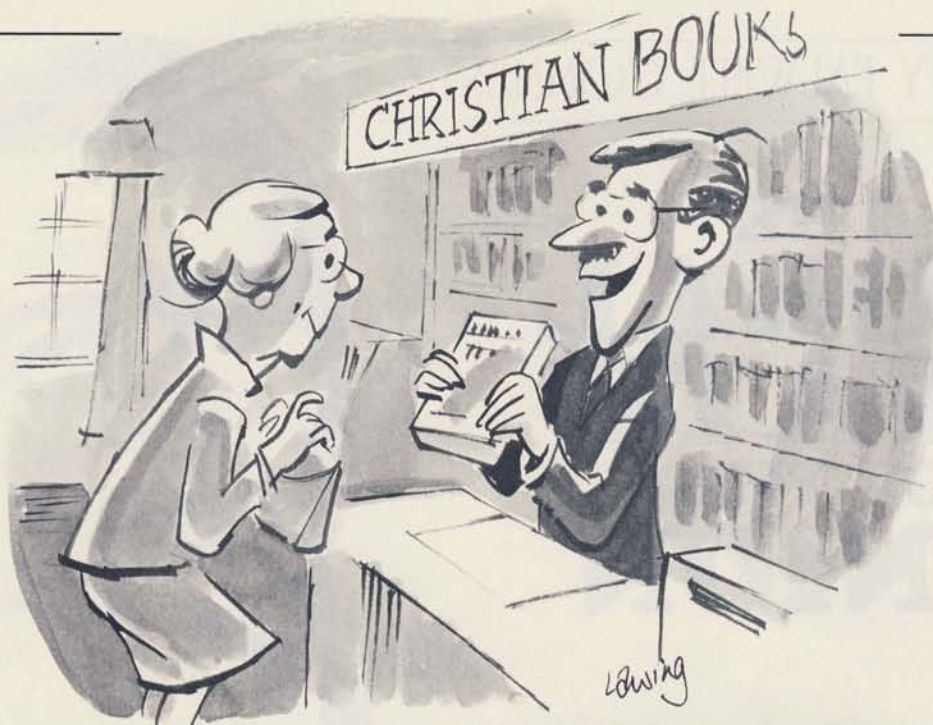
My natural father used to tell me, "If you don't have anything nice to say about someone then don't say anything at all!" And my spiritual Father said, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again" (Matt. 7:1).

Marianne E. Schwartz
Wolled Lake, Michigan

Delighted...

I appreciated so much the February issue with its focus on evangelism. I was delighted with the healthy and balanced emphasis! I especially appreciated Elmer Towns's article which stressed the changes taking place in the current approaches to evangelism. He is right on!

In his fine article he made reference to my book, **Lifestyle Evangelism**. I appreciate that. However, he suggested that I seem to "be against confrontation evangelism." Actually, that isn't quite ac-



"IT'S THE PERFECT GIFT FOR THE YOUNG PASTOR, IT HAS A SECTION ON PREACHING, ONE ON COUNSELING, AND ONE ON THE REPAIR AND MAINTENANCE OF CHURCH BUILDINGS!"

curate. I recognize that even Coral Ridge Presbyterian Church (Evangelism Explosion) has less than 4 percent of its people out sharing Christ on a weekly basis. I in no way want to take away from the 4 percent who are actively involved in door-to-door evangelism. I am concerned, however, with the other 96 percent!

These people have wrestled with guilt, harassment, and biblical misunderstanding about the whole process of communicating the Good News.

Our Lord told His disciples He was sending them out to reap what they hadn't sown. He goes on to say, "Others have done the hard labor." Reaping, clearly, is not the hard labor. Unfortunately we have equated reaping with evangelism and as a result have created unnecessary and unbiblical views of what it means to reach people.

My book is addressed to the 96 percent who need to be released to love their neighbors as Scripture commands. The hard soil is broken up as Christians make their home circles open circles, and fulfill the biblical mandate to love their neighbor. The power of the church will be unleashed to the degree that leadership takes seriously the biblical pattern for evangelism.

Thanks for your fine Journal. I am excited about its impact! Blessings.

Joseph C. Aldrich, President
Multnomah School of the Bible
Portland, Oregon

Appreciation...

I recently read the interesting and challenging articles on evangelism in the February issue of the **Fundamentalist Journal**. I appreciate the quality and positive approach, as well as their being up-to-date with other branches of Fundamentalism and Conservatism.

Robert N. Floyd
Associate Pastor
Gilead Baptist Church
Taylor, Michigan

I really enjoy reading your magazine, especially the biography of a different great Christian each month and the department called "Thunder in the Pulpit" with the sermons of these great men.

Sharon Hogan
Bakersfield, California

I'm writing to express my appreciation for "How Do I Find and Use My Spiritual Gifts?" (February). I am sharing it with some of my classes here in the school. There is so much floating around today on spiritual gifts that sometimes I just get a strange feeling in the pit of my stomach. You said this but not in the same words, "I don't worry about the spiritual gifts because I have the Giver."

Nevin S. Alwine, Dean
Luther Rice Bible College/Institute
Jacksonville, Florida

I wish to commend you for the featured article on M.R. De Haan by Dave Branon. De Haan had more influence on my life than all other ministers of the gospel. I also appreciated his sermon on "Law or Grace."

Your magazine is great. Keep up the good work.

E. Meade Overdorff
Indiana, Pennsylvania

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

THE MORAL STATE OF THE UNION

Edmund Burke said, "For evil to triumph, the only thing necessary is for good men to do nothing." The New Testament writer James said, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

America entered the postwar era in 1945 determined that our children would never experience the woes of another great economic depression, and that they would never face the horrors of another world war. We were sincere in our altruism. We were committed to ushering in a period of peace and prosperity. We wanted a new world for our children. A time of unparalleled affluence graced the American scene.

We gave our sons and daughters *things* we never had—money, automobiles, stereos, television sets, carpeted rooms, telephones, and so many other things.

But with those *things* we failed to communicate to our children the *values and principles* that give things meaning. Our good intentions produced the wealthiest generation of young

*The real hope for our land is a
divine healing.*

people in human history, but they also produced young people who knew little of discipline, responsibility, the work ethic, the Judeo-Christian tradition, the free enterprise system, sacrifice, or any of the principles our parents had taught us.

While America's postwar parents worked to maintain the elevated lifestyles they had given their children—their children were fast being victimized by a social disease called "materialism," and this produced another social disease called "rebellion." With all of the purest motives, we had created a revolution in the



hearts of America's youth that brought us the "dark ages of the twentieth century," the sixties and seventies. What happened to America in that time?

We experienced rebellion against the establishment, and rebellion against moral and traditional values. Crime and violence invaded America's schools. Moral permissiveness, with its slogan "If it feels good, do it" became the philosophy of the day. Pornography boomed into a legal multibillion-dollar industry. Patriotism seemed to hide in shame.

During those two decades, along with the pessimism in the hearts of many, there arose a chorus of cries to God for a spiritual awakening. Many servants of God believed that America's only hope for survival lay in a visitation from heaven by the Holy Spirit upon this land.

These intercessors had watched as the moral darkness of two decades was further compounded by two disastrous rulings of the U.S. Supreme Court. In 1962 the high court had, in essence, expelled Almighty God from the halls of our public schools by eliminating prayer from the classrooms. Although some interpreted the court ruling otherwise, the actual result has been the removal of prayer from schools everywhere.

A second ruling in 1973 was even more devastating to the moral and spiritual fiber of this Republic—namely the *Roe vs. Wade* decision which legalized abortion-on-demand. Fifteen million babies have died in our nation since that ruling and the biological holocaust continues. Because of these situations

America now faces an increasing secularization and the development of a low view of human life, born and unborn. For over 20 years, America's schoolchildren have been unable to pray in their schools, and abortion has become the national sin of America. The fallout from these two tragedies is obvious everywhere.

Recently, President Reagan stated in his address to the National Religious Broadcasters in Washington, D.C., "I believe no challenge is more important to the character of America than restoring the right to life to all human beings. Without that right, no other rights have meaning."

Yet, there is hope. Second Chronicles 7:14 is still in the Bible: "If my people, which 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."

America needs another spiritual awakening. Of course, we need legislative and judicial relief from some of the moral concerns that are plaguing this nation. And of course we must all render to Caesar that which belongs to Caesar—this constitutes being a good citizen. The real and permanent hope for our land is a divine healing similar to those glorious interventions of earlier days. We have had only two nationwide spiritual awakenings. The first phase of the First Great Awakening had its beginning in 1720 with the ministry of Theodore J. Frelinghuysen, a minister of the Dutch Reformed Church in New Jersey. He stirred his former congregation in the Raritan Valley area. The awakening had begun. It then moved to a little school in

Now is the time for God's people to look to heaven for a revival.

Pennsylvania dubbed the "Log College," when a Scotch-Irish Presbyterian pastor, William Tennent, began turning out a number of ministers with evangelical zeal. From there it visited Virginia under the leadership of Samuel Davies, another Presbyterian preacher.

Shubal Stearns, a Baptist leader, aided in the revival's spread through Virginia and North Carolina. Finally, it centered in Northampton, Massachusetts, led by Jonathan Edwards with the 200 families in his congregation. Edwards wrote: "There was scarcely a single person in town, old or young, left unconcerned about the great things of the eternal world." Seven years later Edwards preached his famous sermon, "Sinners in the Hands of an Angry God." The first phase of the Great Awakening lasted for 20 years and saw approximately 40,000 (out of a population of 300,000) come to Christ in New England alone. No less than 150 new churches were organized.

By the 1780s the influence of the first phase of the Great Awakening had largely been dissipated by the philosophy of Deism. In 1786 a revival began at Hampden-Sydney College in

Virginia, and during the next decade it spread to other states. In the north, one of the leaders was Timothy Dwight, president of Yale. During the revival nearly one-third of his student body professed conversion. The revival moved to the great American frontier. The old camp-meeting concept was now introduced. The most famous such outdoor meeting was held at Cane Ridge, Kentucky, in August of 1801. Hundreds of woodsmen were converted. The entire frontier areas of Kentucky and Tennessee were helped by it, as thousands were delivered from addiction to whiskey—the scourge of Satan in those early days. This period marked the beginning of the mid-week prayer meeting in churches and also the modern Sunday school movement in the United States. Great missionary activities were being carried out around the world. In 1792 William Carey went to India and ushered in the era of modern-day missions, and in 1841 David Livingstone traveled to Africa.

The Second Great Awakening began in 1857 as a lay-revival that started in New York through noonday prayer meetings. It quickly spread to the West. One historian described this spontaneous explosion of prayer as "an unbroken chain of prayer meetings from New York to Denver." During that time the Confederate Army experienced a revival between the years of 1863 and 1865.

We now desperately need a Third Great Awakening. I believe we are on the threshold of such a divine intervention. During these past 39 years, since World War II ended, while moral decadence has literally pervaded our nation, God's work has not stopped but has aggressively been gaining momentum. There are now 110,000 Fundamentalist churches; 34,000 Christian schools; 600 Christian radio stations; 79 Christian TV stations; thousands of music ministries, campus ministries, prayer circles, and Bible studies; and other avenues of Christian influence. God's church has continued to make a profound effect on the nation through these ministries. Gallup Poll surveys show that 34 percent of all Americans profess a New Birth experience and 41 percent of all teenagers now read the Bible sometimes. Young people are returning to the moral values of their grandparents. Last year for the first time in 22 years the annual divorce rate declined.

All of this indicates two significant happenings—our young people are repudiating the social experiments thrust upon them during the sixties and seventies by the social engineers, and the influence of the Christian ministries mentioned are being widely felt.

That is why I say that now is the time for God's people to look to heaven for a revival like those experienced twice before. Can God do this again? The answer is an unequivocal and resounding yes. But I am convinced revival will not come until we meet God's conditions. And I further believe it will not happen until thousands of Americans who know God get serious—and truly fast and pray for divine intervention. God would save this nation if Christians showed the sincerity of their faith by prayer and fasting.

When those who are on "praying ground" seek the face of God, He answers. If this nation is going to be turned around, it will be because God's people take the initiative. Note who is addressed in 2 Chronicles 7:14, "my people." The condition that brought about national revival was the repentance of God's people. If Christians will unite in prayer and fasting, this nation too can be saved and brought back to God. □



Fundamentalism Today

by Edward Dobson

UNITY AND DIVERSITY CONTRADICTORY OR COMPLEMENTARY?

While maintaining separation from unbelief, some Fundamentalists have neglected the proper emphasis upon the unity of all believers. In spite of our denominational and theological distinctives, we have a common bond of fellowship with all believers who, in fact, know Jesus Christ as their personal Saviour. While we may not agree on certain issues, or even want to cooperate in certain endeavors, we do have an obligation to love all those who are members of the family of God.

The Basis of Unity

While the ultimate spiritual unity of believers is certainly taught in Scripture, we are faced with the problem of deciding who are "true" believers. Certainly not everyone who professes to be a Christian is in fact a Christian. The "unity of the spirit" taught in Scripture is that unity which is produced only by the Holy Spirit who indwells every believer. This unity is neither artificial nor organizational. It is a spiritual unity that man cannot of himself produce. It is not of friendship, but a spiritual fellowship. One may befriend the worst of sinners, but he is not in fellowship with him.

The question then is, how do we determine one's relationship to Christ since we cannot judge a man's heart as God can? The biblical answer is on the basis of one's doctrine of Christ. The Scripture warns: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. . . . If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed" (2 John 9-10). Correct doctrine is the dividing line between truth and error. Since light and darkness cannot have communion (2 Cor. 6:14), there can be no agreement between truth and error or God and idols. To tolerate or compromise with error (heresy) will eventually lead to embracing it. Thus, doctrine becomes the basis for our fellowship.

Purpose of Unity

In His prayer for His disciples Jesus said, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:21). The prayer refers to those who are genuinely saved and are "in us." These believers are in union with the Father and the Son; therefore, the outward display of their

unity is a testimony to "the world." The more we are divided among ourselves, the more our testimony becomes confused to a lost world that does not understand our labels in the first place. The world really wants to know: "What is a Christian?"

The unity of born-again believers is an observable demonstration of our relationship to the Father and the Son. Thus, Jesus also said: "By this shall all men know that ye are my disciples" (John 13:35).

This "final apologetic," as theologian Francis Schaeffer calls it, is essential to convincing the watching world that our message is true. He adds: "The Christian has a double task. He has to practice both God's holiness and God's love . . . not His holiness without His love: That is only harshness. Not His love without His holiness: That is only compromise" (*The Church at the End of the 20th Century*, p. 142).

In Ephesians 4:3-6, the apostle Paul explains Christian unity in relation to the Trinity and the whole plan of God. He writes: "Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, and one God and Father of all, who is above all, and through all, and in you all." Thus, true Christian unity reflects our union with the triune God and one true Christian faith. In commenting on this passage Martyn Lloyd-Jones remarked: "The ultimate question facing us these days is whether our faith



is in men and their power to organize, or in the truth of God in Christ Jesus and the power of the Holy Spirit" (*The Basis of Christian Unity*, p. 64).

The Dimensions of Unity

Unity in Doctrine: Guarding the Truth. While God does use parachurch organizations and Christian schools to meet specific needs, the local church is the guardian and defender of the faith. The autonomous congregation must establish its doctrine and defend it against any encroachment of error. Through the years we have seen that schools tend to drift into moderation and Liberalism and in turn influence the churches to do the same. Churches must demand that schools stay true to the Word of God.

Unity in Purpose: Evangelizing the World. The purpose of the local church is to be God's instrument to carry out His plan for world evangelization. The Great Commission is for every generation to reach their world for Christ. When believers lose sight of that goal they inevitably lose their commitment to Christian unity.

Unnecessary divisions in the family of God hurt our testimony and subsequently impede our ability to reach people with the gospel of Christ. All too often our ranks have been divided by petty personality conflicts having nothing to do with biblical principles.

In order to reach the world with the gospel, Christians must display observable love to one another. While unity can never become an excuse for tolerating

Unity is spiritual in nature, produced by the Holy Spirit of God who lives within every believer. It is not an organization bound to a geographical headquarters, nor is it a vague mystical union of an invisible church. Rather, it is the common bond of faith in Christ as Saviour that all believers share.

The lost world can judge us only on our demonstration of observable Christian love.

While we may wear different denominational labels or hold to different theological positions, all of us who know Christ must preach Him. Organizational unity is not necessary to evangelize the world, but mutual commitment to the purpose of world evangelization is! Opposing doctrinal heresy is entirely different from fighting among ourselves. We will never reach our world if we spend all of our time bickering with one another.

Unity in Action: Confronting the World. Christian unity rallies believers to confront a sinful society. Thus, Christian unity does not propose an allegiance with society, but rather a "salt" and "light" influence upon society. As the "salt of the earth," believers are to be a preservative in society. Our spiritual and moral influence upon our nation is essential in holding back an all-out onslaught of Satan. As the "light of the world," we must let our lives penetrate the darkness of society. Preaching the gospel is confrontational and divides the saved from the lost—the believer from the unbeliever. Confronting sin has never been popular and often cost the Old Testament prophets their lives. Naming sin has always been equally unpopular. Dealing with specific issues like abortion, pornography, anti-Semitism, racism, and so forth, arouses people's emotions and often causes extreme reactions.

Deterrents to Unity

There are still many deterrents to Christian unity. Christians are renowned for their ecclesiastical "wars and rumors of wars."

Fallible Human Leaders. The great conflict in the church at Corinth was over following human leaders. Some claimed to follow Paul, others Peter, and others Apollos. Paul himself rebuked them by asking, "Is Christ divided?" (1 Cor. 1:13). All too often Christian unity has been hindered by fallible human leaders who have demanded allegiance to themselves rather than to our Lord.

False Doctrine. There can be no real unity without doctrinal agreement. False doctrine and the imbalance of certain doctrinal excesses has led to further division. The Bible clearly teaches that false doctrine must be emphatically rejected since it perverts the truth of God. Thus, heresy divides the body and prevents our unity and cooperation with those who deny the fundamentals of the faith.

Imbalance. Even orthodox doctrines taken to excess can create a hindrance to unity. Some people are blindly loyal to their own peculiarities. Others go on a theological witch-hunt to rout out Calvinists, Deeper-Lifers, Easy Believers, Post-Tribbers, Interdenominationalists, and others. Some love to use deprecating labels and further cause unnecessary division among believers who differ on nonessential matters. We need to place all of our ideas into subjection to Christ. Only with Him in the center can a true balance occur.

Dangers to Unity

Even in the very best of attempts at genuine Christian unity there are inherent dangers.

Personality vs. Principle. Just as strong personalities can bring about division among brethren, they can also be a false basis for unity. This can certainly be illustrated by controversies between leaders. Christian unity must be based upon the clear teaching of Scripture, not the dictates of a single dominant personality. Such "unions" are bound to failure.

Disagreement vs. Distrust. Some Christians are too quick to distrust those

We have an obligation to love all members of the family of God.

false doctrine, we must remember that the unsaved world does not judge us on our doctrine. The lost world can judge us only on our demonstration of observable Christian love. If we cannot love each other, how can we expect the world to believe our testimony?

continued on page 54

Christianity and Human Rights

by Truman Dollar

Each morning as a Jewish male began his daily prayers, he said, "Lord, I thank Thee that I am not a Gentile, a slave, or a woman."

It was at least a decade after the birth of Christianity before these deep-seated prejudices began to be overcome. They lay deep in the Jewish mind, and much of this prejudice was as strong in the Roman culture.

The Jew, as a part of God's covenant people, believed himself to be a part of a very exclusive group, and he liked it. Although initially there was a biblical basis for His separation and exclusivity, the Jew resisted admitting anyone else to that place of privilege at the birth of Christianity.

The Christian faith itself began by design with a very narrow exclusive group. They were all men, all Jews, and all lived in Israel. It was a considerable time before it was widened to include anyone else and then only by the forceful hand of God.

This carnal tendency lies deep in the human heart and it is difficult to overcome. It seems almost like it is the last of Satan's strongholds in the development of the spiritual man. In our carnal natures we like to be exclusive. We like our narrow little clubs, the qualifications for which make us feel very superior. We have picked up these base tendencies from the world. It all tends to make us feel good about ourselves. Superior. The church of Jesus Christ has not been immune from this snobbery.

The modern Christian can learn about the dignity and nobility of redeemed men by studying the evolution of the early church.



Truman Dollar
recently assumed the
pastorate of Temple
Baptist Church, Detroit,
Michigan.

For Jews Only

The Jewish male thanked God every day that he was not a Gentile. He looked upon all Gentiles as dogs. Tradition forbade the Jew sitting at the same table with Gentiles for a common meal. There was no social contact, and every relationship between Jew and Gentile was designed to demonstrate Jewish superiority.

Even the half-breed Samaritan was cut off geographically and socially from the mainstream of Jewish life. Jews refused even the convenience of the shorter route walking through Samaria on their way to Galilee.

Peter was rebuked for obeying a direct command of God and preaching to Gentiles.

On the Day of Pentecost when the church was empowered, Peter stood and preached to Jews from 17 nations. It was a Jewish message, to Jews, that produced Jewish converts exclusively.

The early Jewish church remained in Jerusalem with no disposition to extend the gospel to anyone else, until a severe persecution thrust them out in Acts 8:4-5: "Therefore they that were scattered abroad went every where preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them."

A reluctant Peter received a vision while in prayer on a rooftop in Joppa. The vision of all manner of beasts, creeping things, and fowls was not clear to Peter, but when three Gentiles inquired of Peter

he was forced to listen. The Spirit of God instructed him to accompany them.

Arriving in Caesarea Peter found the Gentile Cornelius waiting with his friends and family for a message from God. Peter's resistance was broken and he said in Acts 10:28, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean."

Peter finally got the message: "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him and worketh righteousness, is accepted with him" (Acts 10:34-35). The Jews were astonished that these Gentiles were saved and that on them the gift of the Holy Ghost was poured out.

Peter was rebuked by the Jewish Christians in Jerusalem for obeying a direct command of God and preaching to Gentiles: "And when Peter was come to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them" (Acts 11:2-3).

A revival of Gentile conversion broke out in Antioch (Acts 13). Barnabas brought Paul to help instruct the new Gentile converts as the church in Antioch grew.

Through an incredible act of courage and spiritual maturity, the church in Antioch sent out Paul, Barnabas, and John Mark to preach the gospel to the Gentile world (Acts 13:1-3). It had never been done before.

Although thousands of converts resulted, the dispute continued by those who wanted to maintain Christianity as exclusively Jewish. The hardliners now contended that if Gentiles were converted at least they had to become Jews first and demanded their circumcision.

A great Jerusalem conference took place in Acts 15 to determine the place of Gentile Christians. After the testimony

of Peter, Paul, and Barnabas, James concluded that, "We trouble not them, which from among the Gentiles are turned to God" (Acts 15:19). Messengers carried the word to all the churches.

Paul stated it with great force and finality: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. . . . Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God" (Eph. 2:11-16,19).

Paul rebuked Peter for backsliding on the racial issue in the church when he deceived the Judaizers who visited Antioch (Gal. 2:11-13).

The church of Christ was not designed as an exclusive club for Jews, nor when Gentiles began to be converted did God create a church for Jews and a church for Gentiles. "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:16).

The issue was settled when Paul said, "There is neither Jew nor Greek . . . for ye are all one in Christ Jesus" (Gal. 3:28).

For Free Men Only

Each day in his morning prayers, the Jewish male thanked God he was not a slave.

Early in the exploding growth of the New Testament Church a delicate social issue emerged. Should the wealthy free men of the Roman world be forced to attend church with converted slaves? Could

the two social groups comfortably sit at the Love Feast together?

It was a significant issue when there were over 500,000 slaves in the city of Rome alone. The master-slave relationship was often cruel and inhumane. Slaves under certain conditions could be legally whipped, maimed, or even killed. Slave wives could be separated from

How could a master sit next to a slave in a worship service and not feel superior.

husbands, and children sold from parents. Roman law allowed all of that, but Christian compassion would not. An explosive social condition was created by Christian moral values. How could a master sit next to a slave in a worship service and not feel superior. The owner displayed all the signs of wealth while the slave had an awl mark in his ear.

Perhaps two churches should be established; one for slave-owners and one for slaves. Perhaps each class would feel more comfortable and less threatened. What if lines of authority were erased by too close fraternization in the local church or some expression of Christian compassion cost an owner money?

Paul had courage enough to address the issue. He did so without violating the law or making Christianity a political threat to the Roman empire.

While in a Roman prison Paul met a runaway slave named Onesimus. This particular slave was the property of Philemon, a prominent Christian in the Colossian church. The slave had been worthless; perhaps even a thief.

Providentially Paul was brought in contact with Onesimus and won him to Christ. He sent him home, in keeping with Roman law, but with an accompanying revolutionary letter. In it he called Onesimus his spiritual son.

Paul got deeply involved in the social problem but without the violence of militant social movements. He intended that Philemon treat his slave as one who was

worthy of Christ's love. He erased the boundaries between slave-owner and slave because they were brothers in Christ. Because of the love of Christ and the believing family relationship, Christians were a society within a society. Their caring responsibilities to each other were stronger than all civil obligations and they were based on Christian love.

Paul said in Philemon 12-18, "Whom I have sent again: thou therefore receive him, that is, mine own bowels: Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. For perhaps he therefore departed for a season, that thou shouldest receive him for ever; not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee ought, put that on mine account."

Buried in the closing chapter of Romans, Paul's amanuensis, Tertius, (Rom. 16:22), saluted the Roman Christians. The word *Tertius* is the Latin word for "three." He was undoubtedly a slave in Gaius's house. His only name was a number. This was a common Roman practice in naming slaves. In the same chapter Quartus, another slave, sent his greeting. His name simply meant "slave number four." Quartus, a nameless slave in Roman society was a brother in the Christian faith (Rom. 16:23).

No one for whom Christ died could be without dignity in the Christian community, notwithstanding his insignificance in Roman society. If a holy God loved a man enough to redeem him, his citizenship was in heaven (Phil. 3:20). He had an "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven" (1 Peter 1:4).

In 1 Peter 2:9-10 we read, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."

Paul said, "There is neither bond nor free . . . for ye are all one in Christ Jesus."

For Men Only

The Jewish male thanked God each day in his morning prayers that he was not a woman. No synagogue could be established without at least 10 Jewish males.

The place of the woman in both the Jewish and Roman world was predictably miserable, if not brutal. Few legal rights were hers.

Divorce was common and totally to the legal advantage of men. Women had no property rights, and it was not unknown for Roman men to marry and divorce 10 women in a year's time.

As the gospel spread, the message was that every individual was lost and in need of redemption. Husbands could not be saved for wives, and women shared equally with the men the blessings of the gospel. The sins of women were forgiven, and they were indwelt with the same Holy Spirit.

Jesus said to a Samaritan who was also a woman—and at that an immoral woman who had had five husbands and was living unwed with a sixth man—"If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water" (John 4:10).

What was the believing woman's place in the church and what was her standing in the home?

This delicate problem confronted the early church on multiple fronts. What was the believing woman's place in the church and what was her standing in the home? The theology of the Christian faith was at odds with the values of society. Could a Christian woman sit beside her believing husband, sharing equally the benefits of salvation without social revolution and disruption of the home? Could the values

of the Christian faith survive a hostile environment?

Paul established firm structure in the home in 1 Corinthians 11, while insisting on mutual love of both husbands and wives in Ephesians 5. Women were forbidden in the pulpit and from serving in the office of deacon but were given equal places in the kingdom. The Book of Acts is full of stories of godly, serving women.

The Bible makes it clear that in the church all differences between men and women are differences of function not essence.

No man in the Roman world could serve Christ and treat his wife as Roman law allowed him to do. The gospel of Christ put woman next to man's heart, not under his heel. These were the voluntary restraints of love.

Paul said, "There is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28).

Finding the Dignity in Man

The birth of the Christian faith created two separate societies in one world; believing and unbelieving. Their values and morals were dramatically different. One society was civil and controlled by powerful political figures, the other spiritual and administered by Spirit-directed men.

The unbelieving world cared little about human rights and human dignity. The spectacles in the Roman Colosseum were ample evidence of their view of man. Roman law showed a concern only for a special legal class of men. The Christian world on the other hand looked upon man as a special creation of God with a divine soul and the potential, when redeemed, of fellowship with a holy God.

The Christian faith exploded and pockets of believers sprang up all over Asia Minor and Europe. There were enough converts in the first 75 years after Christ that a holy war was possible. How could these two systems coexist? What was the divine tactic for believers dealing with the world's system and its disregard for the dignity of man?

First, believers were to obey the law and only under the narrowest circumstances allowed to violate it (Rom. 13:1-7). The church, in fact, was not instructed to overthrow governments, even bad governments.

Second, the Christian faith emphasized a special relationship between believers and that was to be the symbol of the faith. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34-35). Here in this circle of believers, the dignity of redeemed men was manifested. Slaves became kings and priests with Christ. Gentiles became joint heirs with Christ. Women were made citizens of heaven along with their husbands. Fallen man was elevated in the loving circle of believers because of their Saviour.

Third, believers then were to influence the world by being salt and light. "Ye are the salt of the earth" (Matt. 5:13). "Ye are the light of the world" (Matt. 5:14).

As the salt of the earth, by the preservation of good, believers were to retard evil. They would not eliminate it. Righteousness would reign throughout the earth only when Jesus returned.

As the light of the world, believers brought truth. They brought the truth that Jesus was the Christ. They also brought truth by teaching the world by example and precept how to relate to each other. When enough Christians were in a nation, whole societies would change. When men were powerful political figures and at the same time believers, it made a profound difference.

The influence of the Christian faith moved Wilburforce to plead for the abolition of slavery in England and the gospel prepared his nation to respond.

The Great Awakening in America in the eighteenth century created the climate for a nation that recognized human rights and the dignity of man to be born under God. The gospel preaching of Wesley, Whitefield, and Jonathan Edwards ensured human rights even for those who did not believe. They changed a society.

Inevitably a rejection of God in America will bring a rejection of human rights not just of unborn babies, but of the powerless and unprivileged. Only the gospel gives man real dignity. □

Adapted from a sermon delivered at Baptist Fundamentalism '84, April 11, 1984.

But When the Desire Cometh

by Angela Elwell Hunt



Whenever I read the miracles of God in the Bible or hear testimony from another Christian of how God has supernaturally worked in his life, I am thrilled that the God who worked miracles in the Bible is still working them today.

We have all been encouraged by the biblical accounts of David, Elijah, Paul, Esther, and the apostles. And I fervently hope that somehow, somewhere, God is making sure that contemporary miracles are being recorded in heaven. Imagine, sitting in His celestial library and rejoicing in the great miracles of God in our time! Here's one story that might encourage many of you, and I don't want you to have to wait until eternity to hear it.

My husband, Gary, and I are a young couple who share all the dreams of typical young couples. My entire life has been planned around the assumption that "first comes love, then comes marriage, then comes Angie with the baby carriage." I'd love to have a dozen children. I have always longed for the day when I would bandage scraped knees, kiss tiny foreheads, and read Bible stories at bedtime. My husband is a youth pastor and has always had a natural love for children and young people. He actually wants to work with youth in the confused junior high years—that's how special he is.

Statistics indicate that one out of five married couples will find themselves unable to have children. Our dreams were shattered when we learned we were one of those couples. We shared a private grief quite unlike any other. Erma Bombeck once wrote that infertile couples "get as much sympathy as a 95-pound woman trying to gain weight." How true. Only other infertile couples seemed to know what we felt and how desperately we wanted a child. We realized, however, that having biological children and experiencing pregnancy were not as important to us as having a child to love. In July 1982 we decided adoption was our answer.

One Sunday morning our pastor preached from Proverbs 13, and verse 12 seemed to leap off the page. "Hope deferred maketh the heart sick; but when the desire cometh, it is a tree of life." Our promise! Not "if" the desire cometh, but "when"! We knew our child was on the

way. We quickly registered with an agency and began the long process of homestudy and other adoption paperwork. After all the procedures were completed, we settled back to handle the real difficulty—waiting.

During the long wait, I prayed that I would exhibit patience and graciousness. Often I failed. Can you imagine what it's like to wake in the morning and think that you might be a mother by nightfall? To pray every night for your child who is out there somewhere, somehow—possibly unborn, possibly sick, abused, deserted? To prepare a room in your home in bright colors and hope that the room is used before the wallpaper fades? To avoid baby showers and walk the long way around through Sears to miss the children's department?

But God always gave grace and strength for the next day. We continued to pray for our child and for the social workers who would play a part in the adoption process. The months crawled by, and we waited, trusting in God's plan we couldn't see.

We didn't know it when we began to pray in July 1982, but our child was conceived that next month. So while we prayed, God's plan was constantly in motion, bringing our daughter to us.

During our adoption homestudy, the social worker asked, "What sort of child would you like?" Our first conception of our "ideal child" was a baby girl, preferably Korean. I had traveled in Korea one summer and had been touched by the many children in orphanages there. However, since Korean children were not available in our state and infants are scarce in the United States, we

were on record as requesting a boy or girl, up to preschool age. We were open to any child who needed us, but it was the smiling face of a little Korean girl that I taped over my desk and kept her face before me when I prayed. That photograph smiled at me for a year before we heard anything.

One morning at five o'clock we were awakened by the ring of our telephone. Joe Hale, a missionary friend, was calling from Korea. He knew of a three-month-old baby girl found on a doorstep. Would we be interested in adopting her? The adoption would be expensive and it would involve much paperwork, but Joe would personally oversee her care if we decided to go ahead and see if the adoption was possible.

We were skeptical. The doors to a Korean adoption had been closed to us before, but we would try again. As we crawled back into bed and tried to sleep, I kept thinking that the time was so right. I had just quit my full-time job to stay at home. We had been married three years and were financially stable. As is always the case with God's perfect timing, everything seemed



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to fall into place. A Korean baby girl! The exact desire of our hearts!

The next day I found an agency in Washington, D.C., that would handle the adoption. That evening we telephoned Joe and asked him to name her "Taryn" for us. She would be ours.

The next weeks were filled with uncertainty. There were difficulties every step of the way. Overseas adoptions are quite expensive, and we prayed for a way to finance Taryn's adoption. At one point, the agency called and said that Taryn probably would not be available for adoption due to difficulties with legal

parents. The plane was delayed a half hour, but the time passed quickly as we shared stories with the other parents-in-waiting with whom we had so much in common.

Finally the plane landed and all passengers disembarked. We were instructed to wait at the gate while the social workers from the agency boarded the plane to help carry off the children. Craning our necks for a view down the narrow passageway to the plane, we saw the social workers come into sight carrying little bundles, all crowned with tufts of spikey black hair. Taryn, the last child off the plane was alertly looking around. When we caught her eye, she smiled. Tears ran down our faces as we held her and said hello for the first time. Five families were caught up in their own private worlds as the dreams of the past months

papers. I sat numbly, surrounded by just-purchased Pampers, and decided to claim God's promise and go ahead with my preparation. Later, Taryn's availability was confirmed.

I thought waiting was difficult when I was simply praying for a vague, unknown child. Now that I was praying for my little daughter with her photograph in my hand, the waiting seemed endless. The initial four weeks of paperwork stretched into fourteen weeks, and the three-month-old baby grew into a six-month-old. But, finally our phone rang with good news. Taryn was arriving on Friday, November 4, with four other babies. We were to pick her up at Washington National Airport.

When we arrived at the crowded airport, we met four other sets of anxious

became flesh, blood, and wet diapers. We had our "tree of life."

So many miracles had combined to bring our daughter to us. I could never relate them all. Nor could I adequately thank those missionaries, the Hales and the Lugars, who cared for her in Korea. But we have been fortunate enough to see how God has directly blessed them for their kindness and love. What we could never repay, God has repaid. As the missionary work prospers, I am sure that tales of their spiritual children and grandchildren will be recorded in eternity's library. What a joy to be a small part of it.

God is so faithful; all things truly work together for good. Our infertility has led us to a larger challenge and a greater comfort. Adoption is a challenge, but Taryn is an absolute joy.

During our time of waiting, I had often read the story of childless Hannah. I understood her quiet desperation and urgent need to have a child of her own. After experiencing our first Christmas with our baby, we put Taryn to bed and sat in front of the tree to open our gifts to each other and some gifts from our parents. A small box addressed to me from my mother didn't seem to contain much, but when I opened it I found a small plaque that read, "For this child I prayed; and the Lord hath given me my petition which I asked of him: Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord" (1 Sam. 1:27-28).

As we sat quietly under the Christmas tree savoring the moment, my eyes filled with tears and I thought, "Well said, Hannah. Well said." □



My Altar



*I have worshipped in churches and chapels;
I've prayed in the busy street;
I have sought my God and have found him
Where the waves of his ocean beat;
I have knelt in the silent forest
In the shade of some ancient tree;
But the dearest of all my altars
Was raised at my mother's knee.*

*God, make me the man of her vision
And purge me of selfishness!
God, keep me true to her standards
And help me to live to bless!
God, hallow the holy impress
Of the days that used to be,
And keep me a pilgrim forever
To the shrine at my mother's knee!*

John H. Styles, Jr.

KEEPING PREACHING BALANCED

by F. Gerald Kroll

Setting: The hour is 11:00 a.m. The day is the first day of the week—the “Lord’s Day.” The place is “Anywhere, USA.” The people of two congregations are gathering in their respective churches for evangelism, worship, instruction, and fellowship. Two men of God begin delivering the message of God to their separate flocks.

At First Church “Pastor Archaeologist” ascends to the sacred desk. Having completed laborious hours of feverish study of the Hebrew and Greek texts, and an exhaustive grammatical, historical, and theological exegesis of the passage, he proceeds with a prolific portfolio of notes or, more likely, manuscript. Kittle, Lange, Keil, Delitzsch, Moulton, and Milligan are all familiar names to his congregation. His people are known for their encyclopedic knowledge of Bible facts and figures. In fact, five were recently elected to the National Bible Trivia Society. Pastor Archaeologist preaches in the past tense, telling his congregation what God did through David, Isaiah, Jeremiah, and Paul. Spending about 99 percent of his message on a rationalistic explanation of the content of a biblical text, this preacher concludes his sermon with little or no application to the personal needs of his congregants. Overwhelmed by his intellectual gymnastics, the members believe their pastor has exhorted them to the “deep things of God”—but has he maintained a biblical balance in his preaching?



Meanwhile at Second Street Popular Church "Pastor Entertainer" mesmerizes his audience. At first this extremely talented preacher draws huge crowds. He usually preaches from a biblical text but subordinates the text to his ideas rather than subordinating his ideas to the text. He floods his sermons with numerous stories and personal illustrations. His applications reflect his ideas rather than the principles of Scripture. The other preachers in town often refer to his messages as skyscraper sermons—one story after another. This baptized vaudevillian commands a great following since most people need sermons but really want entertainment. However, after repeated trips to the manger without being fed, some of his sheep begin to look for new pastures.

There are elements of truth in each of the above caricatures. Preaching should be up-to-date, speak to the vital issues of the day, address people's needs, and have direct application. Certainly, the sermon should not be dull. Yet it must be based on a solid exegesis of a biblical text. There should be no dichotomy between exposition and application. Some preachers are known for their exegesis and exposition, while others are known for their contemporary application. The biblical preacher must maintain the balance. Either extreme disqualifies the sermon as the biblical norm.

All biblical preaching is based upon the exposition of Scripture. Some homiletics define exposition in terms of the length of the passage chosen for the sermon—an expository sermon is based on an extended portion of Scripture, a textual sermon on two or three verses, and a topical sermon on a subject. However, biblical exposition is more of an approach to the Bible rather than a lengthy series or verse-by-verse comments. The preacher must subject his ideas to the Word of God rather than subordinating the Word of God to his

ideas. Springboard preaching will never qualify as a legitimate means of biblical preaching.

Those who deny the inspiration and authority of the Bible have no problem preaching personal messages. Unfortunately some Fundamentalists, while staunchly holding to inerrancy, preach as if the Bible were not inspired. They may choose a text, but they fail to exegete the

Springboard preaching will never qualify as a legitimate means of biblical preaching.

text properly, and as a result they preach their own ideas rather than the Bible. From introduction to conclusion the biblical sermon will be controlled by the Scriptures.

If the biblical preacher is to preach what the Bible teaches, rather than his own ideas, he must thoroughly understand what the Bible teaches on his subject or in the passage of his particular text. Sound exegesis constitutes the first pole of a biblically balanced sermon.

Exegesis must begin with synthesis or an understanding of the context of the passage. The preacher should examine not only the immediate context of the chapter but also the broader context of the entire book, related Scripture, and ultimately the entire Bible. The preacher should have a file where he keeps material on the overview and background of each book of the Bible. A brief review of these notes will give him the basic theme, outline, background, and so on. If he has not completed such a study, he must immediately study the context of the book in which his text is located. Each book of the Bible was written as a literary unit and must be studied as such.

Sound exegesis begins with synthesis but must go on to analysis. The preacher must understand what the text is saying and why it says it. A superficial reading of the text will not suffice for the man who is concerned about preaching the

Word of God. A thorough analysis of the text will include an understanding of its literary structure, grammar, words, and theological setting. If the preacher feels that his exegetical skills are not sharp enough, he should consult one of the many fine texts on exegetical study such as *Toward an Exegetical Theology* by Walter C. Kaiser, Jr., (Grand Rapids: Baker).

The other pole of biblical preaching is application. Exegesis without application is merely a pedantic exercise but application without exegesis is heresy. Some carry exegesis to such an extreme and become so enamored with dissecting the petals of the flower of their text that they are not able to put the flower back together again. Exegesis must be balanced with application.

Application is not incidental to preaching; it is crucial. "Where the application begins, there the sermon begins," stated Charles Spurgeon. Explaining the Scriptures is not enough; they must be related to the practical areas of life. This is what John Stott calls the "fascination of preaching." The preacher must have specific application in his sermons for three reasons. First, most people lack the ability and, frequently, the will to apply the teachings of Scripture. Second, should the preacher challenge his people to some biblical action and then fail to show them how to meet that challenge, they will become frustrated

From introduction to conclusion the biblical sermon will be controlled by the Scriptures.

and experience unnecessary guilt. For instance, congregations are challenged to have a devotional life or become effective witnesses. Balanced preaching shows how to have a vibrant devotional life and how to lead a soul to Christ. Third, truth must be translated into life. The truth of the Word of God must become real in the hearer's experience.



F. Gerald Kroll is director of pastoral training at Liberty Baptist College, Lynchburg, Virginia. He holds a D.Min. from Westminster Theological Seminary in Philadelphia, Pennsylvania.

Perhaps the most difficult part of preaching is the preparation of specific applications. Often, the preacher feels that when he has exegeted the passage of Scripture, outlined it around a central theme, and illustrated the main points for proper clarity, he has prepared a biblical sermon. However, unless the sermon has a specific application to that particular audience, it is not a biblical sermon.

Exegesis must be balanced with application.

Applications are generally omitted from sermons for three reasons. First, telling the "what" is easier than telling the "why" and "how." Secondly, due to time limitations of the average sermon the application may be an appendage given with little thought or emphasis. Lastly, specific application is hard work. With all the demands upon the preacher's time, there is frequently little or no time for the arduous work of preparing specific applications. There is also the temptation to think that application is simple and therefore can be given spontaneously during delivery. However, direct application to specific lives takes time and thought.

To apply the principles of Scripture to his audience, the preacher must know his audience. What is its demographic makeup? What are the specific needs, beliefs, attitudes, wants, of each group?

He must ask the question, "Is the writer applying a biblical truth or principle in the passage?" For example, in 1 Corinthians 10:22-33, Paul applies the principle of limitation of Christian liberty to the eating of meat offered to an idol. We do not face that cultural problem, so the preacher should not simply repeat Paul's application, but he should apply this principle to today's cultural problems. With proper audience analysis the preacher should be able to tailor specific examples and direct applications to the congregation. However, the principles of Scripture are binding, not the preacher's application. Thus, several suggestions should be given to avoid making the application binding upon the audience.

One reason many preachers fail to provide specific applications is that they do not tap available resources. The preacher's own experience can provide a wealth of direct application of his struggles as a young Christian, a newlywed, a young father, or a factory worker. All the lessons on Christian living that God has taught the preacher can be very effective "how to" for his people. Paul wrote to the Corinthian believers about the God of all comfort, "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Cor. 1:4). Every practical lesson God teaches His preacher is a potential specific application for his flock.

In addition to his own experience, the preacher can consult his wife, church leaders, and special groups for specific examples of how to relate biblical principles to life.

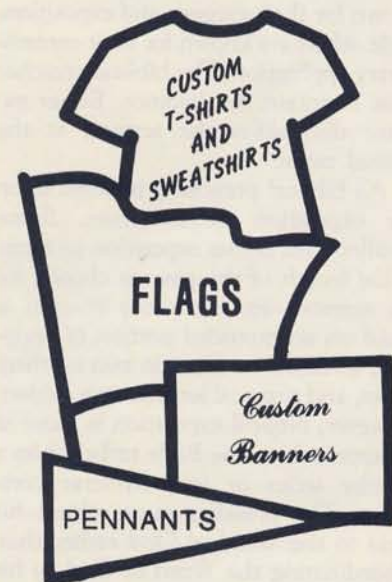
Application should normally follow each major division of the sermon. However, there may be times when a compact application at the end of the sermon may have greater impact than a continuous application in each major division. Wherever it is placed, the application is essential to the biblical sermon.

This balance between exposition and application was always maintained in New Testament preaching. The first preaching on the Resurrection is Jesus' own exposition of the Old Testament to the disciples on the road to Emmaus. Yet Jesus' preaching was always practical. He touched the lives of the common people as He applied His teaching by earthly illustrations. He never preached in the abstract but gave specific examples and exact instructions on how to carry out the principles of His teachings. "The Lord's Prayer" was given as a model of how to pray. Peter's sermon on Pentecost and his temple sermon are both expository. Yet Peter directly applies the prophecy of Joel to his audience. Stephen's Sanhedrin sermon was an exposition of Old Testament history, yet he directly related the whole course of redemptive history to his audience. Most of Paul's preaching was expository, but he frequently gave practical applications of Scripture to his audiences. Paul even makes two direct statements that Scripture was written to be applied not only to its original hearers but also to those

who read it or hear it preached in every generation. After quoting the law on muzzling the ox, Paul asks rhetorically, "Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope" (1 Cor. 9:10). In 1 Corinthians 10:11 Paul states that the Old Testament was "written for our admonition." Paul makes it quite evident that the Bible is not a dead book that has no relevance for our day, but it is alive and its exposition needs to be applied to every generation.

Today's preacher needs to follow the New Testament example and maintain a balance between exposition and application. Just as leaving one ingredient out of a recipe can destroy a cake, so the exclusion of either exposition or application destroys a biblical sermon. We must return to these fundamentals of biblical preaching. □

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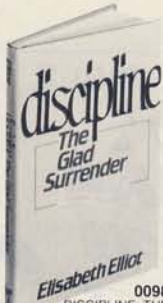
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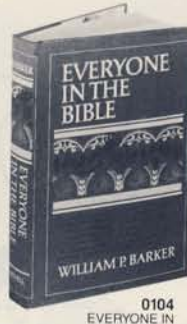
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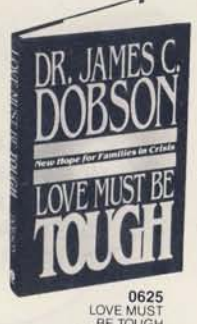
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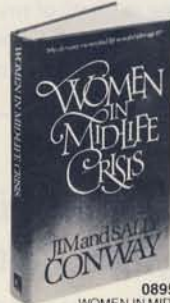
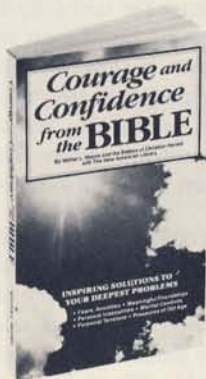


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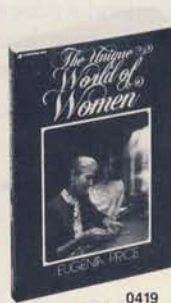
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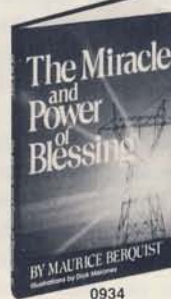
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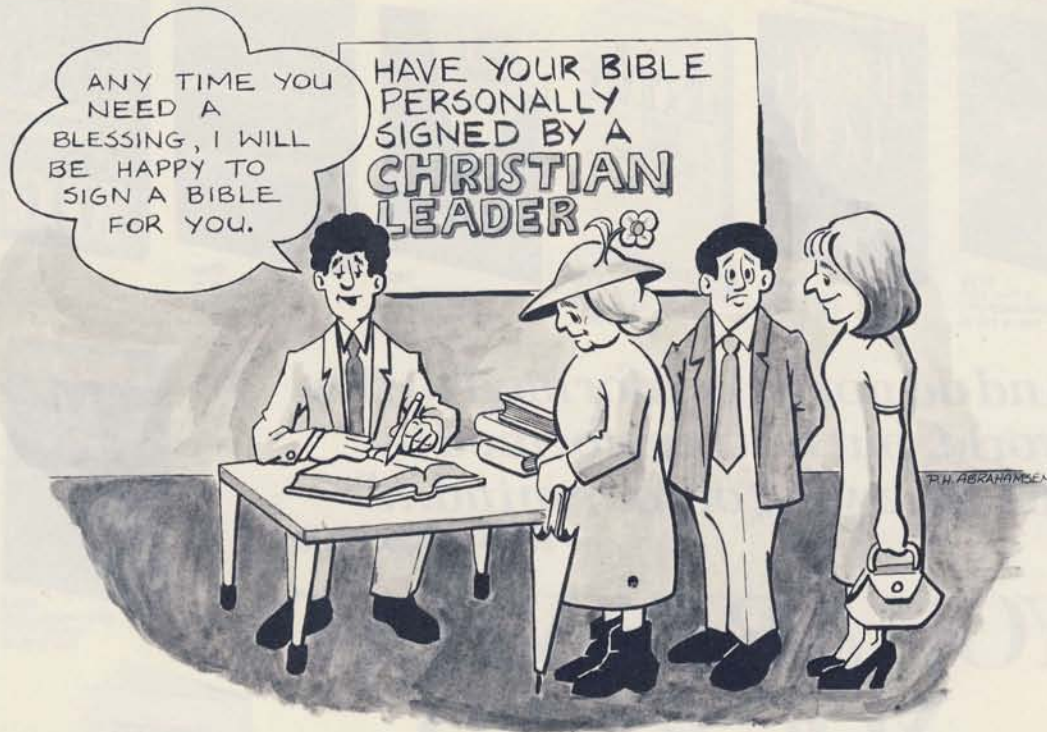
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CHRISTIAN LEADER

by Cal Thomas

The coronation was unexpected, but *Christianity Today* had bestowed on me the highest award that can be given to anyone in the church age—short of sainthood which is usually handed out posthumously. I had been called a “Christian leader.”

What does the label “Christian leader” mean? It could mean more speaking engagements at local churches, where my picture would run in the church bulletin and local newspaper. People might expect more from me than I am able to give. It could mean appearances on Christian talk shows, during which I would confirm, by my manner and by saying all the right “God-words,” that my new label had not been misapplied. It would certainly give me the right to start putting Scripture references under my signed name in books I have written. I would surely sign more Bibles, which I find a curious practice since I didn’t write that Book.



Cal Thomas is a journalist and free-lance writer in Lynchburg, Virginia. His latest book is **Book Burning**.

In a very real sense there is no such thing as a “Christian leader.” There are only Christian followers. I am a follower (and a poor one at that) of my Lord and Saviour Jesus Christ. As I write these lines I wonder whether I am indulging in

“Humility is so light a grace that once you think you have it, you have lost it.”

the very pride I seek to dissuade over being dubbed a “Christian leader.” A friend of mine once said that humility is so light a grace that once you think you have it, you have lost it.

Could it be that we have everything reversed? God said that His strength is made perfect in *weakness*, and Paul said, “When I am weak, then am I strong” (2 Cor. 12:10).

In a church I once attended, there was a man of tremendous faith. His wife is an

alcoholic. His daughter has psychological problems. He was often poor in health. Yet, week after week, he never complained. He always smiled and asked me how I was doing. He faithfully brought to church a young blind man who had no transportation. He always sat with this blind man, helping him sing the hymns by saying the words into his ear. My friend recently died of cancer. That man was a “Christian leader” if ever there was one.

Strength is often equated with bigness in the “Christian leadership” mentality. When was the last time a pastor of a small church was interviewed on television? Have books by a small church pastor ever been promoted by Word, Zondervan, or Revell? Do they publish them in the first place? Are small church pastors ever asked to speak at conferences and retreats? We are proud of the fact that there are millions of Americans (perhaps more than half the country) who claim to be born again. That is more an indictment than something to brag about. If there are so many professing Christians, why is the nation in such a moral slump? Unfortunately, we have a nursery full of spiritual babies who have not grown up on the meat of discipleship.

While I am grateful that *Christianity Today* has found something that I have said worthy enough to list me as a "Christian leader," I know myself and my imperfections. And I feel certain that the others listed in the group would probably say they are not leaders either. We are only followers, only pointers to Jesus Christ. The more we know Him, the more we realize how far we are from Him. The more we see Him, the more we realize we can do nothing without Him. How much can we do without Jesus Christ? Nothing! Nothing!! (John 15).

For all of us on that list must remember that in the midst of our bigness, in the midst of our growing reputations as "Christian leaders," in the midst of our upwardly mobile lifestyles, in the midst of our nice cars, fancy clothes, influential friends, and large book royalties, we had better keep in mind that without our Leader, we can do nothing.

He doesn't need us. He doesn't need anybody. He can accomplish His purposes without a single big-name preacher, television program, book, or record. He has chosen to use us, but we are not

Master counts me worthy He will invite me up to the front. I do not want to occupy the seat of honor at the head and be asked to move to the end when someone more worthy than I comes to supper.

I once heard Charles Stanley, pastor of First Baptist Church in Atlanta,

If we become puffed up, He will remove His hand of blessing.

Georgia, ask the question, "What is the objective of your life?" He went through a number of possible answers before reaching what should be the objective of every Christian on earth: To glorify God in everything we do.

I am sometimes amused by those who tell me what they intend to say to God when they stand before Him. I know what I'll say when I stand before Him... nothing. I will be overwhelmed by His love, His awesomeness, His power, His grace, and His presence. How can I possibly say anything before He speaks to me? And what is it that I hope He will say to me? What words do I long to hear, ache to hear, more than any others? "Well done, good and faithful servant."

God, please don't let me become a "Christian leader." Help me, instead, to become a better follower of Jesus Christ. If obscurity is the best way to reach that goal, let me be obscure and never write another essay or another book, never appear on another Christian radio station or television talk show, never be asked to pray publicly in church again. If You can glorify Yourself by causing something I say or write to be praised, so be it. I am Yours to do with as You will. □

If there are so many professing Christians, why is the nation in such a moral slump?

essential to the accomplishment of His will. If we become puffed up, full of pride, and believe that without us God can do nothing, He will remove His hand of blessing just as surely as He did in Israel when He left their midst as they chased after and worshiped false gods.

Pride goeth before the fall. Do we think that we can bless pride and think more highly of ourselves by loading up our vocabulary with God-words? God is not fooled. He sees the heart and He sees the intent of this essay, which is meant to be a catharsis but which I may have written just to confirm my "Christian leadership" status in the eyes of the reader. I hope not. I want to take the place at the end of the table so that if the



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Think About It

by Bob Larson

Clergy Burnout

Psychologists call clergy burnout "the disease of the overcommitted." One in five parish pastors suffers from it and they are usually the most dedicated leaders of the flock. Too many laypersons see only the Sunday sermon, not the 80-hour work week, the constant contact with suffering and bereaved individuals, and intensive study for fresh sermon material to compete with television. Before your pastor burns out, here's some advice. Don't treat his home like a counseling center. Don't expect his wife and children to serve as volunteer staff. Make sure he gets regular exercise, and suggest he have an occasional sabbatical away from church affairs. Pay him enough and make sure he has a sufficient staff to help out. Be careful of your criticisms and don't expect him to speak or be present at every single church activity. If you don't want your pastor to burn out, pray for him like he prays for you.

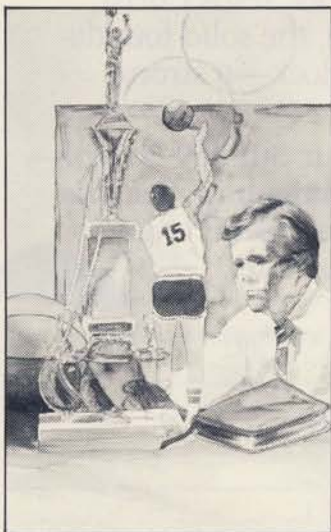
Eugenics

Eugenics is a scientific-sounding word, but its intent is far less noble. Francis Galton, a cousin of Charles Darwin, came up with the idea because he believed that society should eradicate all those citizens with bodily defects. Eugenics involves the systematic elimination of all undesirable characteristics in a particular race or country. The idea gained hold in the United States during the thirties, and thousands of people with so-called inferior traits were sterilized. However, after Americans saw how Hitler used the theory of eugenics to slaughter millions of Jews, the zeal for such ideas rapidly diminished. Today, some abortion advocates are reviving the eugenics concept as a rationale for destroying the unborn. If we make such decisions now, what is to prevent the state from someday declaring that Christian beliefs are also unfit for the welfare of society?

Teachers

Teachers are supposed to live exemplary lives before their students. Nearly everyone can look back on his school days and remember a particular teacher who strongly influenced his life. Teachers have a serious responsibility to carefully guide the values of those who look to them for wisdom. That's why it pleases me to know that an Ohio school board fired an elementary school-teacher. She had agreed to pose nude for a pornographic magazine. Board members felt the indiscretion compromised her role as a guide of moral values. Other school officials should do the same. Teachers who use drugs, have live-in lovers, or flaunt their immorality, don't belong in the profession. What they do personally does have a bearing on their effectiveness in the classroom. Their job is to teach the three R's—and that doesn't mean reading, writing, and risque!

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Brian and I were married on May 8, 1971. We were both Christians with successful careers and seemed to have everything going for us. But as I selfishly turned my attention to the things of the world, our relationship began to deteriorate. When Brian's Naval job took him overseas, I was actually relieved. My desires had changed so drastically that I had begun to doubt not only my love for Brian, but my love for God.

"Brian's six-month tour of duty stretched into a three-year separation that ended in divorce. Finally free to live for myself, I filled my life with everything from nightclubs to tropical cruises and tried to push every thought of Brian and God out of my mind. My restless search ultimately led me to Hawaii, where my emptiness and loneliness reached their peak. I decided to move back home to be with my parents.

"One night I was invited to attend a revival crusade in the church where Brian and I had been married. God's Spirit melted my hard heart and I found myself brokenly yielding control of my life to God. Little did I know that Brian had also returned home and was in a prayer room just

across the hall. I soon realized that I needed to ask Brian to forgive me for the hurt that I had caused in our marriage."

I was astonished when Janet asked to talk to me. I wanted God's best for our lives, but seeing Janet for the first time in two years made me feel uneasy. In the past, I had wrestled with

"God led us to get remarried."

bitterness when she refused to respond to my letters and seemed unwilling to make an effort at reconciliation. Now Janet was asking me to forgive her. In that sacred moment, the Holy Spirit changed

both our hearts and revealed attitudes in both of us that had caused our marriage to fail. As we knelt and prayed together, we agreed that it could never have been God's will for us to be divorced. On July 7, 1975, Janet and I were officially remarried. We praise God for the new love and commitment He has given us for each other and for Him. God's reviving power is continuing to transform our lives and our home for His glory!"

Today, Brian and Janet are serving God together at a small church he is pastoring in the northeast. We have changed their names.

"Wilt Thou not revive us again, that Thy people may rejoice in Thee?" (Ps. 85:6).

Life Action Ministries

Life Action Ministries is committed to seeking God for genuine revival. Its primary outreaches include local church crusades, multi-image productions such as "America You're Too Young to Die," and "Spirit of Revival," a bi-monthly magazine.

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Evangelists Must Have Special Skills

Ted E. Derrick
94

FUNDAMENTALIST JOURNAL

PASTORS SURVEY

1. How many times per year do you have an evangelist speak at your church? 3
2. How many times per year do you have a musician or musical team minister at your church? 3
3. What types of meetings do outside speakers come for? crangelsic pulpitfill other
4. What is the average length for a series of meetings? 14 days
5. How do you handle your speaker's expenses? one night wednesday used to be weekly
6. Are your special meetings: Sunday Wednesday other
7. How, if any, has this changed in the last ten years? used to be weekly
8. If you could anonymously give advice to evangelists/musicians, what things would you tell them? before meetings not charge discuss expenses the pastor is in charge not them but the spotlight on the Lord - not them see a survey like this address church workers leaving their wife in church ministry to the church.
9. Pay and benefits for pastors leaving their church ministry to see a survey like this address: not them but the spotlight on the Lord - not them discuss expenses the pastor is in charge not them but the spotlight on the Lord - not them see a survey like this address church workers leaving their wife in church ministry to the church.
10. Other comments: An exchange list is God's gift to pastors. Should use them. Involvement of pastor's wife in church ministry

Good morning, Pastor. This is Evangelist Smith calling. We need to discuss some of the details of the upcoming revival . . . uh, well, the revival we scheduled to begin Sunday, the 25th. That's right. I'll be glad to send you a picture for the newspaper . . . pardon me? Yes, I realize newspaper ads are expensive. Do you have another suggestion for promotion? How about radio? . . . Oh, I understand. Speaking of finances, we should discuss what type of reimbursement you're considering. I know you understand how dependent we evangelists are on the support of local churches . . . I see. Well, I'll trust the Lord that the Women's Missionary Fellowship offering at their Thursday morning breakfast will be sufficient. Now, about accommodations. I understand you have a new Days Inn that would be very . . . The Bakers? Yes, I remember the Bakers. I stayed with them last year. . . . You're right. Besides, my camper is in the shop. One more thing—I want to really be in prayer and preparation throughout the week. I don't recall that the Bakers have a place where I can get alone with God . . . Um . . . I suppose the youth retreat on Mt. Blair wouldn't be too time consuming . . . Pardon? Hospital visitation? . . . Well, I'm not sure about fitting that in, sir. Anyway, I believe this crusade will have a great impact on your city. Why, with other evangelists conducting crusades just like ours, this country will soon experience real revival!

Based on the findings of the *Fundamentalist Journal* survey, this fictional account may be all too painfully close to the truth.

Local churches and the work of the Lord in general need the ministry of pastors, evangelists, and musicians. Pastors lead the flock through preaching and teaching on a regular basis. The itinerant evangelist comes to revive and stir the flock to action. And musicians prepare the heart for a message from the Lord.

Each complements the other. At least that is the way it should be. The *Fundamentalist Journal* recently conducted a survey of pastors, evangelists, and musicians or musical groups to see just what these groups think of each other. The purpose was to generally determine the extent of special meetings that are held in the local church, how often such meetings were held, the average length of meetings, and so forth.

The objective demographics for each group surveyed are below. Of the 730 people who received the poll, over 30 percent returned their forms. National pollsters are happy with a 10 percent mail response for simple, objective questions. Yet, our survey included a subjective opinion question that received great response.

Nearly everyone who returned the survey form answered the subjective portion. The high rate of return, coupled with the time factor required to complete the survey, strongly indicates these people have something important they want to communicate to each other.

We have already had requests for copies of the survey results and letters of thanks for taking time to conduct such a survey.



Ted E. Derrick is a contributing writer to *Fundamentalist Journal*.

Overall Survey Demographics

Survey Group	Number in Group	Number of Respondents	Percentage of Group Responding
Pastors	385	130	33.8
Evangelists	148	53	35.8
Musicians/ Musical Groups	197	39	19.8
TOTAL	730	222	30.4 (Avg.)

Note: Percentage totals greater than 100 are due to duplicate answers. Percentage totals less than 100 are due to incomplete answers.

Pastors Survey

1. How many times per year do you have an evangelist speak at your church?
1-2: **75%** 3-5: **20%** 6-8: **3%** 9+: **2%**
2. How many times per year do you have a musician or musical team minister at your church?
1-2: **51%** 3-5: **42%** 6-8: **4%** 9+: **3%**
3. What types of meetings do speakers come for?
revival: **75%** seminar: **42%**
evangelistic: **64%** pulpit-fill: **59%** other: **14%**
4. What is the average length for a series of meetings?
1 day: **2%** 2-3 days: **18%** 4-6 days: **56%**
7+ days: **24%**
5. How do you handle your speaker's expenses?
flat gift: **34%** love offering: **81%** expenses: **18%**
6. Are your special meetings:
Sun. - Wed. (or Wed. - Sun.): **62%**
1 night: **20%** weekend: **23%** 1 week: **13%**
7. How, if any, has this changed in the last 10 years?

Evangelists Survey

1. How many meetings do you have each year?
10-25: **21%** 26-50: **53%**
51-75: **10%** 76-100: **2%**
101-125: **7%** 126-150: **0%**
151+: **7%**
2. What types of meetings do you conduct?
revival: **75%** evangelistic: **72%**
seminar: **21%** pulpit-fill: **34%**
other: **25%**
3. What part of the country do you primarily travel in?
NE: **21%** SE: **28%** MW: **19%**
NC: **2%** SW: **9%** NW: **0%**
W: **11%** entire country: **43%**
4. What is your usual means of travel?
air: **42%** car: **51%**
van, motor home, travel trailer: **30%**
5. How are you normally reimbursed?
flat gift: **13%** love offering: **100%**
expenses: **9%**
6. Where do you usually stay?
motel/hotel: **56%** home: **24%**

Musicians/Musical Groups Survey

1. How many meetings do you have each year?
1-10: **10%** 11-25: **18%** 26-50: **30%**
51-75: **10%** 76-100: **5%** 101-125: **2%**
126-150: **2%** 151+: **23%**
2. What types of meetings do you conduct?
revival: **10%** evangelistic: **44%**
seminar: **21%** pulpit-fill: **28%** concert: **59%**
3. What part of the country do you primarily travel in?
NE: **33%** SE: **31%** MW: **28%** NC: **0%**
SW: **10%** NW: **5%** W: **10%**
entire country: **26%**
4. What is your usual means of travel?
air: **13%** car: **15%**
van, motor home, travel trailer: **79%**
5. How are you normally reimbursed?
flat gift: **23%** love offering: **92%**
expenses: **3%**
6. Where do you usually stay?
motel/hotel: **23%** home: **77%**
7. If you could choose where to stay, what would be your preference?
motel/hotel: **29%** home: **71%**
8. What is the longest you have had to be away from your family?
few days: **4%** 1-2 wks: **33%**
2-3 wks: **29%** 4-6 wks: **19%**
7-8 wks: **6%** 9+ wks: **9%**
9. What is the usual length of time you are away from your family?
few days: **62%** 1-2 wks: **32%**
2-3 wks: **6%** 4-6 wks: **0%**
7-8 wks: **0%** 9+ wks: **0%**

7. If you could choose where to stay, what would be your preference?
motel/hotel: 76% home: 9% motor home, travel trailer: 15%

8. What is the longest you have had to be away from your family?
few days: 0% 1-2 wks: 19% 2-3 wks: 32%
4-6 wks: 21% 7-8 wks: 11% 9+ wks: 17%

9. What is the usual length of time you are away from your family?
few days: 19% 1-2 wks: 53% 2-3 wks: 14%
4-6 wks: 10% 7-8 wks: 2% 9+ wks: 2%

Then came the last question: "If you could anonymously give advice to the pastor, evangelist, and musician, what three things would you tell them?" The pastors liked this one! But so did the evangelists and musicians. There were actually 63 pieces of "anonymous advice" being exchanged. The 10 most frequently listed items from each group follow.

What would you like to say to each other?

From pastors to evangelists/musicians

1. Discuss expenses before meetings
2. Preach the Word
3. The pastor is in charge
4. Don't preach such lengthy sermons
5. Stay within the regular time schedule for services
6. Support the pastor and his programs
7. Get into your message/music without discussing personal problems
8. Don't talk so much between songs
9. Put the spotlight on the Lord, not on yourself
10. Recognize the importance of the local church

From evangelists to pastors

1. Prepare for the meetings thoroughly (prayer, advertisements, etc.)
2. Don't take expenses out of the love offering; meet our financial needs
3. Give time for rest and study; not constant activities
4. Don't apologize for taking a love offering
5. Accommodations should be clean, quiet, and comfortable
6. Be honest and open
7. Encourage congregation to be actively involved (inviting guests)
8. Consider supporting monthly (like a home missions project)
9. Don't overuse us for visitation, hospital calls, etc.
10. Don't cancel the meeting at the last minute

From musicians/musical groups to pastors

1. Prepare for the meetings thoroughly (prayer, advertisements, etc.)
2. Maintain good communications
3. Meet our financial needs
4. Give positive advice and encouragement
5. A well-planned concert is a message in song; no need to preach, too
6. Give us freedom to choose different styles of music
7. Provide for private time
8. Accommodations should be clean, quiet, and comfortable
9. Be honest and open
10. Don't serve a large meal right before the meeting

Survey Analysis

We talk about revival, evangelization, and turning America around, while those who can most readily effect change are at odds with one another. The evangelists and musicians are crying out for understanding and an adequate standard of living. The pastors are saying the itinerants do not understand the local church and its problems. They add salt to the wound by saying, "Many evangelists are overpaid and overrated," or "have films instead of special speakers," or "have stopped using evangelists due to their arrogance and unreasonable demands."

As James says, "My brethren, these things ought not so to be" (James 3:10). The problems and frustrations need to be addressed. But to say one thing and mean another is hazardous to the health of world evangelization.

Hopefully this survey will launch a better understanding of how pastors, evangelists, and musicians feel about one another. It is not meant to single out one group for reproof. We hope it is "a word fitly spoken" (Prov. 25:11). But whatever reaction it receives, the fact still remains that we are fooling ourselves if we think revival will come to America unless those who are most involved in the revival process learn to get along with one another through communication and a spirit of cooperation.



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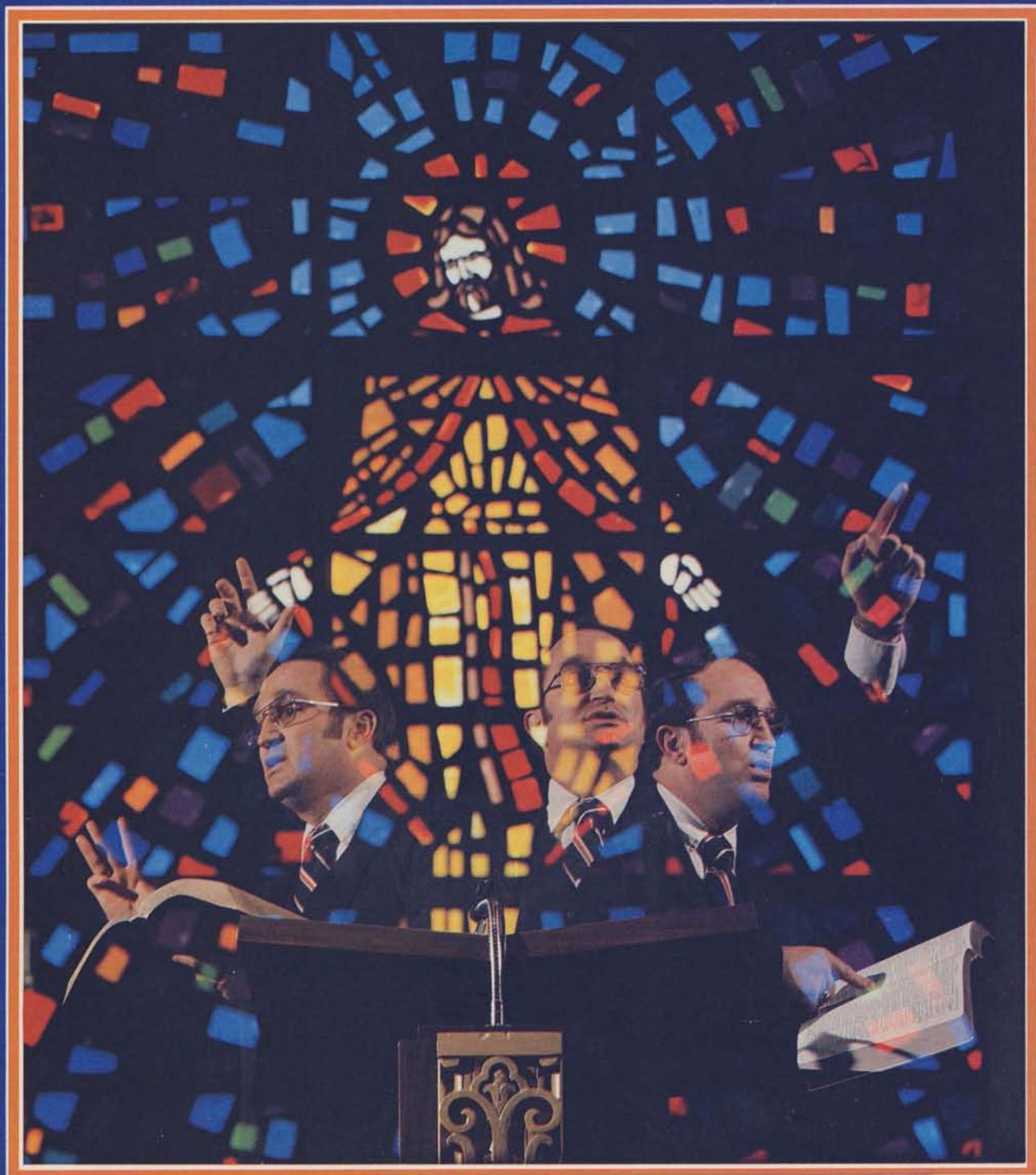
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The VANISHING EVANGELIST

A SEARCH FOR A FEW UNIQUELY GIFTED MEN

by John D. Hannah



The evangelist's impact on the public mind has been a unique phenomenon in the annals of American history. As a point of illustration, Nathan Cole, a Connecticut farmer, recorded the stirrings of God upon his soul when he simply heard reports that the English deacon George Whitefield would be preaching nearby. He records: "I dropt my tool that I had in my hand and ran home to my wife telling her to make ready quickly to go and hear Mr. Whitefield preach at Middletown, then run to my pasture for my horse with all my might; fearing that I should be too late."

The itinerant evangelist emerged during the First Great Awakening (1726-1760) with George Whitefield, Gilbert Tennent, Jonathan Edwards, and Shubal Stearns among numerous others. Subsequently, the story of religion in America has been touched by such gifted men as Asahel Nettleton, James McGready, and Barton Stone in the Second Great Awakening (1787-1815); the numerous evangelists of the Finney era (1824-1840), Charles Finney having a unique stature among evangelists—being the first professional in the field; and the era that is usually designated as that of the Great Evangelists (1880-1920). The dominance of the evangelist over the popular religious mind can readily be seen in the ministries of Dwight L. Moody, Billy Sunday, Sam Jones, R.A. Torrey, Gypsy Smith, and Mordecai Ham.

Though the ranks of such men have not faded entirely, they have certainly been depleted since the era of the Great Depression and the Second World War. In turn-of-the-century religious periodicals, listing the names and schedules of evangelists required several pages of fine print. Today such itineraries, if listed at all, generally take only a single column. Where has the gifted evangelist gone? Why do so few enter a ministry of itinerant evangelism? Of those who do,

why is the dropout rate so high? Why has the stream been reduced to such a slow trickle?

The decline in the number of traveling evangelists can be attributed to difficulties relating both to evangelists and to churches. First, if not foremost, is the problem of finances. This is particularly significant for an emerging evangelist who does not have an established reputation. Getting started in any profession is not easy but embarking on a ministry of evangelism is even more difficult. The beginning evangelist is often without

Churches must realize their obligation to evangelists.



the polish of maturity. Additionally, churches do not perceive the evangelist's ministry as a priority. They often approach an evangelist with, "If you are in the area, we would . . ." They seem to forget that evangelists have travel expenses and the same basic needs for maintaining their homes and providing for their families as any member of the congregation. Many godly and gifted young preachers of the gospel become discouraged when they cannot meet their financial responsibilities. They earnestly want to serve their Lord and would gladly sacrifice for that privilege, but seeing their families suffer is another matter.

Second, the rigors of travel and separation from one another brings tension to the evangelist and his family. Though the young bride might travel with her husband, the mother of small children finds it impossible. Extended travel cuts into the time required for the evangelist to be a faithful father and a compassionate husband. Yet to keep expenses to a minimum, he links engagements together, and this keeps him on the road for weeks at a time.

While wives are often perceived as the ones who cannot bear extended times of

absence from their mates, loneliness is not exclusive to them. Many men, deeply sensitive to their families' needs, have a difficult time being away, particularly after the glamour settles into routine. As the children mature, the problems intensify. Some evangelists think there is no place for these feelings in the life of one called to this ministry. They suffer from self-imposed guilt.

Third is the problem of physical and spiritual burnout. Success in any chosen field requires devotion and long, strenuous hours of labor, and this is certainly true of the evangelist. However, the evangelist has some unusual additional tensions. For example, being treated to more food than he really needs, particularly sweets, can lead to the problem of being overweight. Exercising self-control is complicated by the fact that people think the amount a guest eats reflects his level of appreciation. Further, he has little opportunity for exercise, and one of the few outlets to relieve tension and relax is to eat!

Finding free time to relax, reflect, and recuperate from the emotional grind and depletion of energy can be difficult. Often the evangelist counsels late in the evenings and rises early to speak at a morning meeting. An entire week can go by before he has a moment to gather his personal thoughts. This leads to fatigue and a steady decline of effectiveness.

Spiritual burnout is no more or less serious than physical burnout, but it receives more publicity. Both areas necessitate watchful care. If the evangelist is not overcome by the lurking dangers emanating from financial and physical pressures, he may encounter difficulties in the area of moral temptation. Sinclair Lewis's parody on the evangelist has so often proven to be true that the title character of his book *Elmer Gantry* has become an adjective. The loneliness of travel, the rekindling of distant friendships, and the celebrity status, often lead to taking unwarranted liberties that terminate in disgrace.

As already noted, not only are there problems relating to the evangelist himself but there are also problems relating to the churches and the tensions they experience. Some churches do not see the necessity of providing an adequate honorarium to sustain a man with family and business expenses. To say to



John D. Hannah is department chairman and professor of historical theology at Dallas Theological Seminary, Dallas, Texas, where he received his Th.D.

an evangelist, "If you are in the area," often indicates the real priority of a church relative to the importance of the ministry of the evangelist. Generally, if a church is not willing to pay an evangelist's expenses, plus an honorarium, the church should examine its reasons for inviting him. Businesses would not operate the way some churches do. Scripture teaches that a laborer is worthy of his hire. Churches must realize their obligation to the worthy efforts of gifted, sacrificing evangelists.

A church often has problems maintaining nightly attendance for extended meetings. A general rule of thumb is that one-half the number attending the Sunday morning service will come out for the evening service, but only one-quarter will attend weeknight services. Frankly, the Christian family is often not willing to reschedule or cancel routine business and social engagements to accommodate the once-a-year week of meetings. While there are legitimate cultural and family pressures, church members must be willing to set this important week of services as a priority on their calendars.

Further, if the Lord's people are not vitally concerned to cultivate friendships with unbelievers and invite them to hear one who is uniquely gifted and empowered to explain the gospel, how are they to accomplish their task in the world (Matt. 5:13-16)? Nothing is more discouraging to an evangelist than the perception that a church thinks he is called to solve its lack of evangelistic outreach. The church and the evangelist must perceive themselves as partners in the task; the evangelist aids the church in accomplishing its divine purpose.

However, in defense of what may be interpreted as timidity and lack of commitment on the part of a church toward the ministry of an evangelist, is the fact that some evangelists have not conducted themselves with wisdom. For example, churches often receive letters from evangelists offering their services simply with a "Here I Am" approach. Churches can be understandably hesitant to invite a man without a proven track record or significant references. Before inviting an unknown evangelist, a church should request personal references and a list of churches where a man has previously labored, or inquire about him at his school, home, church, and so forth.

Associated with the "Here I Am" approach is the behavior that some evangelists have displayed toward the churches. Too frequently there is not an evidence of an attitude of servanthood toward the churches. Instead of viewing themselves as coworkers in the ministry with the church, they may appear to usurp authority and make unusual demands on the churches. Many pastors can look back with regret at having relinquished the pulpit to an evangelist. The evangelist must remember that he functions to build up the church by working

**The church
and the
evangelist
must perceive
themselves
as partners.**



with and through it. Evangelists must be servants unto the churches with a spirit of encouraging the pastor and members. He comes to serve the church by preaching the eternal gospel to those who do not know it, but he should also have a strengthening, sanctifying ministry to believers.

What should be done about these problems? First, churches must be willing to make the necessary financial commitment to an evangelist. For some churches, adequate remuneration is not a sacrifice; for others it will be. If the church feels that an evangelist is a priority in its efforts to fulfill the Great Commission, the annual budget of the church should include an allotment for this type of special meeting. For example, a church might want to determine the average weekly salary of its official board members and pay the evangelist accordingly, plus travel expenses. If a single church cannot afford to adequately reimburse an evangelist, perhaps two or three churches could share in his services. Second, churches should be careful not to overburden the evangelist. Give him free time so that he can recuperate. Be certain his accommodations assure some privacy. Let

him take some meals alone. Be sure that he is not "stuffed" three times a day. Talk to him about his home and family. Let him call home several times on church expense. This will lift his spirits and help his family as well. While he is with you, send his wife flowers to let her know how much you appreciate her sacrifice. Members need to become involved by supporting the annual coming of an evangelist by building relationships with those who have little or strained interest in spiritual matters, so they would feel comfortable in accepting an invitation to hear a guest speaker.

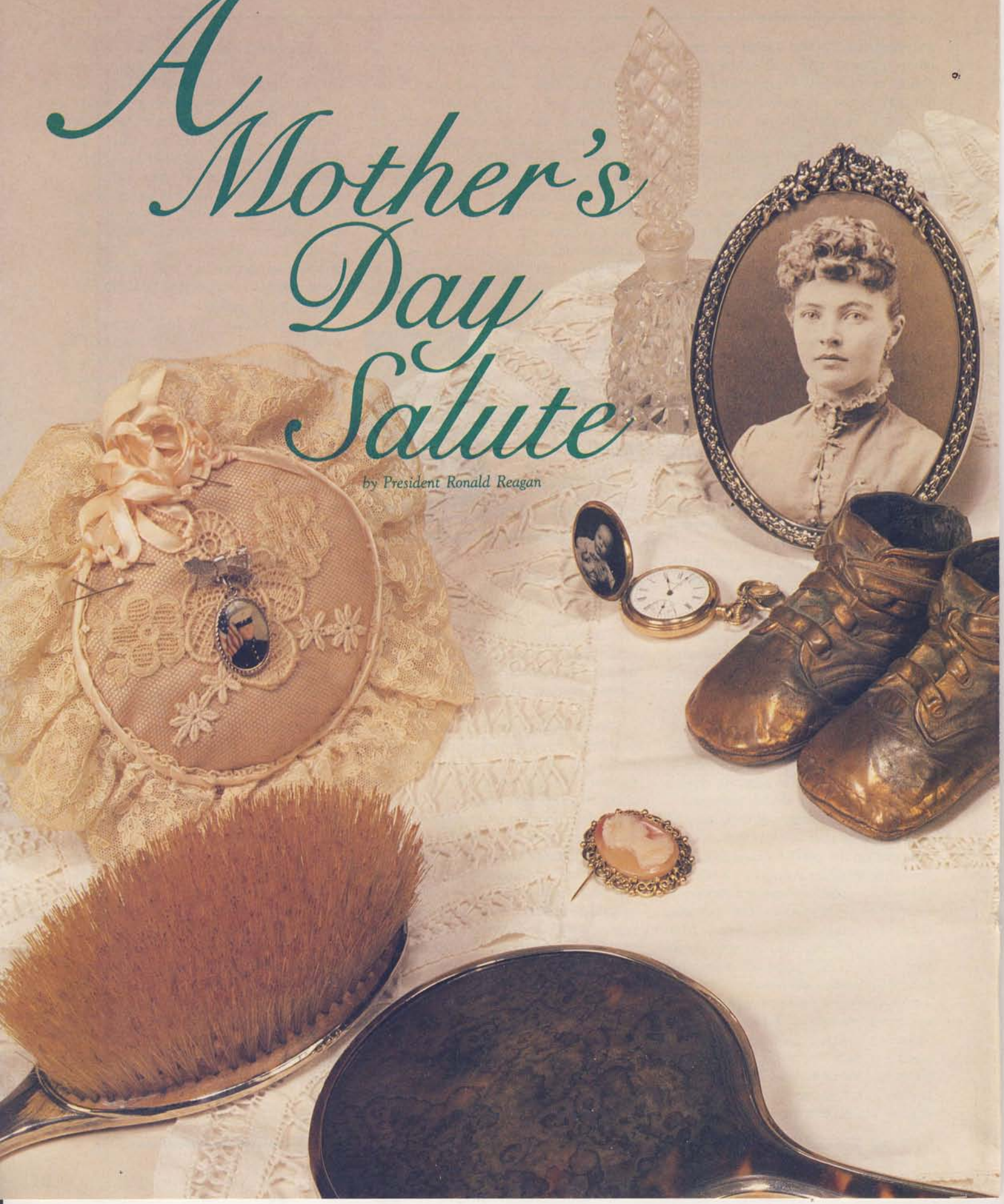
The evangelist can help himself by building a godly reputation. He should consider forming an organization, rather than simply being a private, independent evangelist. Ideally, the organization should be under the direction of his home church and have an official board. The evangelist would be hired by the organization. All honorariums would be given to the organization and the board would set the salary for the evangelist and necessary secretarial help. The evangelist would be accountable to the organization and be assured of some degree of financial stability, since money would come from two sources—regular salary and honorariums. This would also make all contributions tax deductible and those interested in his ministry could support him through the organization. The board would guide, protect, perpetuate, and provide a source of demonstrable reputability for the organization and the evangelist. In addition, the evangelist must be sensitive to his responsibilities as a husband and father and be careful not to neglect his personal needs. He must protect the sanctity of his walk before God and his family.

Yes, there are fewer evangelists today than in years gone by. And yes, it is difficult to be an evangelist in today's world, and churches often have good reason to be hesitant about the ministry of the traveling evangelist. However, the knowledge of unique tensions, past exploitation, and hidden dangers must not dissuade men from answering God's call to be evangelists but, instead, call them to serious introspection, prayer, and planning. The need for strong, clear preachers is an urgent one and calls for action!

□

A Mother's Day Salute

by President Ronald Reagan



Mother's Day is very special in American life, a time set aside to honor our mothers and the mothers of our children. As we do we acknowledge their role as the heart of our families and reinforce our families as the cornerstone of our society.

In our families, and often from our mothers, we first learn about values and caring and the difference between right and wrong. Those of us blessed with loving families draw our confidence from them and the strength we need to face the world.

We also first learn at home, and again, often from our mothers, about the God who will guide us through life.

The mothers we honor, young or not so young, partners or alone, well-to-do or sometimes agonizingly poor, are as diverse as our varied population. But they share a commitment to future generations and a yearning to improve the world their children will inherit. They shape the America we know today and are molding the character of our country tomorrow.

Since men seem to have written most of our history books, the role of women and mothers in our communities and families has not always been given its due. But the truth is the wild west could never have been tamed, the vast prairies never plowed, nor God and learning brought to the corners of our continent without the strength, bravery, and influence of our grandmothers, great-grandmothers, and the women who came before them.

Living through blizzards, plagues, prairie fires, and floods, these women made homes and started families, organized churches and built schools. They served as teachers, field hands, physicians, and the center of the family.

I was reading a book recently about Kansas frontier women and came across a passage that seemed to sum it all up. Esther Clark wrote: "Mother has always been the gamest one of us. I can remember her hanging onto the reins of a runaway mule team, her black hair tumbling out of its pins and over her shoulders, her face set and white while one small girl clung with chattering teeth to the sides of the rocking wagon and a baby sister bounced about on the floor in paralyzed wonder.

"I remember, too, the things the men said about Leny's nerve. But I think as much courage as it took to hang onto the reins that day, it took more to live 24 hours at a time, month

in and out on the lonely and lovely prairie without giving up to the loneliness."

Of course, Leny's nerve and strength are echoed in modern-day women and mothers who face different but equally trying tests of their courage. There are mothers like Rachael Rossow of Connecticut, for example, and Dorothy DeBolt of California, who with their husbands have adopted between them 25 handicapped boys and girls in addition to their own children.

I had a chance to visit with Rachael and her family and I can tell you I have never seen a happier group. I know the strains on them must be great, emotionally and financially, but not as great as the love they feel for each other. Of course, many millions of American mothers are quiet, everyday heroes struggling to stretch budgets and too often maintaining their families alone. Many also contribute to society through full-time careers and others are forced to work just to make ends meet. They are raising children in a fast-paced world where basic values are constantly questioned. Their monumental challenge is to bring their children into adulthood, healthy and whole, nurturing their physical and emotional growth while avoiding the pitfalls of drug abuse and crime.

Government should help, not hinder parents in this task. The progress we are making with the economy, just like the national renewal we are seeing spring up all around us, is the product of our reliance again on good old-fashioned common sense, renewed belief in ourselves, and faith in God.

The worn brown Bible I used to take the oath of office has been the Reagan family Bible, and like many of yours, has its flyleaf filled with important events; its margins are scrawled with insights and passages underlined for emphasis. My mother, Nellie, made all those marks in that book. She used it to instruct her two young sons and I look to that Bible still.

A passage in Proverbs describes the ideal woman, saying, "Strength and honour are her clothing; and she shall rejoice in time to come. Give her of the fruit of her hands; and let her own works praise her in the gates" (31:25,31).

That passage calls for us to recognize the enormous strengths and contributions of women, wives, and mothers. Let us always remember, reward, and recognize them and use their examples of love and courage as inspiration to be better than we are.

Adapted from a radio address delivered by President Reagan, May 7, 1983. □



Something Is Wrong In America !!



- Something is wrong when congress can open each session with prayer yet our nation's school children are forbidden to pray by the supreme court! !
- Something is wrong when pornography can be sold openly in America yet the Bible is forbidden in our public schools! !
- Something is wrong when murderers, rapists, etc. . . . are let go free or given light sentences yet Christian parents are put in jail for sending their children to a Christian school! !
- Something is wrong when the supreme court declares it is all right to murder unborn babies in the name of abortion yet the same court strikes down the death penalty saying it is too cruel punishment for the criminal! !
- Something is wrong when television companies can promote homosexuality, adultery, murder, liberal views, etc. . . . yet when a preacher preaches against the same thing, or have the opposite views they are removed from the air! !
- Something is wrong when the Secretary of the Interior is forced from office because of a remark about the black, the Jew and the handicapped, yet when a presidential contender refers to the Jewish community as "Hymies" he is given preferential treatment by the press and no one dares to criticize him.

**YES SOMETHING IS WRONG IN AMERICA!
IS THERE HOPE FOR AMERICA?
YES! YES! YES!**

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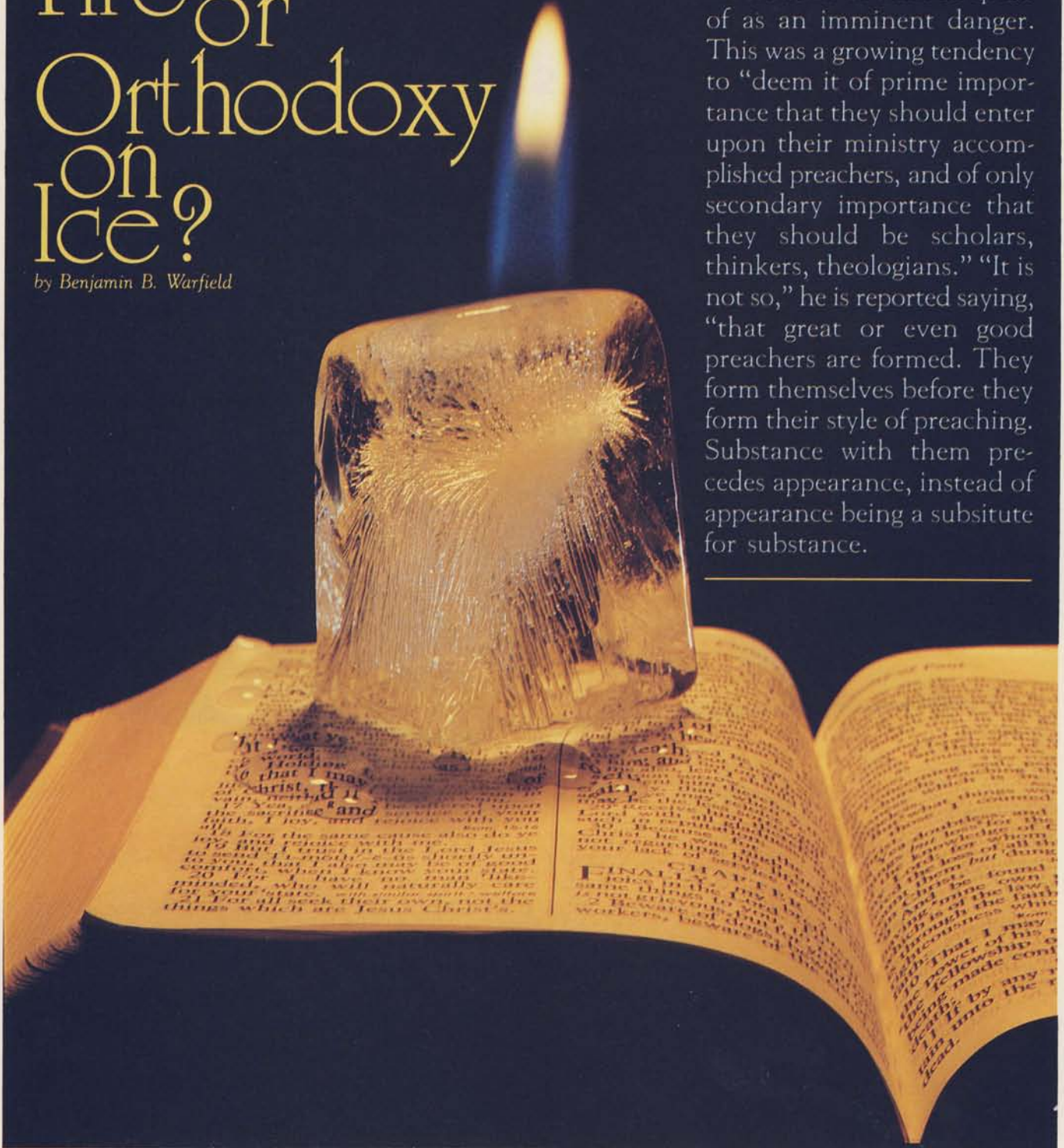
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Ignorance on Fire or Orthodoxy on Ice?

by Benjamin B. Warfield

Professor Flint, of Edinburgh, in closing his opening lecture to his class took occasion to warn his students of what he spoke of as an imminent danger. This was a growing tendency to "deem it of prime importance that they should enter upon their ministry accomplished preachers, and of only secondary importance that they should be scholars, thinkers, theologians." "It is not so," he is reported saying, "that great or even good preachers are formed. They form themselves before they form their style of preaching. Substance with them precedes appearance, instead of appearance being a substitute for substance."



They learn to know truth before they think of presenting it. . . . They acquire a solid basis for the manifestation of their love of souls through a loving, comprehensive, absorbing study of the truth which saves souls." In these words is outlined the case for the indispensableness of theology for the preacher. It is summed up in the propositions that it is through the truth that souls are saved, that it is accordingly the prime business of the preacher to present this truth to men, and that it is consequently his fundamental duty to become himself possessed of this truth, that he may present it to men and so save their souls. It would not be easy to overstate, of course, the importance to a preacher of those gifts and

study would seem certainly to be indispensable. And theology is nothing other than the saving truth of God presented in systematic form.

The necessity of systematic study of any body of truth that we need really to master will scarcely be doubted. Nor will it be doubted that he who would indoctrinate men with a given body of truth must needs begin by acquiring a mastery of it himself. What has been made matter of controversy is whether Christian truth does lie so at the basis of the Christian hope and the Christian life that it is the prime duty of the preacher to possess himself of it and to teach it. It has been argued that the business of the preacher is to make Christians, not theologians; and that for this he needs not a thorough, systematic knowledge of the whole circle of what is called Christian doctrine, but chiefly a firm faith in Jesus Christ as Saviour and a warm love toward Him as Lord. His function is a practical, not a theoretical one; and it matters little how ignorant he may be or may leave his hearers, so only he communicates to them the faith and love that burn in his own heart. Give us not scholars, it is said, but plain, practical men in our pulpits—men whose simple hearts are on fire with love to Christ and whose whole energy is exhausted in the rescue of souls.

Surely, if we are to choose between a chilly intellectualistic and a warmly evangelistic ministry, give us the latter by all means. A comparatively ignorant ministry burning with zeal for souls is infinitely to be preferred to a ministry entirely absorbed in a purely intellectual interest in truths that are permitted to exercise no influence on their own lives and that quicken in them no fervor of missionary love. But the matter cannot be settled by fixing the eye on this extreme only. What should we do with a ministry absolutely ignorant of the whole compass of Christian truth? Obviously it would

not be a Christian ministry at all. Let it be admitted, then, that it is possible for men to become so occupied with the purely intellectual aspects of Christian truth as to be entirely unfitted for the prosecution of the Christian ministry. It must be equally allowed that they must have

A mutilated gospel produces mutilated lives, and mutilated lives are positive evils.

a sound knowledge of Christian truth in order to be qualified to undertake the functions of the Christian ministry at all. The possibility of the abuse of theology is no reason to question its usefulness or even its indispensableness to the preacher. The warning given us by Aubrey Moore is sorely needed in our times. He wrote in "Some Aspects of Sin":

There are many earnest-minded Christians who are so morbidly afraid of a barren belief that they sometimes allow themselves to talk as if to hold fast to any form of sound words must be formalism; as if, in fact, the belief in a creed were rather dangerous than helpful. It is true, of course, as we all know well, that a right creed cannot save a man, and that when the bridegroom comes many may be found with lamps that have no oil; but surely if we discard our lamps, much of the precious oil we have may be lost.

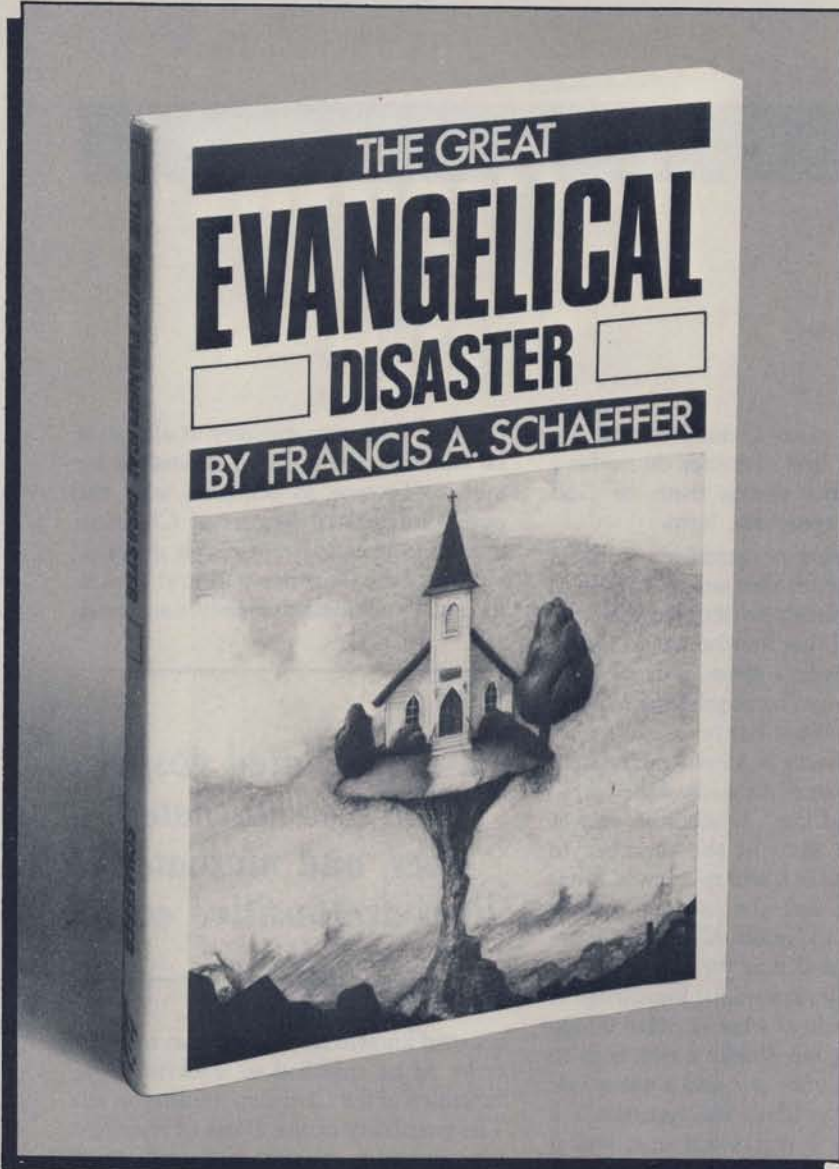
The fundamental principle on which the indispensableness to the preacher of a sound knowledge of Christian truth

We cannot preach at all without preaching doctrine.

graces that qualify him to present this truth to men in a winning way—of all, in a word, that goes to make him an "accomplished preacher." But it is obviously even more important to him that he should have a clear apprehension and firm grasp of that truth which he is to commend to men by means of these gifts and graces. For this clear apprehension and firm grasp of the truth, its systematic



Benjamin B. Warfield (1851-1921)
was an outstanding Reformed theologian and author of *The Inspiration and Authority of the Bible*.



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rests is illustrated by universal experience. Westcott wrote, "Conduct in the long run corresponds with belief. . . . Patient investigation will show that no doctrine can be without a bearing on action. . . . Professor John Miley wrote in *Systematic Theology*:

The order of facts in every movement in the history of Christianity has been, first a reformation of doctrine, and then, through the doctrine, a higher and better moral and spiritual life. . . . When souls move up from a sinful life or a dead formalism into a true spiritual life they must have the necessary reasons and motives for such action. . . . If we should be consecrated to God in a life of holy obedience and love, it must be for reasons of duty and motives of spiritual well-being which are complete only in the distinctive doctrines of Christianity. These doctrines are not mere intellectual principles or dry abstractions, but living truths which embody all the practical forces of Christianity.

If there be any validity at all in these remarks, the indispensableness of theology to the preacher is obvious. For

*Some knowledge of
Christian truth is
essential to him who
essays to teach that
truth.*

they make it clear not only that some knowledge of Christian truth is essential to him who essays to teach that truth, but that the type of life produced by his preaching, so far as his preaching is effective, will vary in direct relation to the apprehension he has of Christian truth and the type and proportion of truth he presents in his preaching. As Westcott puts it: "Error and imperfection in such a case must result in lives which are faulty and maimed where they might have been

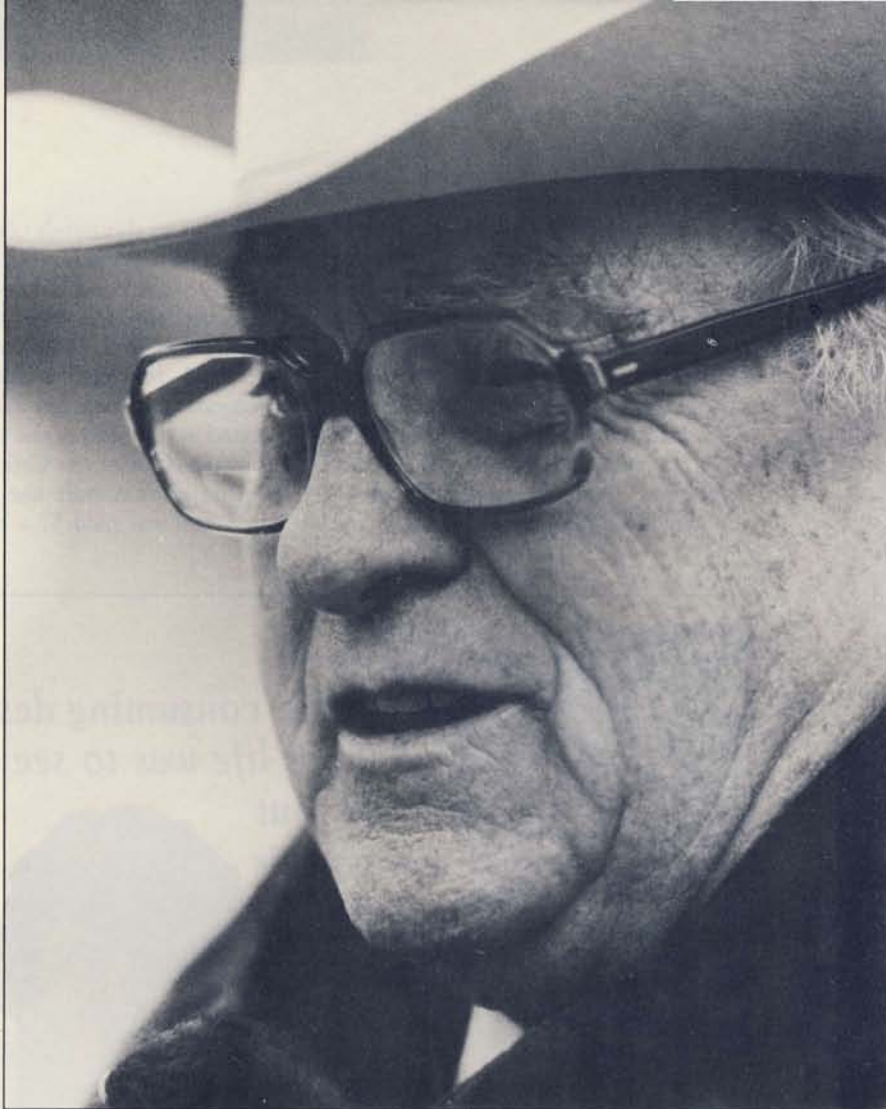
continued on page 48

B.R. Lakin

1901-1984

Good and Faithful Servant

by Ruth McClellan



On June 5, 1901, a baby was born to Richard and Mary Elizabeth Lakin in a farmhouse on Big Hurricane Creek in the hill country of Wayne County, West Virginia. When Mrs. Lakin first felt life within her she sought the Lord asking Him to give her "a preacher boy." She dedicated little Bascom Ray to the Lord before he was born. Her prayers were sweet to the ears of God, and He blessed her with one of the outstanding preachers of this century.

B.R. Lakin knew God intimately. He preached with a special anointing from God. For 65 years he "crisscrossed 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.

When asked how many were converted to Christ under his ministry, his quick reply was, "Oh, I don't know." Some say 100,000 is a conservative figure. Only eternity will reveal the number of men who were called into the ministry under Lakin's preaching and influence.

Reviewing his life of preaching Lakin said, "I have never knowingly done anything to bring a reproach or stain on

the name of the Christ I love and who saved me. I'd rather die than live outside the will of God."

He did not know the meaning of retirement. At 76 years old he was holding meetings every night. He had a deep conviction that God called him to preach for as long as he had strength. In his later years B.R. suffered from diabetes and heart problems, but he maintained a full schedule until 1982.

Lakin was known for his great compassion and love for people. His constant prayer was, "God lay the weight of the world upon me. Give me a love for every soul for whom Jesus died. Help me preach as a dying man to dying men with a broken heart and tears."

God abundantly blessed his ministry because he walked humbly before God and men. From the pulpits of some of the greatest churches in America he declared, "I never expected to be any more than a country preacher. That's what I am tonight."

During his life many things changed. His means of transportation changed

from mules and buggies to automobiles and jet airplanes, and his meeting places changed from tents to tabernacles. One thing never changed—in this land or around the world his one simple message was: "Man is a sinner; Christ a Saviour. There is a heaven to gain and a hell to shun. Life is short and eternity is long. Prepare to meet your God."

Lakin was born and reared in the country in a community called Big Hurricane Creek. His first years of formal education were in a one-room country school on Queen's Creek, far back in the hills of West Virginia. In the fourth grade he went to a two-room school.

When he was 17 years old Bascom Lakin stayed in a little log shanty in the head of the hollow and worked a timber job. In February 1918 he became ill and had to go home. His mother told him of the revival they were having in her little church at the forks of the creek. The preacher was J.C. Simpkins, the nephew of the legendary "Devil Anse" Hatfield, leader of the infamous Hatfield-McCoy feud. The last night of the revival,



Ruth McClellan is a free-lance writer in Gadsden, Alabama.

February 12, 1918, Bascom went to the meeting. That night Simpkins preached on, "When I See the Blood." When he finished, Bascom knelt at a little pine mourner's bench and trusted Christ. Lakin frequently described that moment saying, "As I knelt, Jesus walked down the aisle with a crown on His head and a cross on His back and said, 'What can I do for you?' And I answered, 'Do for me that which I cannot do for myself. If you'll

preaching to thousands of people around the world, God knew He was preparing Him for what he would become after being transformed by His grace.

A week after he was saved Bascom preached his first sermon. His first pastorate was Evangel Baptist Church located in the heart of the little settlement known as Greenbriar Creek. He traveled to that church over the mountain by mule and was paid \$7 a month.

tion. He asked God to let him see a revival like he saw 50 years ago. He knew revival does not come without paying a price. He paid the price for 64 years. "What will it take for America to return to God?" he asked brokenly. "I remember the recession after World War I. Eleven million people stood in breadlines. And yet America did not turn to God. Then there was a period of prosperity. Everything we touched turned to gold—and still we did not acknowledge God. Now I believe the vials of God's wrath are fast filling up, and He will pour them out upon this nation and others in a rapidity that will startle. I believe the only thing that will stay the hand of judgment is a return to God and an old-fashioned, genuine, Holy Ghost, limb-straightening, heaven-opening, Devil-driving revival."

With a burdened heart full of compassion for a lost world, Dr. Lakin continued in his goal to be a good and faithful servant. The happiest moments of his life were those when he saw men and women walking down aisles, with tears streaming down their faces, asking, "What must I do to be saved?"

One night Dr. Lakin and his grandson were driving all night to get to another city and another meeting. Young Ronnie asked, "Poppop, why do you keep going like this day after day, night after night?" Dr. Lakin replied, "It would be hard for you to understand, but when I die and you stand beside my grave, I will not care about a granite stone or a monument of marble; I would like you and others to be able to say, 'Dr. Lakin never left a fortune, but he left behind a life that was big and rich and ripe, and blessed humanity. A quarter of a million souls have taken his hand and been pointed toward Jesus.'"

Dr. Lakin said, "If you want to know what God looks like, what His power is: Look at the flowers—you see His wisdom. Look at the stars—you see His glory. Look at the ocean—you see His power. But look at Calvary and you see His heart. If you want to know Him, come to Calvary. When you see Jesus dying on that cross you see the heart of God."

Dr. Lakin preached his first revival at the Tabor's Creek Baptist Church. There a young lady named Violet Crabtree was saved. Dr. Lakin baptized her in the creek and later married her. She is the only sweetheart, the only girl he ever had. He credited Mrs. Lakin as being the mainstay



The consuming desire of Lakin's life was to see revival break out across this nation.

save me you'll never hear the last of it.' My mother's face shone like an angel's that night, and as I walked out of the church building the stars looked like they had been washed with all the purity of God's holiness. I walked out of there and I've been telling the story ever since, going around bragging on Jesus."

Dr. Lakin remained true to his word. The trail started at the head of Greenbriar Creek in that little church where he was saved, and it led him all over the world. God loved Bascom Ray when he was a barefooted boy using a mule to plow around a rocky hillside in the mountains of West Virginia. Many days as he plowed he would look up to God and say, "Some-day, I'll amount to something." God looked beyond the mule and the double-shovel plow, beyond the coal-oil lights, and the pot-bellied stove, and saw him

In those early days Dr. Lakin pastored and helped build churches in many states. In Bristol, Virginia, in just 19 months Sunday school attendance grew from 101 to 700, and a Sunday night audience from 17 to overflow crowds that required loudspeakers in the basement.

Dr. Lakin traveled in a van until his legs got so numb he was unable to tolerate riding all day long. However, this was no excuse for him to quit. He cried out to the Lord all night, "God, if I'm going to go on, I've got to do something." God answered Dr. Lakin's prayers. Jerry Falwell felt led to ask God's people to help the Lakins purchase a motor home. People all over the United States responded. This allowed Dr. and Mrs. Lakin to travel together.

The consuming desire of Lakin's life was to see revival break out across this na-

and never-failing support of his life. Her job was not easy. Keeping up with the energetic evangelist included constant travel



“I never expected to be any more than a country preacher.”

When Mrs. Lakin heard about her son's death she said, “I'll have two to bury.” Dr. Lakin would accept no offers to be driven to Fort Gay, West Virginia,

and correspondence. Their grandson, Ronnie, finally took over her real estate business to allow “Mommy Bob,” as B.R. affectionately called her, more time for tending to her husband's needs.

Dr. Lakin pastored the Cadle Tabernacle in Indianapolis, Indiana, for 14 years, two years as associate pastor. There he preached to crowds of over 10,000 and was on the first coast-to-coast daily religious broadcast in America, entitled “The Nation's Family Prayer Period.”

Certainly a “trademark” of Dr. B.R. Lakin was his humor and wit. Proverbs 17:22 says, “A merry heart doeth good like a medicine.” Lakin's jovial spirit and optimistic attitude made him a very pleasant person to be around. He made everyone comfortable in his presence.

This testimony is especially meaningful because Lakin knew much sorrow, disappointment, and loneliness in his life. His health has been tried. At one time he was in the hospital for 18 days following a heart attack. Once he was rushed to a hospital in Ashland, Kentucky, where he was declared dead by several doctors. The next day the paper carried his obituary. But God was not through with him!

Dr. and Mrs. Lakin had only one son, Bill. He had a brilliant mind. He graduated from Greenbrier Military School and then served in the Navy. On March 27, 1955, when Dr. Lakin was preaching a great revival in Akron, Ohio, his pastor called him at one o'clock in the morning. He related the tragic news that Bill had been killed in an automobile accident; he was 31.

where Mrs. Lakin met him with Bill's body. He drove the long distance alone, getting things settled in his mind. When he met Mrs. Lakin she said, “How can we go on? I'll never be reconciled.” To this Dr. Lakin replied, “Oh, yes, we must and can. For 35 years I've told people, ‘God's grace is sufficient.’ If it isn't sufficient for you and me now, I've not been honest in preaching to others.” He never asked God the reason why Bill died because he knew that “someday He'll make it plain, and until then I'll just watch and wait.”

Dr. Lakin believed that new power comes from crushing experiences, that a rose must be bruised before you get perfume from it. Dr. Lakin said, “From the night I received the message that Bill was in an automobile accident and it was fatal—from that hour until this—I've had a broken and crushed heart. I thank God for all of it.” Sorrow made the Lakins draw closer to Jesus. With great anticipation B.R. looked toward the day he would be with Bill forever.

Dr. Lakin often joked about his education even though he had studied at Moody and had received two honorary doctoral degrees. This saint of God lived in the holy of holies immersing himself in the study of God's Word. His wisdom far exceeded any found in doctoral degrees or prestigious universities.

A mentor of Jerry Falwell, B.R. Lakin talked with the younger pastor on a regular basis, giving advice and guidance.

Falwell reciprocated the strong feelings. “I always considered him my pastor. He was the greatest preacher. As a pulpiter he had no peer.” The department of

religion on Falwell's Liberty Baptist College campus is named in honor of B.R. Lakin and special arrangements were made to bury the preaching “warhorse” on Liberty Mountain.

His last time to be in a pulpit was at Thomas Road Baptist Church on February 26, when he closed his message with, “After my recent visit to the Holy Land someone asked me if I would be returning there soon. I said, ‘Not until I come in the cavalry.’”

After his first heart attack the peppery old saint would say, “If I can make it through March, I'll make it through another year.” On March 15, 1984, he died.

Often Dr. Lakin said that he would sometimes get so close to heaven he could “kinda tiptoe and look over.” He was not afraid of death and said, “No matter what may be the means or method that hour comes to me, if you read or hear the news that I have died, don't you believe it. That day will be Graduation Day, and I will have just begun to live.” □

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Why I Know There Is a God

by B.R. Lakin

Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

—(Eph. 2:11-13)

All of man's rational thinking and philosophy will never give him a foundation on which he can stand and provide a reason for having any hope.

In these words to the Ephesian Christians are two of the most dreaded words—"no hope." A doctor stands beside the bed of a sick man. Anxiously the family awaits the verdict but he says, "There is no hope." Those are sad words when speaking of human circumstances. But they are darker still as they are used in this scriptural text. Far better for man to be without anything else in this world than to be without hope for a future life. Without hope, prosperity amounts to very little. Struggle has no meaning or purpose.

We ordinarily use the word "hope" in a very careless way. God always uses it with the greatest of care. No matter how strong, desire is not hope. Mere expectation is not hope. Hope in the Bible is a well-founded expectation for the future. There are three types of people mentioned in the Bible who are without hope. First those who doubt or deny the existence of God stand without hope. Then those who deny the Bible as the Word of God stand without hope. And finally, those who reject Christ as the Son of God stand without any hope.

The first one, the man who doubts or denies the existence of God, stands without any hope. Hope for a future life rests upon the existence of a beneficent, omnipotent God ruling in nature and in the affairs of men. Take that God out of the universe and man stands absolutely helpless and hopeless. There are not many who do not believe in the existence of God. Fifty years ago I met Charles Evan Smith, the president of the League of Atheism from New York City. When I asked him if he believed in theistic evolution, he said he didn't believe in God at all. I asked him how he accounted for everything that is, and he said everything that is just happened to be. He believed the sun, moon, stars, and all the rest of God's wonderful creation just fell in place. That would be as likely to happen as taking the intricate mechanisms of a watch, throwing them up in the air,

and getting them to fall together in perfect working order. Without a watchmaker, the watch falling together in perfect order is as impossible as the universe falling together without a creator.

Then I asked him if he believed that an evolutionist could also be a Christian. He said it was absolutely impossible. That any man who is an evolutionist and stops short of Atheism is simply a dishonest thinker. I asked why he could not be a Christian. He answered that the Christian

says man fell and needs a Saviour. The evolutionist says that he climbed down out of the trees and started to walk. He said if man did not fall, man does not need a Saviour. Did the monkey sin? Of course not. He reasoned, eliminate the Garden of Eden and there is no need for the cross of Christ.

So how do I know there is a God? Notice, I did not say I think. You see I'm not an educated man. Therefore I can say why I know. An educated man is not supposed to know anything. He's supposed to say "perhaps" or "it could have been." Somebody asked me if I could read Greek. I said, "Man, I can hardly read English let alone Greek." A fellow was trying to teach me some Greek about baptism. He said it's *baptidzo* and *rantidzo*. I said, "Yeah and its *gravo*, *graveis* and *gravei*, but it was just sop when I was a kid." Maybe we're not supposed to be dogmatic, but I'm going to say dogmatically that I know there is a God. I'm positive there is a God.

First of all I know it from the argument of creation. Look at all that you see now. From whence did it come? Life has never been generated from dead matter. From nothing, nothing can come. Suppose I take a bottle and pour out all the air and the water and the germs. I'd cork it up so nothing could get in it. From nothing, nothing could come. How would anything ever be in it? Since life has never been generated from dead matter we must explain from whence it all came.

I believe in the beginning God created the heavens and the earth. The Bible does not say, "In the beginning God." The Bible says, "In the beginning God created." Why? Because God didn't have any beginning. He was the beginning of beginnings. There was a time when God was alone. There were no trees, no grass, no water, no foliage, no nothing, just God. Just God. I believe only He knows what went on back there. He was there and had it put down in this Book. Now a lot of these

Atheists and so forth who weren't there are like the little boy who caught a bumblebee on his way to school. He put it in a bottle and stuffed it in his hip pocket. When he got to school he was wriggling around in his seat and the cork came out of the bottle. Then he really began to squirm about in his seat, and his teacher said, "Johnny, what are you doing?" He said, "There's something going on back there that you don't know about!" What I'm saying is, something went on back there that only God knows and only God could tell us.

Now secondly, I know there is a God because of imparted wisdom. The unbeliever doesn't call it imparted wisdom. He calls it inherited instinct. There is no such thing as instinct. In the fall of the year before the wind roars down over the Rockies and up around the Lakes, the geese and the ducks get together and form in companies. They fly south across Michigan, Ohio, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, and Florida, and drop into the warm waters of the Gulf to bathe their breasts in warm water until spring. Then they turn and come back again. Who told those geese to go south in the winter and come north in the summer? Who told them to do that? You say that's instinct. Where'd you get that instinct, old goosey? Those geese had never made that trip before. Yet they take leave from up yonder in Canada and fly all the way to Florida, never missing a feeding ground. Now where did they get their navigating ability?

In California there is a spider about the size of a shoe button. He builds his nest inside an empty clam shell or oyster shell. Before he does that he lifts that shell from 6 to 12 inches above the ground. For that little spider to lift that oyster shell which is many, many times his own weight requires an engineering feat equal to the building of the pyramids of Egypt. How does he do it? He goes up and puts on a thread, comes down and hooks it on the shell, goes up and hooks another, comes down and hooks it on the other side. That thread is moist and when it dries it contracts. And he keeps putting them on until he can finally lift it. Where did he learn how to do that? Some say that's instinct. He learned it from his mommy and poppy spider. Where did they learn it? Listen old smarty. The first spider that ever did that didn't have to

sit down and figure it out for himself. It's imparted wisdom. That's the reason I know that there is a God.

My niece came home from college one day and said to me, "My professor said that Jesus couldn't have been born of a human mother without a human father. That was a biological impossibility." I said, "Let me tell you what to do. You tell your little possum-headed professor that your uncle said the first man that ever got in this world got here without either father or mother. If God wanted to send His Son born of a human mother without a human father He could and did do it." The next day she came back to explain how the first germ came from another planet. I asked, "Where did the germ come from?" Life has never been generated from dead matter. Her professor claimed that the first germ came on a meteor. I said, "Honey, don't you know a meteor is a blazing ball of fire? How would a germ live in that?" But she said, "The theory of evolution is the only sane explanation." That's the most insane thing I've ever heard! To be an evolutionist you'd have to switch your brain out of reason and throw it into neutral. Listen to what they say.

Way back yonder sometime, somewhere, somehow, nobody knows when, how, where, or why, nothing got in nothing and nothing formed a something. A germ got in the water somehow. Then the water developed it

Hope for a future life rests upon the existence of a benificent, omnipotent God.

into a tadpole and one day the tadpole swam to another bank and got stuck in the mud and dried there. Wriggling around in the mud, he formed warts on his belly that later became legs. After he developed legs he was climbing through the trees one day when his foot slipped. As he fell he wrapped his tail around a limb. The jar of it broke off his tail. He

hit the ground, stood up on his hind feet, walked across the street, bought him a suit of clothes, went to teaching in the university and said, "Thank God I'm a man at last!" They can cram that down the neck of some kids, but let them try the old man once. Everything that is, had to have a beginning, except God, and He is the beginning of beginnings.

The third reason I know there is a God is because of fulfilled prophecy. Every religion has its bible, but this Bible is the only one that has a word of prophecy in it. Why? Because the authors of all those other books knew that if they inserted a word of prophecy and it failed, their book would be discredited. But God's Word, with daring boldness tells us what will happen upon this earth to men, nations, and individuals, sometimes thousands of years in the future. Who could write a Book like that? Only God.

I can take the prophecies concerning Jesus Christ alone and prove to any thinking man that there must be a God. First of all He said He shall be born in Bethlehem of Judea. Not just in Bethlehem, not just in Judea, but Bethlehem of Judea, and thank God He was.

He said He shall be born of a virgin. Thank God He was. He said they would gamble upon His garments. They did. He said they would pluck out His beard. They did. He said they would crucify Him and they did. He said He would make His death with the wicked and His burial with the rich. He died between two thieves and He was buried in Joseph's new tomb. He said you'll put me to death but I'll rise again. That's right. You can't kill Me but I'll give up My life anyway and I'll rise again on the third day. Don't let anybody fool you. This is the Book that will stand the test.

There's another reason I know there is a God. That is, He answers prayer. Have you ever gone into an automat? That's a restaurant that looks like a post office. You don't see waitresses or cooks or anything. One day I went in one in New York. You drop in a quarter—out comes a cup of coffee, or mashed potatoes and gravy. I didn't see a soul around, but I had sense enough to know that there was somebody back there passing that stuff out. For 60 years I've walked up to the open windows of heaven and I've asked for things and I've had them

passed out to me as real as mashed potatoes and gravy. I know there is a God because He answers prayer. "The fool has said in his heart, There is no God" (Ps. 14:1). I'm asking God to let me live a few more years because I believe I have a message for the people who do not believe there is a God.

There is one final reason I know there is a God. All of man's rational thinking and philosophy will never give him a foundation on which he can stand and provide a reason for having any hope. The only foundation is the revelation God gives of Himself in this Book. It alone stands against the winds of criticism. The man that does not confess the Christ that this Bible presents stands without any hope.

A fellow said, "I don't know whether to believe Christ was God, because He went to sleep on a boat, like a man would sleep." Was He merely human because He wept, because He got hungry, because He died? Listen, if he was just human that night out yonder on that little boat when he went to sleep, He was God when He stilled the waves. If He was

human when He got hungry, He was God when He took a little boy's lunch and fed 5,000 people with it. If He was

**Everything that is,
had to have a
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human when He wept, He was God when he burst the grave of Lazarus open like a chestnut burr and caused him to come out alive. If He was human when He died upon a cross, He was declared to be the Son of God with power, by His Resurrection from the dead. You can trust Him, my friend.

My dad and mother pillowed their heads upon that hope and passed peacefully into another world. The man who denies it stands without any hope in this world and in the world to come. He has no hope of meeting with his loved ones who have gone or who may go. Buried out yonder lies my boy on a little hillside in West Virginia, in a grave, waiting for the resurrection. One day I believe he will come forth from the grave and I'll see him again. Don't take that hope away from me, Mr. Modernist or Mr. Evolutionist. God hangs a rainbow of hope around the shimmering shoulders of the storm of my bereavement. He is that hope and without Him there is no hope of pardon in the eternal world.

Why do I believe there is a God, my friend? Because only He makes any sense out of this old world. Only He brings meaning to living, the hope of pardon, and a place in heaven. □

The last sermon preached by Dr. B.R. Lakin, "If There Be No Resurrection," will air on the Old-Time Gospel Hour, Sunday, April 15.

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BIBLE STUDY



by Harold L. Willmington

The Supreme Authority of the Bible

Perhaps the grandest and most conclusive description of the Bible was penned by the apostle Paul in a letter to a young pastor. Here he wrote: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:15-17).

In this passage Paul claims the Bible is profitable—

For *doctrine*, to present the systematic teaching of the great truths relating to God Himself.

For *reproof*, to convict us of the wrong in our lives.

For *correction*, to show us the right way.

For *instruction in righteousness*, to provide all the necessary details that will allow a Christian to become fully equipped for every good work.

Because of all this, the Bible rightly demands absolute and sole authority over any other source in the life of the child of God. This authority exceeds that of the following:

Human Reason. God gave us our minds and desires that we should use them! This is seen in two classic passages, one directed to the unsaved, the other to the saved: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

However, there are times when God desires us to submit our human reasoning to Him: "Trust in the Lord with all

thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord, and depart from evil" (Prov. 3:5-7).

Often our reasoning is as the thinking of Naaman, who when asked to take a sevenfold bath in Jordan's muddy waters, replied: "Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper" (2 Kings 5:11).

The Bible demands absolute authority in the life of the child of God.

But Elisha did not do so! Often God's ways are different from our ways: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8-9).

The Church. The New Testament abounds with passages that declare Christ is the Head of the church. (See Eph. 1:22; 2:19-20; 4:15-16; 5:23-30; Col. 1:18.) The Saviour, it must be remembered, gave birth to the church, and not the other way around. (See Matt. 16:18.) Thus the Christian must look to the Bible and not to any earthly church for final instruction.

Tradition. In this space age where change occurs at rocket speed, some of our beautiful traditions of the past are appreciated even more. And rightly so. But

traditions, like changes, can be wrong. Often in the past, hurtful "traditions of the fathers" have crept into the church of the living God. Our Saviour Himself was grieved over some harmful Jewish traditions. Note His words: "And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition" (Matt. 15:6).

Later Paul warned of this: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8).

Men. When a well-known "faith healer" died in a lonely motel in Los Angeles County, a coroner's report revealed he died of cirrhosis of the liver, caused by acute alcoholism. Who does not know other examples like this tragic story? The most godly men are, after all, only finite, fully capable (apart from God's grace) of the vilest sins.

Feelings and Experiences. At times Christians fall into error because they "feel led" to do or say certain things. However we must learn that at times our feelings can be treacherous and totally untrustworthy. The psalmist often spoke of this: "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living" (Ps. 27:13). "Why art thou cast down, O my soul? And why art thou disquieted in me? Hope thou in God: For I shall yet praise him for the help of this countenance" (Ps. 42:5). "I said in my haste, All men are liars" (Ps. 116:11).

This is the case not only with our feelings, but also with our experiences. One of Job's three "friends," Eliphaz, based all his advice to the suffering Job on experience (Job. 4:12-16). He is later severely rebuked by God Himself (Job 42:7).

Thus as valuable as personal experience might be, it is no substitute for the revealed Word of God! □

Adapted from Willmington's Guide to the Bible © 1981 Tyndale House.

nobler and more complete. . . Right doctrine is an inexhaustible spring of strength, if it be translated into deed."


It cannot be a matter of indifference, therefore, what doctrines we preach or whether we preach any doctrines at all. We cannot preach at all without preaching doctrine, and the type of life that grows up under our preaching will be determined by the nature of the doctrines we preach. We deceive ourselves if we fancy that because we scout the doctrines of the creeds and assume an attitude of studied indifference to the chief tenets of Christianity we escape teaching a system of belief. Even the extremist doctrinal indifferentism, when it ascends the pulpit, becomes necessarily a scheme of faith. To withhold truth from our hearers is not merely a negative act, nor can its loss act merely negatively upon their spiritual development. A mutilated gospel produces mutilated lives, and mutilated lives are positive evils. Whatever the

preacher may do, the hearers will not do without a system of belief, and in their attempt to frame one for the government of their lives out of the fragments of truth that such an one will grant to them, is it any wonder if they should go fatally astray? They may rightly lay their marred or ruined lives at the preacher's door. It is not given to one who stands in the pulpit to decide whether or not he shall teach, whether or not he shall communicate to others a system of belief that will form lives and determine destinies. It is in his power only to determine what he shall teach, what system of doctrine he shall press upon the acceptance of men, by what body of tenets he will seek to mold their lives and to inform their devotions. The systematic study of divine truth, or the study of systematic theology, is the most indispensable preparation for the pulpit. Only as the several truths to be presented are known in their relations can they be proclaimed in their right proportions and so taught as to produce their right effects on the soul. Theology exists "to make wise unto salvation." And when

undertaken as the means of acquiring a thorough and precise knowledge of those truths that are fitted to "make wise unto salvation," it will assuredly bear its fruit in the preacher's own heart in a fine skill in rightly dividing the word of truth, and in the lives of the hearers as a power within them working a right attitude before God and building them up into the fullness of the stature of Christ. □


Adapted from *The Saviour of the World* published by Presbyterian and Reformed Publishing Company.

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Ask the Prof

How Can We Avoid In-law Problems?

by James A. Borland

The relationship between parents and their married children is an important one and needs to be given careful and prayerful consideration. Are children commanded to "leave" home at marriage (Gen. 2:24) and yet expected to "obey" their parents (Eph. 6:1)? Does the obligation to obey parents ever cease? When children marry, are parents thereafter absolved of all responsibility toward them? Is there a balance?

When a young couple gets married they may be thinking more of the cleaving together contemplated in Genesis 2:24 than of the equally binding command for the gentleman to leave father and mother. Marriage should signal the completion of the parental task of training children to be responsible adults who have gained the ability to function independently in our complex society. Wise parents will teach children to see things from God's perspective and guide them into maturity. Paul said he once spoke, understood, and thought as a child until he "became a man" (1 Cor. 13:11).

God says that instruction should be built "precept upon precept; line upon line . . . here a little and there a little" (Isa. 28:10). Careful attention must be given to a balance between discipline (Prov. 13:24; 19:18; 22:15; 23:13-14; Heb. 12:5-11), and instruction (Prov. 22:6, Eph. 6:4). Both are necessary.

After a child marries, wise parents observe a hands-off policy. Be friendly, but not nosy. Do not offer unsolicited

advice. Encourage without bothering. Continue in prayer for the new couple.

The other part of this relationship concerns whether married children are still under obligation to obey their parents. The obedience required in Ephesians 6:1 applies only to children within the family unit during the process of rearing as indicated in verse 4. However, the Fifth Commandment (Ex. 20:12), which is repeated in Ephesians 6:3, applies to all children. Age, marital status, and degree of independence are not considerations

here. Children are to pay the same honor and respect to their parents as they would to a king. (1 Peter 2:17 uses the identical Greek word for honoring.) Honoring disallows ignoring, abandoning, spurning, or despising. In fact, children even have an obligation to financially support parents who may be in need (1 Tim. 5:8). To avoid dishonoring parents, children need to communicate with them, live harmoniously and in friendship with them, and live lives that will bring no reproach or disgrace upon their parents. □

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Answered by **James A. Borland**, professor of Bible and theology at Liberty Baptist Seminary, Lynchburg, Virginia. He

holds a Th.D. from Grace Theological Seminary.

IN REVIEW

Jeremiah, A Commentary

by Charles L. Feinberg
Zondervan, 1982,
xvi + 335pp., \$13.95

Reviewed by Richard D. Patterson,
chairman of the Department of
Biblical Studies, Liberty Baptist
College, Lynchburg, Virginia.

Jeremiah, A Commentary is the latest in a number of significant books and commentaries within the field of biblical studies written by dean emeritus and professor emeritus of Semitics and Old Testament of Talbot Theological Seminary. Charles Lee Feinberg is a recognized authority on biblical prophecy and is in constant demand for biblical and prophetic conferences. Although issued separately, the book will also form a part of volume six of Zondervan's prestigious *Expositor's Bible Commentary* series.



Since the series format calls for the inclusion of distinctive notes based on the Hebrew text, Feinberg's firm grasp of the Semitic languages can be and are brought to bear at important points not only in textual and historical matters (e.g. pp.99, 111, 119, 151, 249, 315, etc.), but in translational distinctions and nuances of thought unknown to the expositor who is shut up to reading only the English text (e.g. pp.29, 89, 109,

163-64, 181, etc). Moreover, the commentary is replete with extensive archaeological and historical data. Thus, Feinberg's commentary is a most helpful and valuable source for understanding Jeremiah's often perplexing actions and prophecies.

Not only has the author interacted well with the various difficulties in the message of Jeremiah, he has entered into the life and soul of the "weeping prophet" among whose writings "are some of the most tender and sympathetic passages in the Bible" (p.11). Accordingly, Feinberg's discussion of Jeremiah's person (pp.2-5) and thought (pp.12-15), and his exposition of Jeremiah's words, are never given dispassionately, but with insightful sensitivity.

Of special interest is his careful handling of the major messianic portions, all of which are treated consistently from the standpoint of a premillennial eschatology. Thus, Jeremiah 3:14-18 is related to the messianic age when God will dwell in the midst of a restored Israel that lives righteously and as a successful witness to the nations (pp.45ff). Jeremiah 23:1-8 is viewed as set in eschatological times and the new, greater Exodus centered in Messiah, "The Davidic King *par excellence*" (pp. 160-164). Jeremiah 33:14-26 is seen in parallel with Jeremiah 23:1-8, again tying hopes of the Davidic Covenant to the reign of Messiah, the Righteous Branch, but adding a word about the continued existence of the Levitical Priesthood as "guaranteed by God's promise" (pp.234-37). Feinberg's balanced treatment of the details of the relationship between Jeremiah's new covenant and the church (Jer. 31:31-34) avoids the position of some dispensationalists who must see two new covenants (for Israel and for the church) on the one hand, and the viewpoint of covenant theologians who find all of

God's promises to Israel transferred to the church, on the other (pp.217-222).

This reviewer's disappointments with the book are few (e.g. his equating of Molech with Milcom, p. 309, a view that suffers difficulty of harmonization with the data of Jer. 7:30-32; 19:10-13; 32:35 and 2 Kings 23:10) and can mostly be attributed to the lack of space allotted in the publication format (e.g. the brief treatment of chapter 52, the historical details of which deserve to be related fully to 2 Kings 24:18-25:30; Jer. 39:1-18 and 2 Chron. 36:11-21). Regrettably, there are many typographical errors in the book. Even the author's middle initial has not escaped error. Instead of Charles L. we read Charles S. on page vi! Hopefully these errors will be corrected before the book's incorporation into the *Expositor's Bible Commentary*.

These minor defects aside, here is a biblical commentary that can be highly and heartily recommended for inclusion on the bookshelves of every pastor and concerned Christian reader.



The Gandhi Nobody Knows

by Richard Grenier
Thomas Nelson, 1983,
118pp., \$3.95

What Grenier has to say about the hero of the film of the year comes across as a shocking expose. According to Grenier, Gandhi was the antithesis of his public image. In the author's words, "Gandhi was erratic, irrational, tyrannical, obstinate. He sometimes verged on lunacy." The major drawback of the book is its total lack of documentation for its

many Gandhian quotes. Its contribution is to help balance the American view of Indian pacifism. —D.R.

The Jehovah's Witnesses' New Testament

by *Robert H. Countess*
Presbyterian and Reformed
Publishing Company, 1982,
136pp., \$5.95

Countess here challenges the Witnesses' claim that their translation is "honest, reasonable, consistent, modern, unbiased, and scholarly." His conclusions are irrefutable, and this book constitutes an excellent tool for Christian workers everywhere who have interaction with JW's. The ordinary lay Christian, however, would find himself in over his head. —D.R.

History and Beliefs of Mormonism

by *Einar Anderson*
Kregal Publications, 1981,
167pp., \$5.95

In this paperback Anderson does an excellent job of exposing the more serious errors of Mormonism and comparing the teachings of this widespread cult with the Bible. Formerly a staunch Mormon himself, now thoroughly trained in biblical studies, Anderson evidences his unique qualifications to speak to the dangers represented in this neglected cult. The lay Christian will find this book all he needs for handling that "nice young man" knocking at the door. —D.R.

Unholy Devotion

by *Harold L. Bussell*
Zondervan, 1983,
128pp., \$4.95

Bussell, Dean of the Chapel at Gordon College, exposes those weak spots in Christian and church lifestyles that open the door to cult penetration of the Christian communities. Every church leader would do well to weigh carefully the points he raises within the confines of this small paperback. Ex-cultists will better understand their position through studying this book, making use of their study questions concluding each chapter. A point little appreciated by the average minister is that persons are

blind to the false doctrines of the cults at the moment of their conversion to them, but wide open to warmth, loving acceptance, and self-esteem that seem to be offered them by the group. —D.R.

FOR PASTORS

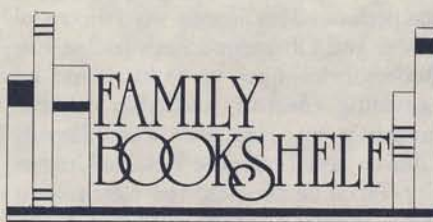
Wycliffe Biographical Dictionary of the Church

by *Earle E. Cairns*
Moody Press
1982, 449pp., \$19.95

This work includes biographical entries from nine periods of church history, 300 of them bringing the volume to the reader in an updated offering. Found here are summaries of leaders "from all parts of the world," according to the reviser who—oddly—goes on to say that "black leaders in Africa and of the United States and Evangelicals" are "also noted." One wonders why black leaders have been singled out for attention when Asian leaders are not, or those of other racial groups.

One excellent feature of the book is the keying of entries to 16 different categories by means of letters. By this means, researchers are able to trace doctrinal development, historical movements, and trends in missions—to name only a few possibilities. The reviser assures us that biases have been laid aside, evidenced in the inclusion of Roman Catholic, Eastern, and Protestant church leaders.

This is an excellent volume which should find its place on the shelves of all church libraries and be made available to all Christian ministers. —D.R.



Challenged Parenting

by *Bonnie Wheeler*
Regal Books
1983, 210pp., \$6.95

This is a practical handbook for parents of children with handicaps. The book is sensitively written and represents the mature reflection of a mother who has been through the experience of parenting "challenged" children. She does not avoid any of the major issues that such a situation brings to a marriage and family. The book is a valuable tool for all who would attempt to understand the challenges and rewards of working with the handicapped. —R.H.

Divorce Is a Family Affair

by *Margaret Johnson*
Zondervan
1983, 128pp., \$4.95

Readers of this valuable book share in the author's personal journey through the tragedy of her daughter's divorce, with the attending biblical solutions. The sensitive treatment of guilt, anger, resentment, and the mourning process will prove helpful. The book provides needed insight into the view that the parents of the divorcing couple are in some way to blame. This book will definitely minister wherever divorce has become a family affair. —R.H.

Prescription for a Broken Heart

by *Bobbie Reed*
Regal Books
1982, 152pp., \$4.95

The problem of starting over again after the immobilizing pain of rejection is dealt with in this book. Practical guidelines for recovery from a crumbled relationship are gathered together. The brokenhearted are all around us. This wonderful little book can enhance our ministry to them. —R.H.

The Power of a Positive Self-Image

by *Clifford G. Baird*
Victor Books
1983, 105pp., \$4.95

A plethora of books on self-image has emerged over the past few years. This book is an improvement on many of them. The author's tenacious allegiance to biblical terms and texts makes the book a diamond in a sea of coal. —R.H.



Lee Roberson - Rising on Leadership

by Raymond J. Catogge



photos by Warren Wright

At 10 minutes until ten o'clock, Monday morning, September 12, 1983, the dismissal bell rang, and thousands of college students made their way toward the large auditorium on the northeast corner of campus. Chapel was about to start, and students were still trying to find a seat amidst the confusion of a new school year. Eight hundred freshmen complicated matters.

As the songleader stepped up to the pulpit, the ten o'clock bell rang. The large student body and 130 faculty members stood and sang the school's alma mater. Immediately following was the recitation of the university's "Confession of Faith."

As the last words of the confession were spoken, a white-haired, 74-year-old man entered the pulpit, erect and commanding. His six-foot stature was impressive. He wore his customary daily attire—a dark blue, double-breasted suit. The student body listened intently, with anticipation. He spoke with authority: "Young people, my desire is for this to be the greatest year in the history of our

school. Let me encourage you now to be at your best, always! Be your best in your classes, relationships, dormitories, and Christian service. For you to be successful this year, you must do two things. First, die to self! Second, be filled with the Spirit, day in and day out. Those two things will make you victorious in your Christian living." With those comments he removed his small, black-framed glasses and said, "Let's pray."

The place was the main auditorium of the Highland Park Baptist Church. The event was the first chapel service for the 1983 fall term at Tennessee Temple University. The man was the founder of the institution, Lee Roberson.

For over 50 years Dr. Lee Roberson has been one of the most influential leaders in Fundamentalism. His motto, "Everything rises or falls on leadership," has permeated his lifestyle. As a successful pastor and Christian college leader, Lee Roberson has lived up to his motto by providing effective leadership for the ministries of Highland Park Baptist Church and Tennessee Temple University. Since he accepted the pastorate in 1942, Highland Park Baptist has grown to be one of the most famous and largest churches in the southeastern United States.

Tennessee Temple University in Chattanooga, Tennessee, founded under Roberson's leadership in 1949 with 109

students, has mushroomed to a student body numbering 4,000. The school was started as Tennessee Temple Schools, under a Bible institute status, but now provides a full Bible college curriculum, liberal arts program, college classes for the deaf, graduate studies program, and seminary. Roberson's double job as pastor (now pastor emeritus) of the Highland Park Baptist Church and chancellor of Tennessee Temple is outlined in his book, *Double-Breasted* (Sword of the Lord Publishers, 1977).

Lee Edward Roberson was born in English, Indiana, on November 24, 1909. Subsequently, the Roberson family moved to Louisville, Kentucky, where young Lee attended elementary and high school. Although the Robersons were an economically poor family, they never resented their poverty in the least.

At 14 Lee was led to Christ by Mrs. Daisy Hawes, a godly Sunday school teacher at the Cedar Creek Baptist Church in Louisville. He was also baptized and answered God's call to the ministry at this church. Giving his life to Christ for full-time service was not an easy decision, but the call of God was clear and the young man determined to do God's will.

He had a great love for music and a good singing voice, and a potentially promising career awaited him in that field. He studied voice, sang in a college choir, and was the soloist on various radio programs. Roberson's first job was music director at the Virginia Avenue Baptist Church in Louisville; he was 20 years old. But when he decided to preach the gospel he left his music career behind.

He took his first pastorate in 1932 in Germantown, Tennessee, a small work on the edge of Memphis.

After serving at Germantown for only 10 months, Roberson accepted an offer to be the assistant pastor and music director at Temple Baptist Church in Memphis. He impetuously accepted the



Raymond J. Catogge
is professor of Christian education and director of extension ministries at Tennessee Temple University.

offer without prayer or waiting. Consequently, he was unhappy in this ministry and resigned after three months.

While staying with some friends in Springfield, Tennessee, Lee was invited to speak at the Greenbrier Baptist Church, just outside Springfield. The church was run down and in need of a pastor. Following much prayer, Lee accepted the church's call.

On October 9, 1937, Lee Roberson married Caroline Allen of Birmingham, Alabama. After the honeymoon, the Robersons began a new ministry at the First Baptist Church of Fairfield, Alabama. After their honeymoon, the Roberson conducted many successful revivals in Alabama and other southeastern states. For 2 years he served as an evangelist for the Birmingham Baptist Association, holding 55 revivals in Birmingham alone.

In the fall of 1942, after preaching one sermon for the Highland Park Baptist Church in Chattanooga, Tennessee, Roberson was extended a call to serve as their pastor. The decision was not easy. At first he was not persuaded that Highland Park was God's place for him, but after days of prayer and much waiting on God, he accepted the call.

Years of spiritual success and God's blessing were to follow. Highland Park would become an influential bulwark and a model church in Fundamentalism. The ministries of Highland Park are trophies of the power of God working through a yielded life.

The Highland Park Baptist Church has grown steadily since Roberson became pastor, at one time claiming the largest membership and Sunday school in the nation. Twice since 1942 the church has had to build larger auditoriums to accommodate the congregation. Presently, the main auditorium seats 6,000 and is filled to capacity on Sunday mornings.

Worldwide Faith Missions is the church's method for sending out and supporting missionaries. Now supporting 544 missionaries throughout the world, the church devotes an exceptionally large percentage of its income to mission work.

"Gospel Dynamite," a daily radio ministry, was begun in December 1942. Broadcasting for over 40 years, "Gospel Dynamite" is the longest-running live religious radio broadcast in the nation.

Chapel Ministry. In 1942 Highland Park had one extension work—at Cen-

tral Avenue and Main Street in Chattanooga. Today the church has over 45 branch chapels within a 75-mile radius of the city. These churches are pastored by students and faculty members of Tennessee Temple.

The Evangelist, the biweekly newspaper of Highland Park Baptist, was first printed in 1944 and today reaches 69,000 people with Pastor Roberson's sermons and announcements concerning the church.

churches, preaching salvation, dedication, and principles of church leadership.

The blessings of God have flooded Lee Roberson's life and ministry. His love for people is reflected through his congenial disposition around the campus of the church and school. His concern for others is evidenced by his personal sacrifice in assisting financially ailing students. His burden for souls is seen in his powerful, yet compassionate preaching. His consistency is proven by

"Everything rises or falls on leadership."

Camp Joy. In 1946 the Roberson's baby girl, Joy, died of a sudden illness. Through this experience, Roberson changed his life's Bible text to Romans 8:28, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." The church's children's camp was named "Camp Joy," in memory of his baby girl. For 10 weeks during the summer, 300 children attend camp weekly, free of charge. Each year hundreds of boys and girls come to know Christ through the ministry of Camp Joy, "Where Boys and Girls Begin to Live."

Tennessee Temple University. Through the vision of Lee Roberson and under the auspices of the Highland Park Baptist Church, Tennessee Temple was founded in 1946. Truly, this has been the most effective ministry of Lee Roberson. The school presently enrolls students from every state and 28 foreign countries. Thousands of graduates have emerged from the university to start churches, serve as leaders, minister in Christian education, travel as evangelists, and serve on foreign mission fields. Temple is a "Distinctively Christian" college that adheres to sound, Fundamentalist doctrine.

Lee Roberson has authored over 35 books on Christian living and evangelism. Now at an age when most people have been retired for 10 years, Dr. Roberson still travels to various cities almost every Monday and Tuesday, holding two-day conferences where he encourages Fundamentalist pastors and

55 years of ministry without compromise of his convictions.

On April 27, 1983, Dr. Lee Roberson officially resigned the pastorate of Highland Park Baptist Church and became the church's pastor emeritus. At his last service there, he received commendations from many leaders around the country including President Reagan, Governor Alexander of Tennessee, and giants in Fundamentalism. The position of pastor was turned over to his long-time friend and associate, Dr. J.R. Faulkner.

At 74 years old, Lee Roberson is stronger than ever. As chancellor, he is still active in the work of Tennessee Temple University, holding regular office hours and presiding over weekly faculty and administrative staff meetings. His door is always open to students. With no more pastoral responsibilities, he is devoted to traveling every week, preaching the Word of God and promoting the work of Tennessee Temple.

Unaware of his own greatness, Lee Roberson continues to be used by God. Holding true to Fundamentalist doctrine and cause, he exemplifies one given wholly to God's purpose. Jack Hyles has called him "the Moses of today." Others have called him "Joshua," because of his directive leadership. If everything rises and falls on leadership as Roberson claims, then the successes of this man in Fundamentalism are rooted in his leadership and dependence upon God. For Lee Roberson, rising on leadership is a compelling lifestyle, not an option. □

Chance or Design?

I like to read. I try to have an open and inquisitive mind. I don't read only the predictable stuff. I like the unpredictable too—like airline maps. Yes, airline maps.

Recently on a Delta Airlines flight I poked around in the pocket of the seat in front of me looking for something to read. In addition to the plastic card telling of the safety features, the plastic "Occupied" card, and the ever-present air-sick bag which, thankfully, I have not yet had occasion to use, I discovered the Delta route map. On the back of the map was some interesting scientific information which I started reading.

There was a section I want to share with you, and as I do I want you to keep the issue of scientific creation in mind and what can and cannot be taught in our public schools.

Here's the wording of the Delta Route map, telling me about flying, and the earth, and things like that: "From the standpoint of its inhabitants, the earth presents a combination of features so exceptional it must be considered miraculous. Its size is just enough to hold a sufficient atmosphere but not so great as to exert too strong a gravitational effect upon life. The atmosphere contains enough oxygen to support life, yet not enough to permit excessive oxidation. Our distance from the sun is almost unbelievably perfect for the exacting requirements of life. Life must have water in liquid form, a condition possible within ex-

tremely narrow temperature ranges. These temperature ranges are present in only the minutest fractions of universal space, yet they are present on earth because of our distance from the sun. This delicate balance is maintained so perfectly in the earth's orbit that the most trivial deviation would destroy all life on the earth's surface."

Now what is even more amazing than this information about the earth and its "miraculous" existence is the prejudice, the bias, and the antiacademic freedom positions taken by the secularists who will not allow any evidence whatsoever for scientific creationism to be taught in our public schools.

When you consider the uniqueness of the earth compared to other planetary bodies, doesn't it require more faith to believe that all of this and all of us "just happened" than it does to believe that someone might be behind it all. Those who would argue that a fine craftsman must be behind a good Swiss watch sound foolish when they say there cannot be a craftsman of any kind behind the earth and all of the universe. Which takes more faith to believe—chance or design?

It's time to stop discriminating against scientific creation and let the students know what this body of science has to say. Like Delta, the creation scientists are ready when you are.

Fundamentalism Today continued from page 11

with whom they may disagree on even the smallest of issues. Churches have split over such matters as haircuts, slacks, mustaches, and music. This unnecessary strife usually has been caused by the elevation of one man's personal preferences to the level of doctrinal absolutes.

Distinctives vs. Division. Early Fundamentalism included many diverse views on peripheral doctrinal concerns. The common commitment of those historic Fundamentalists was to the essential (fundamental) doctrines of Scripture. Beyond those there were individual distinctives without unnecessary division. We must again be willing to allow fellow believers to hold to their own convictions while at the same time maintaining a

united stand against Liberalism, Secularism, and Humanism.

Position vs. Purpose. Man, by nature, prefers the security of his position to surrendering to the greater purposes of God. Rather than form alliances to the glory of God, many have clung to their little "headquarters" and man-made positions of leadership. Our conveniences must be set aside in order to fulfill the greater purpose of God.

Unity Brings Revival

The ultimate result of genuine Christian unity is to pave the way for revival. When those who have parted on bad terms forgive each other, spiritual revival will burst forth. They need to forgive, whether or not they reunite organizationally. In *The Church at the End of the 20th Century*, Francis Scaeffler has written, "I have been waiting for years for a

time when two groups of born-again Christians who for good reasons find it impossible to work together separate without saying bitter things against each other."

Scripture is filled with glowing examples of divided and embittered people reconciled to each other: Joseph and his brothers; Jacob and Esau; Paul and Mark; Jesus and Peter. There is strength in unity. When David united the 12 tribes of Israel he brought them to their greatest pinnacle of strength and subjugated their enemies.

The same must be true of Christianity today. Unity can allow for diversity as long as that unity is based on the fundamentals of the Christian faith. Let us stand together against our common enemies: the world, the flesh, and the Devil. □

Dave Janney Stays True to His Calling

by Angela Elwell Hunt
and Daniel R. Mitchell

“I’m a young pastor, and if I had to give advice to any other young pastor, I’d say, ‘Don’t let peer pressure from other pastors and movements affect you. Be sensitive, but be what God wants you to be. Don’t emulate others or allow yourself to be pulled off track. Just be who you are and what God wants you to be.’”

Those are Dave Janney’s words. Though similar to Shakespeare’s “To thine own self be true,” Janney would consider an amplification necessary. He has been true, not only to himself, but to his calling, his heritage, and his ministry.

Dave Janney is the pastor of Shiloh Hills Baptist Church, in the Marietta/Kennesaw area of Georgia. He assumed the pastorate after working with Tolbert Moore for two and a half years—Dr. Moore left to enter full-time evangelism, and Janney stepped into the position well prepared.

Shiloh Hills Baptist Church is 13 years old and experiencing a new surge in growth. In 1983 there were over 350 new members added to the church. More than 900 attend Sunday school and over 1,000 attend the morning worship service each Sunday. The church operates a successful bus ministry, a radio ministry, and a thriving Christian school. Why is Pastor Janney so well equipped to lead this prosperous group of believers?

Perhaps God has blessed this ministry because Janney’s long-term goal is not to build a personal reputation or Fundamentalist fame, but for his church to be an example ministry. “I’d like our church to shore up every area of our ministry, from how we spend every penny to how we minister and disciple, win souls, and teach and preach.” His method to obtain this goal involves saturating his entire area and getting



church members outside the four walls of the church building.

The church has achieved success in Christian education. The Shiloh Hills Christian School is only 4 years old but enrolls 540 students in grades K through 11. Next year they will add 12th grade and expect 700 students.

A product of Christian education himself, Janney has strong convictions about the quality of religious education. He says, “I am convinced that Christian education can change the course of history by educating leaders who can make decisions for our country.”

Much of Pastor Janney’s concern for Christian education is a result of his own upbringing and the influence of his father, Al Janney. Dr. Janney founded the New Testament Baptist Church and Dade Christian School in Hialeah, Florida. Proud to be a pastor’s son, Dave usually calls his father on Sunday evenings and they talk about their respective ministries. Dave admires his father and places a great deal of confidence in his wisdom.

“There are many things in Dad’s life that I have wanted to pattern after,” he relates. “My dad is a man of vision and he has always motivated me to have a vision and goals. Dad has always been an honest man, and I’ve seen that honesty pay off. He’s a man of character, and a gracious man. He’s told me time and time again, ‘I don’t want people to know you as Al Janney’s son, I want them to know you as Dave Janney.’ He’s a very supportive father and fellow preacher.”

Al Janney would be the first to admit that one thing is different in his son’s ministry. The elder Janney’s generation often heard “If you will take care of the Lord’s work, the Lord’ll take care of your children.” The younger Janney was advised to do the opposite. “Though we have a special relationship,” Dave Janney recalls, “I don’t remember going fishing with my dad or hunting or swimming, or anything that you think of dads doing. I have a boy, Dustin, and two little daughters, and I have decided to set aside a specific time with my family. I’ve found that when I ask advice of most great pastors today, they say, ‘Don’t do what I did. Spend time with your family as they grow up.’”

Not only is Dave Janney a preacher’s kid, but his wife, Donna, is too. Her father is Curtis Hutson, editor of *The Sword of the Lord*. Dave met Donna while he was a student at Baptist University of America, where her father was president. Curtis worked personally with the pastor’s majors. “He has had a big influence on my preaching,” Dave says. “In fact, I surrendered to preach during one of Dr. Hutson’s chapel messages. The message was entitled ‘God Looking for a Man’ and I prayed that I’d be that man.”

God has found a balanced man in Dave Janney. He realizes that the balance between soulwinning and discipleship is crucial for a healthy church. “When a

church ceases to be a soulwinning church, it will cease to be a great church. However, I believe many soulwinning churches are guilty of giving away new converts to other churches to be nurtured. Balance is the key."

Dave balances his church program by presenting an evangelistic sermon on Sunday morning, a challenge to Christians on Sunday evenings, and a lesson in Christian living on Wednesday evenings. Bible study is also emphasized in Sunday school and various discipleship programs are offered during the week. "Everybody ought to be in a stage of discipleship," says Janney. "When that ceases, we cease to see our need to grow."

Building Shiloh Hills Baptist Church is the task to which Dave Janney applies himself every day. But he also is concerned about the growth of Fundamentalism in our country. "We must declare what we are, where we are, and who we are," he believes. "We need to have unity, but a healthy separatism will always be a part of it. I think that has kept us pure because we have always been

able to say 'no' to whom we want and 'yes' to whom we want."

Dave Janney's vision is not limited to his own church; he realizes the necessity of Christian involvement in national affairs. "I believe churches ought to be active in letting our people know the issues

ought to be good citizens and participate in government and do some flagwaving. We must keep our people alert to issues that we can change. We must participate in government; we almost gave our nation away because of nonparticipation. Of course a church platform is not the place to tell people who to vote for as much as to tell them to participate and tell them the biblical perspective by which to make a decision. On a federal level, we ought to find who is watchdogging our concerns and how we can be more actively involved."


Active is a good word to describe the ministry Dave Janney has undertaken at Shiloh Hills Baptist Church. The growing church, quality school, proposed youth camp, and planned children's home are more than enough to fill the days of this young man. In the fertile area just outside Atlanta, Georgia, his church faces a challenging but not impossible task. If he follows his own advice and settles for nothing less than what God has in store for him, Dave Janney cannot help but succeed.

Don't be pulled off track. Be who you are and what God wants you to be.

at hand and the biblical mandate to be involved in government. Daniel Webster once said, 'Whatever makes a man a good Christian also makes him a good citizen.' I believe that's true. As Christians, we

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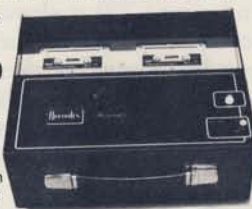


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update

A Report on the Thomas Road Baptist Church and Related Ministries

Seed Thought Sprouts and Grows to National Senior Saints Ministry

When Norman Hedding was a student at Liberty Baptist Seminary, he never envisioned that his seed thought of working with senior adults would be the catalyst of a ministry that touches the lives of hundreds of senior citizens in the Lynchburg area and thousands nationwide.

On the local level, Hedding and his team of dedicated workers conduct senior saints meetings each Saturday. Other activities include Single Ladies Fellowship, Active Christians Today, a weekly bowling outing, in-home Bible studies, and sight-seeing excursions.

The senior saints have opportunities for ministry through the Gospel Singers and the Senior Ambassadors Puppet Ministry, presenting programs in local churches and nursing and retirement homes. Hedding is the speaker on "New

Horizons," a weekly radio program for senior saints.

With a special ministry to elder church members, over 400 people are part of the nationwide Pen Pal Club in which senior adults regularly correspond with other seniors. Hedding has written booklets and articles and produced many audio cassettes on "How to Organize a Senior Adults Ministry" which are available upon request. Further, the monthly *Senior Saints Sentinel*, with 1,700 subscribers, contains a Bible study, news, and "how to" suggestions for churches interested in ministering to seniors. Through these endeavors the local ministry has influenced churches around the country to start similar programs.

Each year Hedding's department hosts Senior Saints Weekends, where hundreds of people come from across



the nation for fellowship. The next such weekend is scheduled for October 5-7, 1984. Information on this event may be obtained by calling toll

free 1-800-446-5000 or writing Senior Saints Ministry, Thomas Road Baptist Church, Lynchburg, Virginia 24514.

Hundreds Expected at Treasure Island



Right now it's just a tranquil island in the middle of the James River. But in a few weeks hundreds of excited boys and girls will be out of school and enjoying Treasure Island, a special summertime ministry to children.

Over 5,000 young people ages 4 through 12 will have their energies directed to games, crafts, Bible study, Scripture memorization, swimming, and sports.

Treasure Island outreach has two basic programs. Day camp meets from 8:00 a.m. to 4:30 p.m. Monday through Friday for primaries and juniors. The children are divided into small groups of four to six and

directed by one of the 150 counselors and staff members. Resident camp, for older children, goes from Saturday noon through Thursday evening and includes divisions for novice campers, experienced campers, and a special section for those who want to take computer camp.

Children who attend Treasure Island Camp find it a great place to have fun. Last year over 500 children made decisions for Christ while on Treasure Island. The thrills and excitement of summer camping can be enjoyed for only \$25 per week. For information about Treasure Island call 804-239-9281.

LHBI Brings Learning Home

"Creating the feeling that you are there" could be the words used to describe Dr. Harold Willmington's Bible teaching. Few men have his ability to take students through the Word of God, from Genesis to Revelation, simplifying the great doctrines while leading them to apply the Bible to their daily lives.

Recognizing this, Dr. Falwell asked Harold Willmington to begin a Bible Institute in Lynchburg, Virginia. That school is now the Institute of Biblical Studies, a part of Liberty Baptist College.

However, not everyone is called to come to Lynchburg. Therefore Liberty Home Bible Institute was begun in 1976 to make in-depth Bible study available to everyone. Over 14,000 men and women have taken advantage of it. As students listen to Dr. Willmington's lectures on cassette tapes and read his textbooks, their learning is made easier and reinforced through the many study notes provided with the course.

By the same method they also study under other professors from the Liberty Baptist Schools in courses that offer a variety of choices such as Sunday school teaching, journalism, counseling, history, geography, archaeology, and studies of individual books of the Bible. The flexibility of tailoring the course is further enhanced by many practical "how-to-do-it" seminars on study skills, time and money management, and vital

areas of Christian service.

Each student studies at his own pace (many finish in less than two years) and can earn a Bible diploma. Graduates may receive their diplomas by mail or come to Lynchburg to participate in graduation ceremonies.

The graduation ceremonies held by Liberty Baptist College and schools in May are the highlight of the year for LHBI staff members. This is when the dedicated staff meet face-to-face with those for whom they have prayed and to whom they have given personal help and attention through correspondence.

During this visit to Lynchburg, graduates, their families, and guests are honored at a special banquet, enjoy fellowship with their fellow graduates from around the world, and attend services at Thomas Road Baptist Church.

LHBI students range in age from teenagers to senior citizens and include people from all walks of life—students, retired persons, homemakers, truck drivers, and executives. As a matter of fact, there does not seem to be a "typical" LHBI student because the institute appeals to young and old, men and women, laymen and full-time Christian workers, the person who never finished grade school and the person who has earned his doctorate.

Because the aim of LHBI is to help as many people as possible who want to learn as much as possible about the

Bible in the shortest amount of time, the cost of the course has been kept to a minimum, monthly payment plans have been made available, and spouses can enroll for a nominal additional fee.

An extension of the LHBI ministry is the annual Holy Land tour led by Dr. Willmington. On-location in-

struction and nightly teaching sessions with slide presentations enliven this sight-seeing tour which is open to everyone.

For information on the tour or on LHBI, contact: Liberty Home Bible Institute, Lynchburg, Virginia 24514, or call (804) 528-4119.

Candidate Status for Seminary

Liberty Baptist College and Seminary recently advanced one step closer to becoming a university when the Southern Association of Colleges and Schools granted candidate status to the master's programs in religion and education. Receiving candidate status was a major accomplishment that moved Liberty Baptist College and Seminary closer to full accreditation at the university level. According to Elmer Towns, dean, "This step

toward accreditation will mean more students coming to LBS." The undergraduate program (seminary and graduate school) went through an entirely different process to achieve candidacy. "Receiving candidacy in record time is attributed to Liberty faculty and administration who have worked hard to accomplish this goal," said A. Pierre Guillermin, president of the college.

Orr to Teach Course on Revivalism

J. Edwin Orr, the world's leading authority on revivals and awakenings, will lecture on revivalism at LBC May 16-18, 1984. Dr. Orr will teach a three-hour modular course from 8 a.m. to 4:30 p.m. each day. Dr. Orr has four earned doctorates and has written 17 books on revival. Dr. Towns, dean of LBS, stated, "Every pastor who is interested in having revival in his church must take this opportunity to expose himself to this man who has traveled the world to experience revivals as they are happening and to study them in historical perspective. The course is open on an audit basis to pastors, or they can apply to the seminary for credit. For information phone (804) 237-5961, extension 560.

Calendar Update

April

15

Old-Time Gospel Hour airs

B.R. Lakin's "If There Be No Resurrection."

26-29

LBC College for a Weekend

27

LBC Concert Band Spring Concert

May

7

LBC Commencement

16-18

J. Edwin Orr Lectures at LBC on Revivalism.

22

Dr. Falwell speaks at National Baptist Bible Fellowship Meeting in Springfield, Missouri

29

Session I of LBC Summer School begins

June

9

Treasure Island Children's Camp begins



Treasures from the Text

by Richard D. Patterson

Peace—Part II

Last issue noted that true peace with God is available through faith in Jesus Christ. Not only is this true positionally (Eph. 2:14-17; Col. 1:20), but by living in constant communion with the Lord through prayer and the study of His Word, we may experience peace in all its fullness (Phil. 4:4-9). That kind of peace is what the Old Testament word *shalom*, as applied to its New Testament context, intends for our age. It involves a total well-being of person, full health in personal relationships, and above all, a complete and perfect identity in heart and mind with God himself.

Peace should be a characteristic of the Christian, for Jesus promised full peace to all who follow Him (John 14:27; 16:33).

Mark 4:35-41 describes the Lord in the midst of a busy preaching ministry in Galilee that was being attacked viciously by the Jewish leaders. Jesus had just finished teaching a long series of spiritual lessons in the form of parables and was exhausted by the heavy work of the day. Anxious to escape the press of the multitudes, He gave orders to His disciples to cross over the Sea of Galilee.

They had scarcely set sail before the Master lay fast asleep. He slept on even when a fierce gale, characteristic of the Sea of Galilee, suddenly descended upon them. The storm became severe enough to engulf the small boat with waves. The seasoned fishermen feared for their lives. Rousing the Lord they appealed to Him, "Carest thou not that we perish?" After rebuking their timidity and lack of faith, Christ quickly commanded, "Peace, be still." Immediately the waters became perfectly calm.

Matthew, Mark, and Luke report the awe of the disciples. They had hoped that "somehow" He could help. Yet, they were

amazed when He did. With the Prince of Peace in our lives, we should know that He will give real peace, despite the fiercest tempest.

I learned this truth through tragic circumstances that occurred between my first and second year of college. During the summer session, I rode home with a good friend, who was an experienced pastor. As young men frequently do, we discussed the Lord's call upon our lives and our concern for our wives and children. What would we do if a real difficulty arose or, the supreme tragedy, if we experienced the death of our loved ones?

On the day that David and I were to register for the fall semester, his wife phoned to report that he was ill. Accordingly, I went without him, by commuter train, to the college. When I returned home I received another call. David had decided to register after all, but on his return home, overcome by illness and the medication he was taking, he lost control of his car and it strayed across the center line of a busy highway. He was killed in a head-on crash. That which we had discussed had happened—but to one of us!

David would have been pleased to see that his wife and children experienced real peace in this tragedy. Moreover, many unsaved loved ones came to know Christ because of his home-going. With thankfulness to God and resolve to do what David could no longer do, I pledged my life unconditionally to the Lord's will for me (cf. Josh. 24:15).

I have often reminded myself that because I am in union with Christ (Gal. 2:20) He is "on board" (Col. 1:27) for all of life's situations, giving peace (John 14:27; 16:33) however dark the "seas of circumstance" might seem.

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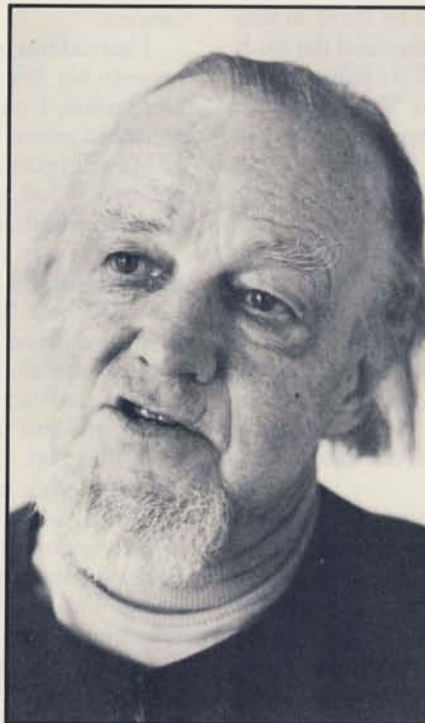
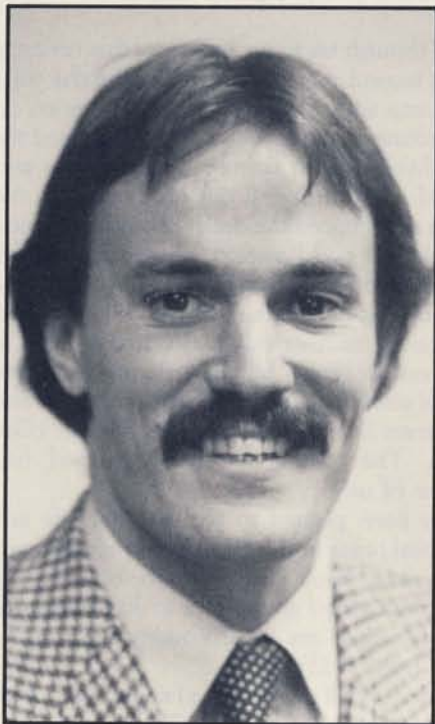
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Schaeffers Succeed with "Great Evangelical Disaster"



Using such words as "spineless," "sick at the core," "cowards," Francis Schaeffer and his son, Franky, are touring Christian colleges, describing the present state of the Evangelical establishment. They hope to start a "small revolution" that can overthrow the present Evangelical leadership. Evangelicals are like "jellyfish." Although American culture is crashing down upon them—through abortion, infanticide, child pornography, sexual license, shattered families, *et cetera*—they remain silent, afraid of appearing "unfashionable."

At Liberty Baptist College for the premiere showing of their new film, the Schaeffers said, the Evangelical leadership has "betrayed" the Christian community. It has refused to lead; it has refused to use scriptural authority to condemn evil social

practices; and worse—it often says nothing different from what the world says.

For 50 years, on point after point, Evangelicals have "bent the Bible" to fit the surrounding culture, the Schaeffers say. Therefore, many Evangelical leaders are now found supporting such issues as abortion and left-wing economic policies.

"The Evangelicals have looked at the challenges the world has offered them, and they have chosen to accommodate and compromise rather than offend the secular academic and social community," says Franky Schaeffer.

His father adds, "A great number of Evangelicals have gone along with feminism and socialism. They have chosen to adapt Scripture to culture rather than to judge culture according to Scripture."

Holding seminars in 13 Christian colleges across the country, the Schaeffers are using two recently published books (father and son each having written one) and a 30-minute film to tell students about "The Great Evangelical Disaster" that has transpired in this country.

For 60 years, Evangelicalism had been deteriorating in America, the Schaeffers say. But it was not until 1973, when the U.S. Supreme Court legalized abortion and Evangelicals kept silent, that this great falling became apparent.

Because Evangelicals have refused either to provide Christian leadership or to assert biblical authority in American culture and society, Secular Humanists have filled the vacuum with a godless philosophy that promotes freedom without restraint.

Dr. Schaeffer explains this freedom to mean: "I must be free to kill the child in my womb. I must be free to kill the newborn child if I don't think he or she measures up to my standards of 'quality life.' I must be free to desert my husband or wife, and abandon my children. I must be free to commit shameless acts with those of my own sex."

Franky Schaeffer concludes, "We now have a secularized and godless nation."

But secularism, too, has failed America.

"Secularism," the younger Schaeffer says, "has destroyed public education. It has destroyed the sanctity of life ethic. It starves babies to death in the name of compassion. It smashes homes. It accepts homosexuality and is therefore responsible for AIDS. And it's responsible for a 'sex for fun' ethic that is without moral taboos.

"Secularism has destroyed the traditional moral fabric of this country."

Yet, even though secularism has stumbled miserably, Evangelicals have been unable to capitalize on this failure and restore a Christian consensus to America.

The reasons for this failure are partly illustrated in the new film, *The Great Evangelical Disaster*, produced by Franky Schaeffer V Productions.

The animated satire uses humor to show how the media censors the Christian viewpoint and how certain Evangelical leaders accommodate to the "fashions" of the times.

The film opens in a "typical" living room setting. The camera focuses on a

picture of Jesus Christ hanging on the wall. Just below, a set of praying hands rests on a television set. Americans may make a gesture toward a Christian consensus, but they nevertheless derive much of their knowledge and opinions from the boob-tube.

Co-written and directed by Ray Cioni, the film parodies such shows as "Phil Donahue," "Family Feud," and "CBS News."

Commercials are included with advertisements, such as one for "Terminal Hospital" which carries the slogan, "It's never too late to terminate."

The film also parodies the growing practice of infanticide. In a hospital setting a doctor discovers a nurse carrying a bottle of baby formula that was intended for a handicapped infant.

"Just where do you think you're going with that?" he asks. "You know we don't feed *retards*."

The film pokes fun at the media in both its censorship and distortion of Christian views. To illustrate this, a Phil Donahue figure is shown interpreting the views of Dr. Schaeffer.

Without Schaeffer finding the opportunity to explain himself, "Donahue" allows his critics—a feminist, Secular Humanist, and pro-abortionist—to have a field day at criticizing his viewpoints.

But also working against restoration of a Christian consensus, the film points out, are Evangelical leaders who pride themselves on their "open-mindedness" and ability to adjust the Scriptures to fit contemporary ideas and trends. These Evangelicals can find biblical compassion, for example, to have greater importance than defending the life of the unborn child.

Francis Schaeffer's new book, bearing the same title as the seminar and film, approaches the "Evangelical disaster" from a philosophical and historical basis.

According to the senior Schaeffer the beginnings of this Evangelical disaster can be traced to the age of Enlightenment—an intellectual movement emphasizing the sufficiency of human reasoning. By the late nineteenth century, Enlightenment ideas began to radically transform Christianity in America. By the 1930s, liberal theologians—using the methods of "higher criticism"—had effectively gained control of their denominations, Schaeffer writes.

This drift to Liberalism in the churches was responsible for "ushering in" the Enlightenment ideas—"denial of the supernatural; belief in the all-sufficiency of human reason; the rejection of the Fall; denial of the deity of Christ and His Resurrection; belief in the perfectibility of Man; and the destruction of the Bible," he says.

Schaeffer says that most Evangelicals have declined to battle the secularistic forces in America, and those that dare saying anything often support the world's view.

"Here is the great Evangelical disaster—the failure of the Evangelical world to stand for truth as truth," Schaeffer said.

**“The great
Evangelical disaster—
the failure to stand for
truth as truth,”
— Schaeffer.**

Franky Schaeffer's book, *Bad News for Modern Man*, takes a more hardhitting approach to the "Evangelical disaster," not only giving specific examples but naming names. His favorite objects of attack are Wheaton College and *Christianity Today*—two pinnacles of Evangelicalism.

Wheaton College, he accuses, employs pro-abortion professors and requires every student to read Ron Sider's book, *Rich Christians in an Age of Hunger*.

Sider's book advocates that food aid be discontinued in Third World countries that fail to endorse and conform to a 1974 United Nations population control conference. Schaeffer said this 1974 population control program has been the guiding principle of mandatory abortions and infanticide policies in China, and forced sterilizations in India.

Wayne Bragg, director of the hunger program at Wheaton, confirmed that the Sider book had been used previously in at least two courses and may still be required in certain select courses. Bragg

said, "We do not equate using the book to an endorsement." He said the Schaeffer evaluation was based on secondary sources and "he just didn't check these out."

When asked about the college's employment of pro-abortion professors, Richard Gerig, director of public relations, said, "I do not know of any official position on abortion at the college."

Christianity Today, Schaeffer adds, has failed to strongly denounce the National Council of Churches' "non-sexist" Bible, even though the secular media has both exposed and ridiculed this feminist attempt at changing history.

A *Christianity Today* editor, Tom Minnery, responded to Schaeffer, saying, "We do not intend to get into a mud-slinging match with Franky." Specifically rebutting one of Schaeffer's accusations, Minnery stated that as recently as November and February, *Christianity Today* ran articles entitled "The God of the NCC Lectionary is not the God of the Bible" and another article on the NCC's non-sexist Bible entitled "A Bi-sexual Nightmare."

The Schaeffers cite other examples of "accommodation" and "compromising," but the purpose of the books is not solely to criticize Evangelicals, but to propose a solution.

Dr. Schaeffer proposes, "What we need are radical Christians who will break the ties of the old Evangelical leadership." He quickly points out that he is not talking about "long-haired goofies."

As the Schaeffers see it, though the Evangelical establishment will resist their message, Christian students and young adults will readily sympathize with their goals.

Martin Luther, apparently, had similar problems with Christians unwilling to use the Bible to address world affairs. He is quoted in Dr. Schaeffer's book as having said:

"If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the Devil are at the moment attacking, I am not confessing Christ, however boldly I may be professing Christ." □

—Martin Mawyer
Lynchburg, Virginia

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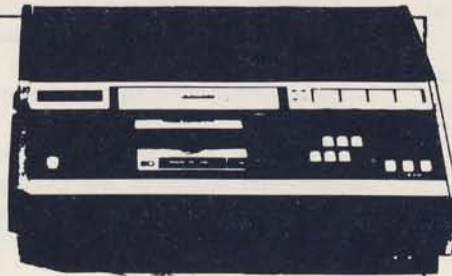
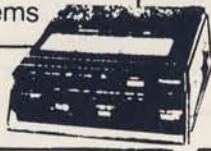
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NAE Annual Meeting Covers School Prayer and Other Moral Issues

President Reagan, who began his 1984 reelection campaign with an appearance at the convention of the National Religious Broadcasters, continued his quest for the allegiance of conservative Christians with a speech to the March gathering of the National Association of Evangelicals in Columbus, Ohio. As expected, the President used the speech to outline his commitment to the issues thought to represent the "moral agenda" of the New Religious Right. He lobbied strongly in behalf of a constitutional amendment to permit organized voluntary prayer in public schools, and he assailed permissive abortion laws.

But the President surprised many observers by including in his address a warning and a reminder to Evangelicals that the United States is a religiously pluralistic nation.

"We must remember that many [Americans], in good faith, will hold other views," President Reagan declared. "Let us pledge to conduct ourselves with generosity, tolerance, and openness toward all. We must respect the rights and views of every American—because we are unshakably committed to democratic values. Our Maker would have it no less."

The 74-year-old Chief Executive counseled the Evangelical preachers to "use your pulpits to denounce racism, anti-Semitism, and all ethnic and religious intolerance as evils. And let us make it clear that our values must not restrict, but liberate the human spirit in thought and deed. . . . We must show that faith and traditional values are the things that give human life dignity, warmth, vitality, and, yes, laughter and joy." The President appeared to be practicing the message he was preaching, decrying the bankruptcy of Soviet totalitarianism but nevertheless acknowledging that many Russian citizens are Christian believers.

In a widely publicized speech to last

year's meeting of the National Association of Evangelicals, the President characterized the Soviet Union as the "evil empire" and condemned the nuclear freeze movement as "a dangerous fraud."

But this year, taking note of the new leadership at the Kremlin, President Reagan offered to "renew our efforts to ease tensions between East and West.

"And while we will never accept for ourselves their system," he added, "we will never stop praying that the [Soviet] leaders, like so many of their own people, might come to know the liberating nature of faith in God."

The President's 30-minute speech to the conservative churchmen was interrupted 17 times by applause, but that response was muted by comparison to the rousing reception President Reagan received a few weeks earlier from the National Religious Broadcasters.

In a carefully worded speech delivered to the Evangelical group the morning after President Reagan's appearance, the outgoing president of the NAE, Arthur E. Gay, Jr., asserted that the Evangelical organization "must not become identified with a particular political party or ideology. . . . Let us remind ourselves that the kingdom of God will not come to its fruition and completion except by the coming of Jesus Christ." Rev. Gay, a pastor of a Congregational church in the Chicago suburb of Park Ridge, acknowledged that the Republican incumbent is "highly respected" by conservative Christians, but he asserted that "pragmatic" political calculations may be as important as moral convictions in any candidate's appeal to the nation's religious constituency.

But at the closing banquet of the NAE's 3-day convention, delegates heard the religious testimony of a 57-year-old army general whose stern Christian beliefs reportedly were responsible for his ouster last year as president of turbulent Guatemala.

General Efraim Rios Montt, who was hailed by some as a righteous reformer and despised by others as a devilish despot during his 16-month tenure as leader of the military junta in that Central American nation, contended it was "God's will" that orchestrated both his sudden rise to power and the military coup that dislodged him from the presidential palace.

"With the same grace, He placed me there and removed me, so I can go share about this [the gospel] to the world," said Rios Montt, a 1976 convert to a small Charismatic and conservative sect known as the "Verbo Christian Church," or the Church of the Word.

In an interview, Rios Montt discounted growing speculation among some United States Evangelicals that he is preparing to become an itinerant evangelist in Latin America. But he spoke vigorously of combating that region's embrace of "liberation theology" and "religious rituals," which he assailed for falling short of "true Christianity and a true knowledge of the Lord."

The Wheaton-based NAE, founded 42 years ago as a cooperative agency for conservative Evangelical churches, approved a number of politically related resolutions, including granting its support for a school prayer amendment, and calling on its 36,000 member churches, with their 4 million adherents, to engage in "non-partisan voter registration drives" aimed at enlisting an estimated 10-15 million unregistered Evangelicals. Delegates also approved a resolution calling on President Reagan and congress to "demonstrate moral leadership and fiscal integrity by reducing the staggering federal deficit problem."

—Bruce Buursma
Columbus, Ohio

For Your Information

Truman Dollar to Pastor Temple Baptist in Detroit

DETROIT—Temple Baptist Church has called Truman Dollar of Kansas City, Missouri, as pastor, replacing A.V. Henderson who resigned his position to dedicate all his efforts to the presidency of Baptist Bible College in Springfield, Missouri. The pulpit committee at Temple Baptist unanimously approved Dollar as a pastoral candidate. He was pastor of Kansas City Baptist Temple for over 15 years but has been associated with the church for 22 years.



Truman Dollar

Dr. Dollar assumed his new responsibilities in Detroit on March 18. An official installation service was held Sunday evening, March 25, with A.V. Henderson and Jerry Falwell participating. A replacement for Dollar in Kansas City Baptist Temple has not yet been named.

The Temple Baptist Church was founded in 1892. G.B. Vick pastored the church from 1947 until his death in 1975. Vick was a key leader in the founding of the Baptist Bible Fellowship and was the first president of Baptist Bible College.



A.V. Henderson

BBF Names Spring Meeting Speakers

SPRINGFIELD, Mo.—The Baptist Bible Fellowship will hold its annual spring meeting on the campus of Baptist Bible College in Springfield, Missouri, May 21-24. BBF President Leland Kennedy will be the keynote speaker on Monday evening. Jerry Falwell, E.G. Robertson, and A.V. Henderson will speak Tuesday, Wednesday, and Thursday evenings, respectively.

Dr. Henderson recently resigned as pastor of Temple Baptist Church, Detroit, Michigan, to devote full time to the presidency of the college.

Federal Government Loses Baby Jane Appeal

LONG ISLAND, N.Y.—The Second Circuit Court of Appeals has upheld a lower court's ruling denying the federal government access into the medical records of Baby Jane Doe.

The Department of Health and Human Services had asked the court to

order Stony Brook Hospital to release the child's medical records. HHS wanted to determine whether the infant was being medically discriminated against after learning that her parents and hospital doctors refused to give the child life-prolonging surgery.

Baby Jane Doe was born with spina bifida last October in Port Jefferson, New York. After being transferred to Stony Brook Hospital, her parents chose not to perform life-prolonging surgery because doctors said the child would suffer constant pain, severe mental retardation, and may be bedridden for life.

This prognosis, however, has been described by some pediatricians as unduly pessimistic.

Pro-life and disability groups complained to HHS officials saying Baby Jane was being denied medical treatment simply because she would grow up handicapped. The group asked HHS to evaluate the child's medical records to determine whether the hospital was in violation of Section 504 of the 1973 Rehabilitation Act.

According to HHS, Section 504 forbids hospitals that receive federal funds from discriminating against the handicapped newborn. Any hospital found denying medical treatment because an infant is handicapped can lose future federal funding, such as Medicaid and Medicare.

But when HHS requested to review Baby Jane's medical records, hospital officials refused to comply. The Justice Department then took the matter to federal court.

The federal appeals court, however, ruled against HHS. In a 2-1 decision the court said Section 504 was never intended to "apply to treatment decisions involving defective newborn infants."

In a 48-page opinion, Justices George C. Pratt and Charles M. Metzner wrote, "Until Congress has spoken it would be an unwarranted exercise of judicial power to approve the type of investigation that has precipitated this lawsuit."

According to Steven Baer, a spokesman for Americans United for Life, the court ruling "looks like it has totally gutted the Section 504 standard."

Baer added, "Without the 504 enforcement mechanism, the ability of the federal government to intervene when handicapped children are being discriminated against looks kind of bleak."

Aborted Fetuses Feel Pain

WASHINGTON—Aborted fetuses do feel pain, a group of 24 physicians, including a past president of the American College of Obstetricians and Gynecologists, wrote President Reagan.

The letter gave support to President Reagan's remarks last January at the National Religious Broadcasters convention that aborted fetuses often suffer pain.

The President immediately came under attack from Dr. Ervin E. Nichols, director of activities for ACOG, who told the *Washington Post*, "We are unaware of any evidence of any kind that would substantiate a claim that pain is perceived by a fetus."

But the prestigious panel of physicians agreed with the President saying fetuses do "respond to stimuli" and demonstrate a "remarkable responsiveness" to "pain, touch, and sound."

"Mr. President," the letter said, "in drawing attention to the capability of the human fetus to feel pain, you stand on firmly established ground."

Later, in an interview with the *Washington Times*, Dr. Nichols admitted that he lacked both "expertise" and "intimate knowledge" of fetology.

In an address to the NRB, Reagan brought the conference to its feet in applause when he said, "How can we survive as a free nation when some decide that others are not fit to live and should be done away with? . . . Medical science doctors confirm that when the lives of the unborn are snuffed out, they often feel pain—pain that is long and agonizing."

Representative Mark Siljander of Michigan has introduced legislation in the House of Representatives that will require abortionists to notify women who are 13 1/2 weeks or more into pregnancy that their unborn child will experience pain unless given anesthetics or analgesics.

Supreme Court Says Nativity Scenes Are Constitutional

WASHINGTON—A 40-year-old tradition will be resumed next Christmas when city officials in Pawtucket, Rhode Island, once again erect a Nativity scene in the heart of the city's shopping district.

In a sharply divided decision, the U.S. Supreme Court ruled that government-sponsored creches do not violate the Constitution.

The action was brought against the City of Pawtucket by the American Civil Liberties Union in 1980. Representing four residents, the ACLU said the Nativity display violated the First Amendment's separation of church and state.

But in a 5-4 decision, the Supreme Court overturned two lower court decisions and ruled that government-sponsored creches are no more an endorsement of religion than the "exhibition of religious paintings in governmentally supported museums."

The court added, "To forbid the use of this passive symbol while hymns and carols are sung and played in public places, including schools, and while Congress and state legislatures open public sessions with prayers, would be an overreaction contrary to our history and our holdings."

Former Mayor Dennis Lynch, founder of Citizen's Committee to Save Christmas, said, "It was a long three-and-one-half-year fight and, yes, it was well worth it."

"The court has said it's all right to use public funds and public property to display Nativity scenes and that's a very important return to basic principles."

Justice Sandra Day O'Connor, who has surprised conservative religious leaders with her support of traditional values, wrote a concurring opinion saying, "Celebration of public holidays, which have cultural significance even if they have religious aspects, is a legitimate secular purpose."

Street Preaching Upheld

SWANSEA, S.C.—A federal judge has struck down a city ordinance here that gave authorities "absolute power to prohibit preaching and other public speak-

ing on the streets and public ways of Swansea."

In a case that has gained national attention, Federal Judge Matthew J. Perry said the ordinance violated the free speech and free assembly rights of people who want to "preach the gospel."

The city argued that the ordinance was needed to prevent street evangelists from offending citizens, causing traffic congestion, and creating noise.

But seven members of the Gethsemane Anabaptist Church filed suit against the Town of Swansea saying the ordinance was a prior restraint on their constitutional freedoms.

The church members frequently visit Swansea on Saturday mornings to preach the gospel to store patrons. Though they admit to loud speaking, so they can be heard, the evangelists said they always conduct themselves in an "orderly, courteous, and respectful manner."

Due to citizen complaints, the Town Council passed the ordinance that gave the mayor authority to restrict the time the evangelists could speak, the number of evangelists, and the location of the evangelists to a vacant lot at the edge of town.

The street evangelists refused to comply with the permit requirements and were arrested on three separate occasions.

In Judge Perry's preliminary injunction, he ruled, "An ordinance which makes the peaceful enjoyment of the freedoms of speech and assembly dependent upon the uncontrolled will of an official, as by requiring a permit or license which may be granted or withheld at the discretion of that official, is an unconstitutional prior restraint upon the enjoyment of those freedoms."

CHC Accredited

Christian Heritage College has received full accreditation from the Western Association of Schools and Colleges, according to David Jeremiah, chairman of the college and pastor of Scott Memorial Baptist Church. The church sponsors the liberal arts college of 300 students located in El Cajon, California.

A Christian Nation Needs Option of School Prayer

The trouble with Americans, some wit once remarked, is they know so much that's not so. The current controversy over giving local schools the option of allowing prayer in the classroom is a case in point.

The claims of supporters of the prayer amendment and the warnings of its opponents are way off the mark. The amendment, which must be approved by three-fourths of the states if Congress ever approves it, has been modified to the extent that prayer in school can be either silent or spoken, that the government can't write the prayer if it is spoken, or force school districts to have a time for prayer.

A committee of the House of Representatives, which opens its daily sessions with a prayer, is considering the amendment. In the Senate, which also opens its daily sessions with a prayer, debate has begun. It is not enough to get a simple majority: An amendment to the Constitution must be approved by a two-thirds vote in both chambers.

Even a prayer amendment as innocuous as this one, therefore, faces a long and uncertain future.

How can Congress, or any legislature that opens its sessions with nondenominational prayers for divine guidance, now allow a teacher to open school or classes in the same manner?

How are one's religious or nonreligious sensibilities "injured" by a prayer asking for divine guidance? All that prayer recognizes is that there is a divine guidance. How can an atheist be offended by a prayer he considers an exercise in futility? The most he can claim is that his time has been wasted.

In short: What's all the fuss about?

There are very few atheists in this country. Are we to ban prayer in the schools because this tiny minority says it is offended?

They are the only ones affected. No truly religious person can be offended by a prayer for divine guidance. If he wants to add, "In Jesus' name" or "Allah be praised" or whatever, that surely is his right.

The so-called doctrine of separation of church and state does not accurately describe the relationship between the two. The church is separated, but the state has sole discretion over whether it wants to be. The state can legislate, the church cannot. Only [recently] we witnessed a clear example of that in the action of the Polish Communist government, which is atheist, in banning crucifixes from Polish schools. It did so, the Communists claimed, under a 1961 law proclaiming the separation

of church and state. The law has been in effect for 23 years. The government, in its discretion, just decided to enforce it. The action clearly illustrates that "separation" lies wholly with the state.

Human ingenuity has split so many hairs on the subject that a whole literature has grown up around separation of church and state. But it all rests, ultimately, on the very first prohibition in the Bill of Rights—without which the U.S. Constitution never would have come into existence: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Prayer in the schools comes under "the free exercise thereof." If local schools want to open their sessions with prayer, as the legislatures do, then so be it. The U.S. Constitution does not need to be amended to reaffirm something it already says. The courts should uphold the Constitution and permit the free exercise of religion.

There is a growing awareness in the world that people have become disenchanted with the secular religions of Humanism, Capitalism, Communism, Fascism, Socialism, and Democracy. They are returning to the age-old yearning in human nature for reassurance that there is more to life than man can make of it. No longer do the masses consider themselves the masters of the universe; they have become aware of how pitifully small and vulnerable they are in the concepts of eternities of time and space.

After decades of rulings banning prayer in schools and religious observances on public properties, of closing church schools and hounding them with regulations, the U.S. Supreme Court recently voted 5-4 that Nativity scenes are permissible on public property. It did so, however, on grounds that Christmas is a "national holiday"—a secular holiday. Therefore, it is permissible to leave Christ in the Nativity scene and in Christmas. The power of the courts to determine the extent of separation of church and state was clearly demonstrated.

We know a lot of things that aren't so, but one thing is so: America is predominantly a Christian nation. It was founded by Christians fleeing religious persecution. If the majority of the people want to open their schools with prayers for divine guidance, they have that right. They can overrule their courts and legislatures on any issue. The Congress should [have] recognize[d] that by voting to allow prayer in the schools. Such approval would be one final proof that the separation of church and state is what the state says it is.

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