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Return to: Baptist Fundamentalism '84  P.O. Box 9428  Kansas City, MO 64133-0228
As part of the body of Christ, we face many controversial issues in these latter days of the twentieth century. We are proud of our heritage. After all, we are known as those who steadfastly contend for the faith, standing loyally on the truth of the Bible, God's inerrant Word. At times we recognize preference concerning an issue and yield in love and allow differences among brothers. Most often, however, the issues we espouse are so monumental that compromising truth is anathema and we are called to pay the often weighty cost of bearing the name disciple.

Today adherence to Scripture forces us to face and deal with a matter, in truth, of life and death. The cries of innocent unborn children echo louder each day and we marvel at the long-suffering and the forbearing mercy of God. Abortion on demand will be 10 years old January 22, 1983. For 10 years the stench of America's national sin has risen, flagrantly often, however, the issues we espouse are so monumental that the long-suffering and the forbearing mercy of God. Abortion is accountable for the murder of almost one and one half million babies yearly. We are that nation — made up of all of us as individuals. We are responsible and alone can stop the carnage. We have failed to mourn sufficiently since the dreaded Roe v. Wade decision, a decision shamefully made by the highest court of our land.

It is time for total obsession. It is with urgency that we release this issue of the Fundamentalist Journal. The titles of the well-documented articles about abortion reveal their urgency: “The Slaughter of the Innocents,” “The Holocaust: Nazism and Abortion,” “The Horrors of Abortion” and others. Harold O.J. Brown in “Judgment Without Justice” tells what can and must be done to stop abortion. Could it be that in, the past ten years, we as Christians had been as quick to stand against abortion with the same fervency and commitment with which we have stood for the inspiration and inerrancy of Scripture that, by now, the Roe v. Wade decision would have been reversed? Harold O.J. Brown proposes that this is the great challenge to America's Bible-believing Christians. He states that there is only one other spiritual-moral issue that is as much of a watershed, and that is the authority of Scripture.

As we enter this new year, let us do so with dedication to God and to the truth of His Word. Let us be disciplined in every area of our personal lives. Read “Goal Setting” by A. Pierre Guillermin, follow the ten steps he offers for effective goal setting, and glorify God with your life in 1983!
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Congratulations!

I would like to congratulate you and your staff for an excellent publication. It is exactly what we needed — i.e., an organ to verbalize what most people in America know and feel in their hearts as the way this country began, and the only way for the future, otherwise, we perish.

Your fine magazine is well-printed and well-written. The news items are admirably objective. Too often, in the liberal press, editorial opinion creeps in, even in supposedly straight news, without by-lines. In your articles, even in those dealing with those who engage in obviously unscriptural practices, your tone was not condemnatory. Praise God. We will not win souls by criticizing, but by telling them of God’s endless love.

Ed Dobson’s article “Fundamentalism — Its Roots” did not so much teach me something new as it simply and concisely crystallized long-held beliefs.

Interviews with contemporary warriors for God and sermons from those now with Jesus are a fine idea. Far better to hold up these people to be emulated by the young than sports figures, rock stars, and actors.

Steve Hutley
San Diego, California

I have received the first two copies of your Journal and I want to say that I believe it is a much needed and very informative magazine.

I enjoyed all the articles that I read, especially “Thunder in the Pulpit,” “For Your Information,” and “World Religious News.” As a pastor, I need information like this which is hardly ever found in the secular news. I am also glad that someone has undertaken the task of letting the world know what a real Fundamentalist stands for.

Again let me say I am thoroughly satisfied with this magazine and am looking forward to each issue. Keep up the good work.

Rev. Donald Webster
Cove City, North Carolina

Thank you for your prompt attention to mailing out the requested premiere issues of your Fundamentalist Journal. I have literally devoured both issues and am anxiously awaiting the upcoming ones.

I find the news and the information about churches extremely interesting and exciting. It might be of interest to have some articles on how these churches have achieved their growth and success.

Rev. Thomas Marshall
Silver Spring, Maryland

A bit disappointed...

The concept and stated purpose of the Fundamentalist Journal are wonderful. I am a bit disappointed, though, except for the news updates and capsules section, the Journal reads like a Baptist newsletter or magazine.

Please set the record straight on Bob Jones. Believe me, I do not surround myself with liberal or leftist friends, but down here we’ve always heard that Bob Jones University maintained anti-black people regulations way before last year’s federal funding issue. I remember hearing this before choosing my college in 1973. So, I was a bit surprised to see something on Dr. Jones in the Journal.

Bryan Sorens
Mesquite, Texas

Nothing could be further from the truth. Likewise, you have used the magazine to promote the New King James Version while ridiculing those who want to use the regular KJV. Your articles by Ed Dobson and Ed Hindson are filled with inaccuracies and innuendos. The report on the Southern Baptist Convention failed to even touch upon the real issues involved such as the rampant apostasy in Convention-supported colleges and seminaries, and the failure of multitudes of Southern Baptist preachers to believe in the inspiration of the Bible.

Undoubtedly, there will be some good articles such as sermons by a real Fundamentalist, Bob Jones, Sr. However, I see the trend that the magazine will be used to promote Jerry Falwell and his particular brand of Fundamentalism (Pseudo-Fundamentalism). This makes me very sad because in the long run it will only serve to confuse the issues and divide the camp.

Rev. Delbert Rogers
Independent Baptist Church
of Red Bank
Chattanooga, Tennessee

“KJV Cult”...

As a subscribing pastor of your magazine, I would like to comment on the two fine articles on the KJV Bible written by Ed Dobson and Ed Hindson.

I fellowship with a particular group but have not attended any of their meetings for over a year because of the constant “Peter Ruckmanism” preached at every meeting I attend. I just got tired of pastors who refused to be confused by the facts that your two writers brought to surface. I am afraid some of our Baptist brethren have joined the “KJV Cult,” which saddens me. I use the KJV in all my preaching, teaching, and studying, and have done so since I was saved. However, I don’t worship the AV 1611, as many of our Baptist brethren do. I simply use it.
Thank you for your clear, concise, honest, and sometimes humorous articles. I am glad your magazine has taken its stand on this divisive issue.

Rev. Don Alexander
Open Bible Baptist Church
Johnson City, New York

One thing bothers me...

First, let me say how much we are enjoying the *Fundamentalist Journal*. It has been much needed for a long time—these good, inspired writings by great men of God.

One thing, however, bothers me a bit, in the November issue in the article on the Ten Largest Independent Baptist Churches. In listing the top ten churches' membership, you seem to have left out the Indianapolis Baptist Temple, membership of 8,206. I believe we should have been listed somewhere between number five and number six.

Follie Thompson
Church Clerk
Indianapolis Baptist Temple
Indianapolis, Indiana

Don't call it heresy...

Permit me to congratulate you on your new *Journal*. As a priest, I find the content stimulating and quite on target. As a former journalism teacher, I am impressed by the appealing format and quality of the writing. Keep up the good work.

That having been said, I would like to express concern about an item which appeared in Mr. Hindson's article. He rather blithely refers to the Catholic doctrine of works addressed by the Reformers as "heresies." I found this quite offensive, as would the author of the Epistle of James.

I guess I am saying that we should not fall victim to the secularists' game and hope of "divide and conquer." There is so much good in your journal that I could most readily recommend it to our Catholic laity, but never with slurs like that. Let us stress our common faith in Jesus Christ, so that we may be strong to do battle against the real enemy, who is abroad in the world and in our society.

Rev. Peter M.J. Stravinskas
Catholic League for Religious
and Civil Rights
Trenton, New Jersey

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.

Mrs. James E. Bolton
Montgomery, Alabama

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**FUNDAMENTALIST JOURNAL**

Don't miss this opportunity to subscribe to the *Fundamentalist Journal*, a magazine of vital import to every Christian.
January 22, 1983 marks the 10th anniversary of the worst decision ever rendered by the Supreme Court. The Roe vs. Wade decision has brought about the genocide of more than 10 million helpless babies. This “slaughter of the innocents” cannot be tolerated by God-fearing, civilized society. Life is a miracle. Only God can create life, and He said: “Thou shalt not kill.” Nothing can change the fact that abortion is the murder of human life.

Today nearly one and a half million babies are murdered every year in the United States alone. One-third of all abortions are performed on teenagers. Experts now estimate that over 10 million babies have died since abortion on demand was legalized just 10 years ago. No other major civilized nation in history has taken the position we have on the cheapness of human life.

Human life is precious to God. Christ died upon the cross for every man and woman who has ever lived and who ever will live. In the past, America was known for honoring and protecting the right of a person to live. No one disagrees that the state exists to protect the lives of its citizens. But we are in danger of losing our respect for the sanctity of human life. America has allowed more persons to be killed through abortion than have been eliminated in all of our major wars. Only a perverted society would make laws protecting eagles’ eggs and baby whales, and yet have no protection for precious unborn human life.

In reality, life began with God and, since Adam, has simply passed from one life cell to another. From the moment of fertilization any further formulation of the individual is merely a matter of time, growth, and maturation. This is a growth process that continues throughout our entire lives.

I’ve been listening and reading a lot of stuff that tries to convince me that the gospel of Christ is either social action and social involvement or it is salvation of souls. Of course, any serious student of Scripture knows that Jesus did not give us any such option. The gospel is both: faith and works. “Faith without works is dead.”

If one has the Spirit of Christ in him, he then begins to think and act like Christ. Christ certainly became involved in the physical and mental anguish of His age while He was leading people to Himself.

Of greater concern to me, as I have been listening and reading, is the suggestion that religion and politics do not mix, that they somehow should be kept separate from each other.

I suggest that Christianity is politics. When Jesus called us to a kingdom not of this world, He immediately put all those who would heed that call in conflict with the powers and authorities of this world. Let us not forget that God has allowed Satan to have temporary control over the earth and that He will “impeach” Satan at the time of His Second Coming, when righteous authority will reign on the earth for a thousand years in the Person of Jesus Christ.

If Christianity is not politics, why did Herod order that all the children under two years of age in the Bethlehem area be
Dr. Thomas L. Johnson, professor of biology and embryology at the University of Virginia, observes that "an individual organism (the zygote) cannot be a part of the mother...it has an entirely different set of chromosomes...it has a separate and unique life." In reply to the statement that life begins as the infant leaves the mother's womb, Dr. Johnson says that the moment of birth is not a moment of magic when a potential being is transformed into an actual being. The unborn child is merely moving from a required aquatic environment to a required gaseous environment so that it can develop into its next stage of life.

Recently Doug Badger, the legislative director of the Protestant pro-life organization the Christian Action Council, stated: "The conviction that each human life is sacred has its roots in the Scriptures. There, God is revealed as the living God who bestows God's image (Gen. 1:26,27). Each person thus is vested with an inviolable dignity on the basis of his or her creation. From this flows the Torah's sixth commandment (Exod. 20:13) which functions not only as a prohibition of murder, but as a positive injunction to respect human life. Thus when Jesus assumes the role of Moses and expounds the law in the Sermon on the Mount (Matt. 5:17-20), He reveals that the commandment in fact requires that we love our neighbors, not merely that we do them no physical harm (Matt. 5:21-26)."

One of the major arguments of the pro-abortionists is that the unborn child is a fetus, not a person. It should be noted that "fetus" is Latin for "unborn child." Unfortunately, the tendency today is to change traditional terminology and substitute words like "conceptus" for "child." No one wants to use the term "murder" for abortion, so we simply call it "termination of pregnancy." This technique is usually employed to defend the indefensible. It is much easier to refer to the elimination of "P.O.C.'s" (products of conception) than to the slicing, poisoning, and flushing away of a million little boys and girls.

In their book, Whatever Happened to the Human Race?, Theologian Francis A. Schaeffer and Dr. C. Everett Koop, Surgeon General of the United States, raised this vital issue: "Once the uniqueness of people as created by God is removed and mankind is viewed as only one of the gene patterns which came forth on earth by chance — there is no reason not to treat people as things to be experimented on and to make over the whole of humanity according to the decisions of a relatively few individuals. If people are not unique, as made in the image of God, the barrier is gone. Since life is being destroyed before birth, why not tamper with it on the other end?"

Dr. Mildred Jefferson has well said, "Today it is the unborn child; tomorrow it is likely to be the elderly or those who are incurably ill. Who knows but that a little later it may be anyone who has political or moral views that do not fit into the distorted new order? To the question 'Am I my brother's keeper?' I answer Yes. It is everyone's responsibility to safeguard and preserve life. A child is a member of the human family and deserves care and concern.

We are in a great war for the hearts and minds of our people, for the moral future of our country, and for the integrity of our nation. It is a war that we must win. When we win, that victory will not be for ourselves but for God, for America, and for all mankind."
The recent renewal of conservative Christian involvement in the social and political life of America is indeed the religious phenomenon of our time. Resurgent Fundamentalism is being recognized by friend and foe alike. It is a movement that is gathering momentum and growing to such proportions that its reality cannot be denied. Newsweek (Sept. 15, 1980) stated: "What is clear on the philosophical level — and in the rough-and-tumble arena of politics — is that the Falwells of the nation and their increasingly militant and devoted flock are a phenomenon that can no longer be dismissed or ignored."

During the 1980 election campaign, theological and social critic Martin E. Marty observed the media impact being made by Fundamentalists and warned: "Before 1980 ends, not a few candidates will have ducked for cover to escape the Fundamentalist barrage." Often dubbed the New Right or the Religious Right, the resurgent conservatism is here to stay. Richard Neuhaus, project director of the Council on Religion and International Affairs, recently addressed New York's Harvard Club, stating: "I believe the New Religious Right is a long-term phenomenon in American life. These people must be engaged as partners in the process of redefining America." (Christianity Today, March 19, 1982).

Three basic questions must be answered in order to understand the current phenomenon of the conservative
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Christian bombardment of the socio-political process:
1. Where did they come from?
2. Why are they getting involved?
3. Should they get involved?

Where Did They Come From?

Conservative Christians are as old as the church itself. They have worn different labels at different times in history, but they have always been there. They represent simple Bible-believing people who intend to live their Christian convictions whether they are popular or not. By the end of the nineteenth century, conservatives were generally known as Evangelicals. They merged two opposing theological strains: that of Calvinistic Puritanism and Wesleyan Revivalism. To this was added a strongly premillennial and dispensational view of eschatology.

The War with Liberalism (1900-1930)

As the twentieth century dawned, the Evangelical movement was confronted with the threat of theological Liberalism. The resultant reaction within the Evangelical camp produced the Fundamentalist Controversy (1909-1929). Essentially, Fundamentalism was a doctrinal controversy centering upon the essential (“fundamental”) elements of the Christian faith. These were usually articulated as the (1) inspiration of Scripture; (2) deity and Virgin Birth of Christ; (3) substitutionary atonement; (4) literal Resurrection; and (5) literal Second Coming of Christ.

The Aftermath (1930-1980)

After the initial confrontation of the “War with Liberalism,” Fundamentalists for the most part withdrew from the main line denominations and assumed a strongly separatist stance. In the years following (1930-1980), they regrouped and entrenched outside established church structures. They spent 50 years building churches, schools, and various evangelistic ministries. Almost unnoticed by general society, they rebuilt the most dynamic religious movement in America. They had taken with them some of the best leadership and certainly the best “followership” from the established church. With strong personal commitment to biblical principles and aggressive evangelism, the conservative Fundamentalist-Evangelicals won millions of converts during the 50-year period which served as the “aftermath” to the “War with Liberalism.”

Resurgence and Confrontation (1980-2000)

With the political campaign of 1980, Fundamentalists surged into the public arena. Upset with the liberal drift to the left, both politically and theologically, and disturbed by the “moral shock” of the 1970s, conservative Christians began to form a mutual alliance of co-belligerency for self-defense. Just as the common threat of Liberalism rallied the early Fundamentalists together, so today the common external threat of secularism and humanism has brought together an unusual combination of conservative Fundamentalists, and Evangelicals.

Why Are They Getting Involved?

The resurgent impact of conservative Christianity upon the American socio-political process may mystify some, but to the conservative it is a matter of self-preservation. Finding themselves victims of a “War on the Saints,” threatened by and yet functioning within a free democratic society, the conservative Christians are determined to use the political process in order to get that process to leave them alone.

A New Beginning

The slogan of the 1980 Republican Convention has also become the slogan of the New Right. In the election victory of Ronald Reagan, conservative Christians found the ray of hope for which they had been waiting nearly 50 years. The liberal establishment has itself to thank for the rise of the New Right because of its willingness and determined daring to embrace the most extreme and bizarre elements of society.

Sensing the impending moral crisis, various conservative groups, including the Moral Majority, were formed to combat any further legislation that could be viewed as detrimental to Christian churches, schools, and families. These groups do not desire to “take over” America. Rather, they want secular America to leave them alone and give them the freedoms guaranteed them by the Constitution.

A Return to Moral Sanity

The rise of the Religious Right is a reaction to the encroachment of the Liberal Left. The new conservatives are mobilizing millions of previously “inactive” voters to make their beliefs count at the ballot box. They are becoming the most vocal moral activists in America today. They are concerned about the major moral and ethical issues facing our nation, including the sanctity of human life, the dignity of the family, and the freedom of worship and education. Thus, they oppose abortion, homosexuality, pornography, secularism, and humanism, viewing themselves as normal and traditional Americans. They are not “fanatics” or “sociopaths.” They are ordinary people who do not want to see America ruined by godless philosophies that are undermining the very foundation of the nation.

Should They Get Involved?

Should Christians really get involved in social and political issues? This question is being asked by many sincere Christian believers today. The answer is a strong and definite YES! The political process is nothing more than the legalization of the social process. For Christians to divorce themselves from the political process would be to divorce themselves from society itself.

Some Christian leaders seem to fear that Christian confrontation with society is not warranted lest they become “entangled in the affairs of this life.” Yet Christians are usually the first to criticize governmental failure in dealing with social issues. This “tension” between involvement and noninvolvement is as old as the church itself. Some early Christian leaders advocated a hermit-like total abstinance from society. The most extreme case involved Simeon Stylites who lived atop a 60-foot pillar near Antioch for 30 years, after previously remaining buried up to the neck in the ground for several months. By contrast, the early Chris-

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Karl Marx once observed, “The more man posits in God, the less he retains for himself.” Nothing is more humiliating for man than to measure himself against the transcendent character of God. Predictably his response will be Isaiah’s — “Woe is me, for I am undone.” But, the converse of this is equally true. If one pulls God down from His holy throne — to concentrate, say, on His love — at once everything changes. God becomes much more approachable and man’s sin much more manageable. Indeed, if God’s love is the controlling principle it seems entirely reasonable to expect Him to honor man’s sincere efforts, however feeble and faltering, God, in this scheme, becomes the benevolent Father, and man His beloved — if wayward — child.

With this in mind we can turn our attention to Calvary and to the point of this discussion. In tampering with God on the one hand and man’s relative standing before Him on the other, liberal theologians have managed several pieces of the devil’s business. To paraphrase the now famous words of H. Richard Niebuhr, they have given us a God without wrath, Who brings men without sin into a kingdom without judgment through a Christ without a cross.

In order to fully understand the biblical doctrine of the substitutionary atonement it is necessary to raise three vital questions. We must first ask, Why did Christ die? This question enquires into the necessity of the atonement from the standpoint of God and the sinner. Then we must ask, Why did Christ die? That is, we must explore the matter of death as the imposition of the Law of God against sin, and especially as it relates to Christ’s redemptive act. Finally we must ask, Why did Christ die? This final question seeks to know why Christ was the One who had to die.

**WHY Did Christ Die?**

This question is answered by looking first at the need of man and then at the nature of God. The most immediate and pressing concerns are the fact and consequences of sin. Not only are all men implicated in Adam’s transgression (Rom. 5:12-19), they are answerable for their own sins. The legal term for this double obligation to God’s Law is “guilt.” All have offended the holy standard of God (Rom. 3:23) and the
biblical indictment against them is quite clear. Man is a sinner by nature, choice, and practice. He is under the bondage of sin and condemned. He is spiritually dead, lost, in debt to God, and entirely helpless to correct his condition. The only hope for the sinner lies in the gracious response of his Creator.

Like the jeweler's black velvet upon which he lays his most precious gems, sin forms the dark background upon which God displays His matchless love.

However, when we look in God's direction, the seriousness of man's plight only intensifies. Indeed, at the outset, it would seem that there could be no hope of surmounting the terrible demands of God's holiness. Habakkuk declares, "Art thou not from everlasting, O Lord, my God, mine Holy One?... Thou art of purer eyes than to behold evil, and cannot look on iniquity" (Hab. 1:12,13). Against sin the holiness of God becomes the foundation of His wrath. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men" (Rom. 1:18). God's instruction to Adam was just as explicit: "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). But it is crucial to note that this is not just some capricious rule imposed by God upon the creature. It is an immutable law about which it is impossible for God to lie and from which it is impossible for man to escape. "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Num. 23:19). Sin invites the wrath of God and the wrath of God imposes the sentence of death. There can be no escape from this irrefragable principle.

However, sin does more than illuminate the fierceness of God's wrath. Like the jeweler's black velvet upon which he lays his most precious gems, sin forms the dark background upon which God displays His matchless love. But, like a multifaceted diamond, the true character of this love is not appreciated until all of its features are noted. This is especially so since God's love has been so badly represented in recent times. Notice first of all that God's love is not (to mix our metaphors) a heavenly rug to sweep dirt under. Nothing derogates the love of God more than the notion that it constitutes that quality in God which enables Him to overlook sin. More than half a century ago B. B. Warfield lamented, "In the attempt to give effect to the conception of indiscriminating and indiscriminating love as the basal fact of religion, the entire biblical teaching as to atonement has been ruthlessly torn up. If God is love and nothing but love, what possible need can there be of an atonement?" He went on to observe, "Our modern theologians are never weary of ringing the changes on this single fundamental idea. God does not require to be moved to forgiveness; or to be enabled to pardon; or even to be enabled to pardon safely. Such is not the way of love. Love is bold enough to sweep all such chilling questions impatiently out of its path. The whole difficulty is to induce men to permit themselves to be pardoned. God is continually reaching longing arms out of heaven toward men: oh, if men would only let themselves be gathered unto the Father's eager heart!"

If love is to secure a solution to the sin problem it must also satisfy the justice of God at the same time. The pitiful picture painted by many liberal theologians of a sentimental celestial centenarian tolerating the sins of His obdurate grandchildren without consequence is a degrading counterfeit for the holy God of the Bible. Often obscured by clouds of misunderstanding, one of the loftiest summits in the entire range of theology is this: holiness and love rise together to carry the stained sons of Adam from the pit of hell to clouds of glory.

Another important feature of God's love is that it conditions His will. There is an interesting and important relationship to be observed between God's will and His love, particularly as they relate to the atonement of Jesus Christ. In the language of theology it is said (quite properly) that the atonement of Christ was a "consequent" necessity to God. By "consequent" it is meant that God has sovereignly chosen to save sinners, and as a consequence it must be accomplished in some way. At this point we want to focus upon the matter of God's choice to save sinners. The Bible explains God's intent in the saving work of Jesus Christ as "according to the good pleasure of his will" (Eph. 1:5). But what exactly are we to infer from this? Can we say that He might have chosen otherwise? I think not. To be sure, the words of A. W. Tozer were never more correct when he said, "God has no necessary relation to the creature." And I will readily adhere to the proposition that there is no need intrinsic to God which compels Him to save sinners. The need is ours — not His. By the same token, let us be careful to observe that there is more going on in the decision of God to provide salvation than a cold, arbitrary selection. I will illustrate.

The heart of the gospel is the cross of Christ, but it is there also that one discovers the very heart of God.

A mother is standing alone on a beach watching her son playing in the waves. Since the child cannot swim he has been warned about going out too far. Yet, he carelessly ventures out over his head and suddenly disappears under the water. All eyes are at once riveted upon the mother. And this is quite appropriate since she alone holds the key to averting certain disaster. She is an excellent swimmer and is entirely capable of rescuing her son. But for now we will put our story on hold and attempt to predict what she will do.
Since she had warned her son of the dangers of wandering out too far, perhaps she will simply turn her back on him and walk away. On the other hand, perhaps she might be expected to check her afternoon schedule and, if it will not terribly inconvenience her, she will rescue him. If however, more pressing matters require her attention, she will simply have to let him drown.

If you should say to me that my speculations are absurd because I have eliminated any consideration of the love between this mother and her child, you would be correct. I would also say to you that to speculate about the will of God to save sinners without consideration for His love for man is equally absurd. The Bible teaches us that God gave His Son because He “so loved the world” (John 3:16). It is said that “God who is rich in mercy, for his great love with which he loved us, even when we were dead in sins, hath quickened us together with Christ” (Eph. 2:4,5).

Why, then, did Christ die? He died because man has strayed from the shores of obedience and has brought upon himself the sentence of death. But most of all, He made an atonement because God is also of such a nature that He cannot be expected to remain detached and unconcerned about man’s plight. He cannot just stand by and watch man die. He gets involved. He sends Jesus to “save his people from their sins.” The heart of the gospel is the cross of Christ, but it is there also that one discovers the very heart of God.

Why Did Christ DIE?

Why death? Fundamentalists are often criticized as “bloody religionists.” Their critics have found it necessary to radically alter the nature and significance of the atonement in their efforts to bleach the bloodstains from their theology and worship. If Jesus’ death is related at all to the atonement it is either trivialized or interpreted in terms of its appeal to the other aspirations of mankind. These efforts have profoundly minimized two vital truths of Scripture. The first is that the vicarious suffering of Christ for sin is the only appropriate method by which God could deal with man’s sin. The second is the principle of Hebrews 9:22, “Without the shedding of blood there is no remission of sin.”

Christ had to die because this was the only way sin could be atoned and God propitiated.
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Chancellor
Like many others involved in full-time Christian service, I had thought about the problem of abortion on more than one occasion before it suddenly became a national issue in 1973. I knew something about human reproduction and embryology, and was perfectly aware that, from fertilization...
on, the developing child in its mother’s womb is a new and distinct human individual, regardless of whether scientific terminology refers to it as a zygote, an embryo, or a fetus. Thus it was perfectly clear to me that abortion always involves the destruction of an innocent, extremely young and often very tiny human being. Consequently, I thought — even as I taught and argued that abortion is wrong — that it was something that people would consider only in a very desperate situation, for example, one where the life of the mother was threatened. Whenever the subject came up, it was usually stated that Roman Catholics would prohibit all abortion, even when the mother’s life was in direct danger. (This actually isn’t true, as Catholic teaching allowed abortion when necessary to save the mother’s life, on the grounds that the death of the baby was an unintended “double effect.”)

Protestants, by contrast, generally accepted abortion in those rare cases where there was a genuine and grave threat to the life of the pregnant woman. A family facing such a decision — the apparent need to choose between a mother and her child — is certainly in a desperate dilemma. Fortunately, as the late head of Planned Parenthood, Allen F. Guttmacher, M.D., an ardent pro-abortionist, frankly asserted, under conditions of modern medical practice such a desperate choice has become virtually unknown.) Fifteen years ago, almost all women confronted with such a dilemma wanted their doctors to do all in their power to save the babies, and would consent to a therapeutic abortion only as a last resort.

In those days, illegal abortions were numerous, if not nearly as common as the proponents of making them legal used to claim. Illegal abortions, of course, were done for a different reason: their primary goal was to get rid of the baby, not to save the mother’s life. But here, too, pro-abortionists argued that the only thing that would make a woman resort to such a terrible expedient was a situation in which she saw no other solution possible.

As one who already opposed abortion on biblical and moral grounds prior to its legalization, I must admit that I was taken in by the pro-abortionists’ assumptions. Perhaps many of them were taken in themselves. Whether or not we thought abortion a terrible deed that ought to be forbidden under strong penalty of law, we all assumed that it was a deed to which women would turn only under awesome pressure. Hardly anyone suspected that within a few short years it would become the standard way of dealing with problem pregnancies — even with what we might call mere nuisance pregnancies.

The Dramatic Change

What brought on this dramatic change, from abortion as a last resort, to abortion as a widely used convenience? Many factors coincided. From a spiritual perspective, no doubt the result of the refusal of so many Americans to honor God, or to be thankful, caused Him to give them over to a depraved mind and let them fall into patterns of thinking and acting that they themselves would have found horrifying not many years ago (Rom. 1:21,28). From a sociological perspective, it is doubtless the consequence of the triumph of sexual permissiveness, of the “Playboy philosophy,” of the growing acceptability of always putting self and self’s desires first, heedless of the consequences to others. But from a legal perspective, it was one dramatic event, the 1973 decision of the United States Supreme Court, Roe v. Wade, that took abortion out of the status of a despicable crime and made it an “acceptable medical procedure,” part of the “full range of medical services.”

Efforts to legalize abortion in the United States got under way on the state level in the mid-1960s. Progress was made by the pro-abortionists, with significantly easier access to abortions coming in the late 1960s and early 1970s in states such as Colorado, Alaska, New York, California (under then-Governor Reagan), and Georgia (under then-Governor Carter). But by 1972 the tide was turning. The New York state legislature reversed itself on easy access to abortion and revoked its pro-abortion legislation, but the late Nelson Rockefeller (then its governor) vetoed the reversal.

Citing the “right to privacy,” the majority decreed that abortion must be legal throughout the entire nine months of pregnancy.

In 1972, the abortion issue was taken to the people of Michigan and North Dakota, and victory was widely predicted for the pro-abortionists. Much was made of the fact that Roman Catholics, supposedly the only group so benighted as to oppose “safe, legal abortions,” were in a minority in both states. Surprisingly, abortion was resoundingly defeated — by a two-thirds majority in Michigan and a three-quarters majority in North Dakota. The tide seemed to be turning.

On January 22, 1973, the Roe v. Wade decision changed all that. Even pro-abortionists were staggered by their sweeping victory. ACLU attorney Harriet Pilpel, one who argued for the pro-abortion and was hailed by many as the high priestess of abortion in the United States, acknowledged she never expected such a great victory. In fact, at the time some felt that even Mrs. Pilpel thought the Supreme Court had gone too far. Later, she joined other pro-abortionists in arguing that any modification of the Court’s decision would be an unconstitutional violation of individual freedom, women’s rights, and religious liberty.

Before Roe v. Wade was handed down (by a 7-2 majority), many observers had expected that the Court might approve of easier access to abortion, but no one expected what actually happened. Citing the “right to privacy” known to be in the Constitution — although they couldn’t say exactly where — the majority decreed that abortion must be legal throughout the entire nine months of pregnancy everywhere in the
Justice White bitterly remarked in his dissent to Roe v. Wade. Very late abortions are done in other countries, but they are illegal. Only in the United States is abortion a protected civil right. (It is hard to obtain an accurate count of the number of very late abortions performed here, but it is evident that they number in the tens of thousands — considerably more than the number of murders each year.)

**The Crying Sins**

Although the Bible teaches that all sin is lawlessness and separates us from God, certain sins are especially condemned as so-called “crying sins.”

The Crying Sins

Although the Bible teaches that all sin is lawlessness and separates us from God, certain sins are especially condemned as so-called “crying sins.” They injure the weak and helpless, who “have no avenger” on earth and who therefore cry out to God for justice. Examples include unpunished murder (Deut. 21:1-9; Num. 35:33; Gen. 4:10), as well as the oppression of strangers, widows, and orphans (Exod. 22:22; Deut. 26:12; 27:19). The practice of homosexuality is another (Gen. 18:20), although it does not oppress the defenseless — perhaps because it violates God’s natural order, established at the Creation (Rom. 1:26-27). Deliberate abortion fits both categories: it is the destruction of those who have no voice and no earthly defender, i.e., of unborn children; in addition, it is unnatural for a mother to destroy her own offspring, born or not yet born.

If we take Scripture seriously, we recognize that when society tolerates — not to say encourages and subsidizes — such crying sins, not only those who commit them will suffer. God will hold the whole land accountable. Indeed, it is possible to see a relationship between the reverses and defeats our country has suffered since 1973 — the oil embargo, defeat and humiliation in Vietnam, rampant inflation, humiliation in Iran, and now inability to end a crippling economic recession and the Supreme Court’s decision to make a “crying sin” into acceptable, recommended national practice.

It may even be that President Reagan’s inability to master economic problems stems from his permitting his advisers to neglect the question of abortion and other moral issues he was expected to deal with promptly.

**The Tenth Anniversary**

Roe v. Wade and abortion on demand in America will be ten years old on January 22, 1983. For the tenth time, pro-life protesters, led by the redoubtable Nellie Gray, will stage massive marches in Washington, D.C., and elsewhere. No longer will they be virtually ignored by the newspapers and electronic media, as for the first few years. In a way, the pro-life protest is becoming a kind of tradition, like AFL/CIO parades on Labor Day. But

**Almost all legal scholars — including many who favor abortion — acknowledge that the Supreme Court decision was very bad constitutional law.**

while the labor movement in the United States has achieved many of its strategic goals, and while it exercises tremendous influence on national, state, and local politics, the pro-life marches have, so far, fallen short of achieving change. In part, this is the direct result of the fact that abortion on demand came to us via a decision of the U.S. Supreme Court, supposedly based on the United States Constitution. Almost all legal scholars — including many who favor abortion —
John Hart Ely noted, it makes almost no pretense of being a constitutional amendment. In fact, as Harvard Law School Professor John Hart Ely noted, it makes almost no pretense of being a constitutional amendment at all. It basically reflects the policy preferences of seven of the nine justices in 1973. Because of the unique, almost absolute, power of the Supreme Court, it is extremely difficult to go against those "policy preferences," which have been the "law of the land" for ten years.

The traditional way to change a Supreme Court verdict is by constitutional amendment. Curiously, some justices and many pro-abortionists are so attached to the right to abortion on demand, they claim that even an amendment would be unconstitutional. Chairman of the United States Civil Rights Commission, Arthur S. Flemming (former General Secretary of the National Council of Churches) argued that once the Supreme Court has discovered a "constitutional right," such as the right to abortion, it would be "unconstitutional" to amend the Constitution to limit it. Despite a few such extremist comments, virtually all authorities agree that a properly adopted amendment to the Constitution would definitely end the Court-imposed rule of abortion on demand. The problem is that a constitutional amendment is a difficult and time-consuming thing to enact. The right-to-life movement has had most of the media against it from the outset, and only a few of the nation's political leaders vigorously support it. President Reagan, who does support it, is almost an isolated figure within his own administration.

In addition to a constitutional amendment, there are two other ways to reverse the abortion situation. The Court could reverse itself, as it did on school segregation: *Brown v. Board of Education* reversed the long-standing "separate but equal" principle of *Plessy v. Ferguson*. That reversal took half a century, however, and it is a totally different Supreme Court. In addition, there is no proper or effective way for citizens to influence the Court or its decisions; it could conceivably reverse itself at any time, but there is no reason to expect this and nothing that we can do about it. There is one final way, and that is the right of the United States Congress, under Article V of the Constitution, to limit the jurisdiction of the United States Supreme Court, or, in some circumstances, to redefine the issues the Court must resolve. During the last session of Congress, anti-abortion leaders, and notably Senator Jesse Helms (R., N.C.) and Congressman Henry Hyde (R., Ill.), sought the passage of legislation that would recognize human life as beginning at conception. Had such a bill or statute been enacted, it could have reversed *Roe v. Wade* at once. Disorder among pro-life partisans, coupled with vigorous opposition and filibustering by pro-abortionists such as Senator Robert Packwood (R., Ore.), and foot-dragging by Senate Majority Leader Howard Baker (R., Tenn.) caused the defeat of this pro-life possibility in the final hours of the last Congress, just before the elections.

The Chance for Change

*Roe v. Wade* has confronted all who believe in the sanctity of human life with a difficult situation. As the frustration of Senator Helms's efforts in the last session of Congress shows, it is possible for a determined minority simply to stall and to prevent action. The "crying sin" of killing 1.5 million developing children every year will go on unpunished—until God visits His judgment on people who permit such sin when it is in their power to change it. Are there any factors that might make it possible for anti-abortion forces to overcome this built-in pro-abortionist advantage and bring the nation's laws back to where they protect developing life instead of encouraging its extermination? From my perspective, there is only one significant new factor in the equation, but one that could be decisive: the new political awareness and activity of conservative Christians.

Ever since the rise of liberal Protestantism and the "social gospel," Fundamentalists and other conservative Christians have tended to concentrate on evangelism and doctrine and to leave social and political issues to the Liberals and the secularists. Two significant events have happened in the last ten years to stir us out of this lethargy: a new challenge and the rise of new leadership. *Roe v. Wade* is the challenge. As Surgeon General C. Everett Koop once said, the Supreme Court (in *Roe v. Wade*) has made it clear that if any religion is to be our guide in America, the Court wants it to be paganism. This is a challenge no committed Christian can continue to ignore, and all over the nation Bible-believers have been waking up to it. The new leadership is also crucial. Some of the leading figures on the conservative side of Protestantism look as though they are more worried about the danger of "tampering with the Constitution" than about the penalty for throwing out God's laws. However, Fundamentalism is producing a new generation of thinkers and doers. The names of Francis Schaeffer and Jerry Falwell stand out, but they are only the most highly publicized (and frequently criticized) leaders among a growing group who have begun to take their political responsibilities seriously.

A Perfect Challenge

The abortion issue is difficult to deal with; it cannot be done without upsetting some people, offending others, and wounding a few egos and reputations. But *Roe v. Wade*, horrible as it is in its effects, has one positive feature: it is a "perfect challenge" to America's Bible-believing Christians. If we are willing to let our country shake off all the vestiges of Judeo-Christian ethics and values and become just another godless secular society, we can ignore this challenge. But if we don't react to it, then to what will we react? There is only one other spiritual-moral issue that is as much of a watershed: that of the authority of Scripture. Christians who fail to take a strong stand on either or both of these issues may deceive themselves for a while into thinking, like Neville Chamberlain, that they are preserving "peace in our time." However, they will discover, sooner than they think, that their time is up, their peace is gone, and the church and the country they love have passed into the hands of judges who "feared not God, neither regarded man" (Luke 18:2).
Cultures can be judged in many ways, but eventually every nation in every age must be judged by this test: How did it treat people?

We stand today on the edge of a great abyss. At this crucial moment choices are being made and thrust on us that will for many years to come affect the way people are treated. In one short generation we have moved from a generally high view of life to a very low one.

Why has our society changed? The answer is clear: The consensus of our society no longer rests on a Judeo-Christian base, but rather on a humanistic one. Humanism makes man "the measure of all things." It puts man rather than God at the center of all things. The Bible is set aside and humanism in some form (man starting from himself) is put in the Bible's place.

By constant repetition, the idea that man is nothing more than a machine has captured the popular mind. This idea keeps being presented year after year in the schools and in the media, however unfounded and unproven the hypothesis. Gradually, after being
At what point in time can one consider life to be worthless and the next minute precious and worth saving?

cheapened. We see this in many of the major issues being debated today: abortion, infanticide, euthanasia, the increase of child abuse and violence of all kinds, pornography (and its particular kinds of violence as evidenced in sadomasochism), the routine torture of political prisoners in many parts of the world, the crime explosion, and the random violence which surrounds us.

Of all the subjects relating to the erosion of the sanctity of human life, abortion is the keystone. It is the first and crucial issue that has been overpowering in changing attitudes toward the value of life in general.

Reasons for opposing abortion are logical as well as moral. Once the union of a sperm and an egg occurs and the twenty-three chromosomes of each are brought together into one cell that has forty-six chromosomes, that one cell has all the DNA (the whole genetic code) that will, if not interrupted, make a human being.

Our question to a pro-abortion doctor who would not kill a newborn baby is this: “Would you then, kill this infant a minute before he was born, or a minute before that, or a minute before that or a minute before that?” At what point in time can one consider life to be worthless and the next minute precious and worth saving?

We do not know how anyone who has seen the remarkable films of the intrauterine development of the human embryo can still maintain that the product of an abortion consists of just some membranes or a part of the woman’s body over which she has complete control — or indeed anything other than a human life within the confines of a tiny body. At twenty-one days, the first irregular beats occur in the developing heart, long before the mother is sure she is pregnant. Forty-five days after conception, electroencephalographic waves can be picked up from the baby’s developing brain.

By the ninth and tenth weeks, the thyroid and the adrenal glands are functioning. The baby can squint, swallow, and move his tongue. The sex hormones are already present. By twelve or thirteen weeks, he has fingernails; he sucks his thumb and will recoil from pain. His fingerprints, on the hands which have already formed, will never change throughout his lifetime except for size. Legally, it is understood that an individual’s fingerprints distinguish him as a separate identity and are the most difficult characteristic to falsify.

The fate of the unborn is a question of the fate of the human race. Will a society which has assumed the right to kill infants in the womb — because they are unwanted, imperfect, or merely inconvenient — have difficulty in assuming the right to kill other human beings, especially older adults who are judged unwanted, deemed imperfect physically or mentally, or considered a possible social nuisance?

That children are often born alive after abortions is fact and not a phenomenon. Infanticide (the killing of a born child) is not yet legalized, but the law is strangely silent about what amounts to public confessions in reputable scientific journals by medical doctors who admit that they are indeed practicing it.

The Bible gives us a solid and certain basis on which we can begin to act toward stemming the tide of inhumanity.

The Bible gives us a solid and certain basis on which we can begin to act toward stemming the tide of inhumanity. The solution begins with you, with me — with each of us.

Acknowledging Christ’s lordship and placing ourselves under what is taught in the whole Bible includes thinking and acting as citizens in relation to our government and its laws. We must know what those laws are and act responsibly to help to change them if they do not square with the Bible’s concepts of justice and humanness. The biblical answers have to be lived and not just thought — at great cost, if need be.

If, in this last part of the twentieth century, the Christian community does not take a prolonged and vocal stand for the dignity of the individual and each person’s right to life, we have failed the greatest moral test put before us in this century.

Future generations will look back, and many will either scoff or believe in Christ on the basis of whether we Christians of today took a sacrificial stand in our various walks of life on these overwhelmingly important issues. If we do not take a stand here and now, we certainly cannot lay any claim to being the salt of the earth in our generation. We are neither preserving moral values and the dignity of the individual nor showing compassion for our fellow human beings.

We must do all that we can to help people see the truth of Christianity and accept Christ as Savior. It is God’s life-changing power that is able to touch every individual, who then has a responsibility to touch the world around him with the absolutes found in the Bible. In the end we must realize that the tide of humanism, with its loss of humanness, is not merely a cultural ill, but a spiritual ill that Christ alone can cure.

Taken from the book Whatever Happened to the Human Race? by Francis Schaeffer and C. Everett Koop. Reprinted by permission.
Inasmuch as God, according to the dictates of His love and the purposes of His grace, has determined to save sinners, the question naturally arises: How then must it be done? Some ancient churchmen speculated that God could have forgiven sin and provided an atonement any number of ways. It just happens that the substitutionary sacrifice of the Son of God was preferable because it achieved the greatest number of benefits and best exemplified God's grace. This explanation commends itself chiefly because with God all things are possible. To limit the possibilities would seem to limit either God's ability or His wisdom in this matter. According to this view Christ had to die for sin only because God decided to do it this way. In other words, it was only hypothetically necessary. Whatever else may be said of it, this view lends itself quite well to speculations which tend to emphasize the subjective appeal of Christ's sacrifice as opposed to its objective accomplishment. Beyond this, the view can be shown to be defective because it fails to account for a number of scriptural evidences which point us in another direction.

Actually, the Bible indicated that the exigencies of the human predicament and of grace are such as to suggest the "absolute" necessity of the vicarious sacrifice of Christ for sin. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings" (Heb. 2:10). "Wherefore, in all things it behooved him to be made like his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2:17). Such statements carry us beyond the idea of a hypothetical necessity to the suggestion by John Murray that there are "divine properties which made it requisite that many sons would be brought to glory in this particular way." We have already seen that God's infinite holiness and immutable Law require satisfaction for sin. We have also seen that if God's love is to secure an answer to man's sin it must satisfy the exact demands of God's holy character. If God is true (and Scripture clearly asserts that He is, Rom. 3:4) the full penalty for sin must be exacted upon the offender or a substitute. The fact of sin is certainly not hypothetical. The necessity of a vicarious blood atonement hardly seems so either. Yet, aside from all this, when we contemplate the inestimable cost of the sacrifice of God's only Son, it is scarcely conceivable that there could have been any other way (Gal. 3:21; John 3:14-16). No, Scripture most surely teaches us

continued on page 39

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I believe that the national sin of America is abortion. As a nation we have denied the basic right to life to nearly 12 million human beings,” said Jerry Falwell, pastor of the Thomas Road Baptist Church and related ministries in Lynchburg, Virginia.

“That’s why we have started the Save-A-Baby ministry. In my travels around the country, I am frequently asked what alternatives other than abortion were available for women with an unwanted pregnancy. I knew that cursing the darkness of abortion was not enough; we had to light a candle. God used a ministry formed by Wales Goebel in Birmingham, Alabama, called Sav-Alife, to lead our church to Save-A-Baby.

In its initial stage Save-A-Baby was to include a hotline number, office counseling, education on fetal development and abortion, personal assistance, shepherding homes for women who needed housing, and eventually an adoption agency.

The announcement that a new program was in the planning stages was made on January 3, 1982. Immediately the Save-A-Baby ministry began receiving phone calls and letters from people all over the nation requesting its services.

“Quite frankly, we were not prepared for that volume of response,” said Rev. David Fleming, director of Save-A-Baby. “But all those calls for help certainly reinforced the need for this ministry.”

Fleming said, “When we first began developing our program, we determined that the only way we could effectively change one life while saving another was through sharing the gospel of Jesus Christ. Everything we do must be predicated on Christ’s unconditional love and mercy.”

Fleming noted that to obtain these objectives, volunteer telephone and office workers had to focus on the woman and offer her the support she required while planting the seed of salvation.

“The program has to provide a comprehensive plan to help a woman prepare for the future,” said Fleming. The Save-A-Baby ministry specifies alternatives to abortion, educates individuals on abortion procedures and fetal development, and serves women who have had an abortion and are seeking help in dealing with their experience.

A hotline number is available to the general public. As the

When the Save-A-Baby ministry was announced on the Old-Time Gospel Hour, hundreds of viewers wrote letters about their abortion experiences. A sampling of those letters has been edited for the Fundamentalist Journal. One letter comes from a girl who saw the program and called Save-A-Baby for help. These letters are on file with the Save-A-Baby ministry. The names and cities of those involved were deleted to protect their privacy. Details, perhaps too gruesome for young readers, were too important to delete.

As I watched your program tonight, it just brought tears to my eyes. It related so much to the feelings I was having on getting an abortion. The situation I was in at the time seemed hopeless. My husband and I were in the process of getting a divorce and there I was pregnant with my third child. I would call the abortion clinic then I’d call back and cancel. Thank God!

Finally, I just cried out to the Lord and asked Him to give me strength and show me in His word what I should do. He showed me Matthew 18:14, “Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.”

On December 3, 1981, I gave birth to a 6 pound, 7 ounce baby girl. She is such a joy! Thank God for putting the burden on your heart and thank God you’re doing something about it!

In February 1982, I discovered that I was going to have a baby. I had been dating a boy who was a college sophomore for almost a year. A second complication is that I am a pastor’s daughter. My dad told me to pack my clothes and get out.

A Christian lady asked how she could help me, and I told her everything. She took me to her apartment and told me that I could stay.
young women call, they are encouraged to come to the Save-A-Baby office for a free pregnancy test. "Many callers aren't sure if they are pregnant. When they get here we can give them a pregnancy test, talk to them about their options, and show them our educational material. If the caller won't, or can't, come in, we can talk on the phone; however, the most effective results are obtained through counseling in person. The statistics from other similar programs show that of those who were considering an abortion, 85 percent changed their minds after receiving information on fetal development and its destruction," said Fleming.

With the first announcement of the Save-A-Baby ministry, Fleming said that dozens of women wanted to come to Lynchburg to live in the shepherding homes. "Although we weren't ready to be of direct assistance, we were able to channel them to other Christian organizations for help.

"So often the unmarried woman who chooses to carry her child to term needs a place of refuge. In that first month of putting the program together, we knew that private shepherding homes were not going to be enough. By February we heard that the Florence Crittenton Home here in the city was closing. A group of us began to pray that God would give the home to the Save-A-Baby ministry. He answered our prayers.

"This January we will be ready to provide room and board, personal planning and development programs, and spiritual growth counseling. We have a program developed for those who want to continue their education and medical service on everything from prenatal care to parenting information."

With a combination of private homes and dormitory-styled suites, the Crittenton Home has the capacity to house 18 women. To assist the women in residence, there will be three women from the Liberty Baptist Seminary who are pursuing their master's degrees in Christian counseling and a mature Christian couple will serve as houseparents. Shepherding homes will continue to offer alternative places of residence to women over 18.

Because of the nationwide scope of the Save-A-Baby ministry, professional staff has been assembled under Fleming to develop the core areas of the program. A series of modules has been designed to help educate women in needed or desired skills and to help them become self-supporting and well-rounded individuals. All of the services of Save-A-Baby are available to participants whether or not they live in the Crittenton Home.

"Our secondary objective is to help other local churches establish similar outreaches. We know that the local church is the most effective way to minister to the needs of a community. We've compiled a syllabus on how to get a Save-A-Baby ministry started. Using the syllabus, we will be going out to help any interested local churches begin their own program. Each church will be able to adapt from our experiences and to utilize the materials we have prepared to implement its own ministry to women with an unwanted pregnancy," said Fleming.

Fleming noted the Save-A-Baby ministry is also planning programs to reach the fathers involved in an unwanted pregnancy as well as a ministry to the younger girls' parents. "Everyone involved in this type of crisis has a special need. We want to be able to offer support and comfort to help them through their difficult time."

In the next year, Save-A-Baby will be working toward receiving a child placement license. This will have a twofold purpose: facilitating the placement of minors in private certified shepherding homes and, most importantly, establishing the adoption service for those women who choose this alternative.

"For far too long the abortionists have provided the only solution to an unwanted pregnancy. Their convenience, speed, and economical service has provided an "easy out" to a girl in trouble. Women with an unwanted pregnancy face emotional, spiritual, legal, financial, physical, and social hardships. There's no denying that their lives are in crisis. Actions need to be taken quickly and carefully," said Falwell.

He concluded, "If we want to end abortions, we must be ready to help these women through their difficult times, and provide them with realistic solutions. Only through Christ, can we offer a sound basis to start a new life for a mother, a father, a child, and a family."

Gospel Hour. You were talking about your Save-A-Baby ministry. I called your toll-free number and the counselor who returned my call was a friend to me when no one else was. He helped me see that Jesus hadn't abandoned me. He offered some suggestions and said he'd check into finding a place to have me go.

I thought everything was over for me. I hated my unborn child for causing so many problems. I hated my parents for throwing me out and not caring. Then, your counselor called me again just to see how I was. God used that call to show me that there were people praying for and caring about me.
In July, I had a baby girl who is healthy, alive, and beautiful. If it hadn’t been for your television program, the college student who too my call, the counselor, and ultimately you working as God directed, I would have had an abortion or possibly even committed suicide.

Dr. Falwell, please don’t ever stop your ministries. They are helping so many people who would never write a letter to you. They are helping people who can’t do anything more than pray for you. They gave a child the right to live, something that I couldn’t have given on my own. I could never thank you enough for what your church did for me. I am thankful that God led me to Christian people, and that His people were merciful to me.

I was brought up in a Christian home and have been appalled at the way Americans have treated the issue of abortion. I never thought I would be in the position to make a decision for myself concerning abortion, but with my second pregnancy, I spent four agonizing days trying to talk myself into an abortion. When I was three and one half months pregnant my water bag broke. I was visiting with my parents at the time and saw three different doctors; they all recommended abortion on the basis that it was an unhealthy pregnancy and my chances for having a “natural” abortion or other serious complications were too great to risk the pregnancy. Thank goodness, the doctor I went to in my hometown was a Christian who believed God would let me know what to do without having to make such a decision. I was put on bed rest for the next four months and kept away from all sources of infection. When I was nearly seven months pregnant, I was blessed with two premature, but living, little girls. They had a rough first few months, but today are as healthy as any other 15-month-old could be. Each time I look at them, I know God wanted those little girls to live just as He surely wants all those “fetuses” to live.

Please help “save a baby” — or two — for me.

What I’m going to write is true, because I’m the person. My husband and I had already had two husky boys. Years later, I was entering menopause and my nerves were shattered. I became pregnant and the doctor mentioned abortion to my husband. He told him I would never agree to it as badly as I wanted a baby.

Because I was so ill, my husband would beg me to go and have an abortion. I would see pictures of babies in magazines and I’d cry because I wanted my baby so much. Finally, I looked my husband straight in the eyes with these words, “My mind is made up. I have only one life to live and one death. I’d just as soon die trying to bring a baby into the world as any way I know.”

So God gave us a little girl weighing about three and one half pounds. She has been the joy and pride of our lives. Now that my husband is in heaven, my daughter tries to fulfill the duties of an only daughter. She is another one of God’s helpers. She is really outgoing in the service of the Lord. Praise the Lord for her!

I am 12 and just starting junior high school. If I could have some of your booklets, When You Were Formed in Secret, I could pass them out in school. I live in Indiana and want to help save babies. When my mom had my little brother he weighed 2 pounds, 10.5 ounces. When she was in the family way again they said she should have an abortion or she and the baby would die. She didn’t believe in abortion. Now, I have two little brothers as strong and as mean as ever.

When I was two months pregnant, I had the German measles. A specialist recommended an abortion and explained to my husband and me that our chances of having a normal child were low. He told us our baby would either be blind, deaf, dumb, or deformed.

This was shocking to both of us, but we knew that God was on our side. We trusted God from day to day and claimed His promise in Hebrews 13:5.

On December 8, 1980, our son was born. He was 9 pounds, 2 ounces and 21 inches long, but more important, he was perfect. The doctor has examined him since and still can’t find anything wrong. All I can say is “Praise God” for His blessings.

Last year I got pregnant. Years before, my parents told my sisters and me that if we ever got pregnant before we were married we would have to leave home. Well, seeing there was no chance that this baby’s father wanted to get married, there wasn’t anything I could do. So, I got information from one of the doctors in town and went to a medical center and had an abortion.

I was three and one half months pregnant when I lost my son and I haven’t stopped crying since. If I would have known before what abortion does to a girl, I would have kept my baby. I can’t even begin to tell you the hell I have been through.

If I could, I would tell every girl that isn’t married and is pregnant not to have an abortion. The depression is so great a person can’t even imagine. At one point, I took one of my father’s pistols and loaded it and held it to my head, but a friend
When I was 15 I got pregnant. I went to Planned Parenthood and they advised me to get an abortion. Thank God, my mother was a Christian. When I told her about my pregnancy, she agreed to help me out with the baby. Through all of it, I got saved. My mother helped me raise my daughter until she was two years old, then I married a wonderful Christian man. We have two more children now. I am so glad and thankful that I didn't have an abortion. I want so much to help other girls. They are so scared to tell their parents and they probably don't realize what they are doing by getting an abortion. Planned Parenthood didn't show me any pictures of fetuses, they just told me how much it costs to raise a child and what a big responsibility it is.

I would like to thank you for your interest in stopping abortion. This issue is very close to me because my husband and I are the parents of an adopted child. If our son's biological mother had chosen abortion, we would have never known the joys that our son has brought into our lives.

I feel because this woman had anti-abortion materials available to her, she was influenced to save our son's life.

I can't tell you the feeling I had when I held my son for that first time. I knew that he was mine — God's gift to me to raise, to love, to teach, and to share God's Word. If he had been aborted, he would have never been part of our family.

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tian apologist Tertullian argued that Christians were loyal citizens of the Roman Empire. He urged believers who were soldiers, merchants, servants, and noblemen to use their positions to promote Christian influence upon the empire.

History of Christian Confrontation with Society

At the time of the Reformation, Martin Luther rocked the medieval world by objecting to the social and religious issue of selling indulgences in Germany in order to finance the building of St. Peter’s in Rome. What began as a religious and social issue became a political issue involving the German electorate. Other Reformers, like Calvin and Zwingli, were politically exiled for their religious beliefs. Many Christians in Holland and France were slaughtered by the government. It should not surprise anyone, then, that the Reformation gave rise to the concepts of capitalism and democracy based upon the free choice of the individual.

During the later period of religious revivals in Europe, England, and America, Christian theology was applied to scores of social issues. The Moravian and Pietist revivals in Europe not only brought an emphasis upon personal conversion but also Christian concern for the poor and needy. In England, the Wesleyan revival opposed the social evils of the Industrial Revolution. In America, the Great Awakening saw one third of the colonial population profess a new-birth conversion to Christ. The preaching of Jonathan Edwards and George Whitefield proclaimed the gospel of saving grace to sinners but also urged the need for education, care of orphans, and the evangelization of the Indians.

By contrast, France had turned a deaf ear to the gospel, and, when the Revolution brought independence, a decadent society erupted into violence and chaos that eventually led to the dictatorial takeover by Napoleon. No such thing happened in America. Instead, the freedom brought by the Revolutionary War gave a Christian majority an opportunity to construct positively the greatest nation on earth. Certainly all of our founding fathers were not born-again believers. However, a great mass of the population were truly saved. The greatness of America was her people! Unheralded farmers, workers, and merchants who believed in God, built the moral foundation of a society that made America great.

Evangelicals and Social Issues

Jesus said that the Christian believer is to be the “salt of the earth” and the “light of the world” (Matt. 5:13-16). A genuine Christian cannot live in isolation from society. He is “in the world, but not of the world.” Therefore, he has a mission to the world. He is his brother’s “keeper.” As Christian influence grew in the emerging nations of Europe, England,
and America, it came into conflict with the social and moral evils of society.

The conversion of the young infidel slave-trader, John Newton (who wrote the hymn “Amazing Grace”), led to an evangelical war against slavery. Soon Christian believers formed Exeter Hall and the Chapman group in London to denounce slavery and promote missionary evangelism throughout the British Empire and the European states. He worked through evangelical friends in the Parliament and the British delegate to the Congress of Vienna.

**Today, renewed religious forces are taking over where establishment liberalism failed to shape the dream of a free and moral America.**

Another evangelical Christian, Lord Shaftesbury, worked for reform legislation in the House of Commons to protect women and children from labor abuses. His work also resulted in humane treatment of the insane at such asylums as Bedlam, where it had previously been the custom to charge fees to admit the public to see the antics of the mentally disturbed. In the meantime, the Wesleyan Revival left a deep impression upon such nonconformists as John Howard, who secured legislation for prison reform, and William Booth, who founded the Salvation Army.

In 1780, Robert Raikes began the Sunday School Movement to give religious training and elementary instruction to underprivileged children. In America, George Williams founded the YMCA (Young Men’s Christian Association) in Boston, and Jerry McAuley founded the Water Street Rescue Mission in New York City. Revival preachers such as Charles Finney and Dwight L. Moody not only preached the gospel to the lost but urged the application of Christian theology and morals to American social life. Evangelist Sam Jones went so far as to tell people who to vote for in the cities where he held meetings. In time, baseball player Billy Sunday was converted at the Pacific Garden Mission in Chicago and led a campaign against the social evil of alcohol. The Anti-Saloon League and the Women’s Christian Temperance Union joined people from widely different religious backgrounds in the fight against “booze.”

**Crisis and Retreat**

The apex of Christian influence upon American social issues came with the final passage of the Prohibition Amendment in 1919, after 20 years of battling the issue. Its repeal in 1933 seemed to take the “heart” out of Christians in America. The economic crash of 1929, the Depression, and World War II changed the moral climate of America. It was a time of religious and social upheaval. Literally millions of Americans left the farm to go to work in our nation’s great industrial cities. The family unit began to disintegrate. Mom went to work. Television became an electronic babysitter. The car became available to the teenager. Polarization set in. The divorce rate skyrocketed. Teenage rebellion rejected the adult lifestyle. In the meantime, theological liberalism had dissipated the power and authority of a distinctively Christian witness to society.

During the 1940s and 1950s, most Christians unintentionally joined the “Silent Majority.” By the mid 1960s, Christian influence upon the national legislature was virtually nil. The secularists and humanists were now in total control. Soon controversial decisions were legislated or judicially handed down regarding abortion, homosexual “rights,” the ownership of children by the family, the legitimacy of private Christian education, etc. Suddenly, Christians began to wake up again. They began to realize that something had to be done immediately to protect freedom, the sanctity of marriage, and the traditional family as they viewed it.

**Resurgence from the Right**

In evaluating our present situation, we would have to agree with Richard Neuhaus that we are now witnessing the collapse of the dominant secular world view as it has been formulated under the liberal Protestant clergy for the past 50 years. Today, renewed religious forces (The New Right) are taking over where establishment liberalism failed to shape the dream of a free and moral America. The majority of Americans agree on a majority of moral issues. It is time for the Liberal Left in American Protestantism to wake up to the fact that they no longer speak for the majority of the American public. A new era has dawned for conservative religion. Fundamentalists have put their dynamic force into the political arena and do not intend to withdraw. Committed to the truth of Scripture, and undaunted by criticism and public opinion, they have resurged into the mainstream of American life!
The Holocaust

by William Brennan

Naziism & Abortion
Involvement of the German doctors in the Nazi holocaust represented the most radical departure from the ethics of the Hippocratic oath in the history of western civilization. At the Nuremberg trials Justice Robert Jackson called the deeds, "So calculated, so malignant, and so devastating that society cannot tolerate their being ignored because it cannot survive their being repeated."

Today, only 35 plus years after the defeat of Nazism, doctors are again perpetrating a huge orgy of antiseptic, technically flawless, killing. Although

They fell like blades of grass and were dragged out to the other victims to make room for the children who were still playing outside.

the unwanted unborn are bearing the largest brunt of destruction, the victims also are being targeted for extermination after birth. During the period of the Third Reich, millions of innocent human beings were systematically slaughtered; shot to death in front of huge pits; asphyxiated in gas chambers; injected with lethal substances. What is being done today to scores of unborn human lives in the womb is every bit as cruel and inhuman. The tiny bodies of the victims are subjected to dismemberment, salt osmotic shock, and surgical extirpation.

Given such deplorable acts of violence perpetrated on such a massive scale, why don't people speak out with outrage? Why the apathy, the silence? What are some of the major factors which make killing at the level of a holocaust possible?

**Technology**

During the Auchwitz trial held in Frankfurt in 1964, it was learned that thousands of children were killed by hypodermic injections of phenol directly into the hearts. From the testimony presented at this trial, "They had to put their thin arms across their mouths while the poisoned needle jabbed between their skinny ribs. They fell like blades of grass and were dragged out to the other victims to make room for the children who were still playing outside."

Although today's medical abortionists do not inject phenol directly into the hearts of their victims, they have come up with a procedure which bears a disquieting resemblance. In the June 18, 1981 issue of the *New England Journal of Medicine*, doctors at the Mount Sinai Medical School in New York City reported at a press conference that they had killed an unborn twin by stabbing him in the heart, causing cardiac arrest, and then extracting half his blood. Why? Because he had Down's syndrome and was unwanted. The *New York Times* explained it this way, "Ultrasound scanning enabled the doctors to hit a moving target less than one inch across." What is this target of which they speak? Nothing more, nothing less, than a human heart.

Eugenic abortion was pioneered by the physicians of the Third Reich as one of the beginning steps toward purging Germany of its unfit elements. What the doctors at Mount Sinai have done is nothing short of a blatant resurrection of a Nazi-type medical ethic — the treatment of afflictions by eradicating the afflicted.

Those who manned the gas chambers remained emotionally detached technicians because destruction took place out of sight, concealed within chamber walls. Most contemporary doctors are likewise not bothered by performing abortions, because the victims remain invisible. They are killed inside the uterus where their death agonies cannot be seen. It is the machinery, the technology that does the dirty work. Technology has the insidious effect of robbing killing of its most repulsive features and reducing it to the trivial level of a technical procedure.

**Monetary Factors**

Technological killing is enhanced when it yields personal and corporate profits. As one physician said in 1970 just as he was converted to the abortion point of view, "I can't help feeling like a Texan who'd dug for water and struck oil!"

The destruction of millions in Nazi Germany was a huge enterprise that depended upon cooperation from government, industry, the economy, and other societal institutions. A prime example of corporate profits was the giant I.G. Farben Chemical Corporation which sold poisonous gases and lethal drugs to the death camps for experimental and destructive purposes. Farben garnered huge profits on its investments in Degesch, the company that produced the highly lethal zyklon B gas. During the year 1942, a period when millions were being gassed to death, Farben's dividends on its Degesch investments doubled.

In contemporary America, abortion has likewise become big business; an industry of destruction involving a vast network of hospitals, clinics, foundations, governmental agencies, drug companies, and industrial corporations. A major profiteer is the Upjohn Pharmaceutical Company of Kalamazoo, Michigan, makers of prostaglandin. The major purpose of this drug is to destroy the unborn in the mid trimester of pregnancy. Ever since the public announcement of a vaginal suppository designed to destroy the unborn in the earlier stages of pregnancy, Upjohn's common stock has enjoyed a spectacular rise from $32 a share to a high of $56 a share. In fact, the *Detroit News* was so impressed with this that it employed the headline, "Upjohn's Stock Prices Soar with Publicity of New Abortion Kit."

**Technological killing is enhanced when it yields personal and corporate profits. "I can't help feeling like a Texan who'd dug for water and struck oil."**

**William Brennan** is a Professor in the School of Social Service, St. Louis University, where he received his Ph.D.
Language

Language paves the way for killing at the level of a holocaust. Language dehumanizes the victims and conceals what happens to them. Instead of looking the mysteries and wonders of the universe, language can serve an entirely different purpose — to distort truth and deceive others. Such a strategy of linguistic hypocrisy was unveiled by the California Medical Association in the September 1970 issue of California Medicine:

"It will become necessary and acceptable to place relative rather than absolute values on such things as human lives."

It will become necessary and acceptable to place relative rather than absolute values on such things as human lives. This is distinctly at variance with the Judeo-Christian ethic. The process of eroding the old ethic and substituting the new has already begun. It is most clearly seen in changing attitudes toward human abortion. In defiance of the long-held Judeo-Christian ethic of intrinsic and equal value for every human life, regardless of stage, condition, or status, abortion is becoming accepted by society as moral, right, and even necessary.

There are three basic principles underlying semantic gymnastics. Number one, avoid the scientific fact that human life begins at conception. Number two, separate the idea of abortion from the idea of killing. And number three, very importantly, do this under socially impeccable auspices. In other words, if respectable, credentialed medical executioners say that life does not begin at conception and they say that abortion is something other than killing, suddenly words, if respectable, credentialed medical executioners say that life does not begin at conception and they say that abortion is something other than killing, suddenly the notion of non-person would cross the prenatal barrier and engulf the unwanted at birth. Stanford University philosophy professor Michael Toully made the way for infanticide by writing, "It is a wild contention that newborn babies are persons." In the New England Journal of Medicine, April 6, 1976, Dr. James Lachs of Vanderbilt University invoked the non-person label as a basis for recommending the mercy killing of hydrocephalic children. "The child itself, and to make the point more forcefully I should not even call it a child, is not a person and the fundamental error of our ways consists in thinking that it is one."

In 1925, Adolph Hitler in Mein Kampf referred to the Jews as "a parasite in the body of other peoples." In 1973 the Boston Women's Healthbook Collective in their infamous book called Our Bodies, Ourselves, characterizes the unborn as "a parasite within the mother's body."

In 1944 Dr. Josef Mengele said of the inmates headed for Auschwitz gas chamber, "This group will be evacuated." They were never killed, just "evacuated." In 1979 Dr. Edward Allred, a California abortionist, said that in abortion the contents of the uterus are evacuated.

In 1942 Heinrich Himmler's orders to exterminate the Jews was worded, "a total clean-up." In 1973 Planned Parenthood of New York City's version of what happens to the unborn in abortion was "a final clean-up." Concentration camp doctors claimed they were simply making selections; they were not killing. Today's medical abortionists contend they are merely implementing choices, just as contemporary victims were selected to expire in gas chambers.

"Today's medical abortionists contend they are merely implementing choices, just as contemporary victims were selected to expire in gas chambers."
The Media As Agents of Destruction

In order to perpetuate killing at the level of a holocaust, these derogatory terms in euphemistic language cannot remain only in the private world of the killers. They must also penetrate and pollute the public conscience. The media thus serve as indispensable allies in the creation and maintenance of a holocaust by disseminating the dehumanizing and deceptive semantics to a vast audience.

After Hitler came to power, the German press, the world’s most diverse and independent conveyor of information, was reduced to an agent of the ministry of propaganda. Scores of books, newspaper articles, pamphlets, and speeches were turned out characterizing the Jews as dangerous, subhuman elements. Special communiques were issued forbidding the distribution of photographs taken at the killing sites.

A considerable segment of the media in contemporary America, while outwardly autonomous, is as much a tool for anti-life propaganda as was the media of Nazi Germany. Today’s gatekeepers of public information show no reluctance about displaying brutally frank words and pictures while reporting on the massacre of My Lai villagers, the slaughter of baby seals, or even the threatened extinction of snail darters. When it comes to covering the contemporary medical war against the unborn, however, a double standard of reporting morality sets in. The vast majority of the media echoes the distorted versions of those who are doing the killing.

Thus, in abortionland he who controls words controls thoughts and eventually we have language corrupting thought. A wise man said long ago that when war comes the first casualty is the truth. What exists today is a full scale war against the unwanted unborn and increasingly against post-natal discards. We must call upon the media to stop serving as parents and puppets for anti-life propaganda and start challenging the corruption of language and thought that masks the medical execution of millions.

We must constantly reiterate that the right to life is not a narrow sectarian matter, but a broad universal one that transcends the boundaries of race, religion, and creed. Whenever any one group’s rights are compromised, all rights are in jeopardy. But most of all, we must call upon members of the medical profession to cease their war on the unborn and the ever-escalating hostilities toward post-natal discards, to lay down their weapons, pull out the plugs on their suction machines, and remove the poisonous solutions from their syringes.

Doctors must become acquainted with the historical roots of their profession. This means a return to the ethics of the Hippocratic oath, an oath which contains explicit condemnations of killing—both before and after birth. Doctors must also become acquainted with the Declaration of Geneva which is a modern reaffirmation of the Hippocratic oath, adopted out of the ashes of the medical holocaust by the World Medical Association in 1948. It states in part, “I will maintain the utmost respect for human life from the time of its conception. Even under threat I will not use my medical skills contrary to the laws of humanity.”

We must present to the American people an entirely different notion of the human family. One which is expansive rather than restrictive; democratic instead of elitist; a universe of humanity which is broad and generous enough to include the unborn as well as the born, the unwanted and the wanted, the defective and the perfect, the old as well as the young. In our throwaway society, where more and more individuals are rendered expendable and therefore disposable, we must affirm and uphold in the social order the principle that there is no such thing as a life not worth living. Every human being is a priceless treasure of value and worth.
WEBA: Voice of Experience Relates the Horrors of Abortion

by Deborah W. Huff

Women Exploited By Abortion (WEBA) was formed by women who, through their experience with abortion, decided there was need for a voice to raise the consciousness of the public regarding the emotional and physical consequences of abortion. These victims of abortion come forward to share their personal experience and warn and encourage other women to choose different alternatives. Pressured from all directions — by husbands, boyfriends, doctors, parents, and society — women in a crisis pregnancy find themselves submitting to abortion. WEBA's 32 members reach out to help lives touched by an unwanted or unexpected pregnancy through counsel, education, and shared experiences.

The WEBA organization has been growing unconventionally over the last few years. As one group started in Norfolk, Virginia, under the name "Women Exploited," another was forming in Des Moines, Iowa, under the name "Women Exploited By Abortion." The two groups met at a National Right to Life Convention and joined forces. Similarly, all over the country, groups of women who have had an abortion are joining in efforts to speak out against the procedure in WEBA groups and numerous independent organizations.

While each woman in the group has accepted responsibility for the wrong decision, all recognized that they have been misinformed by their physicians, the clinics, their boyfriends, and their family members. Each felt her decision had been made for the convenience or gain of someone else. In one of their introductory brochures, the Norfolk chapter wrote, "We feel abortion is a denial of a woman's right to be supported through a difficult pregnancy; of her right to give birth to the baby within her no matter what the circumstances may be."

Patti McKinney and Jill Lessard from the Norfolk group, have been speaking before audiences about their abortion experiences and the effects on their lives. According to Patti, "We want to raise the consciousness of the public. The current philosophy of 'potential life' is absurd. We don't talk about fetuses as potential life, we talk about life and death, and babies, and hurting women. We want to raise these issues and let the truth speak for itself."

As a protective service to the victims of abortion, WEBA has counseling available. Jill and Patti shared stories of women after an abortion seeing their babies reach out of darkness, crying, "Mommie, Mommie." They note that psychological effects of abortion encompass guilt, suicidal impulses, mourning, withdrawal, loss of confidence in decision-making, anger, helplessness, a desire to remember the death date, and preoccupation with the would-be birthdate. They also said that common feelings were a desire to end the relationship with the partner, inability to forgive oneself, feeling of dehumanization, nightmares, seizures, tremors, frustrations, and a general feeling of being exploited.

WEBA plans to effect social change in abortion law and the public mentality of abortion through education and political activism. WEBA members have spoken at legislative hearings, conventions, and on numerous radio and television programs, including a recent nationwide CBS television appearance.

While speaking before community groups and informing the public on matters related to the physical and psychological effects of abortion, WEBA representatives recognize that the most effective way to institute change is through lobbying efforts. "A talk show appearance is nice. But I'd rather spend my time with the people who make laws but who really don't know what the issues are. I'd like to be one who can communicate the very real truth about abortion," said Patti. "They talk to doctors, lawyers, and Indian chiefs about abortion, but they don't talk to women who've had one."

According to Patti, a common issue raised is the cost effectiveness of abortion over giving birth. "In fact, it came up in the Virginia General Assembly last year when we were discussing Medicaid funding for rape and incest abortions. One delegate made the statement that this was a cost-effective plan because the money spent aborting the babies would be less than the money spent supporting the babies on welfare programs. I was shocked that the man was insensitive enough that he would actually confess this was not a human issue,
but an issue of dollars and cents. When our society gets to that point, then we'd better watch out, because it is truly a sick attitude. I'm afraid it is very prevalent among people who presume it to be a logical conclusion."

One WEBA brochure notes that abortion is a billion-dollar business and that "abortionists care only about your money, not you. They even "abort" non-pregnant women. The often untrained counselors are paid not to counsel, but to sell abortions."

"There's big money in abortion," said Jill. "An abortionist in California last year made $18 million by killing babies. He boasts that he can perform an abortion every 90 seconds, or something close to that. He is not going to resume doing pelvic exams, taking out tonsils, or whatever he did before he made the $18 million."

What's going on in the abortion clinics is not freedom of choice. It's manipulation because of a woman's ignorance.

When questioned about freedom of choice, Patti said, "We hear a lot of talk about freedom of choice, but that involves an intelligent decision based upon two alternatives backed by information. What's going on in the abortion clinics is not freedom of choice. It's manipulation because of a woman's ignorance. Even women who are educated and intelligent don't know what they are doing. I had taken biology but, at a time of confusion and ambiguity, it was much easier to think of the child as a mass of cells rather than to recall the biological facts."

"Plus, I heard that the opposition even goes so far at times as to falsify the development of the fetus in their pictorial review. Even magazines like Time and Life present the facts. The facts are convincing enough. You don't need emotion to sway opinion in this case."

One of the strategies of WEBA is to inform women of their rights during pregnancy. This includes warnings about possible physical harm that may come to them, including sterility, miscarriages, ectopic pregnancies, premature babies, stillbirths, menstrual disturbances, and bleeding. Immediate risks of an abortion also include coma, perforated uterus, peritonitis, and high temperature. WEBA encourages women seeking abortion not to sign forms releasing their doctors from the possible side effects of an abortion. In addition, the organization informs pregnant women about their emotional state due to the pregnancy. It encourages women to keep calm, to recognize their unusual feelings of panic, confusion, and depression, and to avoid making decisions during anger or confusion or when under pressure from other people.

Jill explained, "The statistics show that between 80 and 85 percent of the women who become informed about abortion and the abortion procedures and the development of their fetuses choose not to have an abortion, even after they have already decided it was the only alternative."

"We'd like to see states adopt legislation requiring women to receive thorough information before an abortion is performed," said Patti. "It's appalling to me that, when I had my thyroidectomy, I had to sign a sheet that warned me that if they damaged my parathyroid gland, my body's ability to metabolize calcium would be impaired; that if they damaged my vocal cords, my speaking ability would be impaired; that I might die from the anesthesia; and a list of things a yard long. I had to be informed and sign before they could take out a portion of my thyroid gland. Yet, they would destroy the life of a child without telling a woman anything about the possible complications, either during or following the procedure."

"Parents should sue the abortionists who perform abortions on their 14-year-old daughters who couldn't even get emergency treatment without parental consent! Our daughters can't even get their ears pierced without parents' permission."

WEBA representatives are taking a slide presentation to various groups around the country. The presentation is filled with testimonies of women who either experienced, or were affected by, an abortion. Throughout each personal case is evidence of Christ's healing love. According to Patti, "In the beginning we had concern that people would think this was a religious program. We wondered if they thought it might be just a gospel ministry under the guise of concern for women. But we didn't script it. Every woman spoke from her own heart. We had nothing to do with what she expressed. It just so happened that women who've experienced enough emotional healing to share their experiences are women who have been healed through the love of God. And those who have not experienced that healing can't speak publicly because they are emotionally at a breaking point."

When asked how her family reacted to her stand, Jill said, "It was my husband who encouraged me to get involved. He's so opposed to abortion that he even takes time off from work to stay with the children so I can go out and speak."

If I'd had someone to stand with me, and say 'Don't do it,' I would have grabbed on."

"We want to encourage people who care and are interested in saving unborn lives, to be supportive of women who need help. An unwanted pregnancy presents such turmoil and inner conflict that a woman can't think clearly. She's apt to go along with what's expedient and convenient. The women we've counseled have said over and over again, 'If I'd had someone to stand with me, and say "Don't do it," I would have grabbed on.' If we can encourage others to be that one person in someone else's life, we will save a lot of babies and prevent a lot of women from suffering the agony that they will go through."
An Interview with David Jeremiah

Rev. David Jeremiah is pastor of the Scott Memorial Baptist Church in San Diego, California. The church consists of three branches, the West branch in San Diego, the East branch in El Cajon, and the North branch in Solana Beach. The church’s school system includes five elementary schools, two junior highs, and two high schools with approximately 2,500 students. Besides being senior pastor of the church complex, Rev. Jeremiah is also Chairman of the Board of Christian Heritage College. Fundamentalist Journal recently interviewed him to answer questions about his years in the ministry, his views about starting a church, and his concerns for young pastors.

Q: What was it like growing up in a preacher’s home?
A: I was born in Toledo, Ohio, in 1941 in the home of a Baptist preacher. My father, James Jeremiah, was then pastor of Immanuel Baptist Church in Toledo. Like most preachers’ kids, I was carried to church from my earliest days and exposed to good gospel preaching every Sunday of my life, morning and evening, Wednesday nights, special meetings, and kids’ clubs. When I was a young child, I made a public profession of faith, probably more out of realization that I knew I would please my parents. When people came forward, my Dad was always happy about that, and I wanted to please him. It wasn’t until I was a teenager that I really clarified what becoming a Christian was all about. During my teenage years, I made a firm commitment to Jesus Christ, was genuinely saved, and began my walk with the Lord.

Q: How did your family end up in Cedarville, Ohio?
A: When I was 11 years old, my father was called to pastor Immanuel Baptist Church in Dayton, Ohio, so we moved from Toledo to Dayton, and for five years he pastored that church. During that time the Bible Institute in Cleveland became aware that there was a campus available in Cedarville, Ohio. It had been a Presbyterian school but was out of business. My father, who was on the board of the Bible Institute, helped pull that merger off in 1953. Because he was the pastor who happened to be closest to the campus, he became vice-president of Cedarville College before they even got anything going.

Q: What were those early days like at Cedarville?
A: I remember vaguely that my father spent a lot of time on the road between Dayton and Cedarville, Ohio, before there was a four-lane highway, and it was 45 miles one way. Then, after the college functioned without a president for a time, my father ended up with most of the responsibility, though there were less than 100 students. It came to the place where he was pastoring the church in Dayton and trying to operate that college at the same time, driving back and forth.
junior high, and when I got to Cedar-
dantly. When I visit the school today
artists, and they were very antagonistic to
salaries. God met all our needs abun-
dition (of course) almost every week.
us. I had never before gotten into fights
the school while I walked into a
ville they didn't even have football in
there was nothing, I know that the ex-
pience I had as a boy growing up in
involved in starting a church when
that God is the One who can make
education and youth.

After two years, Pastor Tom
Younger asked me if I would be in-
terested in coming to Fort Wayne, In-
diana, to pastor a church. I asked him
where it was and he said it wasn't! I
asked him how many people there
were, and he said there weren't any!
What he wanted me to do was start a
church from scratch. So, in 1969, with
seven families that came from the Im-
manuel Baptist Church, I had the
privilege of starting the Black Hawk
Baptist Church and over 12 years I
watched it grow from that seven-family
group to an attendance of well over
1,200, with a Christian school, and a
television ministry that was on in five
viewing areas. I dearly love those peo-
ple and had the most difficult time in
my life leaving that ministry when God
called me to where I am now.

Q: How did you personally get into
the ministry?

A: I went to Cedarville College on a
basketball scholarship after I graduated
from high school with absolutely no in-
tention of ever going into the ministry. In fact, that was the last thing
I wanted to do. I began studying
English and had every intention of be-
ing a professor of English. When I was a
senior, my dad asked me one day to go
over to Columbus, Ohio, to preach in a
little country church called Fairfield
Baptist Church, because the faculty
members were all gone and there
wasn't anybody else to send to the
church. They needed somebody; I
thought it was a joke when he asked
me, but I decided to go. I went over on
Sunday morning and I put together
every Scripture I could think of and
gave it. They wanted me to stay for the
evening service, and I didn't have
anything else so I reworked the message
and gave it again on Sunday night. I
ended up driving back and forth to that
church for a year.

That's the experience God used to
call me into the ministry. I began to
realize that is what He wanted me to
do. I told the girl I was engaged to that I
was going into the ministry, and she
summarily broke off our relationship.
After awhile, she reconsidered, and we
ended up getting married. In 1963, I
went to Dallas Theological Seminary to
study for the ministry for four years.
When I graduated, I was called as
associate pastor of Haddon Heights
Baptist Church in Haddon Heights,
New Jersey, in charge of Christian
education and youth.

Q: How did the transition to San;
edvp? 

A: I had known Tim LaHaye for a
number of years. In fact, I used to help
him with seminars in the Midwest
when he was doing Family Life
Seminars on a regular basis. Then, one
year at the National Religious Broad-
casters Convention, he met me in the
hallway and said he wanted to talk to
me. He told me he was thinking about
leaving the pastorate to concentrate on
his national ministry, and he wanted
me to consider becoming the pastor
after he left. I said, "Sure, I'll pray
about it," but I forgot it. However, he
kept after me.

The next year, I went to the N.R.B.
and he got me again and asked me if I
would come out and preach at his
church while I was in San Diego and I
agreed. The day I arrived, he asked me
if I'd be willing for that speaking engage-
ment to be a candidacy experience,
and I said, "Absolutely not!" After I
preached, he took me to the airport
and said that, even without my permis-
sion, he was going to present my name
after I left.

So I got a call as the associate pastor
of the church while he was still pastor.
After praying about it, I turned it
down. A year later, Tim resigned
everything, and the pulpit committee
came back and asked me if I would
reconsider. Then I realized that God
had been working in my heart for all
those months to get me willing to even
think about leaving the church where I
was, and then to open the door for me
to go to the place where He wanted me
to be. I resigned from the Black Hawk
Baptist Church on Memorial Day
weekend, 1981, after 12 years as pastor.

Q: Tell us about the church and
the school in California.

A: When I came to San Diego I had
the interesting task of becoming the
senior pastor of Scott Memorial Baptist
Church, a church of 3,000 members
that met in three different places, with
literally three different congregations.
One is in El Cajon, one in downtown
San Diego, and one in Solana Beach
on the north coast. I preach in the two
main churches on Sunday nights and
times in El Cajon on Sunday
mornings, so I preach five times every
Sunday. I also found out when I got
there that we had not just a school, but
a school system. There are five elemen-
tary schools, two junior highs, and two
high schools, with about 2,500 students
under our responsibility.

I was very excited and interested in
the Christian Heritage College. The
school had been in existence for about 10 years and we really believe that it can be to the West Coast the fundamental school had been in existence for about 10 years and we really related to the local church. We are excited about the future of the college as a place to train young people to serve God.

Q: What advice would you give to young preachers getting started?

A: I think one of the great temptations for guys who want to preach is to short-circuit the preparation cycle. I think God knew me well enough to know I could have easily done that, so I didn’t even have a Bible major in college and I couldn’t have been a preacher if I had wanted to when I graduated. I had to go to seminary. And I am so grateful to the Lord for that, because it prepared me in a unique way to serve God for a lifetime. I think the greatest thing I would say to would-be pastors is get fully prepared. Do what you need to do to get prepared, whatever that is. Don’t short-circuit your preparation. That’s the temptation of young preachers. You get a few things under your belt and you want to go out and share it with the world. That’s important, but you can only do that so many times before you don’t have anything left to say. What our churches are crying for across the United States is some men who have a burning heart for the Lord. But when they stand up to speak they’ve also got something to say worth hearing. I believe those kinds of men are going to be the wave of the future in Fundamentalism.

Q: What has to be done to plant a church from scratch?

A: There isn’t any way you cannot be an evangelist. When I went to Fort Wayne, I had every course in evangelism you can take from college and seminary, but one day I was sitting in my office and it dawned on me, “I don’t know how to do this!” I had never personally ever led anybody to Christ except as they had come forward in a place where I was speaking. I remember one day getting down on my knees, and saying, “Lord, if you don’t make me an evangelist, I’m going to quit the ministry, because I’m not going to spend my life trying to fool everybody into believing that I am something I am not.”

At that particular time, James Kennedy was coming out with his Concepts of Evangelism. I didn’t have the book, but I got the tapes and wrote them out in longhand. From that transcript I memorized how to present the gospel, and then I practiced on my wife and everybody else I could find. Then I just prayed that God would give me the courage to start doing what I knew I hadn’t done. After speaking at a PTA one night, I met a couple. They came to church the next Sunday, and I asked if I could come and see them on Tuesday night, I went to their house and falteringly presented the gospel to them. They got saved and came to church and came forward in our service, and I’ve never recovered! The first two years of my ministry in Fort Wayne were like being an insurance salesman. I spent Fridays on the phone setting up appointments to go and see people, because we were in a professional community. Every night of the week, Monday through Friday night and many times all day on Saturday, I was out in homes, telling people about Christ, and people just started to get saved right and left. Families got saved, couples got saved; they came into the church, and we started teaching them and ministering. The way Black Hawk Baptist Church grew was through personal evangelism. Then, I started training other guys; at the height of our evangelism ministry we had well over 125 people involved in personal evangelism every Thursday night. We were having numbers of people coming to Christ every week, coming forward, being baptized, and becoming a part of the church.

Q: What are the toughest questions you are asked by today’s generation of adults and young people?

A: The hardest issues we deal with are the family issues related to divorce and remarriage and the family problems as they relate to young people and their rebellion. Those are the hard things. For us as Fundamentalists, the social issues are pretty cut and dry. We don’t spend much time debating abortion, homosexuality, pornography and that sort of thing in our church. We know where we are with that and it’s a settled issue. The issues we struggle with are those areas that are not as clear. The agreement on the area of divorce is a real tough thing; and yet, in our churches, if we don’t come up with some kind of policy or some kind of provision for it, we’ve got chaos. That’s the toughest thing I am dealing with right now.

I think the other thing is “cultural Christianity” — people who are Christians because they’ve always been in a Christian home and they know all the right answers, but it’s not making any difference in their lives. How do you break through that veneer in your preaching and in your ministry? How do you get past the shell? We’ve got a lot of people who have all the exterior Christianity but it is not real in their lives and they are not living it.

Q: Who has had the greatest influence on your life?

A: My wife, Donna, and our four children. Beyond that, Howard Hendricks and Haddon Robinson influenced my style of ministry. Probably the best friend I have in the ministry is Truman Dollar. We have spent many long hours together in fellowship and, in some measure, have had a tendency to shape each other’s lives. Truman has taught me a great deal about the ministry and he has been a real encouragement to me. I’ve known Jerry Falwell for a number of years, and he has been a great challenge to my life in terms of the courageous way in which he deals with the issues he faces. In many areas he has just staggered my faith in terms of what he can believe God for and thus encouraged me to believe God for great things. Beyond that, my father, James Jeremiah, has to be the greatest human influence in my life. His dedication to the Lord is the greatest example I could ever follow.
that the way of the cross is the only way by which the sinner can be brought into right relation to God. It is only when we recognize that there is no other possible solution that we understand why, for example, "it pleased the Lord to bruise him" (Isa. 53:10); why it is said of him that God "shall see the travail of his soul and shall be satisfied" (Isa. 53:11); indeed, why Jesus, in anticipation of His impending death, was heard to say to His heavenly Father, "What shall I say? Father, save me from this hour. But for this cause came I unto this hour. Father glorify thy name" (John 12:27,28).

Another reason why Christ had to die is that without the shedding of blood there is no remission of sin (Heb. 9:22). The foundational axiom of Scripture in understanding this truth is one to which we have alluded already in this discussion. It is that sin brings death. To put it another way, death is the natural and certain consequence of sin. As a divinely instituted provision, sacrifice in the Old Testament has reference to this axiom. It was penal. That is, it constitutes the means by which the penalty of sin can be absorbed (notice, we did not say "ignored"). It was expiatory. That is, it satisfies the offended holiness of God and restores fellowship between the sinner and God. It was substitutionary. That is, the operative principle of the sacrifice is the transference of the sinner's guilt to an innocent victim, thus removing the enmity incurred in the offense. Sin still brings death, only now it is imposed on a Substitute, not on the guilty party.

However, the Bible also teaches that the Old Testament animal sacrifices had no permanent efficacy (Heb. 10:1-4). Indeed, their ultimate significance lies in their relation to the sacrifice of Jesus Christ. They were patterned after and prefigured His ultimate and final offering for sin (Heb. 9:23,24). The New Testament writers habitually employed the language of the altar to explain the significance of Christ's redemptive work. "Whom God set forth as a propitiation through faith in his blood." "While we were yet sinners Christ died for us: much more then being now justified by his blood, we shall be saved from wrath through him." "And, having made peace through the blood of his cross, by him to reconcile all things unto himself." "In whom we have redemption through his blood, even the forgiveness of sins." "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." (Rom. 3:25; Rom 5:8,9; Col. 1:20; Col. 1:14; Eph. 2:13).

Some have understandably raised the question, Why such talk of His blood? After all, the manner of Jesus' death was not all that bloody. Why was it that the biblical writers should be so impressed with His blood? It certainly cannot be explained entirely in terms of the kind of death He suffered. On this point many Fundamentalists become needlessly sidetracked with lengthy discussions about the amount of blood Jesus shed, or speculations as to its intrinsic value or power, etc. The real reason for this emphasis on the blood lies in the connection of Jesus' death with the Old Testament concept of sacrifice. The blood is important because "without the shedding of blood there is no remission." This principle, like a crimson thread, runs throughout the tapestry of God's redemptive work, but particularly the biblical notion of sacrifice. Christ's death was such a sacrificial transaction. As Peter explains it: "Forasmuch as ye know that ye were not redeemed with corruptible things, like silver and gold, from your vain manner of life...but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18,19). By employing such terminology, the New Testament writers were intending to show that Christ's death was a penal, substitutionary, expiatory sacrifice.

We may say, then, that Christ had to die because this was the only way sin could be atoned and God propitiated. He died because the judgment upon the sinner is death and, although He Himself knew no sin, as the substitutionary sacrifice it was necessary that He become sin to pay the sinner's debt in full.

Why Did CHRIST Die?

We have noted that Christ died because of man's great need and God's greater love. We have also seen that His sacrificial death is essential to God's plan to put away sin. We now come to the third and final question: Why Christ? Why the Son of God and no other? The answer is simple. The Savior must be equal to His task. We smile as we view, from the kitchen window, a child constructing a "spaceship" of boxes, blankets, and whatever else he has managed to scavenge from the resources available to him. We smile because we know that, even if he could get his spaceship aloft, it is by no means suited for space travel, and it is amusing to see someone so carried away with his imagination. Equally foolish are the efforts of men to construct a plan of salvation from the stuff of errant humanity — yea, they are more so. The child is only attempting to travel to the stars.

Consider briefly what is necessary for the Savior to accomplish His task — His "job description," if you please. The Savior must be the propitiation for the sins of the whole world. That is, He must be able to drink the full cup of God's indignation against the sins of all men of every age. The Savior must make reconciliation and remove the enmity which alienates the sinner from God. The Savior must purchase redemption for any and all who will believe. That is, the value of His atoning work must be equal to the infinite debt of sin. The Savior must be both sovereign over and subject to death. He must be able to destroy the works of the devil. He must have access to God with guaranteed efficacy. He must be able to command the Holy Spirit in order to make his redemptive work applicable to the repentant sinner. He must be a man, but not a mere man, else His death would be ineffectual. He must be God, but not only God, else His death would be impossible.

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FUNDAMENTALIST JOURNAL
In today's fast-paced society, increasingly more people experience heightened stress due to the intensified pressure to perform. Today, more than ever, it is important for the Christian to understand, in every area of his life, what God wants him to achieve and how He wants him to achieve it. Simply stated, the Christian must, through prayer and God's leading, set goals and devise plans to reach those goals if he is to be fulfilled.

The Bible tells us in Proverbs 29:18, "Where there is no vision, the people perish." The word "vision" here means something more than just sight. Correctly translated it is indicative of the kind of revelation the prophets received from God, which gave them clear direction and specific details about His will. God seeks to establish with us the kind of personal relationship which makes possible absolute trust and confidence in His continuous direction and provision for every area of life. He does not simply want to meet some of our needs, He wants to meet all of our needs (Phil. 4:19). He does not want believers to be able to do some things through Him, He wants them to be able to do all things through Him (Phil. 4:13). God wants us to be fulfilled.

However, the problem many Christians fail to overcome is that sometimes God wants more for them than they want for themselves. Many Christians aren't willing to allow God to work great and mighty things through them, and therefore they journey through life unfulfilled and soured. They lose their vision and become unproductive. Christians must guard against this. We must not limit His plan to present resources or circumstances, but set goals and move toward the ideal. Certainly this is what God wants, and if it is His will, it can be accomplished.

Goal setting, then, is the process by which we endeavor to achieve certain
ideals for life. In this process we recognize that, to achieve these ideals, we must make them more than mere dreams. We must actually envision ourselves reaching those goals, and then devise plans to facilitate their attainment. True, these goals must be committed to prayer, and God may choose to change our hearts in relation to goals. However, the goals set, if properly developed through prayer and the leading of the Holy Spirit, should cause action and give direction.

The person with no goals, has no vision. His life becomes dedicated to maintaining the status quo and taking very few chances. While on the surface this seems like a safe place for some people to be, the Bible teaches that in reality this attitude is potentially devastating. It allows no room for movement and growth and invites bitterness and stagnation. Conversely, the person with goals has direction, because he works to achieve those goals. By the mere fact that he is attempting to achieve a certain ideal or level of production above his present level (however great or small that might be), he has built into his life a process for growth. This growth process keeps people motivated and excited and accommodates the working of God in individual lives. True, God will sanctify us, whether or not we set goals, but it is far more fulfilling to consistently seek His guidance and move in accordance with His will.

Keeping in mind, then, that goal setting, as a vehicle for growth, is a lifelong process that leads to higher achievement and greater fulfillment, the following 10 steps are offered for effective goal setting:

1. Begin the goal-setting process with a season of prayer and sincerely ask for the Lord's direction. In John 16:13 God promises to guide, through the Holy Spirit, and we need to rely on that promise.

2. Don't set goals alone. Involve others. If you are single, involve your parents, if possible, in the process; if you are engaged, involve your fiancee. If you are married, set goals with your spouse and, as they grow older, your children. What we do as individuals directly affects people who are close to us. Thus it is unrealistic to set effective goals without involving those who are most affected, namely, the immediate family.

3. Set goals in every area of life. While those areas are many, they can essentially be put into one of three categories: a) Personal, b) Family, and c) Career. Also, be sure the goals are specific, concrete, and complete. Set material goals, just as you set spiritual and career goals.

4. Don't allow present circumstances to inhibit goal setting. Be a visionary, believing that God wants to do great and exciting things in your life. The Bible says in First Corinthians 2:9, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Take God at His Word and believe Him.

5. As you discuss and set goals, write them down and post them in a place where you can see them. The Bible says in Habakkuk 2:2, "Write the vision and make it plain upon tables, that he may run that readeth it." It is important to keep our goals before us constantly and be reminded of them regularly. When we lose sight of them, we tend to neglect to act on them.

6. Devise a written plan for achieving your goals. Often this plan will take the form of short-term goals. For example, I may have a goal of having a beautiful house in three months. However, to achieve that large goal, a series of smaller goals needs to be achieved: painting the bedrooms, papering the dining room, fixing the tile in the bathroom, and shampooing the carpet.

7. Set a deadline for achieving your goals and challenge yourself to meet that deadline. Even if you fall short, you will be a lot further along than if you never set one. Deadlines provide targets to shoot for, and without them, we often move along more slowly.

8. Prioritize your goals and, where necessary, realign activities in relation to your goals. Essentially the priorities should be: God, family, and career or business (which includes full-time Christian work). This sequence of priorities is much like the firing of cylinders in a car. If the plug wires are out of sequence the cylinders will not fire properly and the car will not run smoothly. Similarly, if priorities are out of sequence, life does not run smoothly.

9. Evaluate your goals regularly and, where necessary, make adjustments. There are several questions to ask yourself when evaluating your goals:
   a. Is it in accordance with scriptural principles?
   b. Do I feel led in that direction?
   c. Will it help me grow?
   d. Will achieving it hurt anyone?
   e. Is it too big or too small?
f. Can I envision myself or my family achieving it?

10. Once you set a goal, go after it. Be determined to achieve it, no matter what others say and no matter what the odds are against it. It is said that Thomas Edison failed hundreds of times before he developed the electric light, but those failures pale in comparison to the achievements he made. Also, concentrate on the goal rather than on the obstacles. Don’t be afraid to fail, because, if you are diligent and persistent, eventually you will be victorious.

The late President Theodore Roosevelt once said: "Far better is it to dare mighty things, to win glorious triumphs, even though checked with failure, than to take rank with those poor spirits who neither enjoy much nor suffer much, because they live in the grey twilight that knows not victory nor defeat."

Finally, as you achieve your goals and set new ones, be ever mindful that God is our source and realize that without Him we can do nothing. God wants His people to lead exciting, victorious lives, and through Him we can truly do all things.

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Between the Christian School and the Youth Ministry

by Paul Bubar

The realities of a Christian school can create difficulties for the church, its pastor, its leaders, and especially its youth. Looking at those problems objectively, The Jericho Wall points out ways to build a strong spirit-filled youth ministry and Christian school.

□ Please send copies of The Jericho Wall. $5.50 per book plus $1.40 for postage and handling. (For orders of $10 or more, add 10% for postage and handling.)

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The Jericho Wall

by Paul Bubar

The realities of a Christian school can create difficulties for the church, its pastor, its leaders, and especially its youth. Looking at those problems objectively, The Jericho Wall points out ways to build a strong spirit-filled youth ministry and Christian school.
The old saying, "You can't judge a book by its cover," is certainly applicable to the seemingly innocuous textbooks now available in libraries and for use in today's sex education classes. Below are some less offensive excerpts from the books pictured here. As a matter of good taste, the more graphic passages are not quoted.

Contrary to past belief, masturbation is completely harmless and in fact can be quite useful in training oneself to respond sexually and to learn which particular forms of stimulation are most enjoyable.

Life and Health

Making a decision about sexual behavior is very personal. No one but you can make choices about your behavior. Your parents, religious leaders, and teachers may try to influence your decision. However, you alone control your own behavior.

Person to Person

Thanks to birth control, it is possible to have sexual relations without getting pregnant. But that is no reason to feel that you have to have sex whenever someone suggests it. You have a responsibility to yourself to have intercourse only when you feel ready for it and when you choose to.

Changing Bodies, Changing Lives

Abortion is legal, and as a teenager you have the right to have an abortion if you want one.

There is a lot to think about when you are trying to decide whether or not to have an abortion. Most important, you have to think about what will happen if you don't have an abortion. Do you want to go through nine months of pregnancy? Do you want to go through childbirth? Are you ready to be a mother? How would you feel about giving your baby up for adoption?

If you don't have an abortion you will have a baby. That is the decision you have to make.

Changing Bodies, Changing Lives

Today, great numbers of families still depend on their moral and religious convictions to handle life problems. However, many of today's teens are not doing what their parents would prefer when it comes to sex before marriage.

Finding My Way

It is known that homosexual experiences are fairly common during childhood and adolescence. The fact that a young person has had one or more experiences of this type certainly does not mean that he or she will eventually become an adult homosexual.

Psychology for You

One of the more controversial and potentially explosive areas in relation to the education of children today concerns the question of the need for sex education. Sex education can be defined as "teaching children, and especially teenagers, about the biological, social, and psychological components of their sexual needs, especially as related to dating and marriage." An assumption is being made by many professionals that lack of information and understanding of human sexuality causes such ongoing social problems as abortion, teenage pregnancy, infidelity in marriage, divorce, and homosexuality. Their hope is that, if teenagers are given enough education in this area, these social problems will go away. As a result, many educators, mental health workers, and medical specialists feel that society would be best served by offering such information to adolescents in a controlled educational setting by instituting courses in sex education in the public school system.

This has led to a loud public outcry, especially by parents.

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who do not feel that public schools should spend time teaching their children about sex. In many communities, the school board has been caught in the middle between educators and human service specialists on the one hand, and parents on the other. In Christian circles, the conservative Christian has strongly taken a stand against sex education in the school, while the more liberal Christian usually takes a stand for it. In other words, this issue is one over which even Christians disagree. As a result it is an issue that must be examined more carefully.

The Problem

In a recent news release, Planned Parenthood gave information based on 1980 statistics, projecting that 4 of every 10 girls aged 14 would become pregnant at least once before they turned 20, 2 of every 10 girls would give birth, and 1 in 7 would have an abortion. The report indicated that the trend was toward more teenagers becoming sexually active. Of the 29 million people in this country aged 13 to 19, 12 million — 7 million boys and 5 million girls — have had sexual intercourse. The report estimates that the number of sexually active teenagers increased by approximately two-thirds in the 1970s, and states that, between 1975 and 1980, the increase in teenage sexual activity was entirely accounted for by unmarried white children. Also, the average age at the time of first sexual experience is 16; by 19 only a fifth of the males and a third of the females have not had intercourse. In addition, while female teenagers constitute only 18 percent of sexually active women, they account for 46 percent of the illegitimate births and 31 percent of the abortions. The finding of the report was that while, in 1970, race, socioeconomic status, and religious affiliation were all related to age at first sexual activity, by 1980 they were not.

As Christians, we must ask why religious affiliation by young people is no longer a distinguishing variable in relation to sexual activity. While these figures are just estimates, they are large enough to create concern in parents, educators, and church leaders. Liberal and conservative Christians agree that there is a problem in our society in the area of human sexuality. They differ, however, as to the cause of the problem and the nature of the solution.

The Liberal View

The liberal view attempts to justify a need for sex education primarily out of concern for the medical problems associated with teenage sexuality. The spread of gonorrhea and syphilis through sexual activity is considered by many to have reached epidemic proportions. Left untreated, these conditions may lead to death. Many girls endanger themselves by attempting abortions in secret. Finally, it is suggested that a misunderstanding of sexual reproduction and ignorance of proper contraceptive methods result in the conception of unwanted babies.

The liberal attitude is that restrictive, Victorian standards toward sex cause the medical and social problems of today’s sexually active teenagers. Teenagers are not able to responsibly handle their developing sexual potential because parents and teachers have been too authoritarian and too old-fashioned in their expectations and attitudes. In the past, sex was considered evil and dangerous, and it was taboo to discuss it openly or publicly. The liberal view is that we live in a modern world where such ideas are regressive and not in keeping with the changes in society regarding human sexuality. Many people feel that our country would be a better place in which to live if people were less judgmental of freely chosen forms of sexual activity considered as modern-day positive options. The goal is to free people from guilt associated with sexual activity by attacking outdated attitudes toward what is or is not acceptable. The means by which the liberal hopes to solve this problem is through sex education in the schools.

The problem arises, however, in relation to what liberals mean by, and would include in sex education. Examination of a textbook on human sexuality would reveal that it discusses such topics as female anatomy, male anatomy, the sexual act, forms of sexual relationships, sexuality and love, sexual disorders, marriage, and making babies. All these topics seem relevant to the modern teen where he would profit through discussion and understanding. All these subjects are mentioned and discussed in the Bible, which makes the Bible, in a limited sense, a book on sex education. The liberal Christian, then, wonders why the conservative Christian gets so emotionally worked up over teenagers discussing the “facts of life.” The liberal Christian feels we should celebrate human sexuality since it was a gift of God which is good, rather than labeling it as arbitrarily evil and refusing to talk about it. In other words, the liberal Christian considers conservative Christians rigid and neurotic in their attempts to make sex evil and that they, by so doing, have rejected the positive elements of what the Bible teaches about sex and love.

The Conservative View

The conservative Christian, on the other hand, considers sex education dangerous and a threat to society and the church. Instead of seeing sex education as a possible solution to the social problems associated with teenage sexuality, they see sex education as a part of the problem. The fear exists in the conservative Christian that a course in sex education would increase the amount of sexual activity within areas considered as sin in the Bible. The argument is heard that a teen who learns how to have sexual intercourse is more likely to be involved in it. The belief is that sex education in the public schools will eventually lead to an increase in premarital sexual relationships, homosexuality, adultery, divorce, and abortion. Since conservative Christians consider all these things to be wrong, as taught in the Bible, it is understandable that they would consider sex education to be a threat, not only to the church, but also to the moral state of the society in which we live. For the conservative Christian, then, the cause of today’s problems in teenage sexuality stems from the fact that we have become too lenient in the standards we teach young people. While the liberal Christian says the problem stems from parents who are too strict, the conservative Christian says the problem stems from parents who are too per-
Robert Ketcham: Obedient Servant

by J. Murray Murdoch

As Bob Ketcham made his way over the hill to his first pastorate, his mind drifted back to the events that had led him to this point in his life. At age 16 he had left home to escape the restrictions of his godly parents. It was not until age 20 that he claimed Christ as personal Savior.

Bob recalled his struggle as he realized God was leading him into the ministry. His high school education had been interrupted by his youthful rebellion, and he was "scared to death" to speak in public. However, he finally yielded himself to the Lord. Dropping to his knees on the hard wooden floor of his bedroom, young Bob prayed: "Dear Lord, I have nothing to give you but obedience. That, I do give you. The rest is up to you."

Now, as Bob neared the end of his journey from Galeton to Roulette, Pennsylvania, he asked the Lord to give him a life verse to help him keep his promise. Shortly after arriving at the First Baptist Church of Roulette, he was reading in the book of Colossians. In the first chapter, his eyes stopped at verse 18. The last phrase of the verse seemed to jump out of the page: "That in all things he (Christ) might have the preeminence." When he saw these words he said to himself, "There it is; there, right there! So it will be for me. Whenever
there is an issue, I will find out where Jesus Christ stands and stand with Him, even if I have to stand alone."

He pulled his Bible close to him and took his pencil; in the upper corner under his name, he wrote, "Colossians 1:18." Then, as he moved the Bible to the side of his desk, a voice seemed to say to him, "Now, son, that isn’t going to be as easy as you think it is." As he began to grasp what this verse could mean in his life, and where he would sometimes have to stand, panic gripped his heart.

Ketcham honestly did not know whether he wanted to go through with this commitment! Taking his Bible again, he grabbed the pencil eraser and began to remove the reference he had just placed inside the cover. Then he stopped as suddenly as he had begun and forcefully closed the cover. He moved the Bible back and said, "No sir, it’s going to stay." With tears brimming in his eyes, he asked himself aloud: "What is this going to get me into? What is this going to cost me?"

As the question still echoed in his mind, he once more fingered the eraser, but the passage haunted him. Whenever he started to erase it, he would realize the importance of the message in the verse and would stop. As the struggle between the Lord and His servant raged, Bob Ketcham realized that whatever he did was going to be final. He knew that if he erased that verse he could never pretend he was living as God wanted him to live. He did not want shame for his life.

More than anything else, Bob wanted to be a faithful and obedient servant. He grasped his Bible once more. This time he took his pen from its holder and with a firm hand traced over "Colossians 1:18" with ink. He turned the Bible kitty-cornered and stared resolutely at the words he had just traced. Then, diagonally, down in the lower right-hand corner of the flyleaf, he wrote: "Now, Lord, hold me to it." He then boldly stroked his signature — Robert Thomas Ketcham

By the time of his third pastorate, Ketcham was already deeply embroiled in the theological controversies of the early twentieth century. The Northern Baptist Convention was torn with strife between the liberal and conservative factions. The conservatives, who held to the traditional values of Scripture, were already calling themselves "Fundamentalists." Ketcham’s identity with the Fundamentalists in the Convention was clear-cut. He became deeply concerned with the Convention’s involvement with the new-world movement and ecumenical mission program. He refused to allow his church to be involved in the program and authored a pamphlet outlining his reasons. Though this pamphlet was designed to explain his opposition only to his own congregation, it somehow reached William Bell Riley, pastor of the First Baptist Church of Minneapolis, and one of the leading spokesmen for Fundamentalism in the 1920s. Riley liked Ketcham’s pamphlet and requested 20,000 copies of it. Before the end of 1920, over 200,000 copies had been distributed throughout the country.

Shortly after the Northern Baptist Convention meeting of 1920, where Ketcham’s pamphlet had received wide circulation, a delegation from the Butler, Pennsylvania, ministerial association, led by J.A.T. Marstellar, appeared at his door. They announced they had come to request the withdrawal of the pamphlet and the retraction of its contents. Further, they wanted to urge Ketcham to put his church into the denominational program and assume responsibility for the $17,000 assessed by the Convention. After several hours, it became obvious the young preacher was not going to rescind his pamphlet. Finally, he stood and said, "There’s no use talking about it anymore; I’m not going to do it." Silence fell over the entire room. It was finally broken by the scraping of Marstellar’s chair as the spokesman for the delegation stood to his feet and approached the young preacher. In scatcato tones, he said: "I’m here to tell you, then, that you either put your church into this movement and pay this assessment and withdraw that pamphlet, or I will personally see to it that you never get another Baptist church as long as you live."

As he stood there, Ketcham’s mind flashed back to that hour in 1911, when at three o’clock he had promised God obedience. He recalled how he had entered the ministry with that promise of obedience as his only qualification for the job. Then his mind raced back to the day in his little study in Roulette when the battle had raged in his heart and soul over Colossians 1:18. He vividly recalled how he had affirmed his commitment to give Christ the preeminence in all things by inking the penciled inscription in his Bible. As

continued on page 51
Please read the second chapter of the Song of Solomon. This book is so often misunderstood. It is unjustly and unfairly criticized for some of its language. When you understand this book, your basis for any criticism of it immediately goes out the window. The Song of Solomon is very largely a dialogue between the lover and his beloved, the bridegroom and his bride. It is intended to show in the most intimate terms the blessed fellowship and relationship between the Lord Jesus Christ as the Bridegroom and the church which is His Bride. Naturally there are intimate statements made, but they are perfectly in order when you consider that it is the Bridegroom and His Bride who are speaking. Sometimes the dialogue is a bit difficult to follow. It slows up in places, and in other places it steps up to tempo. Sometimes I am not dead sure which one is doing the speaking. For instance, the opening verse says, "I am the rose of Sharon, and the lily of the valley." I know tradition has said that it is Christ speaking, but I am not so sure but what it might be the Bride speaking.

I want to speak about the position of the church, the Bride. According to the 14th verse of the second chapter, the Bride has a twofold position. She dwells in the clefts of the rock and in the secret places of the stairs. This Hebrew word rock lives in beauty and warmth and glows with infinite and precious spiritual significance.

Let me give you just one illustration. In the 17th chapter of the book of Exodus, the Israelites came to a place in the wilderness where there was no water. People and herds were in danger of dying of thirst. And so a complaint committee went up to the Reverend Doctor Moses, pastor of the First Baptist (or Presbyterian) Church of the Wilderness, and entered a complaint. The Board of Deacons, the Board of
Trustees, the Christian Education Committee, and the Ladies Aid Society all joined in. They said, "Now this is a pretty fix. You brought us out here to kill us. You brought us out here to die. Here we are — no water — we're going to die."

**It doesn't take any backbone to resign and fold up like a piece of wet spaghetti.**

There is one thing I like about dear old Brother Moses: He didn't resign. You know — it doesn't take any backbone to resign and fold up like a piece of wet spaghetti.

Moses took it to the Lord. That's a good thing to do. He said, "Now what am I supposed to do?" And the Lord answered, "That is very simple, Moses. That's easily fixed. You just take your rod and strike that rock out there, and it will all be fixed."

So Moses took that trusty old rod that he had used to split an ocean of water wide open, and a lot of other things, and he went out and struck the rock — and the water flowed. It was a sizable river, too. I think it was that river that the Amalekites were after in this same 17th chapter. It was so big they wanted it. At any rate, the water flowed, and everyone got a drink. The flocks got their water, and that was that.

Then in the 20th chapter of Numbers, the same thing happened again. I rather doubt if it was in the same place — I don't believe it was. But it was the same situation. Flocks and herds and people were going to die of thirst if they didn't get a drink. They had no water. So the committee waited on the pastor again, and this time the Reverend Doctor Moses got just a little irate. I don't blame him. He went to the Lord, and the Lord said, "Moses, that is easily fixed. Just speak to the rock."

Moses still had not quite cooled down. He was still angry, and instead of speaking to the rock, he gave it a whack with that rod of his. Again the water flowed, and the people got a drink — so did the livestock. But Moses got spanked and put to bed for that little fit of temper. The Lord said, "Now you just come on up here. You'll never take the people into the Promised Land. You disobeyed. You did not do it the way I told you to do it. In grace, I am going to let the men, women, boys and girls, and the livestock have the water, but I am not going to let you lead the people into the Promised Land because you didn't do what I told you to do. I told you to speak to the rock, and you smote it with the rod."

Every Bible student knows that these two rocks are beautiful, beautiful types of our lovely Lord: first, in His humiliation, and second, in the fact that He has been crucified once, and you do not have to bring Him down and have Him crucified all over again. He is the Rock. Paul says that rock was Christ — that is, it was a figurative Christ, a type of Christ. The first time the rock had to be smitten. And so in order to get the rivers of salvation, our Lord had to come down from the Glory and be smitten upon Calvary, and the waters of salvation flowed.

Now the second time it happened, all that was necessary was to speak to the rock. Whenever a sinner gets saved, he doesn't have to put in an application and wait for the Lord Jesus to come down and be crucified again before he can be saved. All a sinner has to do is speak, and immediately the river of salvation is his because the Rock was smitten once.

Moses spoiled that beautiful type by striking the rock the second time. Christ died once, and because of that all we have to do is speak to Him, and He will hear us and save us. "Once in the end of the world (age) hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:26). Moses, in anger, spoiled that beautiful type by his disobedience.

The word translated "rock" in Exodus 17 is a word which means a low, submerged rock. It is not a little stone. It is a mammoth rock, but most of it is covered with earth, and you only see a little of it. It is embedded in the uncomfortable environment around it. That is the rock that was smitten. How beautiful the picture of our lovely Lord! We read in Philippians that He "being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men" (2:6,7). He did not lay aside His deity — only the form of it. He was found in the form and fashion as a man, "and became obedient unto death, even the death of the cross" (2:8). There He was — God incarnate — walking this earth, and men were calling Him the devil incarnate. Even today men in some seminaries still say that He was the son of a blond German soldier. Nels F.S. Ferre, a professor at Andover Newton, an American Baptist Seminary, says that you cannot deny that Jesus was born of Mary, but that His father was a blond German soldier. Well, I can deny it, and I do deny it!

What humbling! He looked like any other man. Isaiah said, "There is no beauty that we should desire him" (53:2). Think of it! He who was high above the heavens, came down in the form of a man to look things over on His earth, and He was dealt with by His
The Purpose of the Local Church

A. Its purpose considered from a negative viewpoint.

1. The purpose of the church is not to save the world.

   The leaven of Matthew 13:33 is certainly not a picture of the gospel permeating and purifying society, thus turning it into the golden age of the millennium. To the contrary, world events will sour and become much worse before they get better (2 Tim. 3:1-7; 2 Peter 3:1-5).

2. The purpose of the church is not to serve the world.

   Nowhere in the New Testament is the church told to lobby for stronger pollution laws, or march for civil rights, or stage "pray-ins" for unpopular wars. This is not, of course, to say that individual believers cannot be involved in social action.

3. The purpose of the church is not to attempt to rule the world, as it did during Europe's Dark Ages.

4. The purpose of the church is not to fight the world.

   All too often Bible believers fall victim to this error. Although there are those special occasions when local churches simply must stand up and thunder out against immorality and sin, the church's job is not to expend all its energies and resources fighting communism and alcoholism.

5. The purpose of the church is not to imitate the world.

   It has been sadly observed that today the church is so worldly and (on occasion) the world so churchy that angels themselves could not separate the two.

6. The purpose of the church is not to isolate itself from the world.

   This is the opposite error from that of imitation. About the time of Constantine there arose a new religious movement known as "monasticism." The philosophy of monasticism was that one could escape the perversions of the world by removing himself from the peoples of this world. But the job of the church is not to spend its life in silent contemplation.

B. Its purpose considered from a positive viewpoint.

   One of the great Bible teachers of this century was C.I. Scofield (Scofield Reference Edition of the Bible.) But many cannot agree with him concerning the purpose of the church. Scofield writes:

   "Much is said concerning the 'mission of the church.' The 'church which is his body' has for its mission to build itself up until the body is complete (Eph. 4:11-16; Col. 2:19), but the visible church, as such, is charged with no mission. The commission to evangelize the world is personal, and not corporate. So far as the Scripture story goes, the work of evangelization was done by individuals called directly of the Spirit to do that work. Churches and individuals helped the work of these men, but there is no trace of any corporate responsibility attaching to 'the church' as such" (Bible Correspondence Course, III, p. 431).

   It is almost inconceivable to read these words from the pen of such a scriptural giant. Surely Paul would not have agreed with him. The driving force behind his evil actions prior to conversion was to destroy every single local church (Acts 8:3). The burning purpose after his salvation was to start local churches (Acts 14:23). The sole reason for his second missionary trip was to establish those churches (Acts 15:36-41; 16:5). One of his heaviest burdens was for the welfare of those local churches (2 Cor. 11:28). Of his thirteen known New Testament epistles, nine are directly written to local churches, and three to pastors of local churches. In these epistles he gives detailed instruction concerning the worship services (1 Cor. 11:1-16), communion (1 Cor. 11:17-34), gifts (1 Cor. 12), and officer responsibilities (1 Tim. 3; Titus 1) for local churches.

   In view of the above, it is difficult indeed to conclude that Paul looked upon the church as an institution without program, plan, or purpose. The facts are that Christ has literally loaded down His church with many and manifold responsibilities and tasks.

1. It is to love God.

   "Nevertheless I have somewhat against thee, because thou hast left thy first love" (Rev. 2:4).

2. It is to glorify God (Eph. 1:5,6,11,12,14; 3:21; 2 Thess. 1:12).

   How do we glorify God?


   b. Through our fruitbearing (John 15:8).

   c. Through our giving (Phil. 4:18; Heb. 13:16).

   d. Through our preaching and ministry (1 Peter 4:11).

   e. Through our loving (Rom. 15:5,6)

   f. Through our acknowledging of God's Son (Phil. 2:9-11).

   g. Through our believing of God's Word (Rom. 4:20).

   h. Through our suffering (John 21:18,19; 1 Peter 4:14,16).

   i. Through our witnessing (2 Thess. 3:1).

3. It is to display God's grace (Eph. 2:7; 3:6,10; 1 Peter 2:9).

4. It is to evangelize the world (Matt. 28:19,20; Mark 16:15; Luke 24:47; John 20:21; Acts 18).

   Gordon G. Johnson writes:

   "One day Dr. Wilfred Grenfell, medical missionary to Labrador, was guest at dinner in London, together with a
number of socially prominent British men and women. During the course of the dinner the lady seated next to him turned and said, "Is it true, Dr. Grenfell, that you are a missionary?" Dr. Grenfell looked at her for a moment before replying. Then he said, 'Is it true, madam, that you are not?' (My Church p. 89)."

5. It is to baptize believers (Matt. 28:19).
6. It is to instruct believers (Matt. 28:19; Phil. 4:8,9; 1 Tim. 4:6; 5:17; 2 Tim. 2:2,24,25).
7. It is to edify believers (1 Cor. 14:26; Eph. 4:11,12,16; 1 Thess. 5:11; 2 Peter 3:18; Jude 20).
8. It is to discipline believers. There are three kinds of New Testament discipline.
   a. Self-discipline (1 Cor. 11:31; 2 Cor. 7:1; 1 John 3:3).
   b. Sovereign discipline (John 15:2; Acts 5:5,10; 1 Cor. 11:32; Heb. 12:9,10; 1 Peter 4:17).
   c. Church discipline (Matt. 18:17; Rom. 16:17; 1 Cor. 5:1-13; Gal. 6:1; 2 Thess. 3:6,14; Titus 3:10,11; 2 John 1:10).
9. It is to provide fellowship for believers (Acts 2:42; 1 Cor. 1:9; 2 Cor. 8:4,13;14; Gal. 2:9; Phil. 1:5; 2:1; 1 John 13:6,7).
10. It is to care for its own in time of need. (2 Cor. 8,9; 1 Tim. 5:1-16; James 1:27).
11. It is to prepare rulers for the millennial kingdom (Rom. 8:17; 2 Tim. 2:12).
12. It is to act as a restraining and enlightening force in this present world (Matt. 5:13-16; 2 Thess. 2:6,7; cf. Gen. 18:22,23; 19:12-25).
13. It is to promote all that is good (Gal. 6:10).

In summary, it may be said that the job of a local church is to make as many people as much like Jesus in the shortest time possible. God the Father has so much in love with His beloved Son that He desires to populate the entire universe throughout eternity with those individuals who resemble Jesus Christ (1 John 3:2). But He desires to start the work in repenting sinners down here right now.

**Obedient Servant continued from page 47**

He thought back, tears brimmed in his eyes — not tears of defeat, for behind the tears showed the fire of resolution. The silence was broken as Ketcham hoarsely whispered, "Well, Mr. Marstellar, if you are asking me to buy a church for $17,000 through the nose of my local church, your price is too high. I can get a soapbox for a dime."

In those early days, then, the pattern for obedience was molded. In his future years as a pastor, or as president, national representative, or national consultant for the General Association of Regular Baptists (GARB), the pattern was traced again and again. He fought against liberal theology and demanded separation from it. He was outraged by those who denied the deity of Christ or the inspiration of Scripture. He led the way in the establishment of an association of churches that fellowshipped with each other but maintained their individual authority. But most of all, he preached the Word.

Ketcham was once asked by a member of his staff: "Doc, if you were to have just a few minutes to spend with a half dozen preachers and they asked you to give them a final word of exhortation, what would be your reply?" Without hesitation, Ketcham responded: "Preach Christ, give the whole counsel of God, expose error, obey God, be available to your people."

This summarizes Bob Ketcham's ministry. While defending the faith in obedience to the Word of God, he was faithful to the whole counsel of God. He preached the Word consistently, seeking in every message to give Christ the preeminence.

**Clefts in the Rock continued from page 49**

People as though He were a sinner. In fact, God, His Father, dealt with Him as though He were a sinner, counting that our sins were on Him, and God put Him to death. There He is — the humbled Rock, the embedded Rock, the submerged Rock — surrounded by all the dirt of the world.

The definition of the word translated "rock" in this passage is exactly that. However, in Numbers 20, when you again run onto that word rock, it is a different word. The word translated "rock" in the Numbers passage is the word which means "a high, lofty, craggy, towering height." Here again, how beautifully fitting is the type. The Rock that was smitten for you and me, the humbled Christ, the despised, the lowly One, the One whose glory was hidden, was smitten. But in the Philippians passage He became obedient unto death. Therefore, God highly exalted Him and gave Him a name which is above every name, that at the name of Jesus every knee should bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father (2:8-11). There He is — the great, towering, rocky, craggy height — and He is the One you speak to. How beautiful is this word!

Does anyone wish to guess which one of these Hebrew words is in that 14th verse: "Oh, my dove, my fair one, that dwelleth in the cleft of the rock"? "Rock of ages, cleft for me. Let me hide myself in Thee." If you are a believer, you are there in the risen, exalted, glorified Christ in the Glory. You are in Christ Jesus. You are down in the rocky cleft, hidden from all possibility of attack.

Back in Isaiah you have it again: "He shall dwell on high: his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure" (33:16). That word rock is the one for towering, craggy heights. You are sure of your sustenance up there. When you are in Christ Jesus, you don't have to get outside. Do you know why? All you have to do is speak to the Rock and it becomes bread — the Bread of Life. Your munitions of rock is Christ — He is your Bread and your Water. What a blessing!
Mention Australia to folks and they immediately think of kangaroos, koala bears, sheep, the "outback," Ayers rock, the Great Barrier Reef, and Sydney's Opera House. What many do not know is that this island continent, as large as the continental United States, has a population of only 14 million people. Britain used this rugged territory as a convict-dumping station, far away from her shores. The land, its animals, and her people are unique. Australia plays an increasingly important role as a United States ally and defender of Western freedoms.

Over half of Australia's soil is barren and desert, and her spiritual condition is similar. Less than 4 percent of her people attend church, and that includes Catholics, ritualistic Anglicans, ecumenical cooperatives, cults, and Fundamentalists. Religion plays a very small role in this nation's history and its present life. There has never been a national revival nor outstanding Bible-believing spokesman who thundered forth with the gospel and created national awareness. Churches that minister to crowds of two thousand could be counted on two hands.

Yet, this English-speaking country could be the gospel-sending nation into the Orient. A burden and vision for this needy land began in a college prayer meeting in 1968. Dave Hillis and his wife, Scottie, felt the call of God to Australia, and, following their studies at Columbia Bible College and LeTourneau College, they joined Word of Life, traveling throughout the South Pacific in 1969.

In February of 1970, the Hillis family settled in the largest of Australia's cities, Sydney. Spiritual needs were many among its population of four million. Conferences and weekend retreats were held on rented sites for two years. The pioneer staff had set out several prayer goals in regard to a camp and Bible Institute property. They wanted to be near a major city with at least 100 acres of land and plenty of water. Their prayer goal and price was $30,000. For two years sites were examined all along the eastern seaboard, but they did not meet those "miracle requirements." Then God directed Dave to a beautiful 142-acre valley cradled by cliffs on three sides and bordered by a quarter-mile of river frontage on the fourth. The asking price: $30,000.

Weekend camps were soon in full swing, but accommodations in those early days was "roughing it." Slowly the former dairy farm, just 55 miles north of Sydney, took on the appearance of a conference center. Old barns and sheds were torn down and replaced by brick cabins. An auditorium was purchased for $80 and moved some 60 miles. Sydney's weather is much like that of Los Angeles with opposite seasons. Winter in Australia is June to August, and summer camps take place in December and January. The facilities were built to be used year-round, and many groups and churches responded by bringing groups of teens, children, or families. Unique to Australia was the Word of Life concept of full service — where food, counseling, music, programming, and speaking were all provided.

By 1973 there were Australians on the Word of Life team who not only ministered at the camps and retreats, but also traveled extensively throughout the major cities of Melbourne, Adelaide, Canberra, Brisbane, and Sydney. Hundreds of young people attended the large rallies and Bible Club roundups. Each year there were several hundred decisions for Christ made in camps, retreats, seminars, crusades, and gospel services.

A Bible Institute was begun in 1975 with a unique one-year course similar to Word of Life. The school grew from six students its first year, to one of the strongest in Australia. It provides excellent biblical studies and courses accredited in the United States. The school features retreats and camps.
with musical outreach. A second-year course, Diploma of Ministries, was introduced in 1969 to aid those who wanted further study or preparation for full-time youth work. Over 57 percent of the graduates have gone into full-time service or are in further training. Four are currently in America, studying at Liberty Baptist College and Seminary.

Students come to the Australian school from around the South Pacific and even from the United States. Several young Australians are now serving overseas as missionaries.

Dave and Scottie Hillis felt a strong desire to aid the local Bible-preaching churches not only by providing camps and an Institute program, but also by sponsoring outstanding Bible teachers and preachers to Australia. Though Word of Life in Australia is just beginning its 13th year, it already includes these ministries:

- Year-round camping that reaches thousands
- A one- and two-year Bible Institute program
- Bible Clubs in churches throughout the South Pacific
- Music and gospel team ministry in Australia and New Zealand
- TV outreach and literature work
- Seminars and conferences with speakers from the United States
- South Pacific cruises
- Supervision of “Day of Discovery” outreach

Twice, teams from Liberty Baptist College have come to Australia to work with fundamental churches, with great impact. Many churches were motivated to begin saturation evangelism and soulwinning. The music teams had open doors into public schools, where many students made salvation decisions. Local pastors had been greatly encouraged and been given tools to build dynamic ministries.

Today Dave and Scottie Hillis direct the multinational staff and various ministries of Word of Life in Australia. Plans are under way to:

1) Develop the camping facilities to accommodate 400. A new dining hall is currently under construction. Present modern cabins accommodate 110, so additional dorms will be built.

2) Expand the Bible Institute program to a three-year course and build facilities for 100 boarding students.

3) Introduce a nationwide youth TV series telecast during religious seasons.

4) Add staff to supervise club programs in major Australian cities and in New Zealand.

5) Saturate major cities with gospel outreach through preaching and teaching.

The foreign fields need soldiers of the cross. Any military leader knows that the finest troops must be sent to the front lines, and some must be kept to guard the home base. Both are vital, or territory is lost. The vast majority of missions funds and personnel are selfishly kept in America, while millions overseas have never once heard the gospel. America is the greatest missionary nation in the world today, but she could do so much more. Some major liberal denominations are cutting their missionary force by up to 50 percent. This is the hour for Fundamentalists to take up the slack and carry forth on the Great Commission. The harvest is plenteous. “Pray ye therefore the Lord of the harvest that he would send forth laborers.”

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The Jericho Wall

Between the Christian School and the Youth Ministry Part II
by Paul Budar

The problems spawned by the invention of the automobile (expense, frequent breakdown, inadequate roads, insufficient fuel) were considered challenges worth overcoming to achieve such a new dimension in travel. So with the birth of Christian schools, challenges some would refer to as “problems” must be encountered, dealt with, and resolved. The necessity of the Christian school is not the issue. But one challenge to overcome is the natural and convenient trend toward letting the Christian school become the main thrust of a church youth ministry. We saw last month that the very nature of the Christian school structure gives it great advantage over the youth department. The Christian school incorporates philosophy, curriculum, organization, personnel, and leadership with fellowship, worship, teaching of doctrine, prayer, and, in some cases, even soulwinning — everything the church has been instructed to do. But what about church families whose children, for whatever reason, are not enrolled in the Christian school? Constant promotion and demonstration of the Christian school and its activities can cause these “fringe kids” to feel deficient, inferior — like second-class citizens. This should not be. For the sake of direction the church must identify the role each area of ministry is to play. To allow the Christian school to be the youth ministry is to stretch the concept of the Christian school beyond its real function. To overcome this tendency may require prayer, thought, discussion, and vision on the part of pastor and staff. Often, the momentum of the Christian school draws all other youth ministries into it, since the same youth are in both areas of ministry. But it must be remembered that youth ministries do not exist merely as another activity for Christian schools! It would be natural, administratively, to place all youth activities and ministries under the Christian school, since the school is a part of the church. However, this would be unwise, for the youth ministry must remain strong as a soulwinning, discipling feeder to the Christian school. The basic purpose of the school must be to educate in the same subject matter as the public school, but with a different base and philosophy. The school provides training in areas that the church does not. It is not the evangelistic arm of the church. If it were, schools would seek to attract unconverted students, to win them to Christ. Soulwinning may be done in a Christian school when unconverted youth become enrolled, but this is not the main objective. The Christian school will educate them from a biblical base and perspective, instead of from a humanistic point of view, and along with this education it will tell the students how to live God’s way, how to solve life’s problems God’s way, and how to raise a family in God’s way. Purpose of the Youth Ministry. While soulwinning is not excluded from the Christian school, or exclusive to the church, it is the distinct and basic purpose of the youth ministry to win the lost youth of the community, instruct them from the Word of God to bring them to spiritual maturity, and disciple them in their primary purpose of winning the lost to Christ. They are to tell (win), teach (edify), and disciple (show how), in order to help others tell (win), so they will have more new young believers to teach (edify), so they will be discipled (shown how) to win others. Too often the pastor and board members see the Christian school and youth ministry as duplication of effort, as going down the same track. That kind
The Christian School and Youth Ministry Must Be Considered as One...With Separate Functions

Many problems experienced by churches with Christian schools result from improper or insufficient understanding and organization. The church makes the mistake of thinking that once the Christian school is launched and underway, it will demand little of the pastor's time and energy, that such demands will be for only a short time, and then he will have time to do all the church expects of him. Nothing could be further from the truth. As the school succeeds, it grows. As it grows, it places increased demand on the already overloaded pastor.

The solution to the problem comes in realizing the proper relationship between the school and the youth work. Youth make up the constituency of that school. Therefore, the Christian school and the youth work must be considered as one! The same youth are in both areas.

Let's broaden our thinking as to what the youth work really is! Do we think that when our young people are at the church on Sunday night or on Saturday, then that is youth work; but if they are there any other day, then that is Christian school? The Christian school and youth work must be considered as one.

Any Christian school must have a dynamic youth ministry as its partner if it continues to grow and remain strong. While the youth ministry can operate successfully without the school, the school cannot for many years operate successfully without an effective youth ministry.

The youth ministry should be different from the school in context and methodology. Have you ever watched good marriages? It is often observed that opposites attract! God often gives the strong to help the weak, the weak to temper the strong. One needs the other. Often that's what brings good balance in a marriage between two people.

So, in the marriage of a Christian school to a youth ministry, one desperately needs the other. Not necessarily that one is weak and the other strong but that each has a totally different function, and different objectives. The school needs the youth ministry as its partner. For what reasons?

1. The youth ministry will have a definite and organized program of Christian service that reaches out to the unsaved of the community.
2. It will give a non-academic setting for personal application to the Christian life.
3. It brings the Christian school/public school kids together on a common ground.
4. It gives a Bible curriculum in a non-lecture, non-academic setting.
5. It emulates church leaders rather than teachers only.
6. A dynamic youth ministry emphasizes the total church ministry, not just the Christian academy.
7. A dynamic youth ministry will produce many evangelistic activities not implemented in an academy.
8. The incentive to live godly lives must be voluntary, not mandatory.

The Youth Pastor and His Role

The youth pastor is by title and usually by job description the pastor to the youth of a church, a shepherd of the young flock, an extension of the pastor. Is his job of evangelizing, edifying, and discipling limited only to those who do not attend the Christian school? Of course not. His sphere of ministry is to encompass all of the youth of that church.

If the youth pastor's scope of ministry includes all youth (children) of the local church, that must also include the Christian school. If the school is a ministry of that church, and if the youth pastor is responsible to evangelize, edify and disciple all youth, then he must be allowed to carry out his commission without being limited to a couple nights a week, plus Sunday.

In organization, then, this places the Christian school operation under the youth ministry of that church, as a part of it. This also makes the Christian school administrator responsible to the senior pastor through the youth pastor. The youth pastor is the one who meets with the Christian school staff and the Christian school administrator. He is the one to whom the administration sends students for disciplinary counsel. He sits down with Mom and Dad when a child has a problem the school administrator wishes handled.

This allows the senior pastor to be pastor to the entire flock. He holds the youth pastor responsible for the entire youth ministry, including the Christian school. The youth pastor holds the Christian school administrator responsible for his faculty and the operation of that school. Now the pastor can be free from the morass of detail that saps his energy and takes time from the rest of the church ministry.

For 25 years, Christian colleges have been training education majors in their Schools of Education. They have utilized every possible means to build strong educational departments to prepare an army of men and women to staff the Christian schools flourishing in fundamental churches across Canada and the United States. Their entire thrust has been education, for Christian schools demand educators. But who has ever taken the time and effort to train youth pastors?

Most youth pastors have had neither the formal training nor the experience to successfully execute a dynamic youth ministry, to say nothing of administering a Christian school. To even consider placing a young, inexperienced man with little or no track record over an older, educated school administrator would be a mistake. It would cause conflict to arise between the two leaders.

But there is hope. Schools of higher education must strive to meet this need. We must put the same effort into equipping youth pastors and youth workers as in developing Christian teachers and educators. Without question most challenges in the youth ministry can be met. It is not a matter of ability, it is a matter of clear vision and the will to do that which we must.
News

Baby’s First Breath
Not Always Welcomed

The cry of a newborn, usually a much anticipated announcement of life, sends unnerving signals to those in the process of performing an abortion. When it happens, it throws everything into reverse. Doctors and nurses who have been trying to prevent a life now must work to save a life. And the woman finds herself with a baby that she had intended to “get rid of.”

Dr. Matthew Bulfin, president of the American Association of Pro-Life Obstetrician/Gynecologists, said that at least one live birth occurs every day. “Many of the smaller aborted babies have a heartbeat, but because of the stage of viability they are too underdeveloped to survive. It’s the older baby whose cry sends real panic through the abortion facility and makes the headlines.”

Dr. David Grimes from the Center for Disease Control said statistics are not kept on such uncommon events as live birth abortions. “It’s such a minute percentage. You may be talking about less than 100 occurrences a year. Out of 1.5 million abortions that’s a numerator in search of a denominator. It’s not a real public health problem. “Basically it depends on your definition of live birth abortion,” said Grimes. “Any muscle movement of an aborted fetus is considered by some to be live birth, while others don’t believe it should be termed as such until after the fetus had reached a stage of viability.” He noted that greater use of ultrasound and decreasing use of prostaglandins have made live birth abortions almost “obsolete.”

Dr. Bulfin said Grimes’s figures seemed grotesquely underestimated. “As long as any prostaglandins are used, children will survive abortion procedures.”

Dan Donehey of the National Right to Life said, “There’s no mechanism for reporting live birth abortions, so it’s extremely difficult to pinpoint an exact figure. It’s like statistics on rape; for every one reported, how many more go unreported?”

Reducing Live Birth Abortions

Through technology and medical procedures, physicians are trying to reduce the chances for live birth abortions. Ultrasound, a method in which sound waves are used to produce an image of the child in the womb, gives a more accurate reading of the child’s actual size and period of gestation than previous methods of estimating development. After an ultrasound has been performed, a physician can determine which method of abortion offers the lowest risk of live birth.

Saline abortion has a low probability of live birth, as the infant’s skin is burned by the salt and he is slowly poisoned to death. Those infants who struggle for survival face the possibility of being blinded from the burning salt solution. Among the disadvantages of saline abortion to the mother is possible bleeding of the uterus.

Dilation and curettage (D and C) is performed in the early stages of pregnancy, the curette, a tiny hoe-like instrument, is used to “clean the womb” — cutting the baby’s body to pieces and scraping the infant from the wall of the uterus.

Prostaglandin abortion is performed by injecting the womb with a solution that causes severe muscle contractions, and the developing infant dies in the birthing process. In regard to prostaglandin abortion Gary Bergel wrote in When You Were Formed in Secret, “Babies have been decapitated during the abnormal contractions. Upjohn is one of the primary contemporary pharmaceutical firms known to have reverted to chemistry for death since the days of Nazi Germany. Upjohn’s 1979 Annual Report boldly declares that the company will promote these abortion chemicals in India and China during the coming decade.” Effects on the women who go through this type of abortion include cervical trauma, diarrhea, and vomiting. Prostaglandin abortion has a high rate of live birth and is not recommended in late second-trimester abortions. However, if it is performed late in the second trimester, the physician is usually not present when the child is delivered.

Dilation and evacuation (D and E) eliminates the possibility of live birth completely. Surgical instruments are inserted into the uterus, and the infant is literally torn apart, then taken out, and reassembled on a table to make sure all its body parts have been removed. The procedure is similar to the D and C but is performed during the second and third trimester. The most gruesome of abortion procedures, D and E is the least favored method used by those performing abortions.

Suction is the method commonly used for very early pregnancies. A tube is inserted into the uterus and the baby and placenta are sucked out of the womb; the tiny body is torn to pieces in the process.

A hysterotomy or cesarean section abortion is usually performed during the last trimester. This process removes the baby from the womb and allows it to die — either through neglect or direct act. This procedure has the highest rate of maternal illness and death.

As an outgrowth of the Supreme Court decision allowing abortions on demand, most states have adopted procedures that restrict late-term abortions. In many instances the concurring opinion of two physicians is needed to perform these abortions. According to Grimes, last-trimester abortions are being done less frequently.

Donehey contended that even with the two-opinion restriction, abortions after 20 weeks were becoming more commonplace, especially with the use of amniocentesis. “This test determines sex and possible ‘defects’ or handicaps and
isn't performed until the 15th or 16th week of pregnancy. It takes three weeks to get the results so it's obvious that the abortion may fall outside this restricted time frame.

Pro-life groups believe that, even with new techniques for estimating the age and viability of the fetus and "improved" abortive methods to destroy the fetus in the womb, almost every live birth is evidence that these medical procedures are "therapeutic" only to the adults involved, certainly not to those developing young lives.

Who Helps the Defenseless Ones?

Advances in medicine have improved the survival rate of premature babies. As the Philadelphia Inquirer, August 2, 1981, reported, "Infants are becoming viable earlier and earlier. Those with a gestation age of 24 weeks and weighing as little as 1.5 pounds can now survive if given the best of care....It is statistically certain that some of the borderline cases will turn out to be viable babies born alive."

If the child is alive, its survival depends on the immediate response of the nurse and attending physician. As with all premature deliveries, aborted live babies need immediate obstetrical care. Physicians' actions range from providing immediate treatment, to doing nothing, to actively promoting the infant's death.

The same Philadelphia Inquirer article gives repeated examples of the later response. One Omaha baby lived for only two and one half hours after the physician ordered the nurse to leave the child in a dirty linen closet, with no directions for immediate care other than to "watch it for a few minutes," and that it would probably die. The paper noted that a South Carolina physician was charged with first degree murder and illegal abortion for literally strangling the child of a live abortion before it left the womb. The 60-year-old doctor pleaded innocent to the charges, but a month later he was found dead of a drug-induced suicide in a motel room.

"Certainly when a live birth does occur in an abortion procedure it presents ethical, medical, and legal problems," said Grimes.

Donehey added, "What really bothers me is that these little ones don't really have a guaranteed advocate in the abortion rooms to actively fight for their survival. A lot of borderline cases are lost because no one is there to promote their lives."

Bulfin concluded that attending physicians are obliged to give every effort to keeping the baby alive. He said most doctors transfer the child to the nursery for immediate care. And even though the doctor was trying to prevent the life just moments before, if he follows any other course of action, he faces a possible manslaughter charge.
is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel” (Isa. 29:17-19).

It is still going to be “a little while” before the prophecy of Isaiah is fulfilled with regard to Lebanon, but the prospects of this nation being restored to its former beauty and stability may be greater today than at any time in the past 10 years, a period marked by invasion, terrorism, and persecution of the Christian church.

To understand the current situation in Lebanon, some background is necessary. The Palestine Liberation Organization was set up at an Arab Summit Conference in Cairo in January 1964, as an instrument for Arab belligerence against Israel. It consists of a number of terrorist groups financed and controlled by Arab countries. The biggest is el-Fatah, led by PLO Chairman Yasser Arafat. The PLO is held together by its Covenant which dedicates it to “armed struggle” to achieve the destruction of the State of Israel. The Covenant has never been amended nor the goals rescinded.

From the time the PLO moved its center of operation to Beirut, following its expulsion from Jordan in 1970, it has existed as a “de facto” state within a state in Southern Lebanon. It established its own army, legal system, and entry and exit regulations, by-passing the Lebanese government and ignoring all appeals and directives inside and outside Lebanon.

The existence of this PLO state added considerably to the tension in Lebanon and led directly to the civil war. It lasted from 1975 to 1980 and left almost 100,000 dead and more than 250,000 wounded. Such carnage brought nothing of the worldwide outcry we have seen in recent months against Israel for trying to end the killing. Syria exploited the Lebanese crisis to achieve its historic ambition of incorporating the country with “Greater Syria,” and in 1976 the Syrian army, under guise of being an Arab deterrent, entered and occupied much of Lebanon. The American press encouraged the charade by constantly referring to the Syrian army occupation as a “peace-keeping force.”

The result was a Lebanese government with no authority in its own country and no power to prevent the terrorist activities being planned on its own soil.

Operation Peace for Galilee, which began on June 6, 1982, provided the Lebanese with the first chance in many years to regain control of their nation. The Israeli operation was a response to 14 years of PLO terrorist warfare launched from Lebanese soil against Israel and the Jewish people. The PLO
used Southern Lebanon as a training ground for international terrorists, while amassing huge quantities of sophisticated weaponry for an army of 15,000 terrorists.

Seized documents proved long-held Israeli suspicions that much of the world’s terrorism was spawned in Southern Lebanon and aided by the Soviet Union. Israel captured more than nine thousand terrorists and learned that many of them came from non-Palestinian countries, disproving the contention that this is a war by Palestinians for the liberation of Palestine.

Countries represented among the terrorists included Bangladesh, Yemen, Syria, Egypt, Turkey, Pakistan, India, Iraq, Jordan, Morocco, Tunisia, Algeria, Libya, Somalia, Niger, Ceylon/Sri Lanka, Brazil, Canada, Nigeria, Iran, Saudi Arabia, Abu Dhabi, Kuwait, Mali, Sudan, and Mauritania.

The PLO was also linked to the Baader-Meinhof terrorist gang in Germany, the Red Brigades in Italy, and a number of other organizations throughout the world.

Between 1968 and 1982, over 1,000 civilians were murdered and 4,250 were wounded in PLO terror attacks. Some were aimed at Israeli targets like Ma’alot school children, Nahariya public beach or the Misgav Am kibbutz, while others were focused at Israeli diplomats, hostages on airplanes, worshippers in synagogues, tourists, or passers-by at Jewish communities in Europe and all over the world. Many of the victims were non-Jewish. But all of them were civilians.

Twice before Operation Peace for Galilee (in 1978 and in 1981), Israel acted against terrorist encampments and munitions dumps as a warning to the PLO to cease its activities and as an appeal to the international community to do something about the occupation of Lebanon by the PLO and the Syrian army. The warnings and appeals were unheeded.

Since the cease-fire agreement on July 24, 1981, the Israel Defense Forces recorded 290 attacks and attempted attacks along Israel’s border, in the Christian enclave and against United Nations forces in Southern Lebanon, in Israel, and abroad. Twenty-nine people were killed and 271 injured in these incidents. The world responded with virtual silence.

There was little else Israel could do but to attack the PLO on its occupied turf. Israeli forces found that the PLO had used areas of high civilian concentration in which to store arms and weapons, thus placing innocent civilian lives in jeopardy.

In an underground parking garage below a high-rise apartment building housing hundreds of civilians in Sidon, instead of automobiles, there was case after case of weapons and ammunition stacked ten feet high. An inspection of the marking on the cases revealed that most came from the “peace-loving” Soviet Union and Soviet bloc countries. A few were from Libya, but had been purchased with Arab petrodollars from the Soviets.

Israeli forces say the PLO also hid weapons, ammunition, and guerrillas inside and under private homes, hospitals, and churches. All the Christian churches occupied by the PLO were defaced and vandalized.

Israeli officers reported that there was enough ammunition, weapons, and equipment in Southern Lebanon to fully arm a small nation such as Switzerland.

Further investigation led to the discovery of enormous military supply depots concealed in air-conditioned subterranean vaults dug out of hillsides by a Soviet-made digger, more massive than any in the West. Whole bases were found in Southern Lebanon for what appeared to be the planned arrival of a huge force of soldiers.

The city of Damour, once a primarily Christian town of about 6,000 people, had been turned into a ghost town. The PLO killed all 6,000 inhabitants and left Damour in ruins. Its churches had been used by the PLO to house munitions dumps, and Christian symbols had been destroyed or defaced with Islamic and blasphemous graffiti.

Reports indicate that the Palestinians set up their court of law in a church in Tel-Zaatar and hanged condemned Christians in the church itself. The persecution of the Christian church in Lebanon was well known, but few world leaders, except Pope John Paul II, spoke out against it.

The taking of innocent life, including innocent Palestinian life, should, of course, be condemned. But after a visit to the places of PLO and Syrian carnage, one is left wondering where all this concern was when innocent Jews and Christians were being murdered on a massive scale. The stench of hypocrisy is exceeded only by the stench of dead Jewish and Christian bodies.

It is curious that such atrocities could have been carried out for so long without arousing the passions and protests of Christians around the world. When Palestinians are the target of such treatment, there is worldwide outcry, ambassadors are recalled, and there are concerned statements issued from Camp David.

The reason for the silence—the apathy—about the persecution of Christians in Lebanon (and elsewhere) is that the church has lost its sense of community. Part of this is due to the size of the earth, but much of it is due to our lack of a world view.

As Paul reminds us, “So we, being many, are one body in Christ, and every one members one of another” (Rom. 12:5).

But we no longer act like that. Why is it so difficult to get excited to pray for those parts of our body who are suffering in Soviet concentration camps for doing nothing more than preaching the gospel or sharing their faith? Why did we not immediately go to our knees when Idi Amin attempted to exterminate the Christian church in Uganda? And why were we so apathetic while our body was being dismembered in Lebanon?

Jesus said, “By this shall all men know that ye are my disciples, if ye have love one to another” (John 13:35).

A broadened world view, a compassion for those parts of the Body of Christ we may not see everyday, and a commitment to pray for the saints in other lands would unleash the power of God in a way that could change world events. We’ve seen what the lack of mobilized concern and prayer can and has done to Lebanon. Do we dare “prove the Lord” and see Him respond to the cries of His children?
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Requires an M.S.W. degree from an accredited school of social work and seminary education/training. A knowledge of Virginia State licensing requirements for child caring institutions and child placing agencies is desired. Previous administrative and pastoral experience would be helpful. Contact Dave Fleming, Director of Ministries, Thomas Road Baptist Church, Lynchburg, Virginia 24514, 804/939-9281, ext. 3006.

Don't miss this opportunity to subscribe to the Fundamentalist Journal, a magazine of vital import to every Christian.

March for Life
January 22, 1983 - Washington, D.C.

Take a Stand for the Unborn

January 22, 1983, marks the tenth anniversary of the Supreme Court's infamous Roe vs. Wade decision. Each year since that decision, pro-life proponents have met in Washington to petition Congress for corrective action through the March for Life Rally.

Up to 100,000 people from all over the nation have taken an active stand for the unborn by their participation in this event.

For further information on the 1983 rally, contact: March for Life • P.O. Box 2950 • Washington, DC 20013
New York City Chaplains Vote To Affiliate With Trade Union

New York (RNS) - The New York City chaplains have voted to join a union. A mail ballot of the 102 chaplains employed by the city resulted in a vote of 43 to 32 in favor of joining District Council 37 of the American Federation of State, County, and Municipal Employees, AFL-CIO.

China Forces Disbandment of Large House Churches

BANGKOK, Thailand (EWNers) - Large house churches in Shanghai, Peking and other major Chinese cities are being forced to discontinue services, a Chinese pastor has confirmed. During recent months both the state and Three-Self Patriotic Movement (the government-recognized Protestant organization) have warned house church leaders not to meet. Under Chinese law, meetings outside of the church buildings are technically illegal. This crackdown presently affects churches in the large metropolitan areas. For years the Three-Self Movement has sought to assimilate all house church groups which meet secretly or in private homes. The house churches experienced rapid growth during the Cultural Revolution years when all sanctuaries were closed. Since Mao's death and the fall of the Gang of Four, new churches have opened, but the government only recognizes those affiliated with either one of the two church agencies it sanctions. While some house churches have joined the Three-Self Movement, many have not. The government does, however, know of the existence of many of the clandestine churches.

House churches in rural areas should remain unscathed by the current ban. This is a matter of enforceability more than anything else. While the meetings in the cities can easily be contained, manpower to seek out offenders is lacking in rural regions.

One long-time China watcher says many house church Christians will splinter off into several smaller groups rather than become aligned with the Three-Self Movement. New pressure applied to the popular house churches indicates a possible return to the policies of the 1950s when the Three-Self leaders persecuted those who would not cooperate, the China watcher says.

Dr. Silas Hong, director of the California-based United Evangelism to the Chinese (UEC), says breaking up into smaller house church groups will create a vast leadership vacuum. With only one seminary open in China, there are not enough trained pastors.

"Believers are under intense pressure and danger — many will be scattered sheep without a shepherd. This robs them of the spiritual instruction they need," Hong says.

In response, Hong says UEC has set up recording studios and will take taped sermons and Bible lessons into China.

Leader of Lobbying Group Calls Freeze Moscow's Idea

BOSTON (RNS) — The leader of a national Catholic lobbying group has charged that the current campaign to freeze nuclear weapons has its origins in Moscow and is aimed at placing the U.S. in a position of military inferiority. Evangelist Billy Graham said that although he did not fight for the prayer amendment proposed by Sen. Jesse Helms (R-N.C.), he was sorry it was defeated.

"If we can't get that, I'm in favor of the Ten Commandments in school, just like they have in the Supreme Court," he said. "If we can't do that, I'm in favor of a period of silence, two minutes, so a person can pray...or think about his girlfriend."

Test-Tube Baby Experiments Called 'Nazi' and 'Racist'

VATICAN CITY (RNS) — The Vatican newspaper L'Osservatore Romano has declared that test-tube conceptions to produce geniuses are as racist as the World War II genetic experiments of the Nazis. In an editorial, the newspaper said that the projects to breed "supermen and superwomen" were the modern-day equivalent of past campaign. She asked, "Why should the United States be frozen into a permanent position of inferiority in defending its people against the greatest tyrannical expansive force in history?"

Miss Schlafly, the group's executive director and a sister-in-law of ERA opponent Phyllis Schlafly, also urged participants to get in touch with their local bishops to beg them not to support a proposed nuclear freeze.
“infanticides, eugenic abortions, the practices of alchemists, witches and charlatans, and the Nazi experiments worthy of the worst Mr. Hyde.” The editorial reported that “in the United States of America, under the initiative of a billionaire and a Nobel laureate in biology, sperm banks are being established with aims that are not only pseudo-humanitarian (namely offering help to sterile couples) but openly racist.” Although the Vatican has voiced repeated concern recently about the growing use of test-tube conception methods, the editorial was its strongest expression to date.

Southern Baptist ‘Moderates’ Unhappy with Their President

NASHVILLE, Tenn. (RNS) — A "moderate" Southern Baptist Convention leader said he was “disappointed and frustrated” after a meeting with the Rev. Jimmy Draper, president of the denomination. The Rev. Cecil Sherman, pastor of First Baptist Church of Asheville, N.C., was one of three moderates meeting with Dr. Draper at the Southern Baptist Building. He and the Revs. Bill Sherman, pastor of Woodmont Baptist Church of Nashville, and Ed Perry, pastor emeritus of Broadway Baptist Church of Louisville, presented a proposal aimed at “depoliticizing” the Southern Baptist presidency. Under the moderates’ proposal, the president would be required to seek and obtain nominations from state convention leaders in appointing the members of the committee on committees and the resolutions committee for the annual convention. Dr. Draper had previously said he planned to consult with state convention leadership on appointments, but he told the moderates he was opposed to requiring such consultation. He said he felt “voluntary cooperation is the genius of Southern Baptists, a hallmark of Southern Baptists.”

Editor Urges Merger Partners in Church Not to Use ‘Inerrant’ to Describe Bible

MINNEAPOLIS (RNS) — The editor of the Lutheran Standard called on the new church being formed by three Lutheran bodies not to use the words “inerrant” and “infallible” to describe the Bible. Dr. Lowell G. Almen, who edits the magazine of the American Lutheran Church, says these words are “brittle and defensive,” and spark debate that sidetrack church members from the primary issues of faith and witness. The ALC’s constitution describes the Old and New Testaments as the “inerrant Word of God” and the “infallible authority in all matters of faith and life.” The ALC, the Lutheran Church in America, and the Association of Evangelical Lutheran Churches are negotiating to form a united body.

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AAA Strikes Out at Beer Can Candies

The American Automobile Association (AAA) has launched a campaign against Chug-a-Can candies which resemble beer cans. AAA notes that, like candy cigarettes, the flip-top candies reinforce a type of adult behavior.

The Club's editorial service statement said, "Alcohol-related traffic accidents are the leading cause of death among young people today. Increasingly, children are exposed to drinking at younger and younger ages. In some instances, youngsters' drinking patterns have been formed as early as the seventh or eighth grade years.

"Beer is the preferred form of alcohol for these youthful drinkers.

"AAA feels that Chug-a-Can candy is a tastelessly-marketed product that encourages children to drink by depicting drunken behavior as fun, playing on popular beer brands, and inviting children to 'chug' their candy from a flip-top 'beer can.'"

AAA says the Chug-a-Can candy comes in 20 different "brands" including "Fallstiff," "Miller Low Life," and "Pickelob."

The release from AAA concludes, "With alcohol abuse claiming younger 'victims,' clearly, what is needed is preventive education, not encouragement."

And it also encourages members to write Fleercorp Corporation, 19th and Somerville Streets, Philadelphia, PA 19141.

Government Agency Presents Teen Case for Saying "No"

Under the Reagan administration the U.S. Department of Health and Human Services has produced and promoted a brochure called "Many Teens Are Saying 'No.' " The piece informs teens of the physical risks involved in having sex at an early age and asks them to examine their reasons for becoming sexually active.

In encouraging teens to develop good relationships the brochure says, "Watch out for lines like, 'If you care about me, you'll have sex with me.' You don't have to have sex with someone to prove you like them. And most important, sex should never be used to pay someone back for something — an expensive date, a gift, or kind words. All you have to say is, 'Thank you.' Sharing feelings is what really makes a relationship strong."

It concludes with a note to teens to find out about the risks before they engage in sex and encourages them to talk to their parents or other responsible adults about sex.

The brochure is not written from a religious perspective, but it does reflect moral disciplines, asking teens to consider their beliefs and values as well as the impact their actions will have on others.

Copies of "Many Teens Are Saying 'No'" are available from the Department of Health and Human Services, Rockville, MD 20857.  

Unborn Babies Killed During Crimes, Accidents Receive Congressional Protection


According to the paper, Rep. William Dannemeyer of California presented the funding restriction as an amendment to a bill "authorizing research on cancer and other diseases."

The amended bill (HR6457) has been sent to the Senate for approval.

The News wrote, "140 congressmen vote against ban" that, as the amendment stated, would prohibit the NIH from "research or experimentation, in the United States or abroad, on a living human fetus or infant, whether before or after induced abortion, unless such research or experimentation is done for the purpose of insuring the survival of that fetus or infant."

Behind Judicial Doors

by Michael Patrick

When starvation silenced the feeble cry of a six-day-old child in an Indiana hospital, a new chapter in constitutional law was written. Columnist George Will, himself a parent of a Down's Syndrome child, penned an Orwellian warning that "freedom of choice" to "kill inconvenient life" had now taken its death-hunt outside the womb.

But such child killings are not new. In the aftermath of "Baby Doe's" death, other hospitals around the nation admitted to the grisly practice. What made this instance important was that it was sanctioned by the Indiana Supreme Court.

"Baby Doe" was one more casualty in the quiet revolution now underway behind closed judicial doors. The warfare has changed the nature and future of justice in America. The battle is for beliefs and ideas, but it is not purely academic. In this case, ideas can kill. An interpretation of constitutional rights that ends in the death of a child is extremely dangerous.

Simply put, the adversaries in this conflict are determined by their world view. One side holds the traditional view that law is based on absolute principles of right and wrong. Opponents believe in laws that change with society's moral status.

The first inklings of this legal revolution were heard in the social arena. Near the turn of the century, men like John Dewey held sway in the prop of traditional religion. With dogma and creed excluded, then immutable truth is also dead and buried. There is no room for fixed, natural law or moral absolutes.

This philosophy also found root in the judicial arena. Supreme Court Justice Oliver Wendell Holmes wrote that "laws are only beliefs that have triumphed." Chief Justice Charles Evans Hughes said, "We are under a Constitution, but the Constitution is what the judges say it is." And in 1951, Chief Justice Fred Vincent summed up society's moral status of taxpayers' money paid in attorney's fees and costs to two environmental groups who had brought suit against the government. Why the uproar? The environmental groups had lost the lawsuit, but the judicial elite felt they deserved reimbursement anyway.

This kind of judicial mischief is rampant in a society that has allowed its judicial system to operate in closed legal circles as the unquestioned "keepers of the law." The court system must act to preserve absolute principles of law by staying free from political pressures.

The remedies will not be easy. The U.S. Constitution allows Congress to limit the growth and jurisdiction of the courts. A balancing of this third branch of government is long overdue. But such responsible action by Congress is not likely in the near future. More than twenty-five bills to limit federal court jurisdiction have been buried alive in the tombs of subcommittees.

Action must be taken. It is imperative that individuals become actively aware of the judiciary. Judges must be closely scrutinized. Although some citizens' groups have been formed around the nation, many more are needed to watch judicial decisions and spotlight activities of the legal elite.

In any case, the challenges to justice in America are deadly serious. The moral and ethical decisions now made in many U.S. courtrooms were also made in Germany before the rise of Hitler. We do not recognize the trend because it comes from the left. But the results are precisely the same.

"Baby Doe"'s death was neither accidental nor incidental. And it was only a fraction of the price that will be paid in the future, unless young men and women with the convictions that built this nation, are willing to pray and seek solutions.

A colonist once asked Benjamin Franklin, as he was leaving Constitution Hall, "What kind of government did you give us?"

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

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