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You Said It

Shimei’s Dust

All this racial prejudice stuff is a bunch of hooey! If those minorities would just act like the rest of us, people wouldn’t give them such a hard time. Who do they think they are anyhow? They don’t have any right coming here and telling us we have to accept them. It’s not our fault they’re different.

I’m tired of people complaining about how they are treated by others. Look at all the hassles they put us through. They want us to learn their language and their culture. Why should we? Everyone knows ours is better. If they want to be a part of this great ‘melting pot’ they had better start melting!

Our ancestors worked hard to build this country, and nobody is going to take it away from us. Besides, we were here first! If they don’t like it let ‘em leave. We didn’t change anything when we came here. Indians! What Indians?

Shimei

Made a difference...

The Lord moved my wife and me to a new area. We were searching for a church home when I picked up the Fundamentalist Journal and digested every word. After reading recent and back copies of the magazine and after much prayer, we felt led to join a nearby Baptist church.

I want to thank you for the Fundamentalist Journal. It has made a difference in our lives.

James P. Elser
Adams, Massachusetts

Impressed...

I received my first issue of Fundamentalist Journal yesterday and can’t tell you how much I was impressed. It is good, solid reading and educational also.

Thanks for giving us all something worthy of reading.

Jay W. McFarland
Albuquerque, New Mexico

Hope for Fundamentalism...

After a year of enjoying Truman Dollar’s column, I finally had to let you know what a blessing it has been. While I do not know Dr. Dollar personally, he is obviously blessed with wisdom all too rare, and I pray that fundamental pastors everywhere will heed his column “Can Fundamentalism Survive?”

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6 Fundamentalist Journal
My grandparents and parents were Fundamentalists, as well as my husband's parents. He and I were raised in the Baptist church and have served for some 25 years in fundamental churches. Recently we moved our membership to a Southern Baptist church, for a lot of the reasons Dr. Dollar mentioned in his column. While we will always adhere to the fundamentals of the faith, we feel Fundamentalism cannot survive unless a lot of soul-searching and attitude-changing is done in the pulpits as well as the pews.

I pray for revival and that Fundamentalism will survive. But I know it will take a miracle of God for the leaders to really take a long, hard look at themselves and see themselves as their people often do. I remember a letter in your magazine from Dr. Vick's daughter that touched me. One line said, "He lived what he taught." That is really all we ask of our leaders, that they try to live what they teach—not have one set of standards for the ministry and one for the laity. If people like Dr. Dollar will keep proclaiming what our leaders need to hear and apply, there is hope.

Mrs. Michael Burrow
Beaumont, Texas

Right on the money...

In your December issue Shimei was right on the "money." Socalled Christians today either do not know what it means to follow Jesus or else don't want to act on what they do know. The reality of being a true disciple of Christ means so much more than a "what-can-I-get-out-of-Christianity" attitude. Materialism is sapping the lifeblood out of the church and is now considered a major problem among young people today. What would the average Christian's response be if asked to sacrifice a few luxuries for the true cause of Christ?

Timothy F. Totter
Youth Pastor
Immanuel Baptist Church
Kenosha, Wisconsin

Touched...

Today the Fundamentalist Journal arrived. I treasure this publication and immediately scan through to note "priority" items. Never can I put the beautiful Journal down for later. Something catches my interest for now. Today it was "The Miracle of the Messiah," so beautifully written. It
A presentation will be made by Dr. Jerry Falwell to
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Statement of Purpose

This magazine is committed to the historic fundamentals of the Christian faith, biblical separation, moral absolutes, the purity of the local church, and world evangelization. Although no magazine or individual can speak for the overall Fundamentalist movement, it is our desire to create a forum to encourage Christian leaders and stances to defend biblical Christianity. We will examine matters of contemporary interest to all Christians, providing an open discussion of divergent opinions on relevant issues. The Fundamentalist Journal will also reaffirm our history and heritage, as well as point the way to the future.

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Racial prejudice, an ugly attitude, divides one human being from another.

At its core, prejudice reeks of a basic dehumanization of others, clearly claiming that some people are less acceptable than others or that some are better than others. In its most blatant forms it even calls for the wholesale rejection of one group by another. All too often it has divided the church of Jesus Christ in the Western world. Some have gone as far as to argue that the Bible actually teaches racial segregation. Yet the Bible knows no racial barriers. The message of the gospel is one of freedom and acceptance for all who put their trust in Jesus Christ as Lord.

One cannot read the Bible without immediately noticing the kindness of the Ethiopian Ebedmelech to Jeremiah the prophet (Jer. 38:7-13), or the sincerity of the Ethiopian eunuch's conversion to Christ (Acts 8:26-40), or the fact that one of the early church leaders at Antioch was Simeon “who was called Niger” (lit., “black,” Acts 13:1). In all, the Bible contains nearly 50 references to black people who had a significant role in sacred history.

Racial equality is a concept deeply rooted in the Scripture. When the Israelites left Egypt at the time of the Exodus, they established a theocracy based upon divinely revealed law, which acknowledged no class structure whatever. Having been a nation of slaves, the Israelites determined to build a covenant community where all people were equally represented and equally protected by the Law. Beyond their own racial and ethnic identity, the community of Israel accepted repentant believers from other races as well. Rahab was a Canaanite and Ruth was a Moabite. Yet both were mothers of sons who were in the line of Christ.

In the New Testament Jesus broke all the racial barriers of Jewish prejudice by deliberately ministering to the Samaritans. In fact, the first person to whom He ever openly admitted that He was the Messiah was the sinful Samaritan woman at Jacob's well (John 4:25-26). On another occasion He harshly rebuked the prejudice of His disciples James and John, who wanted to call down fire on the Samaritans (Luke 9:52-56). On another occasion He told the story of the good Samaritan in direct contradiction to the self-righteousness of the pharisaic lawyer (Luke 10:25-37).

Finally the ministry of the apostles broke all remaining barriers. In the Great Commission (Matt. 28:19-20; Acts 1:8) Jesus sent His disciples to preach the gospel to all mankind. Philip preached it to the Ethiopian eunuch and he believed. Peter preached it to the Gentile household of Cornelius and they were saved (Acts 10:34-48). Paul took the message to Gentiles all over Asia Minor and Greece and finally to Rome itself!

In time, church history records, the power of the gospel overpowered man-made divisions, racial barriers, and class structures to liberate God's people. In Christ we are all one (1 Cor. 12:13; Eph. 6:8; Col. 3:11). There is no difference before God between Jew or Gentile, black or white, bound or free, because “Christ is all and in all.”

The glorious liberation of the gospel sets men free because it views all men equal before God. Without Christ all are sinners, lost and condemned. In Christ all are saints, redeemed and forgiven. Robert E. Lee said, as he knelt at the altar next to a black slave, “All men are equal at the foot of the Cross.” The power of the gospel is that it works in every nation, culture, and subculture. It is universal in its scope and its invitation is open to all who will put their trust in Christ.

North American Christians, who have done so much to support the worldwide preaching of the gospel through our missionary enterprise, need to be mindful of those of other races within our own nation who need our love and compassion. For many years Fundamentalists turned a deaf ear to the cries from the American black community. Hopefully, things have changed for the better and will change even more. May we devote ourselves afresh to eliminating the barriers that divide us, by continually reaching out to people of all races and calling them into the fellowship of Christ.
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Christian Atheism

by Edward Dobson

I recently debated an atheist named Arnold Vea on the "Carol Randolph Show" in a Washington, D.C., television studio. During the course of our heated discussion, as Mr. Vea was making the point that he liked people, he turned to me and said, "In fact, when you get back to Lynchburg, tell Jerry Falwell that I love him." I put my arm around him and responded, "Arnold, I've got better news than that. I want you to know that God loves you!" When I told him that, he got angry and upset. Then I told him that he was not really an atheist, for if God did not exist, one could neither love nor hate Him, believe or disbelieve in Him. In fact, his anger at my mention of God is proof that God does indeed exist. One cannot hate a nonexistent being. While Arnold gives intellectual assent to atheism, his behavior contradicts his beliefs.

I find a lot of Christians in a similar predicament regarding their belief and behavior. Mr. Vea does not believe in the existence of God, but acts as if He does exist. However, many Christians who do believe in the existence of God behave as if He did not exist. In this sense they are Christian atheists. While they give intellectual homage to the existence of God, they seldom integrate their belief into every level and dimension of their lives. This paradox of belief and behavior can be seen in three areas of the Christian life.

Do you know God? As Christians we are orthodox in our belief about God. We believe He is an eternal, self-existent, personal being who created this universe, and before whom we must give an account. But do we know Him in an intimate, dynamic way? Do we have a consuming, compelling desire to know Him better? A.W. Tozer said, "Come near to the holy men and women of the past, and you will soon feel the heat of their desire after God. They mourned for Him, they prayed and wrestled and sought for Him day and night, in season and out, and when they found Him, the finding was all the sweeter for the long seeking." We are living at a time when the culture-at-large has distorted and rejected the concept of a holy and infinite God. The moral decadence, unbridled materialism, and social relativism of our society bear undeniable testimony that we have forgotten God and His righteous standards.

Do you trust God? Real Christians believe God. Although they may struggle with doubt, they nevertheless have an overwhelming confidence in God's integrity and promises. Unfortunately there are many Christians today whose motto is, "Why pray, when you can worry!" In the crises of life they fall apart emotionally and spiritually. They act as if God did not exist, and if He does He is certainly not in control of their lives. They quote Romans 8:28, but they do not believe it or apply it. Christian atheism—a contradiction of terms. Perhaps a better term would be practical atheism—believing in God, but living as if He did not exist. As Christians we have an obligation to know God, walk with God, and trust God. Only as we do these things will the watching world see the outward evidence of our inward belief in the existence of God. Tozer states, "The shallowness of our inner experience, the hollowness of our worship, and that servile imitation of the world which marks our promotional methods all testify that we, in this day, know God only imperfectly, and the peace of God scarcely at all."
Children of Truth

by Winfried Corduan

School children are familiar with the story of George Washington, the fabled cherry tree, and his statement, “I cannot tell a lie.” Washington was an honest man. He adjured the 1787 Constitutional Convention: “Let us raise a standard to which the wise and honest can repair.”

Our society realizes the value of wisdom and honesty. Everyone, Christian and non-Christian, knows that we should not lie. We seem to have a personal obligation based on one of the Ten Commandments, but how often do we practice telling the truth? The commandment, “Thou shalt not bear false witness against thy neighbour” is generally interpreted in our pulpits as the commandment against lying. This is enhanced in the teaching of Jesus. In a statement still too forceful to have been fully assimilated into modern ethical discussion, Jesus tells us to let our speech consist of simple “yes’s” and “no’s” (Matt. 5:37).

Jesus cut through much of the prevalent debate about whether lies are “white,” “black,” or even “grey.” However, the challenge is not to abstain from lying, but to be forthright, unequivocal, and truthful. This standard of
The original setting, characteristic of God's people on earth. However, we must remember that in the original setting, that commandment referred to a social institution—trial in a court of law. The intent is to forbid false testimony. The consistent testimony of two witnesses was necessary to convict someone of a crime. Exodus 23:1 amplifies the commandment by exhorting the people not to become partners in someone else's design to do harm with perjured evidence.

The full import of this injunction is found in Zechariah 8:16: "These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates." We are to speak the truth in the place of judgment. This love for truth is conjoined with judgment for peace, because these two elements go hand in hand. Peace based on anything but truth can only be a compromise or truce. A closer look reveals that the love of truth began as a social issue in the Old Testament. Though denial of truth is clearly wrong on the personal level, it is utterly intolerable on the social level. Without a basic commitment to truth there can be no society, only individuals in a tenuous set of relationships to other individuals.

Most appropriately, the legal system of a society was singled out for the fundamental implementation of the commandment. In any society, the judiciary institution is the ultimate focus for what passes as truth on the practical, functional level. To illustrate this reciprocal relationship, consider how many synonyms for "deciding what is true" are judicial. We "adjudicate," "pass judgment," "come to a verdict" and so forth.

The function of any court is to decide what is true. The legal principles that range from unspoken assumptions of common law to a written code of talismanic proportions, are already in place. The court's task is to discover how the facts under consideration fit into the code. But to do that, a court needs to learn what the truth is.

Many are uncomfortable with the notion that truth is defined by courts. As Americans we reserve the right to disagree with those verdicts passed by our courts. But we are obligated to consider those decisions as binding. We may feel that truth is best decided by theologians, scientists, metaphysicians, common sense, or anyone other than black-robed judges in their halls and chambers. But this sentiment does not change anything. What the courts decide stands as official truth until it is similarly overruled.

The commitment to truth is a rudimentary and universal concern necessary to the survival of a free society. It is not just necessary that we as individuals esteem truth; a society as a whole needs to be based on truth.

But what is truth? Pontius Pilate was not the first to raise the question. Many philosophers have found their vocation in formulating possible replies. A popular answer is that truth is what conforms to reality. Another answer places less value on a given reality, stating that truth is determined by the way any given statement fits into a particular context. Society needs to base itself on a correspondence theory of truth with its implied assumption that there is objective reality.

What is involved in the contextual approach to truth? This definition presupposes a prior worldview or theoretical commitment before deciding on any particular truth. If the item in question can be brought into line or found to be consistent with the general worldview, then it is true. But if the particular belief is not consistent or coherent with regard to the larger system, it is false.

There are many benign instances of such a procedure. There are some things that I would not accept as true because they do not fit into my scheme of understanding the world, but I may readily accept others when I have not investigated their specific claims. For example, if someone told me of a certain island where people have wings and fly like birds, I would not believe him. However, if the same person told me that the people on that island had started to live fruitful and contented lives since becoming Christians, I would be inclined to accept that statement as true. I would accept or reject statements depending on whether or not they fit my preconceptions. There is nothing inherently wrong with this procedure on this level.

Problems arise if the belief schemes we use are cut off from any factual basis and take on lives of their own. At that
point my beliefs are no longer judged by facts, but the facts are determined by my beliefs. Such a turnabout can also occur in society.

All societies have their own beliefs. For the United States, some of these beliefs are expressed in the Declaration of Independence and the Preamble to our Constitution. In a totalitarian society, the official beliefs become dogma and compose an inviolate scheme that determines all truth. Thus Nazi society was based on the postulate of Aryan superiority, and Communist countries share an a priori commitment to dialectical materialism.

If a society does not base itself on truth, it needs a different principle of cohesion. In totalitarian countries this task is performed by the military and law enforcement branches of the government. But nontotalitarian societies, such as those in some Eastern countries, do not place a high value on truth. Truth is not as important as one’s place and function in the social hierarchy, but it is still intimidated by power. Wherever truth takes a backseat, power becomes dominant, and power suppresses truth through fear.

The therapy for such a situation is a commitment to the idea that truth is based on some bedrock facts that may not be interpreted away. The classic exposition of this idea is found in Abraham Lincoln’s quip about how many legs a cat would have if you called its tail a “leg.” The answer: four. Calling a tail a “leg” does not make it a leg. Likewise, a desire for truth demands a commitment to certain inescapable realities.

For a Christian, the points of contact with reality consist of God’s created order and His revelation. The Christian realizes that there are descriptive and prescriptive realities that have their source in God, and that may not be negotiable. He may not consider anything more as absolute, but neither may he concede anything less.

These reflections add up to one conclusion: a viable free society needs to be based on this concept of truth. There must be an implicit willingness to confront society and its characteristics to factual truth, and not vice versa. Truth may be neither expedient nor arbitrary.

Modern Americans are greatly tempted to look to the judicial system to define truth into existence, but this function can very easily be exploited or abused. Certainly a court of law must listen to all sides, but what happens if the courts are asked to decide on matters that are not primarily judicial in nature, or if the courts adopt a functional concept of truth?

Apparently, one can no longer cope with American social issues, particularly in a legal capacity, unless one is well-trained in metaphysics. Our higher courts must frequently pass judgment on terrifyingly complex issues, such as when human life begins or ends. Although the courts avail themselves of whatever expert authorities are known to them, they must still bear the onus of final decision making. Under those circumstances the notion that something is so, simply because the courts have decreed it to be so, is an easy trap.

The courts reflect our social consciousness. In the early seventies, the Supreme Court ruled on capital punishment and made reference to what the justices thought the majority of people envision as cruel and unusual punishment. This kind of procedure will undoubtedly continue.

But there is a line the courts should never cross, lest they let the conventions of our system dictate what is justice. The opinions screeched at the highest pitch are going to be noticed the most. The Supreme Court justice in trying to appease his or her social conscience may decide pragmatically, and truth becomes whatever works most smoothly.

What if the court decides on metaphysical questions on the basis of perceived public opinion? The danger is not so much that the courts may make an error, but that the courts may make an error. To disregard with the decree of a court is different from disagreeing with another person’s opinion. The court has given its supposed truth legal sanction, and to disagree with it may place one in violation of the law. This risk persists as a danger.

I n trying to appease, truth becomes whatever works most smoothly.

These considerations apply to the legislative and executive branches of government as well. In one sense they apply even more because of their obvious lifeblood, infused from an ideologically motivated electorate. But fortunately the judicial system may still protect us from excesses in those branches of government, thus robbing their mistakes of the same irrevocability. Further, the public is usually aware of ideological dependencies, and will not be as likely to look for truth here.

The public’s strongest ally in its quest for truth is a free press. When part of the government pronounces truth, it is the job of the press to report not only the pronouncement, but also sufficient data to evaluate it. When the government seeks to shroud itself in unwarranted secrecy in order to escape that kind of scrutiny, investigative reporting becomes a necessity. But of course the problem is obvious. Anyone who thinks that government gives us unbiased information, or that the press reports objective truth, probably also thinks that the Brothers Grimm wrote historical fact.

Most of us, if we consciously choose our news source on the basis of precommitment, choose one that is most congenial to our point of view. If individuals hear only what fits their preconception of truth, and impose that scheme on their fellows, truth becomes an endangered species. In order to have a society committed to truth, we need individuals committed to truth.

Our society needs a commitment to truth that is not based on expediency. This commitment begins on a rudimentary level—avoiding simple lies of convenience or embellishment. But a hard-headed commitment to truth may also influence our attitude toward society and perhaps will change society itself.

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ROCK MUSIC

The Cadence of Decadence?
Today's Music: From Whence Did It Rock, and Where Will It Roll?

by Carl Curtis and Deborah Huff

Rhythm and blues, the big band era, jazz, and even gospel music blended, or was it “bended,” into the sound known as rock and roll. In the fifties parents described rock music as a Communist plot to take over the minds of youth. Those were the days when disc jockey Alan Freed hosted “Don’t Knock the Rock” at New York’s Paramount Theatre, and 175 patrolmen were needed to handle the crowd. Those were the “Jail House Rock” days of Elvis Presley, of poodle skirts, fuzzy sweaters, and greasy hair. They were the first days of a national economic wealth that gave parents extra money to spend on their children’s wants. And marketing executives seized the combination to promote a string of acceptably rebellious teen idols—Fabian, Tommy Sands, Dion, Buddy Holly, and a score of others. The rock industry jitterbugged its way to the top of the profit charts.

In the sixties the Beatles and a dozen similar British groups invaded our shores bringing a new sound, a new hair-style, and eventually a new message. On the surface the conflict between generations worsened as teens and parents fought over long hair, miniskirts, bell-bottoms, blue jeans, T-shirts, and all the other visual symbols of the day. But at the core of the battle was the message of songs that protested the establishment and extolled the new philosophy of free sex and the use of illegal drugs. As young people emulated their rock idols, they were led into a lifestyle foreign to what their parents knew.

By the mid seventies rock had split into acid rock, hard rock, country rock, and pop rock—to accommodate varying tastes. The disco craze with the Bee Gees and Saturday Night Fever brought a new interest in organized dancing through the end of the decade. As record sales slumped for a short period at the beginning of the eighties, record marketers looked for someone or something to attract teens away from the video arcades and back to music. The interest in break dancing and the dozens of cheap films about it, music videos, and cable music stations all increased the tempo of record sales. Today’s young people can bring their favorite rock star home and have a command performance via television anytime.

Music’s style in the past five years has been shaped by the new wave and punk rock—fluorescent colors; football-padded shoulders; an androgynous look; one white, sequined glove; short pants; and spiked hair. The message of much rock music alarms many parents.

Five years ago backward masking, the message that could be heard when music was played in reverse, was a big concern. Now the forward messages and the singers themselves are more sexually explicit and more blatantly cultic in nature than any form of entertainment young minds have ever heard or seen.

Certainly in this generation, as in those past, not all songs or all singers are promoting the morally corrupt. But just as certainly, this is the time when the message in the music has been corrupted beyond anything baby-boomer parents ever dreamed.

The Times reporter who wrote in the aftermath of the Beatles’ first American television appearance best expressed the ominous truth about rock: “They [the Beatles] are a craze. Anyone at the center of a craze finds that everything he touches turns into money…. Everything that makes a craze—novelty, popularity, excitement, publicity, talk, satiric attack—must be constantly renewed. Fresh sensations, new exploits must be contrived.” Rock’s history of manufacturing “fresh sensations” suggests that rock will continue to renew itself into even more decadence.
Entertainer John Denver is reported to have said, "Rock music is a greater influence over the souls of men than primitive Christianity." John Lennon of the Beatles made headlines when he remarked, "We're more popular than Jesus now." While both statements are untrue, they are a reflection of the infusive impact that rock music has had on our culture for the past several decades.

For millions of American teenagers and young adults, rock music is more than a hobby or passing fad. It is a way of life, an attitude, an addiction. It represents a growth industry—a multi-million-dollar phenomenon—that shows no signs of a slowdown or recession. MTV, the fastest-growing cable channel on the market, has almost displaced radio for many of its youthful audience. Visual rock music, shown on home videos as well as on MTV, has evoked criticism and controversy because of its no-holds-barred fantasy world of sex and violence.

Controversy is nothing new to the rock-and-roll music scene. The radically new style of music was inaugurated in the fifties, and since then parents, pastors, and the press have been debating the alleged harmful effects of rock music on young people, including the incredible loudness of the sound. Christians and non-Christians have protested the sexual overtones of some of the lyrics of rock and roll. The behavior—both on and off stage—of rock stars has contributed to an image of the world of rock entertainment that many people feel is not conducive to character building and productive activity. Behind the scenes of glamour and adoring fans, there is often a wasteland of loneliness, drugs, divorce, and even premature death.

One aspect of the contemporary rock scene not often discussed in the media is the linkage of some vocalists and band members to cults and new religious movements. While many Americans are aware that Michael Jackson is a member of the Jehovah's Witnesses, few know of John Travolta's involvement with the Church of Scientology. Tina Turner is a Buddhist who claims to receive strength through chanting. "In this faith, you decide what is right and wrong," she is quoted as saying.

Tina Turner is not the first rock celebrity to be involved in Eastern religion. George Harrison of the Beatles was into Eastern mysticism. He wrote the song, "My Sweet Lord," with its reference to Lord Krishna of Hinduism. Both Harrison and John Lennon are featured in interviews conducted by leaders of the Hare Krishna cult, published in inexpensive paperbacks for mass distribution to impressionable young people throughout North America. In one of the books, Chant and Be Happy (over a million copies in print), George Harrison writes his own endorsement of Krishna consciousness as the introductory page and later mentions how much of his musical career has been influenced by chanting and meditating.

The Beatles helped to bring Transcendental Meditation and the Maharishi Mahesh Yogi to the attention of the...
Western world. One of the Beach Boys' albums is dedicated to the Maharishi International University in Fairfield, Iowa. Other performers who have been concerned with TM are Mick Jagger and Brian Jones of The Rolling Stones, Donovan, and Bobbie Krieger of The Doors.

British rock star Gary Wright followed guru Paramahansa Yogananda, who is also said to have influenced Elvis Presley, Carlos Santana and John McLaughlin are disciples of Sri Chinmoy, the Hindu spiritual master who meditates twice a week in a basement conference room at U.N. headquarters with about 100 delegates and staff members. Guitar virtuoso McLaughlin declares, "My role as a musician is to make everyone aware of his own divinity." Seals and Crofts promoted the Baha'i faith, which teaches that all religions are one and all peoples are united.

The majority of rock stars are not particularly interested in religion, especially "establishment" religion. Some are hostile toward Christianity or openly contemptuous of all religion. When asked by a reporter, "What gods do you pray to?" Nikki Sixx of the hard-core rock band, Motley Crue, replied, "Well, I pray to the porcelain toilet quite often." Steve Harris, founder of the notorious group, Iron Maiden, described the members of his band as agnostics. "We all believe that there's obviously something out there—a force of good and evil, if you like—but we're not into praying and going to church."

Both Motley Crue and Iron Maiden are examples of that segment of rock and roll known as "heavy metal." This flamboyant style of music was introduced to rock fans in the late sixties by the British band known as Led Zeppelin. It can be described as rebellious, throbbing, ear-blitzing, metal-crunching music made popular in the seventies by groups like Black Sabbath, Deep Purple, Alice Cooper, and KISS. More recent additions to the roster include Twisted Sister, Quiet Riot, Ozzy Osbourne, Ratt, and, of course, Motley Crue and Iron Maiden.

Heavy metal groups overtly demonstrate the spirit of antichrist and rebellion that so often permeates today's hard rock scene. One variant of heavy metal is called "black metal" or "satanic metal." References to demons, witches, death, and Satan are found in their lyrics and depicted on their album covers. Also referred to as "death metal" bands, these groups are preoccupied with occult symbolism, death, and what the Bible calls the works of darkness. One group known as Slayer released an album entitled "Hell Awaits," which included songs with titles like "Praise of Death" and "Crypts of Eternity." The group's fan club is called the "Satanic Wehrmachts."

Iron Maiden (named after a medieval torture device) is one of the most financially successful of the heavy metal bands. Their album titles give some indication of their source of inspiration: "Killer," "The Number of the Beast," and "Powerslave." In less than a year after the release of their first record, over one million copies of their discs had been sold worldwide. "The Number of the Beast" album sold nearly 500,000 units in the United States alone and over 2 million copies internationally. They sing about the Devil, death, violence, and doom.

The names of other heavy metal bands reflect their demonic themes. Here are a few examples. Evil: "Right to Hell"; Malice: "Gods of Thunder"; Rock Goddess: "Hell Hath No Fury"; Hellhammer: "Triumph of Death." The Hellhammer album cover depicts a horribly demonic creature seated on a hellish throne. On the reverse side of the cover, there is a satanic symbol and the inscription, "Only death is real."

Heavy metal groups overtly demonstrate the spirit of antichrist and rebellion that so often permeates today's hard rock scene.

Occultic symbols and paraphernalia permeate heavy metal circles—especially the pentagram, the number 666, the pyramid, and the upside down cross. Song lyrics as well as the lifestyle of some rock stars testify to the reality of psychic/occult phenomena such as astral projection (out-of-the-body experience), black magic, witchcraft, and necromancy (communication with the dead).

A British group known as Grim Reaper issued an album entitled "See You in Hell." The debut album of a female vocalist, Diamanda Galas, has an equally direct satanic title: "The Litanies of Satan." A reviewer described the singer as sounding "something like The Exorcist demon doing opera . . . a volley of grunts, screams, impassioned moans, and comical warbling."

Perhaps the most offensive and objectionable album of all is a punk rock record, "At War with Satan," by the band appropriately known as Venom. The band's logo is an encircled pentagram with a satanic goat's head within the five-pointed star. It includes the inscription, "Welcome to Hell." The lyrics are so blasphemous that there can be no doubt of their source: God's adversary, the Devil.

Faced with growing criticism of their satanic focus, some groups have attempted to play down their occultic connection. Ozzy Osbourne, for example, claims that the occultic trappings are not to be taken seriously—they are merely attention-getting devices. Amid that is precisely what the Evil One, the father of lies—Satan himself—wants to accomplish. He wants to convince millions of rock fans—and anyone else who will listen—that he is not to be taken seriously. In reality, however, his "attention-getting devices" are so effective that hordes of unsuspecting young people are being assisted along a very broad road that can lead only to destruction and a literal hell.

What is the message in all of this for Christian young people? It is very simple. We must all be discerning and be careful to avoid even the appearance of evil, as Scripture commands. The apostle Peter warns: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8). A contemporary admonition indeed.

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February 1986
Rock Music—What’s a Youth Pastor to Do?

by Angela Elwell Hunt

Prince is one of the hottest singers on the rock circuit today. His album "Purple Rain" sold 10 million copies and won Grammy and Oscar awards. That album contains a song called "Darling Nikki": "I knew a girl named Nikki/I guess you could say she was a sex fiend/I met her in a hotel lobby/Masturbating with a magazine/She said, ‘How’d you like to waste some time?’ And I could not resist when I saw/Little Nikki grind.”

Prince’s music not only blatantly discusses outright sex, but oral sex, incest, masturbation, and bisexuality. Who listens to his music? Adults do, but teenagers and junior highs and elementary students listen as well.

Most Christians are unaware of the movement in rock music toward the raunchy and obscene. We do not make a habit of listening to rock. The songs we casually overhear are garbled, and we rarely take time to analyze the lyrics.

Why has rock music fallen to the lowest levels of obscenity? Terrence Moran, writing in The New Republic, explains: “Sex sells in America. When Mom and Dad watch a Brut commercial in which a nude woman puts on her husband’s shirt and sensuously rubs his after-shave all over herself, well, what can a young boy do? Play in a rock’n’roll band and be a bit more outrageous than his parents want him to be. Kids’ natural anti-authoritarianism is going to drive them to the frontiers of sexual fantasy in a society where most aspects of the dirty deed have been appropriated by racy advertising and titillating TV cheesecakery. The country has rotted, and rock music is simply taking the decay to its scarifyingly logical conclusion.”

Vanities, Prince’s old girlfriend, writes many of her own songs. “I write what comes into my head,” she told the Los Angeles Times. “I just write what comes out of my head. It’s usually very sick and sexual. Maybe that’s a natural part of me. Maybe I don’t get enough sex, and writing is an outlet. Who knows?”

What is rock music and how can we prevent its decay in our young people? Rock comes in many forms: pop, heavy metal, country, punk, bubble gum, and even gospel. Doug Randlett, a youth pastor who works with college-age young people at Thomas Road Baptist Church in Lynchburg, Virginia, believes, “Rock is a marketing term. Rock means more than heavy metal. I believe that Satan has designed a music for each generation, to appeal to the young people of the time. Rock music is like the
newest car on the market—each year there is a new model, and throughout production there is a random poisoning. Not all rock music is harmful. On an album of 10 songs, not all will be fleshly or offensive. But it is a subtle poison, like radioactive fallout, that injures before the listener even knows what is happening.

What is it about rock music that causes injury? Obviously, obscene lyrics are harmful, but is there harm in the music itself? Jim Whitmire, director of youth music at Bellevue Baptist Church in Memphis, believes that music minus lyrics can be moral or immoral. “It may depend upon the background and associations of the listener, but many times a fleshiness can come through the music.”

Mike King is director of associate ministries for Kansas City Youth for Christ. Recently he visited Romania and found that the youth leaders there were concerned about the effect of rock music on their teenagers—teens who were listening to American rock music without being able to understand English. “Our youth are rebellious,” the Romanians told King.

“How does the music encourage rebellion?” King asked.

A Romanian music professor nodded. “It’s the rhythm.”

The New Republic’s Terrence Moran agrees. He believes, “Today’s salacious lyrics are not the exception to otherwise generally respected sexual standards and community values, but a symbol of their collapse. Still, it’s absurd for would-be censors to hold a magnifying glass to the words when it’s the music itself that arouses people. There’s something sexy in the pure pulse of a rock song.”

Why then have Christian performers tried to integrate the gospel message into the vehicle of rock music? Randlett believes that Christians have “taken that latest model of rock music—like a red sports car—but we have painted ours orange and expected it to be dramatically different.”

Whitmire believes that too often the message of the gospel is “lost in the beat and the wild sounds. I really feel like it is more of a fleshly gratification than a spiritual one. I realize there has to be some music done just for the fun of singing, and there is a time when you want a lively beat and excitement, but there is just something about rock music that takes you out of the realm of worship.”

“Kids are always telling me that ‘Christian rock’ is used to tell people about the Lord,” says Mike King. “But most gospel rock songs don’t have any message in them. Most songs by ‘crossover’ artists can be interpreted two ways, so they can enter into both the secular and gospel markets. At best, the message is vague and nebulous. I can’t see using something that represents rebellion to spread the gospel—the two are diametrically opposed. When Christian singers not only sing like rock musicians but dress like them as well, they are making a statement and trying to conform to a worldly standard.”

Rock does represent rebellion—rock stars freely admit it. Dee Snider of Twisted Sister, who regularly leads concert crowds in an obscene chant, spoke of his “We’re Not Gonna Take It” song and video: “It’s [rebellion] the essence of heavy metal. Other forms of rock don’t stress rebellion. That’s why they’re losing out to heavy metal. Kids want to rebel. They rebel against their parents. They’re striving for their own identity. They want to be like their parents. They want to like what their parents don’t like and parents don’t like heavy metal” (The Los Angeles Times, Sept. 9, 1984).

What standards should parents and youth leaders set for young people? Mike King believes there must be a careful balance: “I think we’re naive to teach our young people to listen only to the old hymns of the faith. Here in Kansas City we have between five and six thousand teenagers involved weekly, and we don’t have to use rock music to get those kids to come. We use contemporary music—Steve Green, Robbie Hiner, and Mark Lowry, for example—but we make sure the emphasis is on melody and harmony as opposed to the beat.”

Jim Whitmire leads youth choirs of over 400 teenagers and chooses music according to several considerations. “I try to make sure the songs are musically interesting, so the kids will enjoy singing, but I want the words to have a message that will really speak to the kids and the congregation. I like and use many styles of music, not just classical or modern, because I think they need to be exposed to many different types. I don’t believe in singing just for music’s sake. I think about the congregation, because they have to sit there and listen.”

Doug Randlett considers music primarily a leadership issue. “In our ministry, youth music is judged on a leadership preference of the church authority. It’s not a matter of my preference. When I’m selecting music for use in the church I’m under the authority of the church and church preferences are considered first. My second standard is subjective—what I consider to be designed to illicit improper responses from adolescents. Finally, I judge music to be inappropriate if the song or the artist identifies with the works of the flesh.”

“I tell our young people to avoid wrong words, performances that portray an antibiblical standard, Christian rock, and when in doubt, to respect the opinions of their spiritual elders. My personal recommendation is that teenagers avoid contemporary rock in all its forms and fashions. Such a large majority of it deals with the works of the flesh: rebellion, sex, the occult, and so forth.”

The secular Parents’ Music Resource Center agrees. Their “Rock Music Report” warns that there are five major themes that rock music returns to again and again: 1) Rebellion, 2) Substance Abuse, 3) Sexual Promiscuity and Perversion, 4) Violence-Nihilism, 5) the Occult.

What is music’s rightful purpose? Doug Randlett believes that music “has a primary purpose of glorifying God, with acceptable secondary purposes.”

Mike King believes that God intended music to edify the saints. “In three references in the New Testament (Col. 3:16; Eph. 5:19; and Heb. 2:12) music is used for edification, not necessarily to reach the lost. Preaching is God’s primary tool for evangelism.”

“Obviously music is to glorify God and worship Him,” says Jim Whitmire, “but I think music is a strange and wonderful tool that God has given us to express our thoughts and our feelings of praise to Him. There are things that can be said musically that can never be said in words. Music accompanied all of God’s major creations, and I believe someday in heaven with our new ears we will hear the sounds of the heavens as they move in orbit.”

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In the “Christian Rock” Sound...

Can You Hear God Whisper?

Can high-energy, electric sounds reach past the corridors of the mind into the recesses of the heart and ignite a hunger for God like the classics of the faith?

by Michael R. Smith

Music, the one art form that will waft majestically through the portals of heaven, stirs Christians in this life from worship to outrage.

For some, music represents the deepest expression of praise to the Creator God. Nothing else can compare to a song extolling the honor and glory of the sustainer of the universe, they say.

Others insist music must be up tempo to fit the lifestyle of modern culture, like numbers fit the language of computers. Can high-energy, electric sounds reach past the corridors of the mind into the recesses of the heart and ignite a hunger for God like the classics of the faith?

A frequent argument for contemporary gospel music is that it has the greatest potential to reach a world more accustomed to toting a jam box than the King James Version.

Leading this popular movement is recording artist Amy Grant, the 25-year-old darling of hip Christians hooked on upbeat Christian rock. Grant is one of the few gospel singers whose name is familiar to secular audiences, but whose fame arose with the Evangelical pop music, better known as Christian rock.

Christian contemporary music accounted for $75 million in sales in 1984. Spawned by the Jesus movement of the 1960s, this music includes trendy rap, punk rock, and the heavy metal sounds of Stryper, who according to TIME magazine, throw New Testaments to audiences.

Like the group KISS, with their emphasis on colorful costumes, Stryper wears leather and chains, belting out lyrics like:

“So many bands give the devil all the glory.
It’s hard to understand we want to change the story.
We want to rock one way on and on.
You’ll see the light someday
I’ll say Jesus is the way.”

Most Christians generally agree that Stryper is a ridiculous contradiction that helps prove the medium must fit the message. Music cannot be prostituted to spread the gospel.

Grant, on the other hand, is not so easy to categorize. The winner of three Grammy Awards, including one this year for Best Female Gospel Artist, and five Dove Awards from the Gospel Music Association, Grant is the only solo gospel singer to have two back-to-back gold albums. Last year she sold out New York’s Radio City Music Hall and gave concerts in Australia, Canada, and on the West Coast.

And now, she says, “I aim to bridge the gap between Christian and pop.”

Grant recently released “Unguarded” on both A&M, a secular record company, and Myrrh, the gospel music division of Word, Inc. In addition to the album, which features Grant in sexy poses wearing a leopard-skin-print jacket, there is a video.

As Christian music videos gain popularity, Grant’s latest is raising the eyebrows of more than just Christian critics—because of its brisk choreography and techniques, usually found in secular productions.

Grant explains her latest transition as an attempt to dismantle the wall between the Christian community and others.

“I mean, the songs are different, but the heart behind it is the same, and I feel like sometimes we safely cling to our wall,” she was quoted in the June Gavin Report. She told TIME reporters, “I want to play hardball in this business. I want to be on the same level professionally with performers in all areas of music.”

Grant and her husband Gary Chapman, 27, part of the seven-man band, travel with three female background singers and a caravan of Silver Eagle buses and tractor trailers carrying tons of lights and sound equipment.

Her performances, where Grant T-shirts can be purchased—with Grant getting some of the profit—have earned her titles like: “Christian cheerleader,” “the Michael Jackson of Christian music” and once, even “the Madonna of contemporary music.”

She caught the attention of Rolling Stone magazine in June and was quoted on the $200,000 production of “Unguarded” as saying, “I wanted to make a record that musically would fit right between Madonna and Huey Lewis.”

In Rolling Stone and other magazines her candid comments have cost her support.

Confronted with the synthesized sound of popular Christian music such as Grant’s, the Christian must make
Beat affects the flesh, melody affects the spirit, and harmony affects the soul.

Bible study, thinking a few minutes immersed in pop Jesus music is as good. He said the cry of Christian rock advocates is that the only way to win today's generation is to provide music with the familiar rock beat.

Many argue that decisions are made at concerts. Gospel music is for the saints, not unsaved people, he said, citing Ephesians 5:19, Hebrews 2:12. "Does that mean you cannot get saved at a gospel rock concert?" he asked. "No, it means the Holy Spirit works despite our disobedience."

What's needed, Wyrtzen suggests, is a combination of old and new. Not all new music is bad. The scriptural test for it is the same one for reviewing anything, Philippians 4:8. That passage offers the peace of God to those who think on the truthful, honest, just, pure, lovely, good, virtuous, and praiseworthy in life.

"Musical expression is the normal result of the filling of the Holy Spirit," Wyrtzen says. For the believer, the Holy Spirit's influence will provide the best evaluation of "psalms, hymns, and spiritual songs," if music arouses the sexual appetite, it is not godly. If it does not instill Christian values, or blasts them away with an avalanche of sound, a person's early warning system should be activated. Music that helps a listener hear God's whisper above the din of the world's noise is music pleasing to the Lord.

Radio speaker Warren W. Wiersbe said, "Music helps us focus our attention on the Lord." It can create a pure moment of worship, memorable enough to last a lifetime. The best will survive; the worst will portray a false picture of a Holy God.

Michael R. Smith is a newspaper reporter and freelance writer in Fayetteville, Pennsylvania.

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GLORY MINISTRIES

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3,4 Bethel Bible Baptist
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6,7 First Baptist
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9-11 Belvidere Baptist
   W. Palm Beach, FL
16-18 First Baptist
   Stuart, FL
20,21 Liberty Baptist
   Mango, FL
26-28 Maranatha Baptist
   Dothan, AL

MARCH
1,2 Central Independent
   Anniston, AL
5,6 Trinity Baptist, Oxford, AL
7-9 Friendship Baptist
   Grenada, MS
14 Moody Broadcasting Network
   “Open Line Program”
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In October 1973 Barbara Pennell had never heard of Peter Jenkins, the young man who had set out to walk across America to discover his country and himself. But when the sandy-haired young man in sneakers and faded corduroys walked into the party for students and faculty at New Orleans Baptist Theological Seminary, Barbara took more than casual notice. She was instantly intrigued by this adventuresome man who was walking across America and writing an article for National Geographic magazine.

They met, married, and together walked from New Orleans to Oregon to complete a journey that had begun five years earlier. Peter Jenkins wrote A Walk Across America and together Peter and Barbara wrote The Walk West. Both books are best-sellers and have been translated and published in nine foreign countries. They have recently completed The Road Unseen, the story of God's provision, guidance, and instruction during their walk and through the years that have followed.

After they completed the walk, Peter and Barbara searched for a place to establish their home. Because of the...
overwhelming success of their books, they were free to settle anywhere and chose a small town (population 1,100) in middle Tennessee. There they purchased a working cattle farm, restored the farm-house, and became part of the small community and a country church.

Three years later a rumor spread through the town. General Motors had searched throughout the nation to find the ideal place to build the largest industrial development in the history of the world. Researchers fed data on 1,000 cities into a computer. The computer analyzed the facts and chose one town for the mammoth Saturn plant—the same town the Jenkinses had chosen.

“We moved there because we wanted a certain way of life,” said Barbara, “and we’re trusting the Lord that it is all going to work out fine.”

Some parents give their kids Jesus, others give themselves to their kids. I think you’ve got to do both.”

“Right now the town has two stoplights—which are turned off at night—a grocery store, two policemen, and nine churches. It’s a little town where most people know each other. They project that it will be a town of 60,000 in 20 years, but I don’t really believe that. We don’t know. But if there is another community that has been changed as radically as our town has been in the last four months, I’d like to know about it.”

“Little houses that may have been worth $30,000 have sold in the past six months for $300,000,” added Barbara. “Farms that sold for $700 an acre are now going for $20,000 an acre.”

“People who were barely squeaking by on Social Security are now finding that their house is worth $500,000,” Peter agreed. “It’s very interesting to see what money does to people. A lot of middle income people have become sudden millionaires.”

Barbara added, “We had moved to this town three years ago after praying for four years that God would lead us to the right place to put down roots, to raise our family. We moved with complete assurance that this was where God wanted us. What the computer did for General Motors, God did for us.”

Peter picked up her thought. “Our publishers in New York have always thought it was a little uncanny—here we were walking across America, and it turned out we were sort of the head of this trend of talking about America. They wondered, ‘Why in God’s green earth did Peter and Barbara move to this little funky town in some unheard-of place in Tennessee?’ Somehow we’ve always been in the center of what’s happening by just following God’s leadership. That’s why obedience is so important in the Christian walk. If you hear from the Lord, be obedient.

“I think obedience and timing are important for Christians to learn. Often we are filled with such zeal and energy we just want to get where we’re going immediately. We’ve known for years that we were supposed to write a Christian book [The Road Unseen], and we heard from publisher after publisher with contracts. Then all of a sudden the Lord spoke to us and said, ‘Now is the time for you to do it.’ ”

Peter and Barbara have also established a new series of guidebooks to the United States, the first of which, The Tennessee Sampler, has recently been released. Peter is writing a book about his travels in China that is due out this fall.

With writing, speaking, traveling, and working on the farm, Peter and Barbara find that their greatest personal challenge is time. Barbara explained, “We have three children, a business, a farm, and 10 people who work for us. Peter and I and our children are together only in the evening and we try to limit our outside involvements. I’m very protective of our time together. I don’t encourage visitors or phone calls
because time is so precious to us. We know how fast it goes and how many demands are on us."

Peter wrote a chapter called "Date Night" in The Road Unseen. "It's about how Barbara and I try to go out on a date once a week, just to be together. We learned that it wasn't enough to give ourselves only the end of the day, when we're both totally exhausted."

Barbara chimed in. "One night a week we get a sitter, and we go out to dinner or go shopping, before we're so tired that we can't enjoy each other."

"We try to communicate," said Peter, "because Barbara and I had a wonderful opportunity on the walk to talk a lot. We were together all the time and we learned to talk. Suddenly we found ourselves running with the wind...."

"And pulled in so many directions with legitimate obligations," interrupted Barbara. "Peter could be doing a thousand different things, but we've just learned that after we've lived our lives and all is said and done, what is really going to matter? Is it the books? Is it our relationship, or our children?"

"That's been our biggest challenge," Peter said. "Another is learning how not to feel guilty because you can't spend as much time as you'd like with your wife or your children or your friends. I think that's part of being an adult—suddenly you cannot focus on just one thing like you used to."

Peter and Barbara realize that time pressures are felt by other families as well. Peter believes another problem of American families is overcommitment. "American kids are so overcommitted that they're not allowed to be children."

"They're pushed into aerobics and training and computer programs from an early age," added Barbara. "The child is gone every night."

"And the mother spends all her time chauffeuring the kids around," Peter continued. "The child is really robbed of being a child," concluded Barbara. "Somebody in the family has to stand guard over the time. That's one of the things I do."

"Another pressure," said Peter, "is just the heating up of the world—what we're all subjected to from the media. No matter how strong any of us is, we're all open vessels, and today we're so much more exposed to the horrors of the world and sin. That's taking its toll."

"Sin is so much more acceptable today," believes Barbara. "I look at my 6-year-old daughter. I have to censor what kind of cartoons she can watch on Saturday morning because some of them are so violent and so aggressive. My children are not allowed to watch television in the evenings because the programs that come on over the major networks contain either profanity or bedroom scenes—things that a 6-year-old child does not need to be exposed to."

"For instance," added Peter, "a recent television medical program focused on AIDS. The whole deal was that AIDS was not a homosexual disease. It's that subtle brainwashing that says, 'I guess homosexuality is OK because I couldn't be against these poor people.' Who knows where AIDS comes from, but it seems rather unusual based on the evidence that the vast majority of people who have it are homosexual. You just wonder what kind of a connection there is. It's that kind of thing—there's a lot of pressure."

For relaxation, Peter and Barbara and their young children, Rebekah, Jedidiah, and Luke, go for walks, drives around the farm, or out for ice cream. "It's a luxury to have uninterrupted time to just be together as a family."

What is the best gift parents can give to their children? "Themselves," replied Barbara. "My daughter would much rather I sit down and color a picture with her than anything I could buy for her."

Peter thought a moment. "I know some kids whose parents gave them Jesus, but not themselves, and I know some kids whose parents gave themselves, but not the Lord. I think you've got to do both—it's a combination. Having a great parental relationship without God can be a real hardship. Where would your guidance come from? But, to have Jesus with no parent would also be difficult because when you're a child, parents serve as your example. How horrible to have parents who say, 'Be a Christian, but I don't have time to love you.' How does that square with your comprehension of God?" Barbara smiled. "It is so important to make sure you're not overcommitted and that you're giving yourself to your children."

Peter and Barbara have recently launched Our America, a newsletter to communicate what is right with our country. Copies may be obtained by writing Our America, P. O. Box 20, Franklin, Tennessee 37064.

February 1986 27
The piano music soothed my nerves as I stood peeking through the double doors, waiting to walk down the aisle and become Mrs. Peter Jenkins.

Today was a sunny Saturday afternoon in New Orleans, almost spring-like for this seventh day of February. My mother had very little to say to me in the dressing room before the service started, but she did say, "Happy is the bride the sun shines on."

All the familiar faces turned toward me as the wedding march, "Faith of Our Fathers," began. We had chosen this old hymn instead of the traditional wedding procession.

In very proper fashion, I held my head erect and began the long walk toward Reverend Green and Peter, who were waiting for me at the platform. Everyone stood. I felt honored, but also more frightened than ever before in my life. Just walking down this aisle and getting married was frightening enough, but walking the rest of the way across America with Peter was quite another matter.

My long white dress with a cape and hood made me look like I was from biblical times. I had not been able to afford a fancy gown but had found this dress on sale at J. C. Penney. It was a simple dress but elegantly trimmed with a line of pearls down the front and around the sleeves and hood.

Just walking down this aisle and getting married was frightening enough, but walking the rest of the way across America with Peter was quite another matter.

The walk down the aisle took only a minute or two, but within that time every obstacle Peter and I had overcome, all the work planning this day, all the unusual things that had happened during our eight-month courtship flashed through my mind. None of the people gazing at me had any idea how hard the decision had been to marry Peter. Nor had it been easy to have a wedding with almost no money. Peter had been writing his article for National Geographic, hoping it would be accepted, but he would not be paid until the story was published. I earned about a hundred dollars a month working part-time as a secretary for one of the professors and had a few dollars in savings left from my job as a social worker. Our total resources amounted to a few hundred dollars.

Fresh flowers had been out of the question, so we found a little shop to make a bridal bouquet, some corsages, and boutonnieres out of silk flowers. The bill came to one hundred dollars. We really had to count our pennies now. Instead of decorating the church with candelabra, flowers, and ribbons, we had decided to rent some palm trees and put them on the stage behind the preacher. Unfortunately, the trees had not been delivered on time. All the guests had arrived, everything else was in place, but the palm trees were still nowhere in sight. Peter greeted each guest at the front door, telling how excited he was to be getting married and that he was waiting on some trees! The piano music began on schedule, then went on and on and on for almost 30 minutes until the palms were delivered at the front door. Peter lifted the heavy clay pots, each holding one skinny tree, and hurriedly walked down the aisle, placing the trees in a semicircle on the platform.

As I walked slowly toward my future husband, the palms looked like little green sprouts growing on the stage.

And then there had been the decision about our wedding cake. We had priced one at a bakery but it was too much. So, we made it ourselves. We bought 10 yellow cake mixes, and a large piece of plywood and went to work. A black woman named Izella, who worked at the women's dorm, helped. She showed us how to add lots of margarine for better taste. The cakes were baked in flat pans and then laid side by side on the plywood to make a giant sheet cake. Peter and I finished off the cake by icing it with thick, white frosting and bordering the edge with fresh pine branches. We set a little 35-cent plastic bride and groom on top.

Many other necessary wedding traditions—and even a honeymoon—had been cut due to our budget. The wedding invitations had been written and designed by Peter and me. We drew a picture of Jesus at the top of the paper and then a map of the United States below. We marked a dotted line for our proposed route across the country and invited each person on our list to come share in our joy. Part of the writing on the invitation sounded like a high school poem: "You will find friends, farmers,
Peter and I had selected our vows from the Bible. Peter said first, "It is not good for me to be alone so God made you. I will leave my father and mother and cleave to you as my wife and we shall become one."

I followed. "God made me a helper suitable for you. I will be bone of your bones and flesh of your flesh. We shall become one."

Reverend Green read again, "Marriage is honorable in all, and the bed undefiled... be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee."

We both said we would hold our marriage in honor and let our character be free from the love of money.

The preacher looked at me and read: 
"Who can find a virtuous woman?... The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life."

I looked at Peter, my red-bearded young man, and with all the love I could shine through my eyes said that his heart could trust in me, for "I will do you good and not evil all the days of my life."

Peter looked back at me, flashed a smile the whole world could see, and

"Lord Jesus, I dedicate our marriage to the service of God through Jesus Christ, and I hope we all can have a good time at the reception."

We were almost through saying our vows, and I was beginning to panic about my ring. What would Peter do? What was going to happen when the pastor asked him to place the ring on my finger?

"Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered," Reverend Green spoke to Peter. Then to me he said, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

It was time to exchange rings. Reverend Green asked Peter what gift he had to offer me as a sign of his love and commitment. Peter confidently turned toward Freddy, I took a deep breath. How would the preacher handle this? Peter would probably start laughing. Freddy had the same prankster grin on his face as he handed something to Peter. The mercury lights overhead caught a sparkle.

Peter reached down and lifted my left hand. He tenderly eased a set of diamonds, big as marbles, onto my ring finger. Immediately, I recognized the rings; they belonged to Charlotte, my maid of honor, one of my long-time friends. I glanced over and she was smiling, reassuring me that everything was all right and that she had come to the rescue. No one in the audience knew that I was about to be married with someone else’s ring!

"With this ring," Peter started to chuckle, then caught himself, "I give you, Barbara, my mind, spirit, and body—my total self as Christ gave Himself for the church."

Then I took the ring for Peter and said, "With this ring, I give you, Peter, my spirit, mind, and body—my total self in obedience to our Lord’s command."

Reverend Green said, "You may kiss the bride, if you wish."

"I wish," Peter said.

The congregation stood while Peter and I knelt. Peter prayed into the microphone so everyone could hear: "Lord Jesus, I dedicate our marriage to the service of God through Jesus Christ, and I hope we all can have a good time at the reception."

Reverend Green turned us around to face the people and put his hands on our heads for his final blessing: "We pray that the God who has brought Peter and Barbara together in such strange circumstances shall cause them to keep in their heart who they must serve and whose they are."

We locked arms and marched out, husband and wife, through the smiling faces, ready to conquer the world.
They were an odd pair. He was a dance band leader from Brooklyn. She was a society girl, the daughter of a wealthy surgeon. But they met and fell in love. Jack Wyrtzen was then converted and set about trying to convert all of New York City in his energetic way. Marge was saved during a meeting at Pinebrook Bible Conference and began supporting Jack Wyrtzen’s efforts in her quiet way.

Together they faced the joys and sorrows of life. They shared 47 years of marriage and five children, all of whom are now in the Lord’s work. Together they saw a fledgling outreach ministry grow to an international program.

On January 1, 1984, Marge suffered a massive, fatal heart attack. Later, Jack went through some of her belongings and found this letter, written from Pinebrook Bible Conference in the Pocono Mountains. In it a lovely society girl wrote to a brash young preacher, pledging her forever love.
July 13, 1933

Honey:

I have so much to tell you that I don't know just how to begin. It is a beautiful morning again although we need rain terribly.

Darling, I am so happy because yesterday Percy Crawford spoke to us. You never heard such a speaker, dear. He spoke to us about whether or not we thought we were saved. Whether we had confessed Christ as our Sin-Bearer. Fourteen of us got up and confessed Him before all the others. You know dear, I never believed in doing that before, but yesterday I did. You can't imagine how happy I felt when I did it. It's such a different feeling. We said, "I confess Christ as my Saviour and Sin-Bearer this day, July 12, 1933." Oh! how glad I am that I really did feel as if I wanted to. Mr. Crawford spoke to us and gave us the Gospel of St. John which we are to read. Jackie, dear, I'm going to try to read up to my confession. You know the real battle really only begins after you do that. Little doubts begin cropping up, and you have to fight above them. Your mind does so want to think of other things, but as our speaker said, that is the time to fight those feelings.

Honey, I wish you were here to see these men and people. I am sure you would have the same feeling awaken in you.

And now, my darling, I don't know how to thank you for the beautiful compact. It certainly is lovely. Everyone was around when I opened it and they said you were somany grand boyfriends. You are sweet and I wish I had you this minute to hug. I love you more and more every day and that's how it will be all my life. Each day will draw us closer together.

I hope your mother will forgive me for not writing yet. I can't even write to Dad.

We are staying next week, dear, and I really am glad. I love it and it is doing me worlds of good. I am enclosing the little pamphlet which was given to me. It might interest you to look it over.

There is one boat, darling, and it is almost impossible to use as there is one over lock and I can't pull without one. Tennis is fine they say, and maybe I'll play. I haven't made up my mind.

I haven't seen anyone playing golf, so I don't know if there is any. The swimming is nice, but dangerous, and they say the horseback riding is great. You know, I think maybe Mother will get me a riding habit in the fall and then we can go once in a while. Maybe for an hour sometimes. I'd be willing to pay for myself, and then we could go more.

I hope you will be able to plan your vacation next year, so that we could come together. I know you'd love it and with you here, I would play tennis, swim, horseback ride, and play croquet.

We have had wonderful weather and not warm at all. I hope it continues. Is it hot in the city, dear? I hope not.

What have you been doing with yourself? Are you being very good?

You know I'm thinking of you every minute and everyone in the place has heard about you. I broadcast my love all the time.

Remember me to Blanch. I hope to send some cards soon.

Everyone dreads for Sunday to come because no one wants to go home. When we arrived lots of people were crying. They felt so terrible about leaving. I don't think I'll cry, for I want to see you so badly, but I will be sorry to leave.

I hope you will excuse my scrawling letters, but I can't find a decent place to write.

I think I better close now. Take care of yourself, honey, and don't work late all the time. Are you going to Southport? I hope you go, for it will be nice for you. Don't you carry on any of your old relations with those girls up there. Remember you are an engaged man. I'll sue you for breach of promise or something.

Mother likes it fine and doesn't mind camping. Your mother would love it. Give my love to the family and a kiss for Teddy. They have a dog here, and they are playful. He just about eats you up and just as wild as Ted.

I must run along. Goodbye, dear.

All my love forever and ever,

Your Margie

P.S. Thanks again for the present. I'll give you an extra kiss when I see you.
From Slavery to Servanthood
John Jasper Sang the Praises of Jesus

by Robert B. Johnson

Oh happy day, can I ever forget it? Dat wuz my conversion mornin' and dat day de Lord sen' me out wid de good news uv de Kingdom. Fer mo' dan 60 years I'se been tellin' de story. My step is gettin' ruther slow, my voice breaks down an' sometimes I'se awful tired, but still I'se tellin' it. My lips shall sing de dyin' love uv de Lamb wid my las' expirin' breath. —John Jasper

When slaves were “married” in the Old South, there were no legal formalities, no records kept—they just ‘jined up.’ In this fashion, on June 12, 1780, two slaves on the Peachy Plantation in Fluvanna County, Virginia, were wed. The groom was Philip Jasper, the 18-year-old son of an African-born slave. The bride was Tina Hammond, born 16 years earlier on this same plantation. Her love and admiration for her owner, “Miz Mary Belle Peachy,” was so great that she joined her mistress’s Baptist church. Philip was a Baptist, and to the limited extent that slaves were permitted, he became a minister-of-sorts. The young couple moved into one of the many cabins on the sprawling plantation. During the next 32 years, 24 children were born of this union.

When Philip died in May of 1812, Tina was once again with child. She
was a devout believer in Jesus, and her prayers for her unborn child were filled with petitions that God would make the newborn, if a son, a preacher. "Lord, if dis chile you'se sendin' me is a boy, don' let him do nothin' else but sing de praises of Jesus." She did deliver a boy and named him John. When John was about 8, Tina, unable to continue in the field, was sent to Williamsburg, Virginia, to make clothes for other slaves. John was given his first job on the Charles City Plantation. As a cart boy, he was to stand by the oxen while a cart was being loaded or unloaded. At 15 he was taken to Richmond to work in a tobacco factory. Seven years later he met and married a slave girl from another estate. Hearing that some slaves had escaped during an uprising, John's master sent men to round up his slaves and John was torn away from his bride on their wedding night. He never saw her again. Angry and embittered, he went, in his own words of later years, "into the far country." Even his mother's prayers did not deter him from the life of a willful, wicked sinner, totally without the fear of God. During this time John Jasper was sold to Samuel Hardgrove, a devout member and deacon of the First Baptist Church of Richmond. Hardgrove's piety and deep religious convictions had a profound influence on his slave. The master watched, waited, and prayed for Jasper's conversion.

June of 1839 found Jasper still working in the tobacco warehouse. His life of sin no longer gave him satisfaction. Remembering his mother's faith, the sermons of slave preachers, and the prayers of many of his fellow slaves, he began his search for God. Later, in his sermons, he loved to tell of the events leading up to and including his conversion. "I was sittin' in Capitol Square in Richmond when de Lord done struck me with His arrer of conviction an' brought me low. I lef' thar badly crippled." While at work in the tobacco house on June 25, 1839, he opened his heart to the Saviour. He began to cry, laugh, and shout all over that warehouse until the overseer made him return to work. Word of John's conversion reached his master. Hardgrove sent for him, and upon hearing John's testimony, he rejoiced and wept with him, giving him the rest of the day off "to go tell it."

The members of the Old African Baptist Church approved John's baptism in February of 1840. Thirty days later the church licensed him, and he began to preach wherever he could find an opening.

Among the many handicaps facing this young evangelist was his inability to read. A few months after his conversion, a young man agreed to teach him from an old, tattered New York Speller and the Bible. By July of 1840 Jasper could read.

Another difficulty was the legal handicap placed upon slaves who wanted to preach. They could never be ordained and were permitted to preach only under the supervising presence of a white man.

Jasper's first sermons were at slave funerals. His ability was soon recognized, by black and white, and requests for his services were so numerous that he became the stock funeral fixture in Amelia County. His fame quickly spread to Petersburg, where three churches had him "supply." The Third Baptist Church soon called him to preach for them every third and fourth Sunday. White people began attending just to hear him.

Benjamin Keene, pastor of one of Petersburg's white churches, began to notice that part of his congregation was missing. When he learned that they were down at the Old Third Church listening to John Jasper, Keene and three of his deacons visited the following Sunday afternoon. Skepticism and cynicism soon turned to tears. They completely forgot they were listening to a black man preach. A solemnized Keene sat in his office just before the evening service, remembering how the presence of the Holy Spirit had been evident in the black man. Keene said to his evening congregation, "I attended services at John Jasper's church this afternoon." His voice broke. "Jasper's great. He's the only colored man ever ordained to preach the gospel."

John Jasper had to fit his preaching around his work as a slave. Hardgrove died in 1862, and John was hired out by his new owner to work at various jobs. He was leased to the metal-rolling mills on the James River until the end of the Civil War. He had permission to preach to the soldiers in Confederate hospitals. On Sunday, April 2, 1865, as a slave, he preached in the rolling mill.

The next day, Richmond surrendered, and John Jasper walked in the ruins of Richmond as a free man. Now Jasper could have a church of his own.

In September of 1867, at the age of 55, he organized the Sixth Mount Zion Baptist Church in a horse stable with nine members and a $9 weekly salary. He baptized his converts in the water of the canal. Once, Jasper baptized 300 converts in two hours.

The congregation purchased a little brick Presbyterian church in Richmond, at Dwight and St. John Streets for $2,025 and spent $6,000 remodeling it. But the renovated church was still too small, so it was expanded again to seat over 1,000 on the main floor. Crowds came to Sixth Mount Zion for over a quarter of a century. In 1883 the membership stood at 1,068.

Jasper sought every opportunity to learn from the able men who helped him. Perhaps the foremost of these was William Eldridge Hatcher, pastor of the large Grace Street Baptist Church not far away. Hatcher attended Jasper's Sunday afternoon services to get his heart warmed, and Jasper frequently visited Hatcher's study where he became a devout student. The bond that developed between these two servants of God seemed unlimited. However, the main ingredient in John Jasper's growth was his many hours spent in Bible study.
The scenes and events of the Bible came alive in Jasper's sermons. When he spoke of the offering of Isaac, a reporter in the Richmond paper wrote, "Jasper spoke of an angel shouting to Abraham, 'Don't murder God's anointed boy. Let him go.' He described how Abraham untied the boy's hands and feet, hugged him to his heart until it looked like the pillars of heaven trembled with joy. I wanted to let out one tremendous yell. I put my hand to my face. It was drenched with tears."

On one occasion when the Virginia State Legislature was present at Sixth Mount Zion Baptist Church, Jasper spoke, "Pharaoh was an awful liar just like they tell me most politicians are." During his funeral sermons he described the wonders of heaven and recited the list of its occupants and majesties, but he refused to preach anyone into heaven. There is the classic case of William Ellyson's funeral one Sunday afternoon. Before an electrified crowd of 2,000, Jasper said, "Let me say a word about this William Ellyson. I say it first to get it off my mind. He was no good man. He didn't say he was. He didn't try to be good. It's a bad tale to tell on him, but he fixed the story himself. He died as he lived, without God, without hope in the world. If you want folks who live wrong to be preached and sung to glory, don't bring them to Jasper. My task is to comfort the mourner and warn the unruly."

On the first Sunday in March 1901, the morning congregation of Sixth Mount Zion watched with sorrowing hearts as Jasper painfully climbed the pulpit stairs. They remembered how for years he had gone up "on his iron legs," as nimble as a boy. Jasper sensed the congregation's tension and sought to allay it. He read from his Bible—"'dat count 'bout de great white throne." He closed his Bible, took off his glasses, and smiled at his people. Holding out his hand, he said in mellow tones, "Comparatively speakin' my time in 'dis worl' am skin deep, an' wen I look at my han' and think how thin de skin is, I feel shu'ah nuf I mus' soon be gwine!" Many began to weep. An aged woman sobbed outright.

Jasper straightened up in his old-time, amiable defiance and shouted, "My chillun, my work on earth is done! I se no mo' skeered uv death dan uv a hossfly." As he drew near the end of the sermon, his eyes flashed and laughed. Everyone felt that this might be his valedictory. He switched into his "Heaven Sermon" and in a daring flight of imagination, using the whole platform to act it out, he portrayed himself as having at last arrived at the gates of glory.

The following Sunday morning John preached "Ye Must Be Born Again," his last sermon on earth. He was certain he'd been born from above, born of the Spirit, and he urged his people to meet heaven's conditions. Then he limped back to the parsonage and to his upper room. In the late afternoon of March 28, he rallied long enough to whisper, "I have finished my work. I'm waiting at the river, looking across for further orders." Soon he fell asleep never to regain consciousness. After a simple announcement of the Jasper Memorial Service in the morning paper the Grace Street Baptist Church of Richmond overflowed with mourners.

Jasper had been pastor of Sixth Mount Zion for nearly 35 years. No man of the city was held in higher esteem. Even his one-time enemies joined to honor him. Hatcher, strongly moved, concluded his memorial address: "With utmost affection and warmth, I put forth my appreciation of this wonderful prince of his tribe! His life jumped the common grooves and ran on heights not often trod. His life went by bounds and gave surprises with each succeeding leap. And every motion of his was made to exalt the Lord of his life."

Robert B. Johnson is minister of music at Canton Baptist Temple, Canton, Ohio. He holds a DMA from Bob Jones University, Greenville, South Carolina. Quotes taken from Rhapsody in Black by Richard Ellsworth Day, Judson Press, © 1953.
The Sun Does Move

by John Jasper

Outside of the Bible, I know nothing extra about the sun. I see his course as he rides up there so grand and mighty, but a lot about the flaming orb is too much for me. I know the sun shines powerfully and pours down its light in floods, and yet that is nothing compared with the light that flashes in my mind from the pages of God's Book. I know the sun burns—I tell you it cooked the skin on my back many a day when I was hoeing in the cornfield! Yet that is nothing compared to the divine fire that burns in the souls of God's children.

But, about the courses of the sun, I have that all pat and safe. I have searched the whole blessed Book and discovered the last thing the Bible has to say about its movements. And if I don’t tell the truth, march up on these steps and tell me I am a liar; and I will beg your pardon. But God doesn’t lie, and He hasn’t put any lie in His Book. I am giving you what the Bible has to say and I am bound to tell the truth.

I take you on an excursion to a great battlefield. The battle is curious. It took place soon after Israel got to the Promised Land. The people of Gibeon made friends with God’s people when they first entered Canaan, and they were monstrous smart to do it. But just the same, it got them into an awful fuss. The cities round about there flared up, joined their forces, and said they were going to wipe the Gibeon people off the ground. They bunched all their armies together and went up there to do it. When they came up so mighty, and grunts and rolls, and it looked like he enjoyed the way Joshua waxed those wicked armies.

‘An’ if yer ain’t got yer feet on de Word uv Gott, de debbil will git you sure—jes’ like he’s got dese furloserfers.’

The Lord came to see Joshua in the day of his fears and warfare, and actually made the sun stop stone still in the heavens, so the fight could rage on until all the foes were slain. You are obliged to understand that the God of peace is also the man of war. He can use both peace and war to help the righteous, and to scatter the host of the aliens.

A man talked to me last week about the laws of nature, and he said they can’t possibly be upset. As if the laws of anything were greater than my God, who is the lawgiver for everything. I had to laugh right in his face. My Lord is great. He rules in the heavens and the earth, and down under the ground. He is great, and greatly to be praised. Let all the people bow down and worship before Him!

But let us get along, for there is quite a lot more coming on. Let us take next the case of Hezekiah. He was one of the kings of Judah. A mighty sorry lot, I must say, those kings were for the most part. I am inclined to think Hezekiah was about the highest in the general average, but he was no mighty man himself.

Well, Hezekiah got sick. I must say, when a king gets his crown and finery off, and when he is pestered with mortal sickness, he gets about as common looking, and grunts and rolls, and is about as scared as the rest of us poor mortals! We know that Hezekiah was in a low state of mind; full of fears, and in terrible trouble. The fact is, the Lord stripped him of all his glory and landed him in the dust. He told him that his hour had come, and that he had better square up his affairs, for death was at the door. Then it was that the king fell low before God; he turned his face to the wall; he cried, moaned, he begged the Lord not to take him out of the world yet. Oh, how good is our God! The cry of the king moved His heart, and He told him He was going to give him another show.

It isn’t only the kings that the Lord hears. The cry of the prisoner, the wail of the bondsman, the tears of the dying robber, the prayers of the backslider, the sobs of the woman that was a sinner, are sure to touch the heart of the Lord. It’s hard for the sinner to get so far off and so far down in the pit that his cry can’t reach the ear of the merciful Saviour.

But the Lord did even better than this for Hezekiah. He told Hezekiah that He was going to give him a sign by which he would know that what He said was coming to pass. I am not acquainted with the sundials that the
Lord told Hezekiah about, but anybody that has a grain of sense knows that they were the clocks of those old times, and the travels of the sun were marked by those dials. When, therefore, God told the king that He would make the shadow go backward, it must have been just like putting the hands of the clock back; but, mark you, Isaiah expressly says that the sun returned 10 degrees. There you are! Isn't that the movement of the sun? Bless my soul! Hezekiah's case beat Joshua's. Joshua stopped the sun, but here the Lord made the sun walk back 10 degrees; and yet they say that the sun stands still and never moves a peg!

The other day a man came to my house. He seemed from the start kind of strict and cross with me, and after a while, he broke out furious and he said: "Allow me, Mr. Jasper, to give you some plain advice. This nonsense about the sun moving is disgracing your race all over the country, and as a friend of your people, I came to say it has got to stop!"

My! My! He sailed in on me with such a storm about science, new surveys, and the Lord only knows what all. Then he told me my race is against me and poor old Jasper must shut up his fool mouth.

When he got through—and it looked like he never would—I told him John Jasper isn't set up to be a scholar, and doesn't know the philosophies, and isn't trying to hurt his people, but is working day and night to lift them up. But Jasper's foot is on the Rock of eternal truth. There he stands, and there he is going to stand until Gabriel sounds the judgment nois.

So I said to the gentleman who scolded me, that I heard his remarks, but I don't know where he got his Scripture from; and that between him and the Word of the Lord, I take my stand by the Word of God every time.

Have I satisfied you yet? Have I proven my point? Oh, ye whose hearts are full of unbelief! Are you still holding out? I suppose the reason you say the sun doesn't move is because you are so hard to move yourself. Truth is mighty. It can break the heart of stone. I must fire another arrow of truth out of the quiver of the Lord. If you have a copy of God's Word about your person, please turn to the minor prophet, Malachi, chapter 1, verse 11. What does it say? I better read it, for I have a notion your critics don't carry any Bible in their pockets. Here is what it says: "For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles."

"My name shall be great among the Gentiles," says the Lord of Hosts. How does that suit you? It looks like that ought to fix it. This time it is the Lord of Hosts Himself who is doing the talking, and He is talking on a wonderful and glorious subject. He is telling of the spreading of His gospel, and the coming of His last victory over the philosophers now? What are they sulking around the bush for? Why don't you get out in the broad afternoon light and fight for your colors? Ah! I understand it; you have no answer. The Bible is against you, and in your consciences you are convicted. You think so much of yourself and so little of the Lord God, and you think what you say is so smart, that you can't even speak of the Word of the Lord. If you haven't gotten your feet on the Word of God, the Devil will get you for sure, just like he has gotten those philosophers.

When you ask me to stop believing in the Lord's Word and to pin my faith to your words, I am not about to do it. I take my stand by the Bible and rest my case on what it says. I take what the Lord says about my sins, about my Saviour, about life; about death, about the world to come. I take what the Lord says about the sun and moon, and I care little what the haters of my God choose to say. Do you think that I would forsake the Bible? It is my only Book, my hope, the arsenal of my soul's supplies; and I want nothing else.

What cuts into my soul is that all these men are hitting at the Bible. That's what stirs my soul and fills me with righteous wrath. I care little what they say about the sun, provided they let the Word of the Lord alone. But never mind! Let the heathen rage and the people imagine a vain thing. Our King shall break them in pieces and dash them down. Blessed be the name of our God, the Word of the Lord endureth forever! Stars may fall; moons may turn to blood; and the sun set to rise no more! But Thy Kingdom, O Lord, is from everlasting to everlasting.

Don't hitch your hopes to the sun or stars! Your home has Jesus for its light, and your hopes must travel up that way. I charge you, my people, fix your feet on the solid Rock, your hearts on Calvary, and your eyes on the throne of the Lamb! These strifes and griefs will soon be over; we shall see the King in His glory and be at ease in Zion. Go on! Go on! Ye ransomed of the Lord! Do you think as you go, and I will meet you in the city of the New Jerusalem, where we don't need the light of the sun? The Lamb of the Lord is the light of the saints!

Adapted with permission of Judson Press, publisher, from "Rhapsody in Black" by Richard Ellsworth Day, © 1953.
Jesus spoke of the Scriptures as the “word of God” (John 10:35; Mark 7:13; cf., Luke 8:11-12) or “the commandment of God” (Matt. 15:6). He knew they were inspired by the Holy Spirit, in the concepts presented and in the words used to communicate them. To Him, what the Scriptures said, God said, and He often used the terms and their equivalents interchangeably (Matt. 22:31; Mark 2:25; Luke 6:3).

With such a high view of inspiration, there was never any confusion in His thinking respecting the credibility of the biblical witness. In its whole and its parts the Word as given by God is true. There is an awesome finality about it. When Jesus said, “It is written,” the issue was settled, for “the scripture cannot be broken” (John 10:35). In His view, “It is easier for heaven and earth to pass, than one tittle of the law to fail” (Luke 16:17; cf., Matt. 5:18). A staggering ascertainment!

Spiritually Perceived

Far more than mere mental acceptance is involved in Jesus’ view of Scripture. As the God-breathed Word,
the divine oracles can be properly understood only in concurrence with His Spirit.

An incident with the Sadducees, the scientific Humanists of the time, illustrates His position (Mark 12:18-27; Matt. 22:23-33; Luke 20:27-40). These men asked Jesus about the provision of the law whereby a widowed and childless woman could be married to her deceased husband's brother, so the dead man's family line might continue. The hypothetical question: Whose wife would she be in the resurrection if the woman had outlived seven husbands? Doubtless the Sadducees, who did not believe in an afterlife, thought they were terribly astute. They were going to make those supernaturalists look ridiculous.

Jesus' reply must have shocked them. "Ye do err," He said, "not knowing the scriptures, nor the power of God" (Matt. 22:29; Mark 12:24). To explain, the Master referred to Moses' experience at the burning bush, where the Lord demonstrated that He was "not the God of the dead, but of the living" (Matt. 22:32; Mark 12:27). God's purpose in creating man was that he "might live unto him" (Luke 20:38). For all their veneration of Moses, the Sadducees had missed the spiritual lesson of his teaching—not only in the continuation of life, but in the kind of experience one would have in the next world. Their thinking was so earth-bound, it had not occurred to them that in the resurrection persons "neither marry, nor are given in marriage, but are as the angels which are in heaven" (Matt. 12:25; cf., Lev. 27:30; Micah 6:8). That is why He was so indignant at the Pharisees, who sought to circumvent the intent of the Law through legalistic casuistry.

The problem centered in equating customary practice with Scripture. When the Pharisees condemned the apostolic company for disregarding tradition by eating with unwashed hands, Jesus responded: "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:7-9; Mark 7:6-7; cf., Isa. 29:13). However commendable their customs may have been, making them a matter of moral obligation nullified the Word of God (Matt. 15:6; Mark 7:13).

Jesus was simply asking that the original meaning of Scripture be respected in any interpretation. Human circumstances are always changing, but God's Word abides forever. When His hungry disciples were criticized for plucking corn on the Sabbath, he pointed out how God in the beginning had ordained the day for man's rest and blessing (Matt. 12:1-8; Mark 2:23-28; Luke 6:1-5). On the same basis, He answered those who objected to His healing on the Sabbath (Matt. 12:9-14; Mark 3:1-6; Luke 6:6-11). And when the scribes and Pharisees murmured because He ate with sinners, He alluded to the passage in Hosea, "But go ye and learn what that meaneth, I will have mercy, and not sacrifice" (Matt. 9:13). In each case, the implication was clear. Had the Jews understood the Scripture's intent, they would have been acting differently.

The common practice of the Jews was to read their own presuppositions and proud desires into Scripture. Thus, their vision was obscured, and they missed its purpose to "believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name" (John 20:31).

The Word of Christ

Jesus simply claimed for Himself the same authority invested in Scrip-
ture, and that thereafter people would be accountable for what they did with His testimony. He said that everyone who heard His words and put them into practice would endure. Those who heard His words and did not put them into practice would perish (Matt. 7:24-27). He made these assertions on the basis of His inherent relationship with God. This authority was especially pronounced when He declared, “I say unto you,” or the more emphatic form, “Verily, verily, I say unto you.” Never did Jesus offer an opinion subject to rebuttal, nor even venture an hypothesis relatively correct, for He realized that every word He spoke would count for eternity. Ultimately those who repeat what He said will be judged by those same words “in the last day” (John 12:48).

Indeed, in this consciousness, Jesus identified His speech with the life-giving power of His Spirit: “The words that I speak unto you, they are spirit, and they are life” (John 6:63). There is no distinction between what He taught and how He communicated the message. His words are declared synonymous with the Spirit of truth: “Verily, verily, I say unto you. He that heareth my word, and believeth on him that sent me, hath everlasting life” (John 5:24; cf., 8:51). By the same token, obedience to His Word is the instrument through which disciples are made (John 8:31-32); the heart cleansed (John 15:3; cf., 17:17); divine fellowship established (John 14:15-16, 23; 17:6); and prayer answered (John 15:7).

But those most impressed by His words were the disciples, who, recognizing that He lived as He spoke, resolutely affirmed that He had come from God (John 16:30).

Delegated Authority

He entrusted His apostleship to these chosen men who knew Him best (Luke 6:12-13; Mark 3:14). Appointing them to be with Him, for three years, He taught them the mysteries of the kingdom of God (Mark 4:11). The words He received from the Father were given unto them (John 17:8, 14). They in turn were expected to pass the message on to others (John 17:20). His promise of the Holy Spirit relates to this transmission process. Thus, that One who had inspired the Scriptures, and who had spoken through the Son, was to take His Word and defuse it through the apostles to the ends of the earth.

With this authority they went forth as emissaries of Christ. Their words and deeds attest to their confidence in Him who sent them (Acts 2:44-40; 3:6-7; 1 Thess. 2:13). Moreover, the church

Never did Jesus offer an opinion subject to rebuttal. He realized that every word He spoke would count for eternity.

honored their witness, preserving a continuity of doctrine with the apostles, while also making possible stability and order in their fellowship.

In time the oral teachings of the apostles were committed to writing under the Spirit’s guidance (2 Tim. 3:16; 2 Peter 1:20-21; 1 Cor. 2:13). Those who were inspired to write the New Testament did not add to Christ’s words, but interpreted and applied them in a new setting. These documents conveyed the authority of Jesus Himself, and were so recognized by the church. Passages from these books, along with the Old Testament Scriptures, were read in early Christian worship services attesting to their authority. Thus the Scripture became the sole rule for faith and practice.

In the ensuing years these inspired words were entrusted to faithful men, who also taught them to others (2 Tim. 2:2), until finally the message comes to us. Believing the message brings one into the apostolic succession of our Lord’s doctrine and mission. The process cannot end in this world until all have heard. Just as Jesus taught His disciples, so we must teach ours, and send them forth with His authority.

Robert E. Coleman is director of the School of World Mission and Evangelism, Trinity Evangelical Divinity School, Deerfield, Illinois. He holds a Ph.D. from the University of Iowa, Iowa City. Adapted by permission from the author’s book, The Mind of the Master.

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F/26
For several months we have studied marriage, divorce, and remarriage. We established that the Old Testament gives three basic principles related to marriage and divorce: God's ultimate priority is that marriage be a permanent relationship, a covenant broken only by the death of one of the partners; God permitted divorce and instituted guidelines for controlling it; God did allow those who had a legitimate biblical divorce to remarry.

We have also studied three principles regarding marriage and divorce from the teaching of Jesus: Jesus intended permanence in marriage; Jesus did make allowances for divorce on the basis of adultery or immorality; Jesus did allow remarriage if the divorce was biblical.

The teaching of Jesus did not differ from the teaching of the Old Testament. With those principles in mind, we will examine Romans 7 to see what Paul wrote concerning divorce. In Romans 7:2 we read: “For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.”

Those who advocate the position that there are no New Testament biblical grounds for divorce do so on the basis of this passage. Verse 3 seems to further uphold this position: “So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.”

On the authority of these verses, some people write and teach that a divorced person who remarries is living in adultery. The passage clearly states that death releases the surviving partner, but remarriage before death constitutes adultery.

How can we deal with this passage in the light of Old Testament teaching? A prominent theologian, Archbishop Trench, said, “We are not to expect in every place the whole circle of Christian truth… Nothing is proved by the absence of a doctrine from one passage which is clearly stated in others… For all things are not taught in every place.”

We must compare Scripture with Scripture. We saw this illustrated in the teaching of Jesus. In Matthew 5:19 Jesus gave the exception clause, the basis for legitimate divorce. In Luke and Mark Christ did not give that exception clause. A study of only Mark and Luke leads to the logical conclusion that Jesus said there are no biblical grounds for divorce. But Mark and Luke record the general principle for marriage: one man, one woman, for one lifetime. In Matthew Jesus gives the exception.

We cannot read Romans 7 and ignore everything else the Bible says about divorce. We must compare it with 1 Corinthians 7, Matthew 5 and 19, Deuteronomy 24, and Genesis 2.

If Paul believed there were exceptions for divorce, why did he not mention them in Romans 7? Because his intended application of the passage made any exception clause unnecessary. Paul was using marriage as an illustration of a theological truth. He was not teaching on divorce or remarriage. He was trying to give an analogy of how we have died to the law through Christ and are now married to Christ. He was simply using marriage to illustrate his point.

Jesus also used illustrations. In Matthew 5:21-22 we read, “Ye have
heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment.

Jesus said, "Thou shalt not kill." If we take that one statement and isolate it from the rest of Scripture, we would have to conclude that Christians ought to totally and completely oppose capital punishment. If we did not regard the Scripture that tells us, "Whoso sheddeth man's blood, by man shall his blood be shed," we would have to struggle with the whole issue of war. Would it be right for a Christian to serve in the military? Is it right to go to war? Is it right to defend myself if in that defense I am compelled to kill another human being?

When a general principle is given in Scripture, the exceptions to that principle must be sought in the overall teaching of Scripture. We cannot take one verse and isolate it from the rest of Scripture.

In Romans 7 Paul distinguished between the Law in general and the law of marriage. To which law was Paul referring in verse 1? Some commentators suggest he referred to the civil law of the day, but I believe he was talking specifically about Mosaic Law. Within that Law were many regulations governing marriage: who could be married, when to be married, and rules for divorce and remarriage. When Paul wrote about the law that governs marriage (verse 2), he did not include all the laws pertaining to marriage. He took one dimension of the law of marriage from the overall Mosaic Law and used it to illustrate a point.

Paul limited his illustration by choosing the specific law of marriage that fit his intended application in verse 4: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." The body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

Through the body of Christ we have died to the Old Testament Law that we should be married to Jesus Christ to bring forth fruit unto God, the ultimate purpose of our holy marital relationship.

In these verses Paul deals only with the wife because he was illustrating the relationship between Christ and His church. We are the bride of Christ, the wife. Paul limited his discussion to a specific law and to one part of that law, so the illustration fit its intended purpose—to illustrate the relationship we have with Jesus Christ.

Does Romans chapter 7 teach anything about marriage? Yes. It emphasizes the permanence God wants in the marriage relationship.

Paul also wrote about divorce in 1 Corinthians 7:10-11. "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife."

The word "depart" in verse 10 is the word chorizo, which means to divide, separate, or put asunder. In secular Greek writing it is a technical term used for divorce. The same word was used in Matthew 19 when Christ said, "What therefore God hath joined together, let no man put asunder." Clearly, Paul is writing about divorce—not merely living apart or legal separation—in 1 Corinthians 7.

The expression "put away" at the end of verse 11 comes from the Greek aphiemi, meaning to let go or to send away. It can also be used in a business context to mean the cancellation of a debt. In the Lord's prayer it is translated, "forgive us our debts." Paul used the same idea when he told the Corinthians, "Don't put away your wife. Don't cancel that relationship."

Paul taught permanence in the marriage relationship, and he went a step further. Even after a legal divorce, Paul urged everything possible be done to achieve a reconciliation. If we really live for God there is no reason for divorce. If separation should come, reconciliation is God's ultimate desire.

Does separation from a spouse imply the freedom to date other people? What about the need for friendship or help with the unbearable loneliness? Dating cultivates relationships that may detract from the possibility of reconciliation. A separated person may think there is no hope for the marriage, but as long as he is seeking God's will, there is hope. God can solve the problem. The worst thing a separated person can do is begin dating. Too many times, couples date during a separation and marry after a divorce decree, then months later the first husband finally gets saved or the wife decides to serve God. The divorced couple could have been reconciled, but now it is impossible. Through prayer, counseling, and forgiveness, everything possible should be done during that period of separation to seek reconciliation.

In 1 Corinthians 7:12 Paul discusses the relationship between saved and unsaved spouses: "But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him."

Paul did not mean that his admonition was less authoritative than that of Jesus. He wanted to say, "Christ did not address this particular situation. I am going to do it." Of course we believe he did so under the inspiration of the Holy Spirit.

Paul said that the unbelieving husband is sanctified by the wife and vice versa. This does not mean that the unbelieving spouse is saved because of the believer's faith, but that there is a witness to the love of Christ in the home. It is similar to the Old Testament concept of the covenant through which a circumcised boy became part of the covenant people. This did not guarantee his salvation based upon faith in the Messiah, but it did make the child part of the covenant people of God and opened to him all the advantages of a spiritual relationship where he could learn the Word of God.

So it is in marriage. Through the life, testimony, and witness of the saved partner, spiritual advantages are brought to the unsaved partner and the entire family. "Your children were unclean; but now are they holy." This does not mean that they are saved, but that they will have the advantage of a spiritual godly parent who can influence them for the sake of Christ.

Next month: If the unsaved spouse divorces his partner on the basis of faith in Christ, is it a biblical divorce? Is the Christian free to remarry?
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Above All, Get Wisdom

by David Nettleton

In the early days of my first pastorate, a good lady advised me: “The people here will forgive you for anything but poor preaching.” So I gave myself to preaching. But an' thing but poor preaching.” So I gave

here will forgive you for

advised me: “The people

first pastorate, a good lady

through the years I realized

ners would lie to him, he

would come to him and sin-

When troubled people

important in a minister’s

(2 Chron. 1:10). This request

sought discernment, “Give

sion of the child Jesus.

quality noted in the develop-

superseded all others.

Wisdom marked

and wise.

wanted men who were

for assistants, they listed

wisdom (Acts 6:3). They

was marked by superb

When the Twelve looked

only three qualifications,

was marked by superb

wisdom and stature, and in

favour with God and man” (Luke 2:52). His ministry

was marked by superb

When the Twelve looked for assistants, they listed

or trained. Wisdom marked

him. “And they were not

able to resist the wisdom

and spirit by which he

spake” (Acts 6:10). Stephen

knew the Word of God and

the history of God's people.

He could argue intelligently.

With great insight into the

heart of man, he preached a

powerful sermon.

Such wisdom is available to us today through

God’s Word, prayer, and the ministry of the Spirit of

God. “If any of you lack wisdom, let him ask of

(Proverbs 3:5).

We face issues today that demand great wisdom,

not rashness and folly. People bring their marital and

domestic problems, their

financial plights, their

spiritual frustrations, and

their mental depression to

their pastor.

A desperate young man explained to his pastor: “I

went out with a girl and

she’s pregnant. Now she

demands that I marry her.”

“You do love her?”

asked the pastor.

“No.” He proceeded to say that numerous other

men could possibly be the

father of the child.

Counseling this young

man in his dilemma required great wisdom.

Careful, patient listening

must precede wise counsel.

The word of advice given in the study or in the home

may be more life-changing

than 10 well-prepared

sermons.

The gifted preacher

must be a wise moderator

in the business meetings of the church. For example, as

the congregation increases in number, some want to

“rise up and build.” Others do not. A wise administrator

must mediate such a

difference.

Wisdom in financial affairs is an important

priority. Mismanagement can be embarrassing and

painful—even shameful. The careful and wise management of church and personal finances will reap rich blessings.

As a wise administrator and manager, the pastor

must make intelligent decisions, based upon his

knowledge of God’s Word.

His people will look to him for counsel and expect him to

respond with supernatural wisdom.

How can a pastor be equal to all this? By following

the advice of the wisest man who ever lived.

Solomon admonished, “Wisdom is the principle thing; therefore get wisdom” (Proverbs 4:7). And, “Lean not unto thine own understanding” (Proverbs 3:5).

Lean upon the Spirit of

God, speak wisely, and let it be “a word fitly spoken.”

David Nettleton is pastor of the Fellowship Baptist Church in Lakeland, Florida.

Sermon Outline

Love Is—

1 Corinthians 13:4-13

I. Patient (v. 4)

II. Proper (v. 5-6)

III. Powerful (v. 7)

IV. Permanent (v. 8-12)

V. Prominent (v. 13)

Aker Turns 115

On February 12, 1986, James Fell Aker will be 115 years old. Aker has been preaching for over 90 years and has no intention of retiring “until the Lord retires me,” he claims.

Born near Marion, Virginia, Aker has taught school, been a circuit preacher, pastored, and been in evangelistic work. He has four surviving children, five grandchildren, and three great grandchildren.

For those who wish to write him, his address is 8212 Timberlake Road, Lynchburg, Virginia 24502.

Word Study

Agape means “divine love.” This word is used uniquely in the Bible to distinguish God’s love from mere passion (eros) or friendship (phileo). It is found in 1 John 4:8, “God is love”; Galatians 5:22, “the fruit of the Spirit is love”; and in Ephesians 5:25, “husbands love your wives.”
Theological Gobbledygook

by Henry T. Hudson

Humanly originated traditions continue to infiltrate and color theological thinking. One prime example is the philosophical existentialism of Soren Kierkegaard. Probably most Christians have never heard of him, and would be unable to define neo-orthodoxy, let alone existentialism. However, many of these same Christians, whether they realize it or not, have had their regular spiritual diet flavored by existentialist sop.

Perhaps even more surprising is the public fascination with the "latest" or the "newest" theological tidbits that form the delectable centerpiece of the table d'hotel of higher theological society. Like the Athenians on Mars' hill, modern men love to spend their time telling and hearing something "newer" (Acts 17:21). Alas, the tragedy comes when this "newer truth" is allowed to distort the older, time-tested truth of Holy Scripture.

Christians need to post a caveat emptor in the marketplace of theological thought. It is not so much that they need to be aware of the subtleties of contemporary philosophical gobbledygook. Religio-cultural and politico-economic forces will always be present, changing continuously, and impinging on the study of Holy Scripture. But faithful is that steward of the mysteries of God who can spot them for what they are, and who keeps them at a reasonable arm's length while he studies to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

Only the truth can liberate, and that truth resides in the living and written Word of God (John 8:32-36; 17:17).

Meeting Needs with Love

by Howard Erickson

When the Lord Jesus sent out the 12 apostles (Matt. 10) and the 70 others (Luke 10), He gave both groups similar instructions. He said they were not to carry any extra money or extra clothes with them. Every-
The overriding principle provided by those to whom needs? If love offerings do not equal this minimum, make up the balance from the general budget. Keep in mind that you are not just meeting expenses, you are making it possible for the ministry of a faithful individual to grow and bless others as you have been blessed.

Paul provides a clear example of a giving church in Philippians 4:15-19. This church gave willingly and abundantly. Paul accepted, not because of his need alone, but because their giving abounded to their benefit. Because they gave so freely, God would supply all their need “according to his riches in glory by Christ Jesus.”

We should feel ashamed that individuals who go out in Jesus’ name today often have to struggle to make ends meet and are tempted to give up and settle into a “secure” ministry.

Many missionaries and evangelists limp from church to church in broken-down cars, spend several days ministering to a local church, and leave with $50 to $100 to cover expenses. This happens frequently enough to cause the most dedicated person to feel discouraged.

Consider these guidelines when providing for those who come to your church. Remember that although they have come to minister as God has led them, this is also their means of livelihood. They are depending on God to meet their needs through you.

Determine a minimum amount for visiting evangelists, missionaries, and others, based on what it costs to provide comfortably for both the individual’s ministry and family. Talk candidly with those who come, to determine what their needs are and how your church can be used to meet those needs. Place yourself in your guests’ position. Would this amount be sufficient to meet your needs? If love offerings do not equal this minimum, make up the balance from people and preach like it. People are not stupid. They know if a pastor really loves them.

Love is kind, not mean. Love suffers long. Love is not puffed up. It does not expect people to bow at the shrine of the pastor because he is “God’s anointed.” Love does not seek special privileges. Love does not behave unseemly; it has good manners. It seeks not its own but is unselfishly concerned for others. Love is not easily provoked; it is not touchy. Love thinks no evil. It sees the best and the potential in others. Love does not fault-find (see 1 Cor. 13:8).

Preacher, get a heart so full of love that you weep over souls, you weep over sins, you weep over sinners. Not a feeble love that stands for nothing and preaches against nothing. Not an egotistical love that preaches against sin to prove that you are right. Not a jealous love that preaches against sin because you cannot do the same things that libertines do. But a love that hates sin because it hurts God, pollutes the world, and destroys people. Your motives have to be pure.

Stay in love with Jesus. Every day renew and restore that first love. Keep that sweet, pure, childlike love for the blessed Saviour who suffered and died for your sins on the cross. Love Him. Tell Him so. Let it show, and people will flock like bees to nectar.


A More Excellent Way
by C. Sumner Wemp

What do preachers need above all else? What is that edge some preachers have that makes them stand out? It can be summed up in one word.

Love. “Though I speak with the tongues of men and of angels, and have not charity [love], I am become as sounding brass, or a tinkling cymbal” (1 Cor. 13:1). In God’s name, love your people. People all over the world are starved for genuine love. Preachers all over the world get angry with

We Asked Raymond Hancock...

Which three pastors had the greatest influence on your life? F. E. Moffitt of Greensboro, North Carolina, and Lee Robertson and J. R. Faulkner, both of Chattanooga, Tennessee.

What is the most important advice you would give young pastors? I would encourage young pastors to establish and build a strong, growing, self-maintaining New Testament church before attempting to add any other ministry, such as a school, orphanage, and so forth; to establish his philosophy of soulwinning and missions early in his ministry; and to be ethical in his dealings with the people of his church, community, and especially his preacher brethren.

What are the toughest problems you face in the ministry? First, maintaining a soulwinning force for visitation and soul-winning. Second, finding and keeping good leadership who are separated from the world.

Raymond L. Hancock is pastor of Pinecrest Baptist Church, Morrow, Georgia, and a graduate of Tennessee Temple University.
James O. Combs: Editor and Teacher

"The greatest challenge of Baptist churches today is to rekindle the fires of evangelism and a spirit of militant crusading for Christ." In keeping with that challenge, James O. Combs, editor of the Baptist Bible Tribune, tries to make sure the Tribune is "instructional, informational, and inspirational."

The Baptist Bible Tribune was founded in 1950, the same year as the Baptist Bible Fellowship and Baptist Bible College. Noel Smith was the founding editor and served for 24 years in that capacity. He was succeeded by Wendell Zimmerman, who edited the Tribune until 1982. Combs assumed the editorial post in January 1983. He was saved under the neutral government, and graduated from Baptist Bible Seminary.

Combs was ordained during World War II, "when boys 17 and 18 were going over to fight Germans." He was 16. He attended Calvary Bible College, Baptist Bible College, and graduated from Baptist Seminary. He then pastored in California for 22 years. His variety of experience includes a run for Congress in 1976. He won the Republican nomination for the California district he represented, but lost to an incumbent.

In addition to his duties as editor of the Tribune, Combs has an active evangelistic ministry. He travels to over 50 churches each year and presents illustrated multimedia sermons and messages using three screens and six projectors to teach Revelation and Hebrews. He has designed a six-hour "See the Scriptures Seminar," which he presents to churches that wish to host a Saturday seminar.

Combs's wife, Jeri, helps with the publication of the paper and works on the family page. She is by his side when he travels and handles the complex multimedia equipment used in his lessons.

What is the greatest challenge he faces as he edits the Tribune? "To create an interesting, vibrant publication that will inspire pastors and lay people to win souls, study the Word, and advance the cause of Christ on all fronts."

Church News

Concerned Women of America attorney Michael Farris recently defended Larry Witters in a case of discrimination by the state of Washington, Department of Services for the Blind. Witters, who is legally blind, applied in 1979 to enter the state rehabilitation program but was denied because of his aspirations to become a pastor, missionary, or Christian youth director.

Farris argued that religious individuals could not be denied state rehabilitation services under the neutral government program. A decision on the case is expected by early spring.

A special second anniversary service was held at the Cornerstone Baptist Church in Butler, Pennsylvania, on January 19. Founded by John Neyman, a Liberty Baptist Seminary graduate, the church has recently purchased a new building and is now averaging over 80 in attendance.

The New York Bible Baptist Church of New York, New York, was also started in September. Pastored by Bruce Knight, a graduate of Liberty University and Liberty Baptist Seminary, the church had its beginning with open-air services.

Dave Early held the chartering service for New Life Community Baptist Church in Gahanna, Ohio, on October 20. Dave, also a Liberty graduate, averages over 80 in attendance.

The Old Dominion Baptist Church in Manassas, Virginia, was formed on November 3. Former Liberty University student David Sisson is the pastor.

Ramon Rivas, Word of Life Institute director in Colombia, South America, drowned on November 27.

Put Your Church in the News

by Eric E. Wiggins

"We'd like to see more stuff like this," a newspaper editor told me recently. He had run a half-page article with three photos of our church's youth ministry. He now wants an article about our church for every issue, which costs us nothing. He has even agreed to pay for the film.

Far too many churches fail to realize the effectiveness of advertising. News is happening at your church every week, and newspaper editors are looking for news—not just press releases. It is up to you to deliver publishable news of your church. Use the style found on your newspaper's front page.

The news editor wants to know "who," "what," "when," "where," and "why" in the first sentence or two. He does not want editorializing (sermonizing!). He is looking for "hard news" about real occurrences with just the facts.

A good quote or an anecdote will grab an editor every time. "We exist to serve women," quoted from the director of your church's crisis pregnancy center will open a news story effectively while telling "why."

Interview your youth pastor about his concern for teens. Why is he taking a group for missionary apprentice work on an Indian reservation? What happened in his life to get him involved with youth? The possibilities are endless.
EXEGETICAL FALLACIES
by D. A. Carson

Reviewed by Robert Yarborough, assistant professor of biblical studies, Liberty Baptist Seminary, Lynchburg, Virginia.

D. A. Carson teaches New Testament at Trinity Evangelical Divinity School and is well-known as an accomplished Greek scholar and Bible interpreter. This slim volume outlines some of the major traps which unfortunately catch many, both expert and novice, as they attempt to understand and explain Scripture.

Carson’s points are directed at those who know at least some Greek. Too often their little knowledge proves to be a great evil. Recently published literature is replete with examples of incorrect conclusions drawn from word studies, simplistic inferences based on grammatical points, or faulty positions stemming from flawed logic. And it is not only the novice or student whom Carson’s examples challenge. Authorities like F. F. Bruce, Gleason Archer, and Norman Geisler all get their brief days in court. Carson even tells a tale or two on himself.

Is the book just a crotchety collection of criticisms? One could take it that way, but the author’s intention is positive. His assumption is that we who claim to love God’s Word should be anxious to avoid mishandling it. The puncturing of our balloons of over-inflated knowledge is inevitably part of coming closer to the truth. Christian humility involves being willing to own up to misconceptions and then correct them. The reader who does not confuse the Bible’s inerrancy with his own interpretations will receive valuable guidance from the book. Carson has furnished a pithy and practical manual of many of those mistakes to which all of us who deal with the text in earnest fall prey. We do well to read about the mistakes he documents so that we do not repeat them. (Baker, 1984, 153pp., $7.95)

AN EXCERPT FROM EXEGETICAL FALLACIES

Our word dynamite is etymologically derived from the Greek words for power, or even miracle. I do not know how many times I have heard preachers offer some such rendering of Romans 1:16 as this: “I am not ashamed of the gospel, for it is the dynamite of God unto salvation for everyone who believes”—often with a knowing tilt of the head as if something profound or even esoteric has been uttered. This is not just the old root fallacy revisited. It is worse: it is an appeal to a kind of reverse etymology, the root fallacy compounded by anachronism. Did Paul think of dynamite when he penned this word? And in any case, even to mention dynamite as a kind of analogy is singularly inappropriate. Dynamite blows things up, tears things down, rips out rock, gouges holes, destroys things. The power of God concerning which Paul speaks is often identified with the power that raised Jesus from the dead (e.g., Eph. 1:18-20); and as it operates in us, its goal is unto salvation” (Rom. 1:16, KJV), aiming for the wholeness and perfection implicit in the consummation of our salvation. Quite apart from the semantic anachronism, therefore, dynamite appears inadequate as a means of raising Jesus from the dead or as a means of conforming us to the likeness of Christ. Of course, what preachers are trying to do when they talk about dynamite, is give some indication of the greatness of the power involved. Even so, Paul’s measure is not dynamite, but the empty tomb. In exactly the same way, it is sheer semantic anachronism to note that in the text “God loves a cheerful giver” (2 Cor. 9:7) the Greek word behind “cheerful” is hilaron and conclude that what God really loves is a hilarious giver. Perhaps we should play a laugh-track record while the offering plate is being circulated.

BOOK NOTES

CHAIN REACTION: CHANGING THE WORLD FROM WHERE YOU ARE
by D. James Kennedy and T. M. Moore

This book attempts to warn that a secular society already threatens Christian freedoms, standards of morality, and the sanctity of life. Kennedy and Moore write to mobilize a million world-changers to reestablish the nation on a Christian foundation. Written in the vintage Kennedy vein—scholarly and yet practical—it should make an excellent primer for Christians who are becoming interested in the phenomenon of Christian activism. It will serve as an effective reinforcer and encourager for those actively involved in expressing their faith. (Word Books, 1985, 151pp., $9.95)

CAN MEN AND WOMEN BE JUST FRIENDS?
by Andre Bustanoby

This book deals with the perplexing matter of modern-day friendships. Who can be your friend? Does sexu-ality inevitably interfere with cross-gender friendships? Just Friends attempts to fill a real void in Christian literature—books on companionship. Bustanoby does an effective job of dealing with the subject from within and without the confines of marriage. It is an excellent supplement to the gamut of marriage books that touch this subject only lightly. (Zondervan, 1985, 144pp., $6.95)

DEATH AND THE AFTERLIFE
by Robert A. Morey

Death and the Afterlife specializes in two major features, although others are included. It is a careful investigation of the biblical meanings of such key concepts as soul, spirit, Sheol, Hades, Gehenna, and everlasting life. It also directs itself to refutations of popular cultic teachings such as
annihilationism, universalism, and occultism. As a whole, the book is a careful and noteworthy analysis of a crucial topic in contemporary thought. (Bethany House, 1984, 315pp., $11.95) —G.H.

**HEALING THE WOUNDED: THE COSTLY LOVE OF CHURCH DISCIPLINE**
by John White and Ken Blue

Here is a very readable and reasonably thorough treatment of the often touchy subject of church discipline. White and Blue present an accurate and convincing picture of the misapplication of church discipline through the centuries. Historically, church discipline has been focused on two aims: church purity and restoration to righteousness. The authors point out two additional goals: reconciliation and freedom from sin. In addition to thorough analyses of each scriptural passage, other issues are covered including barriers to corrective church discipline, true repentance, and besetting sins. Two sections of particular value include a chapter on the failure of church leaders and an appendix which thoroughly examines "binding and loosing" from Matthew 18:15-20. This book provides a real challenge to the church for these times. (InterVarsity Press, 1985, 238pp., $11.95) —M.K.

**GREAT DOCTRINES OF THE BIBLE: ECCLESIOLOGY**
by W. A. Criswell

In this third volume of Criswell’s Great Doctrines series he handles the critical New Testament doctrine regarding the church, the “called out ones” of God. Long an ardent advocate for the expository preaching of the Scriptures, Criswell uses this mode of communication to weave together a strong, doctrinally sound manifesto for seeing the local church as God’s primary avenue for reaching the world and for the accomplishment of His kingdom purposes in this age. This volume, as the two previous, clearly reflects the distinctively prophetic voice of Criswell. (Zondervan, 1984, 128pp., $8.95) —J.M.

**EXPOSITORY SERMONS ON 2 PETER**
by D. M. Lloyd-Jones

Similar in style to his expositions of Ephesians and Romans, this volume on 2 Peter shows Lloyd-Jones at his best. These sermons were originally preached very early in his ministry at Westminster Chapel in London. J. I. Packer has remarked of these messages, “I have never heard another preacher with so much of God about him.” The style of these expositions is practical and thorough. They include such concepts as the balanced life, the assurance of salvation, the authority of Scripture, the sovereignty of God, and growing in grace. (Banner of Truth, 1983, 263pp., $14.95) —E.H.
Allen R. McFarland
“When God Orders, He Gives”

His greatest pleasure is “seeing people coming to the Lord and getting involved in the work of the church.”

He was called to preach, but he stuttered so badly that he was forced to leave college. “The greatest challenge of my life has been just to be able to speak, period. I've had a speech impediment from the earliest time I could remember—I was a stutterer. I was expelled from college twice because I stuttered. But when I got saved, God began to clear up my stuttering—not all at once—but since God called me to preach He has been clearing up my speech problem,” said Allen McFarland.

Not only did Allen stutter, he was also an introvert, black, and the victim of a severe inferiority complex. Through God's leading, Allen McFarland has risen above his problems and is now pastoring a growing church in Portsmouth, Virginia. In the two and one-half years he has pastored the Calvary Evangelical Baptist Church, the attendance has risen from 30 to over 250. “Despite my problems, God is using me and I'm grateful that he is,” he said.

McFarland is excited about his work, and that excitement is mirrored by his congregation. “I can say that our church is still a new church, in a sense, and people are coming because something happens every Sunday morning. We seldom have big promotions, but people are talking about our church because people are getting saved. When someone visits our church and sees someone else who used to be living in sin but is now an usher, that is exciting!”

McFarland grew up in Charleston, South Carolina, and was saved in 1965 after he moved to Washington, D.C. While in Washington, McFarland worked as a program specialist with the Community Services Administration of the federal government. In 1972, after his church had promoted him to deacon, McFarland felt God calling him to preach. “The average black preacher does not necessarily go to a Bible school when he is called to preach. He just begins preaching and looking for a church. However, I realized that I needed training, so I took part-time
McFarland's goal is to pastor the largest black church in America. While he is striving to reach that goal, he is "just thankful for what the Lord is doing. I'm not trying to pattern our church after any other particular church. We're just trying to have a New Testament, Bible-believing church that can minister to people. Through everything—my speech impediment, supporting my family as I went through school—God has taught me to do things by faith. God has provided every opportunity, and I know He'll continue to provide the means to continue them.

McFarland is proud of his family and thankful for his five children—Allena, Dorena, Matina, Regina, and Phillip. But he is most thankful for his wife, Doris. "She is my best friend. She sees me at my weakest and at the strongest points of my life. She is my roughest critic, but she is also the one who brings more joy to me than anyone else. At Liberty, Dr. Wemp taught me to love my wife, and I do. She always sings a solo before I preach and she sings on the radio program."

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Why Children Lie
by Tim and Beverly LaHaye
(Part one of a two-part series)

Much to the consternation of parents, lying is a universal tendency for children. Christians are particularly humiliated when their son or daughter lies.

What causes a child to lie? First, we can justifiably blame the Fall. Adam passed the buck to Eve in the Garden, telling God, "The woman you gave me caused me to eat." Accepting this reduces the threat for parents and helps them to expect this behavior, rather than being surprised when precious Susie lies.

Second, all children seek approval and some lie to avoid rejection and disapproval. If your child thinks you love him only when he pleases you, he will lie to please you.

Third, the child's own temperament explains—not excuses—his instinct to lie. The happy, outgoing child naturally exaggerates because he likes to be the hero of every story. The child who thinks the end justifies the means will often lie if it helps him achieve his goal. Some children are painfully honest. If they lie, their faces are a dead giveaway. Other children use "a little white lie" to get off the hook for the moment.

Fourth, some lie to cover up evil and to willfully seek an end they know is wrong (Prov. 12:20). This must be dealt with as a form of rebellion.

Fifth, lying is sometimes caused by anger (Col. 3:8-9), one of life's most powerful emotions. Unreasonable decisions often result in heart-breaking destruction which is entirely out of character for the perpetrator. Do not be surprised when anger causes your child to lie.

Sixth, parents who play fast and loose with the truth can expect the same from their children. We must provide honest role models.

Lying is serious, but not fatal if dealt with properly. Bad habits can be broken—with the Lord's help. Begin early—before the practice becomes a way of life.

The Bible says, "Lying lips are an abomination to the Lord: but they that deal truly are his delight" (Prov. 12:22). Christian parents want their children to delight the Lord; consequently, lying is an unacceptable form of behavior.

(Next month our article will help you work with your child to cure this problem.)

Give A Hug
by Mel Johnson

I am always getting free coupons or a two-for-one discount somewhere! The other day someone gave me a "free hug coupon." I put that together with a bumper sticker I saw: "Have you hugged your kid today?" What do you do when there are no words to express the love or pride, gratitude, sympathy, or even just plain relief someone makes you feel? A hug says it all and makes both hugger and huggee feel terrific. Now of course, you don't really need a reason to give a hug, but let me suggest a few!

- Your two-year-old asks you to marry him.
- Your new daughter-in-law asks if it's OK to call you Mom.
- Your daughter, who lives in jeans, asks if you would help her shop for a dress.
- Your kids say, "Wow, leftovers!"
- Your teenage son borrows the car and returns it with a full tank of gas.

Lord, Change My Children's Father
by Howard Hendricks

Amazingly, the Lord has a difficult time breaking through to us in certain areas. I prayed for years, "Lord, change my children." And nothing happened.

Then I began to see that my prayer must be changed: "Lord, change my children's father." And when God was pleased to do that, I saw remarkable, dramatic changes in my children.

Some years ago I was to speak at a banquet on a Friday night and then, the following morning, catch a plane for a weekend ministry. As I came home and drove into the driveway, my headlights fell upon my boy's bicycle tire—flat as a pancake. I knew it was either now or never; so I plowed in and we fixed Bob's bicycle tire. I washed up and tore across town, arriving at the banquet about 20 minutes late.

The emcee had ulcers on his ulcers by the time I got there.

"Where in the world have you been?"

This Coupon is good for 1 Free Hug

February 1986
"I'm awfully sorry," I said. "I had a flat."
"I thought you had a new car."
"I do. It was my boy's bicycle tire."

Boom! This man's cork went off, and quite frankly he gave me a portion of his mind he could ill-afford to lose. When he was through, I said to him (graciously, I hope), "Did it ever occur to you, my friend, my life. I could easily pull my life. I could easily pull my life. They are impressed by the fact that I pressed by the fact that I pressed by the fact that I know!"

"Why?"

"Because you play ball with me and fix my bicycle tire."

Did you ever have the Lord pick up a two-by-four and drop it right on the center of your head? My children are not impressed by the fact that I am a seminary professor. They are impressed by the reality of Jesus Christ in my life. I could easily pull the wool over your eyes, but it is not easy to pull the wool over the eyes of my wife and family.

How do you convince a world that God is alive? By His aliveness in your life, by His work in producing reality in your experience.

Adapted from Taking A Stand by Howard G. Hendricks © 1972, 1983, by Howard G. Hendricks. Published by Multnomah Press, Portland, Oregon 97266. Used by permission.

Family Bookshelf

Six Weeks to Better Parenting is a thorough collection of helpful hints for the creative raising of children from 2 to 12. Wife and mother of four grown children, Caryl Waller Krueger breaks her vital topics into 63 short chapters which helps the reader find specific areas of interest. Despite its thoroughness and potential, the book has a few weaknesses. Most notably is Krueger's statement that we should "give our children a belief in a Power superior to man. Whether you call this Supreme Being 'God' or use another term, it is important to show children their relationship to this Power and how to utilize this in their daily lives" (p.101). Krueger consistently refers elsewhere to God and His vital role in the rearing of children. (Pelican Publishing Company Gretna, Louisiana. $10.95)

—G.F.

Sunshine Outreach Gleaners Reap Abundantly

Judy Williams was in business for herself, but the greed she saw at every turn discouraged her. She prayed for an avenue of business where she could serve others, and Sunshine Outreach was born. Judy saw a story on a gleaning corporation in Seattle, Washington, and after visiting with that organization's founder, Judy knew that the same idea would work in her area—affluent Orange County, California.

She filed her incorporation papers in November 1983, and in March 1984 she was able to lead her first team of gleaners through the fields of California.

Gleaning is a simple practice that has been in use since Old Testament times. "The waste in America is unbelievable. Millions of pounds of food are tilled under each year. We even glean supermarkets for day-old bread, dented cans, produce, milk, meats, and cheese," Judy explained.

Sunshine Outreach has established a food bank that supplies many church pantries, soup kitchens, and other organizations.

How does her program work? When someone needs food, he is assigned to a gleaning crew. In a couple of hours a crew of 10 can harvest over 5,000 pounds of food. The gleaners can exchange, for example, an overabundance of potatoes at the food bank and receive a balanced assortment of groceries for the week. "Not only do our people earn enough to feed themselves," Judy said, "but they are able to provide for others also. That's a good feeling."

"Farmers often have too much produce, and if they allow us to glean their field they are entitled to a tax write-off," Judy explains. "Many churches have also allowed us to use their kitchens for canning and freezing, so we have an abundance of food year round."

Through the Independent Network of Food Organizations in Washington, D.C., organizations like Sunshine Outreach are able to transport excess food from state to state free of charge. Everyone shares and everyone benefits—it is a program worth duplicating.
“Do You Have a Dime I Can Borrow?”

by Rose E. Bittle

The July afternoon was hot and humid. The California heat, coupled with a trying day at work in the printing department of our local newspaper, had my nerves on edge. My shift ended at 2:30 and, like most mothers who work, I had scheduled many chores and errands for the end of the day. My first and last stop, as it turned out, was a major discount department store. I walked out of the blazing sun into the refrigerated building, my mind focused on each errand. As I rushed past the security guard and rounded a corner, I saw a little Mexican girl standing next to the shelf where the item I wanted was located.

In my peripheral vision I could see her counting coins. She asked quickly, “Do you have a dime I could borrow?” Without looking at her directly, I replied, “I sure don’t!” I sensed disappointment in her voice as she said, “Thank you, anyway,” turned, and continued counting.

Conviction swept over me. I was humiliated that I, a professing Christian who prides herself in tender feelings for people in need, could have refused a child something so meager as 10 cents. I wanted to give her the money, but now that would be admitting I had lied.

Blindly thumbing through the articles on the shelf, I toyed with the decision of swallowing my pride and giving her the money, or just leaving. She broke my silence. “I wanted to buy these shoes (holding them up for me to see), but I needed one more dime.” I forced myself to look at her, and my heart broke. I almost burst into tears. Her eyes were crossed, she was underweight, her face and clothing dirty, her hair uncombed—but saddest of all, she was barefooted. I wanted to kneel down and beg her forgiveness, to kiss her dirty little face and hug away the bewildered expression in her eyes. But being a proud woman, I handed her the dime instead. She smiled faintly and said, “Thank you,” as I left.

I made my way quickly to another part of the store, pondering that emotional encounter and trying to regain my composure. Finally, I walked past the checkout counters and spotted her standing in line, clutching those shoes with a look of uncertain happiness as she waited to pay for them.

Out of the store, I had one thing in mind—going home. Every ounce of energy and ambition had been drained from me. Why had I let my pride stand in the way of doing more for that child? Tears began to flow from my innermost being.

A thousand “whys” rushed my mind as I drove home, Why didn’t I check to see if they fit her properly and ask if she needed socks to wear with them? Why didn’t I ask where her parents were, and if she had a way home? So many things I could have done, and I did nothing.

She was obviously buying something she needed. My appearance at that instant seemed the answer to her dilemma. How sad for her to have to ask a stranger for money, and how embarrassed she must have felt when I refused her so coldly.

I wanted desperately to right the wrong I had done—to rid myself of the enormous guilt. I vowed that day to never again refuse a child, or anyone, my help or time, if at all possible.

For weeks I asked God for an answer to why I would react in such an uncaring manner. The vision of that child’s face never left my memory. Her words kept ringing in my ears. He let me squirm for what seemed like an eternity before giving me the revelation. Hebrews 13:2 reads, “Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.”

This child was an angel, sent by God to reveal to me the type of person I had unintentionally allowed myself to become: too hurried, too busy, too wrapped up in the cares of everyday life to take time for those around me. Because I still cried at weddings, I had become self-confident about my feelings of compassion. When they were put to the test, feelings, I learned, were not enough. God expects “works.”

God knew I was a pushover for children, so what better way to turn my life around than to revert to what He said a long time ago: “And a little child shall lead them.”

“Do You Have a Dime I Can Borrow?”

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Caring Is a Joy for Al and Nadine Peters

The large bulletin board on the wall of Al and Nadine Peters's old farmhouse near Hampton, Nebraska, overflows with snapshots and family portraits—they are the snug kitchen's focal point.

But as Nadine proudly points out each photo and tells the story behind it, you soon realize that the people in the photos are not just friends and family. Many are ex-prisoners from the nearby Nebraska Center for Women—but that is just like saying “family” to Al and Nadine.

For 11 years, they have faithfully served at this prison in York about 15 miles from their home, by way of the dirt back roads surrounding the farms. They lead a weekly Bible study, but their ministry includes much more. That is obvious from their phone bill and the way they plan vacations. Trips for this fourth-generation farmer and his wife do not always take them to the mountains or warmer climates, but to the homes of former NCW inmates. “Gregg's death prepared us to minister to the hurting,” Al says. “We can weep with those who weep and rejoice with those who rejoice.”

Al's infectious, jovial manner balanced by Nadine's more quiet, discerning spirit draws each woman into the circle. They also model a Christian marriage for the women, many of whom have known only fractured relationships. Three years ago, they brought cake to the Bible study to celebrate their 23rd wedding anniversary with the women. “We want them to know stable relationships are possible in Christ,” Nadine says.

One of the most obvious fruits of their ministry is the new stone chapel facing the prison courtyard—a much-needed place of worship that has brought new vitality and interest to the Christian programs at the prison.

Now the Bible studies and in-prison seminars are held in the 2,000-square-foot chapel instead of a 20x20-foot visitors' room, where speakers fought to be heard over the humming of soft-drink machines.

“It's a beautiful thing to see a woman we've worked with come full circle,” Al says. And when a woman in the Bible study is released, she sees, perhaps for the first time, the extent of their concern. Leaving NCW is a time of happiness, relief, and uncertainty. But they are certain of one thing—Al and Nadine's friendship. Before any woman walks out the gate, they write their address and phone number in the front of her Bible. They are never far away.

—Adapted by permission from Jubilee, the monthly newsletter of Prison Fellowship.

Immunizations

by Gregg Albers, M.D.

In the 1700s a child had a 50-50 chance of dying from a childhood disease or living to the ripe old age of 38. In the 1900s the chance for a full life had increased, but did not become virtually assured until the discovery and widespread usage of vaccines or immunizations.

Worldwide vaccination has completely eliminated the killer virus smallpox. Consistent immunization over the past 30 years has led to great decreases in the number of common childhood diseases, from the hundreds of thousands to the hundreds. Individuals who have not received the vaccines are the only ones who contract the illnesses.

Children are the primary target for immunizations. Recommended vaccines include DPT (diphtheria, pertussis, and tetanus) and triple oral poliovirus vaccine. Five doses by age 6 are required to fulfill most state laws for immunization. One measles, mumps, and rubella shot (MMR) should be given at the age of 15 months. Boosters for tetanus and diphtheria should be given at 10-year intervals.

Adults should receive immunizations as well. People who are traveling to foreign countries should check with their local health departments to receive specific vaccinations required for the areas they will be visiting. Immunizations may be for endemic diseases such as cholera, typhoid, or yellow fever.

People exposed to hepatitis B should be immunized. College students are at risk for measles and should be vaccinated before going to campus. Elderly, infirmed, or debilitated adults should have influenza and pneumococcal pneumonia immunizations.

Immunizations have greatly improved longevity and the quality of life in our culture. Vaccines have reduced the number of complications from the disease to a number as low as the few vaccine complications occasionally experienced—truly a quiet miracle of modern medicine.
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The Life of David

by Harold L. Willmington

The Early Years. Israel's first king was dead. The sword-and-arrow-pierced body of Saul lay cold at the base of Mount Gilboa. What a spotted and stormy reign he had conducted!

Few if any of his surviving soldiers were even born at the time of that memorable day 40 years before when, before an adoring crowd at Mizpah, Saul was acclaimed king by Samuel. Self-confidence and courage had been his mainstays then. But all too soon self-confidence had turned into self-will, and courage into envy. Even Saul's closest acquaintances had difficulty understanding his illogical and insane hatred for David. After all, this young shepherd from Bethel had not only served as a loyal soldier in Saul's army, but on two later occasions, at the very time when Saul was attempting to kill him, David had spared his kingly life. Who could justify such cruelty in light of such kindness?

But all this was history. What would happen now? Who would lead Israel? The heir apparent, David, was living in Philistia. Would he return from exile? Did he command the necessary popular support, to say nothing of the ability, to rule God's people?

The Joyful Years. David's joy and sheer energy seemed boundless as he danced hour after hour to the praise and glory of God. In fact, his zeal superseded even that of the large Levitical choir, whose sole assigned ministry was to continually worship and thank the Lord God of Israel. Small wonder, however, for did any man alive have more to praise God for than David? It seemed as if heaven itself had swooped down and utterly enveloped him. First there was that fantastic three-day parade and celebration at Hebron to mark the beginning of his reign over all Israel. What memories flooded his mind as he viewed the 400,000 honor troops from all 12 tribes briskly performing their maneuvers. This occasion was certainly different from that quiet day in Bethlehem when Samuel had first anointed him king, with only his father and brothers in attendance. That was 20 years earlier when he was a lad of 17.

David had come from living off the land as a fugitive to ruling over the land as a king! But even more wonderful than this, Canaan's prize city had just been conquered by his troops. Jerusalem belonged to Israel! But wonder of wonders, that holiest of all objects, the Ark of the Covenant had been recovered and now resided in his new capital of Jerusalem! All this was no sooner finished. But even more comforting, he would not live to see the actual construction. In his mind it was already done. He even found time to build a templearmy of sorts! Finally, the vast preparations were completed. He had done it all himself. He viewed the results with great satisfaction. No matter that he would not live to see the actual construction. In his mind it was already finished. But even more comforting, he would soon leave the pain and problems of earth to dwell eternally in God's heavenly temple! What more could a former shepherd lad possibly want!

The Final Years. How disappointed David had been when God announced through Nathan that the king would not be allowed to build the temple. That responsibility would fall to his son, Solomon. The truth was, as he soon learned, God had something far better in mind—a promise that some day the Messiah Himself would come from David's line. Who could not be awed with that? But he would be permitted to prepare for the temple's construction. And prepare David did! The Lord provided David with the actual blueprints. Given that blessed supernatural encouragement, David directed his full energies, raising the money, gathering the materials, recruiting the workers, and assigning the musicians. He even found time to build a temple army of sorts! Finally, the vast preparations were completed. He had done it all himself. He viewed the results with great satisfaction. No matter that he would not live to see the actual construction. In his mind it was already finished. But even more comforting, he would soon leave the pain and problems of earth to dwell eternally in God's heavenly temple! What more could a former shepherd lad possibly want!

David began as a shepherd boy, rejoiced as a singer, prevailed as a soldier, was sought after by Saul, became sovereign king, fell into sin, repented with sorrow, stood as a statesman, numbered the people of Israel, sponsored the building of the temple, spoke as a scribe, and was filled with the wisdom of a sage.
Whether it is because of AIDS, venereal disease, or common sense, at least the so-called "sexual revolution" appears to have ended.

Robert Sherwin, a sociologist at Miami University of Ohio, is the co-author of a 21-year study of sexual behavior which concludes that virginity is making a comeback among college women. Writing in the September issue of Glamour magazine, Sherwin says that the percentage of female virgins at that school has risen from 38 percent in 1978 to 43 percent in 1984.

Unfortunately, the percentage does not apply to men. The percentage of male college virgins continued to fall from the same rate as women in 1978, to 28 percent in 1984. Seventy-five percent of the women in 1963 said they were virgins, but Sherwin does not expect the pendulum to swing that far back.

Glamour reports a growing reluctance to engage in casual sex. The magazine says that the change in sexual attitudes among women can be traced to fear of herpes and other venereal diseases, an increase in conservative religious activities on campuses, and a growing attitude among women that it is all right to say, "No."

I have read only the summary of the story in the magazine, but what disturbs me about a lot of these reports is that they usually fail to deal with a more important issue—the effect of premarital sex on the lives of people who engage in it.

I know many people who engaged in premarital sex who wish they had waited and who feel that they lost something very important by not waiting. But you never read their interviews in Glamour or Playboy or in other magazines that tell their readers to "go ahead."

I hope this doesn't sound crude, but it is like the difference between owning a new or a used car. You know the thrill of driving a new car and the difference between that and a used model. The problem has been that the magazines, the films, and all the rest have majored on physical thrills and not on long-term responsibilities and benefits from a chaste-until-marriage lifestyle.

As a pastor friend of mine once told me, the people who promote the loose living in this country never have to pick up the pieces from the broken lives that result. Their only interest is profit, while those who engage in such activity always record some kind of loss.
Rest in Troublesome Times

by Richard D. Patterson

"In the day of my trouble I sought the Lord....I remembered God, and was troubled: I complained, and my spirit was overwhelmed" (Ps. 77:2-3).

Nobody knows the trouble I've seen. So the old spiritual declares. Doubtless many a believer has shared the singer's and psalmist's sentiments. The verb hamah, translated "troubled" in Psalm 77:3, is a deeply descriptive one. Its root (hm) is to be sought in the inner groanings of the soul that often give rise to excited, if indistinct, sounds of the lips. A sense of confused sound or movement appears to be present wherever the word or its derivatives occur. It can be used of the noise made by a bear (Isa. 59:11) or a dog (Ps. 59:6,14), or of the plaintive mourning of a flitting dove (Ezek. 7:16). It can be used to describe the roar of the sea (Isa. 51:15), the din of the city (Isa. 22:2), or the soliloquy of the soul (Ps. 42:5,11; 43:5).

This latter idea is in view in Psalm 77. The desperate plight of the psalmist had given rise to an inner anguish that prevented his speaking (v.4). Overwhelmed by circumstances, he could but groan inaudibly (v.3) and complain (lit. meditate). Comfortless, his heart was wracked by restlessness and haunting doubt. Could God have cast him off forever (vv.7-9)? How often the Tempter comes to make God's children question His love and purpose for them (Gen. 3:4-5), especially in the troublesome times of life (1 Peter 5:8; Rev. 2:10). During such occasions, the believer is to cast himself upon the Lord (1 Peter 5:7), doubting nothing (James 1:2-7), and as the psalmist, to consider the prior claim of God upon his life (Ps. 77:10-15) and God's great power to deliver and lead His children (Ps. 77:16-20; cf. Judg. 5:4; Ps. 18:13-20; 68:33; Hab. 3:8-15). He is to put his hope (Ps. 42:5,11; 43:5) and confident trust in God (Ps. 46:1-3; Isa. 26:3), who hears both the audible and silent prayers of His own (Ps. 55:16-17) and delivers them (Ps. 65:5-7). Note that the phrase "pray and cry out" means "meditate and groan" (as in Ps. 77:3).

Hamah is also used to describe the restlessness of the unbeliever (Ps. 39:6). How often his inner anguish makes him sin and behave wildly (Ps. 59:6,14; Prov. 9:13; 20:1), so that he appears to roar and toss ceaselessly as the waves of the sea (Isa. 17:12; 57:20). Spiritual restlessness characterized us all until we put our trust in Christ (Eph. 2:1-3) and entered into the rest that He alone can supply (Heb. 4:3). As Saint Augustine made his confession to God, he stated it well for all of us: "Thou hast made us for thyself and our heart is restless until it takes its rest in thee."

Perhaps our sense of unrest in seasons of distress might be well served not only by remembering and appropriating the Lord's provision for His own (Ps. 116:7; Rom. 8:26-27), but by reaching out to those who stand so desperately in need of the peace and comfort that only Christ can supply (John 16:33; Rom. 5:1; 8:35-39).

Simply trusting Thee, Lord Jesus, I behold Thee as Thou art, And Thy love, so pure, so changeless, Satisfies my heart:
Satisfies its deepest longings, Meets, supplies its every need, Compasseth me round with blessings: Thine is love indeed!
Jesus, I am resting, resting, In the joy of what Thou art; I am finding out the greatness Of Thy loving heart.

—Jean Sophie Pigott

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Calendar

January
27-28—Liberty Baptist Fellowship meeting at Liberty University
30—Dr. Falwell speaks at ACSI meeting, Virginia Beach, Virginia

February
1—Dr. Falwell speaks at “Students for America” meeting in Washington, D.C.
10—Dr. Falwell speaks at the Pastor’s School, First Baptist Church, Jacksonville, Florida
20-23—Liberty University “College-for-a-Weekend”
21—Liberty Baptist Theological “Seminary-for-a-Day”

Hancock Athletic Center Dedication Scheduled

A special dedication ceremony of Liberty’s newest building will be held on Wednesday, February 12, at 9 a.m. The 21,000-square-foot building was donated to Liberty University by businessman A. L. Williams in honor of his in-laws, Sidney and Willamae Hancock.

The beautiful new building will provide meeting rooms; locker rooms; storage space; weight and training rooms; and offices for the athletic director and his assistant, head coaches of soccer and football, assistant baseball coach, academic advisor for athletics, sports information director, and secretaries.

Kathleen Lind: Liberty Students’ Dorm Mama

For 30 years she was Mrs. Ralph Lind, and she is still secure in the love of that marriage, though Ralph has been with the Lord for 12 years. Her voice softens as she speaks. “We had 30 beautiful years. There was only one Ralph.”

Kathleen Lind, better known as “Mama Lind” to the students of Liberty University, has lived in the college dorms since the fall semester of 1973. “Ralph died in January and I met Jerry and Macel Falwell in April. Jerry said, ‘Why don’t you come to Liberty? I think those kids need a mama away from home.’ I said I’d come if Jerry would remember one thing—I’m still a Yankee.”

Mama Lind is 81 and troubled by painful arthritis but still loves the students at Liberty University. When you greet her, you get a hug and a kiss on the cheek no matter who you are or how long you have been away from her kind embrace. She is white-haired, pink-cheeked, and wears a little shamrock pin on the collar of her dress, proudly displaying her ancestry.

Kathleen Lind is a Yankee. She married at 38, and her lessons of love and life are freely shared with any student wise enough to listen. “I just love the kids,” she says. “I may not always agree with them, but I don’t allow anyone to criticize them. Some of them just need a few years to grow. Kids today are living under greater pressures than ever before, so I just love them through it.”

She is dorm mother of Dorm 18 with the boys on the baseball team. “I understand boys. I grew up with four brothers, so I’ve always understood boys better than girls.” Mama Lind takes her meals with the students and attends church and chapel when she is able.

Many colleges and universities have artifacts and precious documents, but Liberty University’s true treasure is Mama Lind. The things she is willing to teach are not found in textbooks but are infinitely more valuable.
Pastors' Conference Moved to Springtime

April 21-23 is the date for the 1986 Jerry Falwell Pastors' Conference sponsored by Thomas Road Baptist Church, Lynchburg, Virginia. The conference, which has historically been in the month of October, has been moved to April for the convenience of pastors who enjoy attending the many other conferences normally held in the fall.

This year's speakers include Adrian Rogers, John Rawlings, and Truman Dollar. Dr. Falwell will provide eight hours of concentrated teaching and, along with the other conference speakers, answer questions from the audience. Truman Dollar will hold a financial workshop, and Billy Burden of the American Renewal Foundation will present his "Remembering Names and Faces" seminar.

Pastors can take the conference home in the form of cassette recordings that will be made of each evening session and furnished to the attendees. Guests will also be attending the regular chapel services of Liberty University.

Wives of pastors are invited to attend and will be taken on an all-day shopping trip and tour of historic Williamsburg, Virginia. A luncheon is also planned with Mrs. Jerry Falwell and a panel of pastors' wives.

The cost for the conference is $50 for pastors and $25 for wives. This includes the trip to Williamsburg and luncheon with Mrs. Falwell. For more information contact Glenn Reese, Thomas Road Baptist Church, Lynchburg, Virginia 24514, or call 804-528-4112, ext. 2205.

A Letter from Sudan

Dr. Falwell,

It's 10:10 a.m. your time. I've just prayed for you and the service you're involved with right now. The last 88 days since we left Lynchburg have been full of many new experiences and lessons. This morning in our service we had a time for praise. We praised the Lord for a new flower that has come up and for the way our banana trees are growing. Also, one of the guys, Pat Hillman, shared how the storekeeper is opening up to him. The storekeeper told Pat that we are "good people," we don't smoke, drink, or curse like all the relief workers. It's exciting to know that the people can see a difference in our lives.

The well that we've been working on is progressing nicely. Hopefully we'll hit water soon. The people here need water desperately. I appreciate your prayers and support. Thank you for allowing me to share in the "vision." My prayers are with you and the ministry. Give our love to all!

Cathy Thompson

LU Board Member Dies

Lowell Thomas, Sr., deacon at Thomas Road Baptist Church and secretary/treasurer of the board of trustees of Liberty University since March of 1978, died on December 11, 1985. He and his family joined TRBC in July of 1970. In addition to being a faithful servant of God, Thomas was a farmer, real estate developer, owner of a motor company, and co-founder of Concord Rescue Squad and Fire Department.

Looking Back... 1964, 1965

1964—In the spring the congregation moved into a beautiful new 1,000-seat auditorium called the Moody Building. On opening day 1,865 were present.

1965—The two-story Spurgeon Building was constructed to provide extra space for the overcrowded Sunday school. The building is now used both for Sunday school classrooms and for educational classrooms for Lynchburg Christian Academy. This same year the "Old-Time Gospel Hour" television broadcast added four more stations.
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Parents call it “Porn Rock.” Recording artists call it “Creativity.” Parents say “porn rock is harmful to the minds of young children.” Recording artists say parents are being “narrow-minded.”

Here is a sample of the controversy: “I got pictures of naked ladies lying on my bed. I whiff the smell of a sweet convolution. Thoughts are sweating inside my head....I start to howl in heat. I — like a beast.” The expulsive is a slang reference for the sex act. And the lyrics are from a song written by a rock group named WASP, an acronym for, We Are Sexual Perverts.

David Geffen, chairman of Geffen Records, told TIME magazine that efforts to label such records as sexually explicit are “moronic.”

But concerned parents say they have a right to know—and to be warned—when their children are about to purchase a record album containing extreme violence, occultism, sexual references, or obscenities.

Siding with the musicians are the record industry and the media conglomerate, saying they are worried about free speech rights.

Not all recording artists, however, are opposed to record labeling. The Beach Boys and the veteran songwriter Smokey Robinson have taken stands against sexually explicit records. Robinson even wrote a song called “Be Kind to the Growing Mind,” which, he said, is directed to creative people in the business, and to disc jockeys, to remind them that music is being heard by everybody, including children.

Siding with the parents is the U.S. Congress, the President of the United States, the National Parent Teachers Association, and—as their most important ally—the Parent Music Resource Center—better known as the Washington Wives.

The Washington Wives became synonymous with the PMRC because they include the spouses of some very important Washington, D.C., officials: Tipper Gore, wife of Senator Albert Gore, Jr.; Susan Baker, wife of Treasury Secretary, James Baker III; Nancy Thurmond, wife of Senator Strom Thurmond; and Georgie Packwood, wife of Senator Robert Packwood.

But the PMRC was founded primarily by Tipper Gore who was shocked and angered to discover that a record she bought for her young daughter contained sexually explicit language. The album, Prince’s “Purple Rain,” contained a song entitled, “Darling Nikki,” which talked about a girl masturbating with a magazine in a hotel lobby.

Mrs. Gore felt she was not the type of mother to provide her children with pornographic messages and that she should have been warned about the album’s sexual content.

So Mrs. Gore, along with 16 other congressional wives, fired off a letter to Stan Gortikov, president of the Recording Industry Association of America, an organization which certifies record sales.

The letter complained about the explicit sex and violence of rock lyrics and asked the recording industry to consider developing album guidelines, or a rating system, to warn parents about possible objectionable material on record albums.

The RIAA responded coolly, however, and would agree only to a voluntary “packaging inscription” that individual record companies could either accept or reject without penalty. The voluntary warning label read, “Parental Guidance—Explicit Lyrics.”

The PMRC rejected the RIAA’s solution as too little, too late. Their main complaint was that the PG warning label sounded too much like a PG movie, and that the sexual content of these records smacked more of an R rating.

But the RIAA would not budge. So the PMRC went to work accumulating evidence that the record industry had abandoned its moral obligation to parents—and children.

The great bulk of this evidence was presented to the U.S. Senate in September when the Senate Commerce Committee elected to hold hearings to, as one senator said, “air what is a real problem.”

Some of the least objectionable material presented (the more objectionable material would take a host of euphemisms to present and still be questionable for print) include:

Motley Crue’s song, “Explicit.” The song reads, ‘I’ll either break her face or take down her legs...get my ways at will...go for the throat, never let loose...going in for the kill.”

Judas Priest’s “Eat Me Alive,” a song about oral sex at gun point.

Twisted Sister’s video, “We’re Not Going To Take It,” which shows a teenage child throwing his father out a window.

Sheena Easton’s “Sugar Walls,” which is a euphemism for the vagina.

Van Halen’s video, “Hot for the Teacher,” which shows elementary school-aged children lusting for their bikini-clad teacher.

Prince’s “Sister,” a song about incest.

And a stage act by WASP’s lead singer, Blackie Lawless. Lawless’s live performance includes wearing a codpiece with a chainsaw blade between his thighs. During the song, “The Torture Never Stops,” Lawless opens a cabinet, revealing a girl clad in a G-string and a black hood. Lawless then pretends to pommel her head with a hammer, fake blood pours from the hood, and he attacks her with a blade.

In San Antonio, Texas, the city council has responded to such acts of violence and sex by passing an ordi-
nance forbidding minors from attending rock concerts without an accompanying parent or guardian.

The PMRC said that though there are many causes for teen suicide, pregnancy, and rape, "it is our contention that pervasive messages aimed at children which promote and glorify suicide, rape, and sadomasochism have to be numbered among the contributing factors."

Senator Ernest Hollings, after hearing the evidence, concluded, "It's outrageous filth, and we've got to do something about it. If I could find some way to do away with it constitutionally, I would."

To counter the PMRC's barrage of evidence, the recording industry provided avant-garde rock artist, Frank Zappa, along with John Denver, Donnie Osmond, and Dee Snider, the lead singer for the rock group, Twisted Sister.

Denver complained, "I'm opposed to any kind of rating system, voluntary or otherwise."

Osmond said a rating system might produce more sales for objectionable records since adolescent peer pressure tends toward the rebellious.

Snider, who said he was a Christian (evidenced by his refusal to drink, smoke, or use drugs, he said), stated rating records would be extremely difficult because the meaning of many songs can be misinterpreted.

As an example, he cited his song, "Under the Blade," which the PMRC said is a song about bondage, rape, and sadomasochism. Snider said the song is about the fear of surgery. A sampling of the lyrics read, "Your hands are tied, your legs are strapped, you're going under the blade."

But the real fireworks came from 44-year-old rock star, Frank Zappa.

Reading from a single-spaced, five-page prepared statement, Zappa said, "Taken as a whole, the complete list of PMRC demands reads like an instruction manual for some sinister kind of 'toilet training program' to housebreak all composers and performers because of the lyrics of a few."

He said the PMRC demands were the "equivalent of treating dandruff with decapitation." And at one point he even mimicked the accents of Susan Baker and Tipper Gore.

Interestingly, Frank Zappa carries this "Warning/Guarantee" on his albums: "The language and concepts contained herein are guaranteed not to cause eternal torment in the place where the guy with the horns and pointed stick conducts his business. This guarantee is as real as the threats of the video fundamentalists who use attacks on rock music in their attempt to transform America into a nation of check-mailing nincompoops (in the name of Jesus Christ). If there is a hell, its fires wait for them, not us."

Senator Slade Gorton, after listening to Zappa's testimony, responded indignantly that his statements were "boorish, incredibly and insensitively insulting to the people who were here previously," and gave the "First Amendment of the Constitution a bad name."

The conclusions of the five-hour Senate hearing were summed up quite accurately by Senator J. James Exon: "Unless the music industry cleans up its act, there might well be legislation."

President Ronald Reagan added pressure on the music business by twice criticizing the industry's callous attitudes toward parents, who must struggle to raise their children in an age that glorifies violence and illicit sex.

In his second denunciation the President said, "I often think the real heroes of today are the parents, trying to raise their children in an environment that seems to have grown more and more hostile to family life. Music and media flood their children's world with glorifications of drugs and violence and perversity—and there's nothing they can do about it, they're told, because of the First Amendment."

With Congress willing to consider legislation, and the President showing great sympathy toward such action, the record industry began to ameliorate their position.

On the first of November, the RIAA and the PMRC reached a "compromise solution."

The RIAA agreed that records containing explicit reference to violence or sex will carry either a warning label reading, "Explicit Lyrics/Parental Advisory" or the record company will place a copy of the lyrics on the back of the album jacket. Cassettes will either carry the sticker or refer the consumer to the album jacket for the lyrics.

The RIAA, whose members include 85 percent of the recording industry, said almost 50 percent of its industry members have agreed to the compromise. The RIAA has assured the PMRC that it will make efforts to recruit the remaining 50 percent to comply with the "compromise solution."

A spokesperson for the PMRC said, "They had to give and we had to give. We look at it as a consumer issue and this compromise gives people the knowledge they need to make intelligent decisions about what to buy. . . . We raised their conscience and it's up to them to state how they feel by how they purchase things."

The PMRC will now serve two functions: It will monitor for compliance and serve as a resource center for people who want to mobilize their communities to protest obscene lyrics.

How can parents help? "The are the consumer," the PMRC spokesperson said. "They have a voice. Let them speak up. Let them write the recording industry; let them write the disc jockey. They are still the parents and they are the ones ultimately responsible for their child's welfare."

Those recording companies that have agreed to the "compromise solution" include: A&M, Arista, Atlantic, Capitol/EMI, Crysals, Columbia, Elektra/Asylum, Epic, MCA, Motown, Polygram, RCA, and Warner Brothers.

Martin Mawyer
Study Says Porn Magazines Promote Children As Sexual Objects

Dr. Judith A. Reisman, in a study funded by the Justice Department, has reported that Playboy, Penthouse, and Hustler magazines—the country's three top-selling magazines of erotic literature—are responsible for promoting children as sexual objects.

"From the very beginning, since 1954 (when Playboy released its first issue), children have appeared in sexual contexts with adults in these magazines," Dr. Reisman reported.

As a whole, the magazines typically begin by using cartoons of children in sexual or violent situations.

The number of cartoons depicting children as either the recipients or initiators of sex or violence total 1,854 illustrations among the three magazines.

After a period of time the magazines use "pseudo-children"—nude models over 18 years of age—to portray young children in sexual contexts.

A "pseudo-child" is designated as such if the photo spread depicts the child in pigtails, oversize shoes, sucking her thumb, with baby dolls or teddy bears by her side, wearing bobby socks, sitting on an oversize chair, or wearing diapers, among a variety of other props depicting childhood.

Over the past three decades (32 years for Playboy, 16 years for Penthouse, and 11 years for Hustler), the magazines have carried 681 pseudo-children photo spreads.

"In summary," Dr. Reisman reported, "over 6,000 depictions of children were found in these three magazines alone from 1954-1984;"

Robertson Considers Presidency

RICHMOND, Va.—M. G. "Pat" Robertson, the Virginia Beach television evangelist, recently met with several other well-known television evangelists to discuss their support if he decided to enter national politics.

Robertson, host of "The 700 Club," has said that he is praying over whether to run for the presidency.

According to an unidentified source, the six-hour meeting occurred at a Washington, D.C., area hotel. Those in attendance included Jerry Falwell, Charles Stanley, Jimmy Draper, Bill Bright, James Kennedy, Tim LaHaye, E.V. Hill, Ed Young, and Ben Armstrong, head of National Religious Broadcasters.

At no time did Robertson commit himself as a candidate.

At a later meeting of Virginia state Republicans, Robertson said he is consulting a wide range of religious and political leaders in determining his political prospects.

A recent study by the A.C. Neilson Company found there may be more support from the public than previously believed. About 61 million people—a quarter of the population—watched one or more of the top 10 syndicated religious broadcasts.

Americans Against Abortion

By February 12, two men sponsored by Americans Against Abortion will have been walking for eight months. Melody Green, the organization's director, met pastors Norman Stone and Jerry Horn of Wisconsin early in 1985 and learned of their plan to walk coast to coast to bring attention to the atrocity of abortion. Melody quickly agreed that AAA would sponsor this "Walk America for Life" with its pro-life concerts and rallies and a national petition drive calling for an end to abortion on demand.

Stone and Horn began their walk in Los Angeles and will end it in Washington, D.C., with a large pro-life gathering on February 12. This date being Lincoln's birthday was chosen in honor of his Emancipation Proclamation. Petitions for life will be presented to President Reagan at this rally.

A feature at the rallies was Baby Choice 1985, a preserved 18- to 20-week-old baby girl who was joined at each rally by an additional fetus. A total of 13 aborted babies will be present at the Washington rally, representing the millions of babies killed during the 13 years of legalized abortions.
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AFTER ALL

Gorbachev-Reagan Summit Irrelevant?

by Truman Dollar

The two most powerful men on earth, Ronald Reagan and Mikhail Gorbachev, met in Geneva in November 1985 to talk about peace and the control of nuclear weapons. Over a thousand reporters representing every democracy and virtually every Communist country were present, reporting even the most trivial events surrounding the talks.

Strangely, Fundamentalist periodicals almost completely ignored the summit. Did any Fundamentalist publication send a reporter to cover the talks? How many pastors examined the event for their people? I suppose that I am an insufferable religious crank, but I think ignoring an event of this magnitude is irresponsible.

Our reporting in religious periodicals reflects an interesting and strange set of priorities. We have space for the most recent wars between Fundamentalist gladiators. Attacks upon other brothers demand prime space. The most recent speaking engagements of Fundamentalism's superstars are given endless treatment, inevitably followed by recipes, bad poetry, and religious tidbits. We are subjected to all of this trivia, but the Reagan-Gorbachev meeting appears too insignificant to report. This says something about our mindset and level of awareness. Today's Christian laymen are neither stupid nor unaware, and they deserve better leadership.

Fundamentalist leaders need to interpret world events in light of Scripture. I am not suggesting that religious leaders become ecclesiastical Dan Rathers, but that we let the Bible speak about the events that affect our lives. Anyone who doubts that the movement of nations is a significant issue should read 1 Chronicles, 2 Chronicles, Isaiah, Ezekiel, Jeremiah, and Matthew. Since the Bible speaks of these issues so frequently, they must be of considerable importance.

Certainly Herbert W. Armstrong and the Christian Science Monitor will not ignore the recent summit meeting. Our silence on major issues implies that the Bible does not deal with current world problems.

Fundamentalists must accept the fact that the pursuit of world peace is consistent with Scripture. We need to avoid a paralyzing fatalism that often afflicts us because of our apocalyptic view of world history. Tragically, we give the impression that the Liberals are the only people interested in peace. We must not let our Bible knowledge of the end time make us irresponsible. Neither should our heavenly citizenship eliminate our earthly responsibility. Nuclear war is unthinkable. No Christian who understands the implications of that threat wants it to occur. A commitment to peace through strength should not deter our efforts to avoid the use of nuclear weapons. We can make decisions in this world, and we are responsible for our actions. That view is not inconsistent with our belief in the sovereignty of God. Fundamentalists do not have to assist God to ensure that everything predicted by the Scripture will occur. There will be "wars and rumors of wars," but we need not plan them.

Finally, Fundamentalists should encourage prayer for world leaders. Their governing decisions affect the conditions under which we practice our faith. Prayer for leaders is also clearly commanded by Scripture. Praying for the success of a world summit should be normal in a Fundamentalist church service.

The Christian faith affects every area of our lives. The Bible is true and it lives and works. The Bible, more importantly, is a living book. Its message is not locked into a particular time, culture, or age group. It speaks to every century, every nation, and every age of life. The Bible is a message of salvation and sanctification, but it is also a guide to understanding the world in which we live. There is a long list of other contemporary complex issues that confront Fundamentalists today about which we need to let the Bible speak. We must not ignore medical ethics, racism, ecology, population explosion, or surrogate parenting. The Liberals certainly will not ignore these issues. Our affections are to be on the world above, where Christ sits, but we should not ignore what the Scripture says about this world.

Talks such as the summit will affect our world either for good or bad. For the Christian, world tensions dramatically alter missionary efforts and economic conditions under which American churches minister. Additionally, the summit was highly significant in light of Bible prophecy.
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