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Do Fundamentalists Really Preach the Bible?
Edward Dobson

Perspective
Creationism and Biology at LBC—A. Pierre Guillermin

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

October is the month when witches and goblins get their annual PR hype via Halloween. Originally the term meant the “Hallowed Evening” before All Saints Day (Nov. 1) During the Middle Ages the custom of causing mischief and begging for the poor arose along with the idea that the demons roamed that night because they were powerless to do so on All Saints Day. While some Christians have an aversion to celebrating Halloween, the semi-holiday does remind the general public of the reality of Satan.

In Scripture God is the great unifier and Satan is the great separator. The Bible teaches the unity of the Godhead, the believers unity with Christ, and our unity with one another in the body of Christ. By contrast, the Bible teaches that Satan is the one who separated man from God. Adam from Eve, Cain from Abel, Abraham from Lot, Joseph from his brothers, Judas from the disciples, and so forth.

The separation of God’s people is Satan’s ultimate goal. He aims all of his big guns against the unity of true believers. While we must separate ourselves from Satan and his works, we must not forget the true unity of genuine Christianity. Just as Scripture warns us not to separate that which God has joined in marriage (Matt. 19:6), so we are reminded not to separate true believers whose unity Christ prayed for in the garden (John 17:21).

Perhaps we need a Protestant “All Saints (believers) Day” when we emphasize the unity of the true saints of God. It has been “Halloween” long enough. The spooks and goblins have attacked and harassed the faithful and chased them through the confusion of the night. In our attempt to “take a stand” we have too often stood against our fellow believers and attacked them as viciously as the goblins of Halloween have ravaged the neighborhoods. Sometimes we forget that while heretics deny the truth of God, schismatics deny the unity of the people of God.

Shimei

Not funny . . .

As a charter subscriber—one who is familiar with Lawing’s work in Christianity Today etc. as one who is a bit familiar with the “slings and arrows” of Fundamentalism in all its many camps and mini-camps may I say you did not help your issue by including an “inside joke” on page 7. Most of your readers outside the various “camps” would not catch the intended subtlety—some who did would not appreciate it. Why pour oil on troubled waters?

Glenn Mathews
Charleston, West Virginia

Please correct the caption on your July/August cartoon. Obviously it should have read, “I’ll bet you can get to Lynchburg, Virginia, on this!”

Rod Bell, Pastor
Tabernacle Baptist Church
Virginia Beach, Virginia

Your July/August cartoon is trash! I’m sure God is pleased with your “wall-building” ministry. You not only have poor taste, but a poor sense of humor.

L. Keith Loy, Principal
Temple Christian School
Redford, Michigan

Pub Note:

Our July/August cartoon received opposing reaction. Some readers chuckled, others were irate. One pastor felt the cartoon condemned Bob Jones University while endorsing Billy Graham. Neither is true. Another pastor felt we had a “poor sense of humor.” We hope not.

We regret that our attempt to bring humor to a sensitive matter has instead brought offense to some. We apologize and ask forgiveness of those we offended.

The Fundamentalist Journal’s purpose is to heal and uplift, not wound and tear down. Our goal is to properly represent the spirit of Christ in everything we do. Please pray that we always meet those objectives.

Point/Counterpoint . . .

I must respond to your Point/Counterpoint on divorce and remarriage (June).

While most of us today would express sympathy for those in the church experiencing divorce, Adams has exposed a view that, while giving sympathy and understanding, gives excuses and neglects context and logic. I find it amazing that not once does forgiveness enter into Adams’s reasoning. In Matthew 18:21-22, just prior to chapter 19’s section on divorce, Christ tells Peter to forgive his brother, not to break off fellowship because of suffering wrongdoing.

Also, Christ speaks in Matthew 19 of Moses permitting the divorce, and that from the beginning it had not been this way God never intended to allow divorce. For God to accept divorce is for Him to create a force out of His design for the unity of man and wife, outlined originally in Genesis chapter 2. Furthermore, it distorts the picture of Christ as the Groom and the church...
as His bride. Can Christ ever divorce His bride, the church?

I suggest to those Christians going through the stages of engagement and marriage who consider divorce an option when adultery arises to sincerely study their ceremony vows. One cannot be consistent with his or her traditional vows of "for better or worse" and "till death do us part" and look to divorce as an escape.

Dale H. Rickards
Rustburg, Virginia

The statement by Rynie and Steel in the article on marriage and divorce, "The only real reason for two Christians to marry is because it is God's plan for them...that they love each other is a peripheral issue" has got to be one of the all-time dumb statements ever made in the history of Christian literature.

To marry when you are not in love is an act of insanity. Why would God want you to marry someone you don't love? Regardless of what some preachers say, love is an emotion—not a decision! To tell a partner you want to marry him/her because you feel it is God's plan—and how you feel is beside the point—should be enough to scare the other person away for good.

If Rynie and Steel wanted to sound overly pious they succeeded. If they wanted to sound spiritually intelligent, they failed miserably.

Ralph Filiochta
Watertown, Massachusetts

I enjoyed the Point/Counterpoint in the June issue. I have several questions that may have bearing on why the Lord left us to the mercy of both

Pointers and Counter pointers, if indeed he did.

Doesn't it seem a bit strange that whenever a view regarding divorce is espoused, the conclusion never applies to all men found in Christ? Is it possible to discuss sin in any of its facets—institution, propagation, end result—and not include all believers at least by way of application?

Finally, even though the desire to show mercy permeates almost all interpretations of Scripture on this subject, could it be that mercy has been shown already? Could it be that the simplest answer is by far the most illuminating? Could it be that divorce is simply sin, bearing its own peculiar results and without excuse? Could it be all men are included?

Ronald M. Rioux
Londonderry, New Hampshire

Roger Sherman was there...

Regarding "Church and State Separation—Is It Truly Constitutional?" by Paul Henry (July/August), Roger Sherman did attend the Constitutional Convention of 1787.

To say that Roger Sherman was not at the Constitutional Convention is like saying the apostle John was not at the Last Supper or that Patrick Henry was not a member of the House of Burgesses! In fact Roger Sherman took his seat on Wednesday, May 30, 1787.

Roger Sherman was the only American to sign all four documents having to do with the founding of this country: the Continental Association of 1774, the Declaration of Independence, the Articles of Confederation, and the US Constitution.

Robert E. Godwin

Not fair...

Martin Mar. of "Court Decision" (July/August) does not fairly represent the truth. Medical technology with heart and lung machines and special feeding techniques are capable of prolonging life even years beyond the time a person would normally die. Yet there are not enough machines or medical personnel to use these techniques on everyone.

A doctor must decide when he believes it is no longer reasonable or desired to continue efforts to prolong life. Such efforts may be cruel as well as futile.

Jerry Falwell seems to have almost limitless energy and resources in serving Christ. Yet he would be unwise to spend all his time and resources on those who do not respond to his best efforts to bring them to Christ.

It is not euthanasia to abandon artificial life-support measures just as it is not spiritual euthanasia to decide that further efforts with someone who shows no response to God's grace and love are futile.

Let brotherly love continue even between lawyers and doctors and let us ever search for the Truth as well as a truth.

Hugh E. Gallagher, M.D.
Modesta, California

Clarity please...

In your coverage of Baptist Fundamentalism '84 you stated that "representatives" of the General Association of Regular Baptist Churches were present. This is not true for two reasons. First, none of the men who appeared on the platform at BF '84 represented any fellowship. Second, the GARBC has officially placed itself on record that BF '84 did not represent its heritage and convictions.

Kevin T. Bauder
Assistant Professor
Denver Baptist Bible College
And Theological Seminary
Broomfield, Colorado

Editor's Note:

We did not mean to imply that the pastors from the GARBC were official representatives of their association.

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

LBC: The Dream and the Dilemma

We believe that all of our students ought to be able to espouse and defend their belief in Creation.

Liberty Baptist College is a totally unique institution. As far as we know, it is the only fully accredited Fundamentalist institution with the dream of becoming a major university. Liberty is not the only Christian college that is accredited. However, because of our commitment to our dream we are, of necessity, pioneering new ground. We believe our dream is a daring dream—one that calls for the building of a “Fundamentalist Harvard” with 50,000 students and a plan to affect the course of history!

We have often been the focal point of controversy. On the one hand, the Secular Humanists have criticized our narrow-minded commitment to the inerrancy of Scripture and the biblical doctrine of Creation. On the other hand, some well-meaning Christians have accused us of compromising our beliefs for the sake of academic credibility. This tension is evident in the current controversy about our belief in Creationism and our biology education program.

We Teach Science in the Science Classroom

We at Liberty are committed to training Christian professionals in every area of study: ministers, educators, journalists, doctors, lawyers, scientists, and so forth. Our aim is to provide a quality education with a total Christian commitment to the doctrines of Scripture. Because of this we face the dilemma of meeting the standards of these professions. Consequently, we teach science in the science classroom, just as we teach math in the math classroom and business in the business classroom. We do not use the Bible as a chemistry textbook, nor do we use a biology textbook to teach Genesis.

When our students complete a biology course we want them to have an empirical knowledge base comparable to any student in any secular university. Thus, our students study the data of the various sciences, including the theory of evolution. However, this does not mean we believe in the theory of evolution. All of our professors are free within the confines of their disciplines and within the guidelines of academic freedom to express their convictions.

We Have Changed and We Have Not Changed

Since the inception of our institution in 1971, we have been in a process of continual change and development. We have grown from a small unaccredited Bible college into a fully accredited liberal arts college with the dream of eventually becoming a full university with doctoral programs and professional schools of law, medicine, journalism, and so on. In view of these commitments, we have made many changes over the years in order to improve the quality of our institution. We have substantially increased our library holdings, we have significantly upgraded our faculty salaries, we have increased the number of our academic programs, and made other improvements for the ultimate benefit of our students. In fact, in 1975 we even changed our name from Lynchburg Baptist College to Liberty Baptist College. And in the future we will be changing our name to Liberty University.

There are, however, some things that we have not changed and never will change. We will never change our doctrinal statement, the foundation upon which this institution has been built. We will never lower the flag of truth on such vital issues as the absolute inerrancy of Scripture, the deity of Christ, His blood Atonement, literal Resurrection, and Second Coming. We will never alter our relationship to the Thomas Road Baptist Church. It is the spiritual focal point and guiding light to all that we do.

To our secular critics we say we will not change. To our concerned friends we say we have not changed!
As Fundamentalists we believe that the Bible is inspired and inerrant, not only in matters of religion and theology but also in matters of history, science, and the cosmos. We proclaim and defend plenary-verbal inspiration: that all parts of Scripture are equally inspired and that inspiration extends to the very words themselves. The doctrine of the inspiration and inerrancy of Scripture is essential to all other doctrines. Edward J. Young, in his classic book Thy Word Is Truth, emphasizes this point by suggesting that "If the Bible is not infallible, then we can be sure of nothing. The other doctrines of Christianity will then one by one go by the board. The fortunes of Christianity stand or fall with our infallible Bible." On this critical doctrine there is neither negotiation nor compromise. We believe and defend the Bible, but do we really preach the Bible?

A Survey

Paul R. Fink, professor of religion at Liberty Baptist College, recently wrote a paper entitled "The Conservative American Pulpit: An Analysis." He surveyed the preaching of a representative group of pastors in a conservative denomination. He compared the content of their messages to the denomination's doctrinal statement, to determine the extent to which the pastors were teaching those doctrines to their congregations. The results were shocking! None of the pastors in this sample were involved in a systematic and deliberate teaching of doctrine. All references to doctrine were left to "the elaborating, parenthetical, and tangential statements made throughout their sermons." Fink statistically validated a major weakness of the Fundamentalist movement—we declare the message of Scripture without defining the meaning of Scripture.

What Versus Why

Fundamentalist pastors and lay people know what they believe. They can list the essential doctrines of the Christian faith, the groups and organizations with whom they do not fellowship, and the personal standards by which they live. But can they define why they believe the things they believe and why they do what they do? Some churches and schools have failed to provide a substantive biblical basis for their faith and practice. Consequently, when their young people are challenged by the intelligentsia of secular society they are incapable of defending their faith. In many cases they give up elements of their faith, and in some instances give up the faith entirely.

The Content of Scripture

We emphasize that the very words of Scripture are true. Yet, some Fundamentalist preachers seldom explain or define what those words mean in the original language of Scripture. For example, "Be careful for nothing" does not mean to live "recklessly." Rather, it means—do not constantly worry about anything! One of the most frequently misapplied verses is Matthew 28:19, "Go ye therefore, and teach all nations." The verb "go" has generally been understood to be a command, and the passage is used to urge people to go somewhere (preferably overseas) and preach the gospel. However, the word "go" is not a command, rather it is a participle and should be translated "as you are going." The idea is that we are to preach the gospel wherever we are. Even the social implications of the gospel are expressed in the fact that whole "nations" are to be discipled.

The Context of Scripture

M. R. De Haan once said that a text taken out of its context is merely a pretext! Too often Fundamentalist preachers, in spite of their sincerity, have wrecked entire passages out of their original context. For example, 2 Chronicles 7:14 has frequently been claimed as an absolute promise for revival for America. While the principles stated in this passage may secondarily apply to any nation that is willing to call upon God, the primary context was for Israel alone and Solomon in particular. Another
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familiar example, often quoted in religious greeting cards, is Genesis 31:49, “And Mizpah; for he said, The Lord watch between me and thee, when we are absent one from another.” Taken out of its context this sounds like a wonderful and precious promise. However, when we examine the total context of the chapter we discover that Jacob and Laban were feuding over their personal property rights. To resolve the dispute, they set up a boundary marker (Mizpah) and declared that God would stand watch and kill the other if they moved the boundary line!

**Exegesis Versus Eisegesis**

Exegesis is the process of drawing the meaning of Scripture out of the Scripture itself. This process involves examining the content of Scripture in light of the context in which it was given.

"**Don’t believe anything anyone tells you, unless you can prove it from the Bible.**"

---

**EISEGESIS**

By contrast, eisegesis is the process of reading a predetermined bias into Scripture. It is imposing one’s own ideas upon the Scripture. For example, while 1 Corinthians 11:14 states that it is a shame for a man to have long hair, that does not mean we have the right to read a particular style of short hair cut into that verse. If God has called us to preach the Word, we must be careful to do just that and not impose our own opinions upon the Word.

One of the greatest needs of the hour is for a revival of expository preaching. Since all parts of the Bible are equally inspired, then we must attempt to preach all of the counsel of God. We have repeated warmed-over salvation messages to the same group of saints for too long, and they have never grown beyond that doctrine. Since all the words are inspired, we must study the text carefully and declare only that which the Bible really says. We cannot substitute experience, illustrations, or oratory for the careful exegesis of the inerrant Word of God. Such a commitment will demand time, study, diligence, and prayer.

Preaching the Bible involves intensive Bible study, research, and exposition. We need to examine the context of every passage, the content of the words in that passage, the grammatical construction of the passage, and the proper application of the passage to the lives of our people. Above all, we need to lift up Christ as the answer to man’s need of a Saviour.

When I went to college, my father gave me some advice that I’ve never forgotten. He said, “Don’t believe anything anyone tells you, unless you can prove it from the Bible.” What he meant was a warning to avoid the excessive idiosyncrasies of preachers. Everyone has a tendency to get off on tangents and personal biases. The only way to avoid doing that is to stick with the text of Scripture. May God help us to preach the Bible, not just preach about the Bible. What really matters is what God said, not my opinions about what He said.

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OCTOBER 1984
On July 20, 1984, after nearly three years of delays, the Virginia State Board of Education approved the Liberty Baptist College biology education program. The controversy centered around the relationship of creationism to biological science. The American Civil Liberties Union argued that any belief in creation is "religion" and abrogates the true teaching of science. They also maintained that LBC biology graduates, who believe in creation, would be teaching "religion" in the public schools, if they were certified to teach there.

Throughout the board's investigation of our program we have maintained that we are teaching legitimate science at LBC. Our biology (and other science) courses are taught by men with earned master's and doctor's degrees in their respective fields from accredited institutions. We have science teachers teaching science. The fact that these science teachers believe in Creation does not negate their credentials, nor should it negate their credibility. We are not the only private college that holds to the doctrine of Creation. Mormons, Catholics, and other religious groups do as well. Has anyone questioned the biology education program at Brigham Young or Notre Dame?

The fact that LBC is a Christian school is no ground for refusing accreditation to any of its programs, if they meet the specified standards. Every visiting committee that examined our program on site voted in favor of approval by the State Board of Education. We believe that we are doing an excellent job of meeting the standards in the area of biology education.

However, the controversy has shifted from the question of whether or not Liberty meets the state standards, to a question of our basic philosophy and right to teach what we believe.

At Liberty Baptist College and Schools, we believe in the unique creation of life by the direct act of God. The entire Judeo-Christian understanding of the existence of life rests upon the doctrine of Creation. As Christians, we believe that the world was personally created by God—that it did not have an impersonal beginning. An impersonal beginning explains neither the form of the universe nor the uniqueness of human life. It gives no basis to our concepts of law, order, justice, love, fairness, and so forth. Thus, we should not be surprised that as the Christian view of the origin of life has diminished in society, the moral basis of our society has eroded.

The biblical account of Creation sets man apart from bare being, vegetable life, and conscious animal life. The Scripture declares that man was created in the image of God (Gen. 1:26). Thus, human life stands in marked contrast to every other form of created life. Man's meaning and purpose are a reflection of his unique creation. Our entire concept of the value of human life rests upon the doctrine of Creation.

The faculty and staff of Liberty Baptist College do not apologize for our beliefs, nor do we hide the fact that those beliefs permeate our teaching and are clearly expressed in our doctrinal statement. Our goal at Liberty is to provide a quality education within the context of Christian beliefs and values. As a Christian institution Liberty is committed to exceed the standards set for secular schools, while maintaining a Christ-centered philosophy. One Christian publication recently questioned whether or not we had changed our position on creation. We have not.

We believe that a Christian teacher, in any area of study, can meet the requirements for teaching in public schools without violating his conscience or the set standards. We believe that Christian teachers can teach in public schools without violating the civil rights of the students.

In a recent editorial in our local paper, The News, July 30, 1984, the issue of letting the local school boards decide on LBC biology graduates was raised. That editorial stated, "Not one iota of evidence has been produced that LBC biology graduates are not teaching biology to the satisfaction of the school system that employs them." Ironically, Marxism and atheism can be taught in our public classrooms while those who hold to the traditions that made America great are often denied that same privilege.

The state approval of the LBC biology education program is a great step forward for true academic freedom. We have met the standards without compromising our beliefs. Now let the local school boards look at the qualifications of our graduates and decide whether or not to employ them.

A. Pierre Guillermin

is president of Liberty Baptist College and Schools.

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The fact that these science teachers believe in Creation does not negate their credentials, nor should it negate their credibility.
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Between 1940 and 1950 a remarkable group of future leaders gained their basic Bible knowledge at the Fundamental Baptist Bible Institute in Fort Worth, Texas.

The school's organizers, fiery controversialist and dedicated church-builder J. Frank Norris, and the well-known Bible teacher Louis Entzminger, drew students from all over the country. They met in spartan classrooms where the Bible was supported by the World Fundamental Baptist Missionary Fellowship, which developed during the 1930s and was promoted nationwide in Norris's weekly paper, the Fundamentalist, the school provided the means whereby independent Baptist philosophy and methodology would be instilled in the impressionable hearts and minds of a bright generation of potential pastors, missionaries, and evangelists. A technical and practical effect, resident pastor of the Temple Baptist Church in 1936. He was eventually recognized as one of its "two pastors" in the late 1940s, when it moved up above the 3,000 mark in Sunday school, topping 4,000 on big days.

In 1947 Norris experienced a stroke during a morning service. After his recovery he seemed to walk with a much slower gait and to become increasingly domineering in his overall attitude. Long familiar with Vick's record in financial expertise and his innate ability as a strong leader, Norris prevailed upon him to become president of the school in 1948, then called Bible Baptist Seminary. Their relationship was such that Vick seemed able to influence the aging patriarch when no one else could.

The two years of the Vick administration saw a large increase in the student body, a balancing of the budget, and a building of confidence among pastors in the movement. R.O. Woodworth, whose shadow yet looms large across independent Baptist ranks, was installed as business manager.

The future seemed bright. Norris appeared to be planning for an orderly succession after his eventual homegoing. Yet his intensive possessive attitude toward all facets of the movement, combined with his always-fiery personality and strong self-assertiveness, continued unabated. Most of the pastors were willing to endure his sometimes totally unpredictable behavior in the interest of unity. Unfortunately, a storm was brewing that would change the face of Fundamentalism.

By May 1950 a horrendous split between Norris and Vick over the seminary...
The Baptist Bible Tribune
by Billy Vick Bartlett

For over 25 years the Baptist Bible Tribune was synonymous with its editor, Noel Smith. The Tribune was technically the national organ of the BBF, but through it Smith forged a philosophy for the parent organization.

A native Tennessean and son of a horse trader, Noel Smith made a profession of faith as a 12-year-old boy. His work experience included being a reporter for the Nashville Tennessean and Banner, and later for the Clarksville Leaf-Chronicle.

In 1947 Smith corresponded with J. Frank Norris over the incursion of modernism in the Southern Baptist Convention. Norris was impressed with Smith's sagacity and subsequently hired him to edit the Fundamentalist.

At the outset of hostilities between Norris and Vick in 1950, Smith was in neither camp, but the Sunday prior to the first fellowship meeting Smith quit his job as editor of the Fundamentalist. When the new movement was launched, Smith was thrust into the role of spokesman, as editor of the Tribune, to counter the outpourings of the Fundamentalist.

In the course of time his role broadened to include teaching and positionizing the new fellowship in the areas of doctrine, ethics, and the nuances of ecclesiastical separation. Whether going the Southern Baptist Convention, Communist sympathizers, the Catholic church, Billy Graham, Norman Vincent Peale, or Martin Luther King, Noel Smith's terse, colloquial prose stirred the reader, put a ramrod up his back, and made him want to emulate the kind of character weekly lauded in Smith's periodical pulpit.

In 1974 Wendell Zimmerman, pastor of the Jacksonville Baptist Temple, was asked to succeed Smith, and did so capably until 1982. James O. Combs is the present editor. The paper helped create a climate that would encourage hundreds of BBC graduates to emulate the growth patterns and organization of these first "super" churches.

A study of the Tribune will identify fellowship heroes, pinpoint historical meetings, retard or highlight any tendency to drift doctrinally, reveal our early sociological mindset, and show that the physical blessings the students of BBC enjoy today (every sidewalk, parking lot, annex, or building) are the result of sacrifice, prayer, and struggle.

The early issues chronicled the growth of Temple Baptist Church. The church's unparalleled growth and the Tribune's emphasis on it, as well as on the progress of High Street Baptist Church, Springfield; Lockland (Landmark) Baptist in Cincinnati; Akron Baptist Temple, and others, reveals the importance of numbers to the early fellowship. The paper helped create a climate that would encourage hundreds of BBC graduates to emulate the growth patterns and organization of these first "super" churches.

The early pages of the Tribune also appear the names of such pioneers as Bill Beall, Haskell Bolton, Art Wilson, Russell Singleton, Scotty Alexander, Leaford Cavin, Wayne Imboden, Charles McDowell, Jack McEwen, Bill McRee, Charlie Dyer, Jimmy Allen, Clifford Clark, Loy Vess, George Hodges, and a host of others. It continues to highlight God's blessing on the movement and challenges its readers to excellence in service to Him.

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As for the growth of the BBF, it all fell out unto the furtherance of the gospel. Billy Vick Bartlett has written, "The evolution of any movement involves a process sociologists refer to as institutionalization. There was, of course, an apparatus by which the three-pronged institutional setup reported to and was ostensibly controlled by the fellowship through its duly elected officers. During the first decade this system was more theoretical than real, but over the years and with the passing of the pioneers, the system has asserted itself. Some of the early presidents who served multiple terms were W.E. Dowell, John Rawlings, D.A. Cavin, Art Wilson, Al Janney, and A.V. Henderson.

"In the first 25 years, the Baptist Bible Fellowship proved to be a loose-knit organization whose philosophy, goals, and momentum enabled it to push forward with just the right blend of cohesiveness and independence. It grew from less than 100 pastors and churches in the fall of 1950 to almost 2,000 by its silver anniversary, with a total constituency of well over 1,000,000."

Time has cooled the heat of those warring days of controversy. Feelings of resentment have faded with the awareness that we must all get about the business of carrying out the Great Commission. Among those still alive on each side of the controversy, there will never be perfect agreement concerning all the details of what occurred. But separation was unavoidable, the expansion of the independent movement with separate strains even desirable, and the overall results beneficial in the providence of God to all who were involved.

Now is the time for all fundamental Baptists to acknowledge the true greatness of J. Frank Norris's 50-year ministry, and for any still harboring reservations toward those who chose to form a new movement to see clearly the hand of God in bringing into existence the Baptist Bible Fellowship.

Adapted by permission from the Baptist Bible Tribune, January 20, 1984.

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**Baptist Bible College**

The paramount issue when the BBF men broke camp in Fort Worth was the feasibility of launching a Bible school in three short months. They felt a school was the primary plank in the formulation of a new movement. It would be the feeder that would cause the organization to grow.

G. B. Vick, W. E. Dowell, John Rawlings, and others hit the road to drum up a student body. That summer Vick appeared at the inauguration of nearly every state fellowship and many youth camps, promoting the Springfield educational venture.

The first faculty included Vick, president; Rawlings, vice president; W. E. Dowell; Noel Smith; John Ross; Earl Smith; Freda Smith; Kevin McAndrews; and R. O. Woodworth. By January enrollment crested at "over 170," and on the third week of May, 17 proud graduates marched before an equally proud fellowship.

The story of the college over the first 25 years with Vick at the helm is meteoric yet prudent growth. By the fall of 1952 the enrollment was 252 and the college was debt free. The estimated value of the school property was $300,000. The fall of 1955 saw several new buildings and 426 students on campus. Enrollment reached 611 in 1960 and topped the unthinkable 1,000 mark in the fall of 1966. At that time Vick remarked, "We are approximately the size of Moody, and that was my original goal, but perhaps the Lord has even greater things in store." When G. B. Vick died on October 1, 1975, his beloved "BBC" then undisputedly the largest Bible college in the world, was debt free and bulging its seams with a student body that exceeded 2,400.

Vick was followed by his executive vice president, W. E. Dowell, who continued as president until May 1983. When A. V. Henderson, Vick's successor in Detroit, assumed the reins of the college.
YOU'VE HEARD ROCK MUSIC IS OF THE DEVIL...
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... that the Eagles have the high priest of the Satanist Church on one of their albums?
... that Led Zeppelin's song "Stairway to Heaven" praises Satan backwards?
... that the song "Murder by Numbers" by the Police tells young people to kill family members?
... that Duran Duran, Iron Maiden, Michael Jackson, Rolling Stones, Boy George, Fleetwood Mac, Hall 'N Oates, and Earth, Wind & Fire, among many others, promote occultic and/or violent tendencies by their music?

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We interviewed several Fundamentalist pastors who are daring to be different—and finding that new ways are often more effective than the standard modus operandi.

Awana Sunday Schools

Cecil Hodges, pastor of the Bible Baptist Church in Savannah, Georgia, has incorporated the Awana program into his church's Sunday school. His reasons are simple: "In the beginning, we had Awana in our Wednesday night program. I did some surveys in our church and asked some kids, 'Tell me what you learned in Sunday school.' They would invariably tell me what they learned in Awana. I'd say, 'Quote me a Sunday school verse,' and they'd quote me an Awana verse. I came to the conclusion that the kids were learning much more through the Awana program than they were through our Sunday school."

"After consulting with my staff, I came to the conclusion that the Awana program is the best program for exciting and teaching kids. We thought, 'If Awana is the best, why not use it in prime time?"'

A major problem arose—the length of the Awana program. How could the two-hour Awana program be fitted into the Sunday school hour? The church decided to offer the workbook, lesson, and memory time during Sunday school, and have the award and game times at 5 p.m. on Sunday evenings. The program is effective, and 75 percent of those attending Sunday school return for the Sunday evening follow-up program.

"It has brought the Awana students' families into our Sunday evening service. It's been the best motivational tool that we've ever had to get kids to learn the Scriptures and get involved. It is great to see the Awana adults in the congregation in their uniforms, and we've made Awana awards in front of the church on Sunday nights. It's been very exciting."

"The kids were learning much more through the Awana program than they were through our Sunday school."

One-on-One Accountability Groups

Al Henson, pastor of Lighthouse Baptist Church in Nashville, Tennessee, has begun an accountability program in his church. The program involves church members who "adopt" one other member and develop an interpersonal discipling relationship.

"As I studied the Bible, I began to understand the teaching of accountability.
If I’m accountable to someone, or someone is accountable to me, I must be responsible to him and he must be responsible to me. I tried this in my own life and experienced tremendous growth by having someone to consistently get with and share my innermost spiritual needs. He shares his needs with me and we trust and pray for one another, encourage one another, and if necessary, reprove one another in love. I began to understand that God intended for all Christians to be accountable one to another. As a result, I began to organize a one-on-one accountability and responsibility ministry. We have 30 teenagers and 16 singles who are responsible to one another, 20 married couples who are responsible to other married couples, and all of our staff members are responsible to each other. I’d say that we have approximately 150 people who are involved in the accountability program.

Those who are involved in the accountability program meet at least once a week with their partners. They are accountable for personal church attendance, Bible study, times of prayer, lifestyle, and conduct. During their meeting, partners will share prayer requests and personal needs. “It’s been very obvious that the Christians who are involved in this program are growing much faster than the normal Christian who just attends church regularly,” says Henson.

“I think the most important step in discipleship is choosing whom you will disciple. You must choose someone who is willing to grow and be discipled. He must be genuinely committed. Secondly, he must be willing to be honest and make himself spiritually accountable to another person. Thirdly, when a weakness is spotted, he must be willing to carry out whatever steps are necessary to remedy the situation.

“Outreach programs have not been as effective as discipleship programs in helping our church growth. We’ve seen a real bond of love among our people through discipleship.”

Homestudy Cell Groups

One of the progressive new methods of evangelism is really a revival of an old New Testament principle. Leave it to John Rawlings of Landmark Baptist Temple in Cincinnati, Ohio, to be among those pastors who are bringing back the oldest, most effective way of reaching souls and discipling Christians. His son Harold, who administers the church with Rawlings, said the new approach involves homestudy cell groups. The program is only three months old, but already 35 people have been saved through this ministry.

“We decided to give this program a try because it was the method of the New Testament. The more we read the second chapter of Acts, the more we realized that this is not a novelty, but was actually New Testament Christianity.”

The program involves weekly meetings of small cells, about seven people. They meet in a church member’s home, and a group leader teaches a lesson. Landmark has substituted cell groups for a weeknight visitation program—feeling that cell groups are more effective.

Rawlings says the major problem is not opposition; it is indifference. But, the program is growing—the cell meetings are multiplying and 89 groups had been formed after only eight weeks of meetings. The church would like to have 300 cell groups functioning by the end of the year.

What do the groups do? Rawlings lists the four priorities as prayer, Bible study, evangelism, and fellowship. For the Bible study, the cell leaders are prepared in a required Leader’s Training Session on Wednesday evenings. The leaders are encouraged to do more than lecture; they are also to provoke questions and interaction.

The cell group meetings are thriving for a number of reasons. Rawlings believes that a home is a non-threatening atmosphere, the discussion encourages free expression, the fellowship is better in a small group, and the meetings fulfill the scriptural admonition that Christians are to be “given to hospitality.”

The groups are kept small enough to be personal. When a group has more than 18 active families, the cell subdivides and an assistant cell leader assumes responsibility for the new cell.

The entire program has been designed to flow within the authority of the church. The city has been divided into four geographic divisions; a church staff member oversees each division and is responsible for all cell leaders in his area. Cell leaders actively recruit and train assistant cell leaders so that when the cell is large enough to divide, a new leader is ready to assume responsibility.

Maybe this 2,000-year-old method should be revived. Even science tells us that the most natural thing in the world is for a cell to divide and grow. Perhaps Fundamentalist churches need to encourage such division as a means to stimulate contemporary church growth.
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In the first session of a psychology class at a state university, the professor dogmatically stated, "It is ridiculous to believe in such a thing as demon possession!"

The professor was reflecting the naturalistic worldview that allows no room for the spirit world—no God, no angels, and no demons. Certainly there can be no demon possession.

Many Christians have drunk the wine of this philosophy. They might believe in certain essentials such as God and Christ—perhaps angels—but a real Devil? Demonic activity? Such relics of medieval superstition find little or no room in their thinking.

Among those who hold that Satan and demons exist, few know much about them. Some even choose to stay uninformed, as if biblical information could be dangerous! I have even heard pastors discourage the study of demons because the very idea is repulsive! What an attitude for leaders of those who are "more than conquerors" in Christ.

We need to know what God's Word says about these enemies in order to guard ourselves, to instruct and warn others, and to deliver those who through fear are in bondage to Satan.

The Reality of Demons

The Lord Jesus spoke of Satan and demons as living beings, just as real as Himself. He claimed that His binding of Satan and casting out of demons by the Spirit of God was proof that He was God and Messiah (Matt. 12:22-29). When the disciples could not cast out a demon, Jesus ordered the "deaf and dumb spirit" to come out and the boy was healed. Later Jesus privately explained the problem. "This kind can come forth by nothing, but by prayer and fasting" (Mark 9:29). He did not tell them that the problem was only psychosomatic and that they needed the power of positive thinking!

Satan and demons may be invisible, but according to Christ and the Bible, they are real, personal spirit beings who are enemies of God and mankind, especially of God's children. All the New Testament writers (though not every book) mention Satan and demons. We can be assured that the Son of God, who personally confronted Satan (Matt. 4:1-11) and demons (Luke 8:26-39), knows the truth of their reality and power. He spoke and acted in accord with truth in defeating them.

The Origin of Demons

The best biblical evidence supports that demons are fallen angels. When Lucifer, the highest ranking angelic cherub, rebelled against God in his desire to be like the Most High and rule over men and angels, he carried with him an army of followers, probably a third of all angels, who became demons (Rev. 12:7). Lucifer (Heb., "the shining one") became Satan (Heb., "opposer"). His glorious and perfect creaturely nature became totally corrupt and his powers perverted.

In Scripture the term spirit is always used in reference to personal beings. Demons have intellect, emotion, and will. In
Demons are Satan’s untiring and devoted henchmen, organized to accomplish their common purpose of opposing God’s program.

Thus opening humans to all sorts of deception, degradation, and harmful practices.

They promote rebellion against God and against human governments. They slander God’s character and encourage men to blame God for restrictions and for the existence of evil and suffering (Rev. 16:9,11; 18:8-10). They accuse men before God, as does Satan, and often cause condemning thoughts, even when Christ has already brought forgiveness (1 John 1:9; 2:1-2).

Demons promote false religions and cults. They are the dynamic force behind idolatry (Ps. 96:4-5; 106:36-38), receiving the worship offered to the spirits the idols represent. In false religions where magic, superstition, and the worship of evil spirits are involved, demons actually intervene to encourage their devotees and lead them into further bondage (1 Cor. 12:1-3; Acts 8:9-11).

Satan and demons particularly abhor God’s grace in Christ. They cannot repent and be saved, and they prevent others from doing so. They deny and distort God’s grace in salvation and lead men to denial of sin or to works-righteousness religions, even twisting the purpose of God by “bewitching” through false teachers (Gal. 1:21-31). They move men to apostatize from the truth in Christ and to adhere to demonic teachers.

But their actions extend even beyond perpetrating lies that eventually lead people to hell. Demons also distress men here and now. They may cause natural catastrophes (Job), degrade man’s nature, disable the body with dumbness, blindness, deformity, and disease. They may drive a person to insanity or promote suicidal mania and injury (Luke 8:27-29,35; Mark 9:22; 5:5; Luke 9:39). They may move men to harm and destroy human life and bring men and women into slavery and sexual perversion (Rom. 1:18-32; Rev. 18:2,13,24). In the Bible and in secular history and culture, idolatry and immorality are always connected.

What Do Demons Do to Believers?

Demons may do to believers much of what they do to unbelievers. The believer is eternally secure in the grace of salvation (Rom. 8:38-39). However, the battle here and now has its dangers. We do not wrestle merely with humans in opposition to the gospel and to godly living, but against the Devil, his henchmen, and their schemes (Eph. 6:10-18).

Though much of our struggle against sin comes from our own sinful nature (Rom. 7:21-24; James 1:14-15), we must recognize the possibility of demonic attacks personally or corporately as a church. We cannot as Christians true to God’s Word, dismiss the possibility of demonic affliction.

Demons attack confidence in God’s Word, God’s love and goodness, and seek to destroy commitment to Christ. They may create divisions within the church by false doctrine, bad lifestyles, faulty leadership, and worldly philosophy of ministry (1 Tim. 4:1-3; Jude 4; Rev. 2:20-24; Col. 2:16-22; 1 Tim. 3:5-9; 6:3-10).

Opposition to evangelizing and disciplining efforts come from demons and the men they use. They may incite persecution and seek our death. Some men in following them may actually think they are serving God (John 16:1-3).

While God may overrule demonic activity by forcibly halting it (1 Sam. 19:9, 23), this may not always be the case. Indeed He may wish to use demonic activity to correct defection (1 Tim. 1:19-20; 1 Cor. 5:5), create discernment (Job 40:14; 42:1-6), cultivate dependence (2 Cor. 12:7-10), or arouse to battle (Eph. 6:10-18).

Demons are real spiritual beings who are enemies of God and mankind.

Demons and the Occult

There are many tricksters who represent themselves as being involved in the occult. But this fact should not blind us to actual demonic activities. God warned Israel by Moses against spiritism and witchcraft. There are examples in Scripture of magicians who had the power to duplicate divine miracles (Exod. 7:8-13). Antichrist will perform false signs and wonders during the time of tribulation at the end of this age (2 Thess. 2:8-9).

Christians ought not to be deceived by fortune-tellers. They may be demon energized and confirmed by the conspiracies of Satan and his host (Acts 16:16-19). Astrology, laying of cards, palm reading, rod and pendulum, water witching, ESP, and certain dreams and visions are used by demons to turn men from depending upon God and to seeking personal advantage by forbidden knowledge and power. When Saul sought Samuel’s spirit by the medium of Endor, he was judged by God (1 Sam. 28:3,9; 1 Chron. 10:13-14). Occult practices may result in demonic oppression and, frequently, inhabitation. God may allow this as part of the judgment upon idolatrous practices (Exod. 20:4-6; Rom. 1:18-32).
What Is Demon Possession?

The term possession is a misleading translation, picturing someone under total control, wild and violent, or maliciously evil. That is not the picture of many in the New Testament. In some cases, they seemed afflicted by illness and not altogether opposed to God and the truth. Furthermore, demons do not possess or own anything. God owns them. They are His creatures and He is their judge. If they inhabit a person, they have only squatters’ rights. They violate God’s laws of the sanctity of the person and his body (1 Cor. 6:13).

The term demonized better reflects the Greek daimonizomenos (Matt. 15:22), literally a state of demon-caused passivity. Practically, it refers to the condition of a person who is controlled more or less in various ways by inhabiting demons. Its equivalent is to have a demon (Mark 1:23; 9:17; Acts 8:7).

The Lord Jesus described this reality of spirits inhabiting and affecting a person (Matt. 12:22-28) and claiming the person’s body as his residence (Matt. 12:43-45). We cannot, as honest, thinking, Christians, believe the Bible and Christ, and deny the phenomenon of demonization.

Symptoms may seem to overlap with certain mental, emotional, or physical disorders, as they did in the Gospels. But symptoms such as unusual physical strength or intelligence, sudden changes and reverses in emotions, manifestations of or clairvoyant powers, falling into trances, change of persons speaking, magical abilities, inserted or unwanted thoughts, and voices that attack God or the person all point in the direction of demonic activity.

What Defense Is There Against Demons?

No defense against demons is guaranteed to unbelievers. Satan and his demons are allowed to be active, but the restraining grace of God keeps demons from all they might wish to do. The Devil, as a successful and roaring lion, prows about seeking whom he may next devour.

As believers we should respect Satan’s cunning and power, but realize that he is sovereignly restricted by God (Job 1:12; 2:6; 1 John 4:4). He cannot touch our salvation nor separate us from the love of God (Rom. 8:38-39). We should refuse to be naive, but know what the Bible says about Satan’s tactics. Christ has defeated our enemies and stripped them of weapons through His death and Resurrection (Heb. 2:14-15; Col. 2:15). He prays for us today as He did on earth for the disciples (John 17:15; Luke 22:31-32; 1 John 2:1-2; Heb. 7:25). We have a position of acceptance and authority “in Christ” (Rom 8:1; Eph. 1:6). We have been crucified, raised, and seated with Christ in the heavens; far above all demonic authority (Eph. 1:20-23; 2:6). The demons believe and shudder (James 2:19). God may use demonic opposition to cause us to depend more upon Him (Job 1:2; 2 Cor. 12:7-10), and God will see us through it all (Rom. 8:28-29).

James 4:7 summarizes, “Submit yourselves therefore to God. Resist the devil, and he will flee from you.” We must confess and renounce all practices and attitudes contrary to God’s Word (see Exod. 20:4-6). We must put on all the armor of God. Each piece has its purpose and suggests how Satan attacks and how we can resist (Eph. 6:10-18). We must live godly lives for the glory of God. This involves making no provision for sin (Rom. 13:12-14), praying for protection (Matt. 6:13; 26:41), being alert, watching in soberness (1 Thess. 5:6-8; 1 Peter 5:8). We must cultivate our spiritual lives with the Word of God (Matt. 4:4), using it against demonic attack (Eph. 6:17).

God is ultimately in charge of all things, and we are not to fear (Heb. 13:5; Rom. 8:38-39). He is our refuge and will defeat our enemies (Deut. 33:27; Ps. 27:3). Some demons may still be cast out into the abyss, as they were in Jesus’ day (Luke 8:32). Ultimately God will punish Satan and all his angels in the lake of fire (Matt. 25:41; Rev. 20:10).

Satan and demons are real, and they are uniringly opposed to God and to His people. Yet, we are more than victors through Christ. Let us thank God for perspective given in the Scriptures, for the power of Christ and His blood, for protection from the Evil One, and for provision for practical victory in the crucified living Saviour.

Demons may do to believers much of what they do to unbelievers.

another personality, continual blasphemous thoughts, and recurrent urges to harm or to commit suicide must be considered as possibly demonic in estimating a person’s condition (see Mark 5:1-20).

Inability to trust God, pray, read the Bible, say the name of the Lord Jesus, and resistance to spiritual truth are even more suspicious symptoms. So also are pressures or invisible attacks upon the body and appearances of dark figures. Mediumistic
When our Lord was living as a human on earth, His immediate audience was confined to those within the range of His voice. People traveled for many miles to hear Him, and sat enthralled for hours as He spoke in the towns and on the hillsides. There was no way to transmit His words to more distant places, or to preserve His voice for future generations. Yet Jesus knew then that in the 1980s, in a world of five billion souls and a population growing at some one million persons every week, His servants would need more than a quill and papyrus to attack Satan and carry God’s message to the ends of the earth.

In 1844 Samuel Morse uttered the perceptive question, “What Hath God wrought?” as he inaugurated the first telegraph cable. This startling achievement meant that a message could be received at a distant point virtually as it was being sent. In the early 1900s Marconi invented the “wireless,” which could transmit a man’s voice through thin air. The first Christian use of the media occurred on a cold December night in 1920 when radio station KDKA aired the Sunday evening service from Calvary Church in Pittsburgh, thus beginning an era of unprecedented media growth. Christian use of the media has mushroomed into an awesome arsenal of communication capability for God. Here is an up-to-the-minute inventory.

Radio—The first Christian radio station, WMBI in Chicago, went on the air in 1926. Today, within the Moody Bible Institute broadcast organization alone, there are now 10 stations (AM and FM) broadcasting from Florida to Washington State. In addition, the Moody Broadcasting Network links radio stations (including new local “satellite stations”) and cable TV systems with a 24-hour Christian radio service from their Chicago headquarters. Moody is just one of hundreds of Christian organizations in the National Religious Broadcasters, a conservative organization that represents the interests of Christian stations before the FCC and in Congress. Over 1,000 members belong to NRB, including most of the 1,600 radio and 55 television stations airing religious broadcasting each week. The audiences for Christian radio have grown to the point where the secular Radio Information Center in New York ranks religious radio sixth out of 18 types of programming aired by America’s commercial radio stations. About as many stations now air religious broadcasting as feature “background/beautiful music.” Clearly, religious radio is reaching a large and growing audience. Some of the most dominant stations in America, including Philadelphia’s 50,000-watt AM station WZZD—a former rock station—are now broadcasting the gospel 24 hours a day. Similar dynamic stations are doing the same in San Francisco, New York, Los Angeles, and Chicago, as well as in virtually every other area in America.

In the twenties and thirties, local churches marveled at having their own radio stations. Now many are considering having their own television stations.

FM Radio—After a slow start, FM radio has really begun to flourish, due largely to technically superior sound and 24-hour-a-day operation. The most significant recent development in FM broadcasting is the FCC’s decision to eliminate rules affecting FM’s nonbroadcast uses. FM stations can now transmit up to three other programs simultaneously with their normal stereo broadcasts. While this other programming can be received only on special radios provided by the station, they nonetheless can be utilized for Bible studies, Christian correspondence courses, closed circuit conferences/training for pastors and lay leaders, data transmission, Christian background music services in offices and businesses, and so forth. This major breakthrough frees the regular FM station to do what it can do best—transmit the gospel message into otherwise inaccessible areas.
Audio Cassettes—Much of the discipleship function of Christian radio is being done conveniently and effectively by means of the pocket-size cassette tape. Highly transportable, cassettes enable the user to listen when and where he chooses, and to repeat the message at will. Audio cassette costs have dropped dramatically. For less than the price of an office typewriter, a church is able to purchase a quality cassette duplicator, with a good supply of blank tapes and labels. In America there is hardly a church of any size that does not have some kind of tape ministry. Tape players in cars and small battery- or solar-operated portables are common, giving even greater utility to tapes around the world. Truly, everyone can have a copy of the Word in his own language. This ministry benefits those who are thousands of miles from a church as well as those in a local membership.

Missionary Broadcasting—Nowhere is America’s involvement in missions as evident as it is in missionary radio. The headquarters of virtually all missionary broadcasting organizations are in the United States, including Trans World Radio in New Jersey; HCJB (Quito, Ecuador) in Florida; Far East Broadcasting in California; and ELWA (Monrovia, Liberia) with the Sudan Interior Mission. Thanks to highly efficient transmitters, a stabilization of oil prices (for oil-powered electric generators), and the political stability of the world provided by a strong American military defense, missionary radio is able to penetrate with stunning impact into areas usually considered closed to missionary outreach. Hundreds of letters from Communist countries testify to the essential role missionary broadcasting plays in spiritual growth. Especially profitable is the reading of the Bible in the native language at dictation speed, so copies can be made where they are not otherwise available. With new communications satellites capable of broadcasting directly into homes becoming a reality, the once major concern that stations would be jammed by political organizations will soon be insignificant.

Television—There are 55 full-power Christian television stations nationwide, and scores of applications for new local low-power Christian stations are now before the FCC. In the twenties and thirties, local churches marvelled at having their own radio stations. Now many are considering having their own television stations. Perhaps the most ambitious television system is planned by the Southern Baptists, who hope to launch their ACTS television network of some 105 stations this year.

Satellite—The communications satellite is one major factor that has greatly aided the expansion of Christian broadcasting. There are five national religious satellite networks, including a Catholic network and the Southern Baptist ACTS, which has yet to begin operation. With the FCC’s newly authorized Direct Broadcasting Satellite System, the public, utilizing two- to four-foot receiving dishes, will be able to get crystal clear television pictures directly from 23,000 miles in space. These signals are virtually impossible to jam.

Cable TV—For the first time, churches and other Christian organizations can afford television production on an economical basis. Using low-cost consumer equipment from the local discount store, even the smallest congregation can now air its own television programming. Many churches have their own leased cable channel, broadcasting nationally

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For many, especially Christians, the present state of network television has become the focal point of much anxiety, fear, and even anger over what can be done about this extremely influential communication medium and the increasing moral and political bias displayed in its programs. A number of conservative groups and coalitions have formed to assert pressure on the networks to restore conservative values to prime time.

Yet, the networks seem to be paying little if any attention to the charges of these groups. Why aren't they listening? The state of the art of broadcasting and external and internal forces can be blamed.

In U.S. News & World Report, TV consultant Michael Dann, himself a former chief of network programming, said, "The entire communication industry, both printed and electronic, is in turmoil. We're in the midst of a revolution in delivery systems for entertainment from satellites to two-way cable, and nobody knows where it will lead."

This transition has been prompted by the accelerated pace of technological advances in electronic communications such as multichannel cable TV and satellite...
of damaging declines in audience, advertisers pressured for greater efficiency in their strained advertising budgets.

There was a shift in the balance of power away from the networks and into the hands of advertisers. Advertisers demanded that the networks lure back cable viewers. Programs began to appeal to the bizarre, the taboo, the absurd, and the "larger than life." Driven by the fear of losing money, the networks ignored moral conscience and social responsibility.

The alarming aspect of this degeneration in television is not only that it is born of collective desperation and greed, but also that it is being reinforced by internal political influences. A large majority of network personnel range from very liberal to the far left in terms of their beliefs and attitudes on social issues. The decidedly liberal stance taken by network executives on issues such as religion, abortion, homosexuality, ERA, unions, and national security has been documented in independent surveys including Gallup, Harris, and more extensively by Ben Stein in his book The View from Sunset Boulevard.

As a counter movement to oppose this direction in programming, groups such as Moral Majority, the Coalition for Better TV, and the National Federation for Decency organized protests. No matter how voluminous the letters to the networks or advertisers, no matter how effectively products were boycotted, and no matter how many demonstrations in front of television stations, the significance and magnitude of those opposing network programming were diminished by network and advertising executives and liberal political factions, who developed fairly sophisticated plans for "managing" the moral backlash from the conservative groups. Such plans included distorting facts to support desired objectives.

In a recent Gallup survey the networks suggested that the secular program tastes and viewing habits of those who watch religious programs were similar to those who do not watch religious television. A major flaw in the survey was that those surveyed were not accurately representative of all who watch religious TV programs. However, the networks assert that these survey results applied to the majority of Christians. Could their immediate strategy be to undermine the credibility of groups opposed to the networks' programming as not truly reflecting the attitudes of a majority of Christians?

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One example is the curious series of events involving the show "Boone" on NBC. "Boone" was a family-oriented show designed to lift up traditional moral values. A "prodigal son" type theme ran through each episode, where the main character, Boone, the son of a conservative, morally upright Baptist family, experiences for himself the shallowness in the things of this world.

Normally the networks are bound by the agreement they make with the independent producer to allocate funds for promoting a new show, although specific dollar amounts are hard for most producers to negotiate. Such was the case with "Boone's" producer, Jeff Freilich.

"NBC spent very little to promote the show," complained Freilich in an interview. "The [promotional] spots they did air gave a completely misleading impression of the show's content: showing quick scenes of gambling, drug use, and sex—which temptations Boone eschews in the series. Morally-minded individuals, the show's target audience, would understandably not tune in. On the other hand, those attracted by the misleading implications of the promo spots would quickly find the show to be not what they expected and, hence, discontinue watching it."

However, as the season settled in, viewers began to tune in and a following began to develop. Freilich reported that by the eighth and ninth week the show's ratings were comparable to other prime-time programs. NBC canceled the show after the 10th episode—not a wholly sensible business or financial decision. Was the show canceled because of ratings, or was it canceled because a program promoting traditional values is unwelcomed in loose-living Hollywood? The success of
Fair Is Fair Only If You Are a Liberal

A BC Television recently broadcast “Call to Glory.” The network promoted it heavily. It was one of the few shows portraying the military in a good light.

Writing in the San Francisco Chronicle, television critic Terrence O’Flaherty says, “Most Hollywood writers and producers appear to share the same negative attitude toward the military service in our country. Because of this, invariably it is presented as an unnecessary part of American life, dominated by unpleasant officers who are devoted to stirring up fears of an imaginary Soviet threat to justify their own jobs. This bias at the highest level of television decision making has dominated nearly all television presentations of American military life. As a result the career servicemen have an undeserved image of shadowy figures engaged in building bionic men and women, killer helicopters, and robot automobiles. At the other extreme, Hollywood loves to picture them leading soap-opera lives in shows like ‘Emerald Point’ where they ride more beds than planes.”

Content, though, is only part of the problem. Recently entertainer Pat Boone blew the whistle on a new wave of blacklisting in Hollywood. You may remember during the McCarthy era, creative people were blacklisted and not allowed to work if they were suspected or accused of being Communists. Many careers were ruined and reputations tarnished because of the witch-hunt.

Now, according to Boone, Conservatives are being blacklisted by Hollywood producers who do not share their views on abortion, homosexuality, or a strong national defense. Boone says he has discussed the problem with Efrem Zimbalist, Jr., Jonathan Winters, Gary Collins, and even Jimmy Stewart, all of whom say they have been discriminated against because of their conservative views.

In a personal conversation, Boone told me that an actor friend of his, Jim Hampton, is pretty liberal on many issues, but is strongly pro-life. Hampton says that after he appeared on a Christian talk show to express his faith in God, his booking agent told him that because of his politics, producers were passing him over for roles for which he was otherwise qualified.

Now if it was wrong, and it was, for the McCarthy-era to blacklist people who held liberal views, isn’t it just as wrong for people to be denied the right to work because they are Conservatives? Is it OK for Jane Fonda and Alan Alda, notes Boone, to speak up for abortion and unilateral disarmament, but it is not OK for Conservatives to support the opposite position.

Maybe there ought to be an investigation of this discrimination, which is just as wrong as not letting people work because of the color of their skin.
A practicing psychotherapist shares his thoughts on how television can affect family relationships.

Flashing through the channels using my remote control, I leaned back to enjoy a special treat in our house, white seedless grapes. Suddenly my joy was gone, and I almost gagged on a grape covered by a soft fuzzy ball of pre-penicillin! After a quick recovery, I settled into an evening of late-night entertainment offering three fascinating choices: “Professional Wrestling,” “Godzilla vs. King Kong,” or “Dance Fever.” I must confess that I was so captivated by Godzilla and King Kong that my mind began to wander.

Obviously the grapes were not the only luxury in my life that had the ability to spoil and leave a bad taste in my mouth. But I had never really considered that television had the ability to spoil. It was more like a member of the family. It was always on, directing or competing for my attention. Anne and Chris would entertain themselves as I watched my game, and when convenient, the cartoons would hold Chris’s attention until I finished reading the morning paper.

“As I train up a child, will he not go that way? If I do not dwell with my wife in knowledge, honor, and shared spiritual growth, will our prayers not be hindered? If I do not give my wife due benevolence, will I not be defrauding her as a helpmate, as a completer?”

As a practicing psychotherapist, I know the answers to those questions. I don’t intentionally set out to neglect or abuse my family. I really do love them and give praise and thanks daily for them. I’m a moral man. I’m growing spiritually. I’m being transformed into the image of Jesus Christ. I minister to others daily. Yet the spore settles onto the maturing grape and the spoil begins.

We know the source of our spoil. We know the reality of our enemy, Satan. We know that as the Father of Lies and the Great Deceiver, he influences our wrong choices in using the good of God’s creation. Have I misused one of God’s gifts in my life?

Suddenly a bad taste came into my mouth. Perhaps grapes and television are not the only things that can spoil. Would blessings spoil as well? I knew they could. I had often witnessed it in the lives of others seeking my counsel. My family would spoil too, if I allowed it. Had it already begun? I could recall more about what I had seen on television that day than I could about Anne or Chris. What could they remember about me?

I could recall more about what I had seen on television that day than I could about Anne or Chris.

God has given me wonderful tools for training Chris in the way he should go—one is television. I still enjoy helping Chris learn to talk. I appreciate how Mutual of Omaha’s “Wild Kingdom” parades many different animals across the screen for Chris to identify. We’re still going strong with “ducks” — “elephant” will have to wait. However, I should be teaching my son the proper method of eating grapes and watching television.

In America, 99 percent of the homes have at least one television set. More than 40 percent have two or more. In bedrooms, kitchens, bathrooms, and dens, television entertains us.

One major side effect of television is that the message-sender acclimates the viewer to the message, slowly breaking down...
How often I have heard my clients say, "I don't know what's happening between us." "The magic is gone." "I guess we just don't love each other anymore!" When our emotions are neutralized, we easily become confused in our minds. God created all of our emotions and declared them good. They are to motivate us to respond appropriately to life. There is a time to laugh and a time to cry. We should respond in jubilation or in disgust, appropriately. We are not to become victims of emotional suicide and cognitive confusion. We are not to allow the spore to spoil the grapes. The blessing of television should not become a mental pacifier. When the spores come, remove the tainted grapes and feast only on the good fruit.

We must remember that television is a luxury and not a necessity. Selective, deliberate enjoyment is necessary, or we may end up with a bad taste in our mouths. As Christian husbands and fathers, wives and mothers, we cannot afford to eat spoiled grapes. We are to apply the command of good stewardship in all that our heavenly Father has placed within our responsibilities.

An increasing number of psychological studies are validating the pro-social and pro-moral training aspects of television for children (Rubinstein, Liebert, Neale, and Poulos, 1974; Stein and Friedrich, 1975; CBS Broadcast Group, 1977). Unfortunately, the producers are not always interested in pro-social programming. The lure of profit through sensationalization predominates. We must heed the overwhelming research which proves that some television programming generates an orientation toward violence in child viewers (Bandura and Walters, 1963; Berkowitz, 1965; Berkowitz and Green, 1966; Hanratty, O'Neal, and Sulzer, 1963; Watt and Krull, 1977), liberalized sexuality (Berkowitz, 1971), and a generalized fearfulness and insecurity in daily life situations (Zill, 1977). We need only to read through the Book of Proverbs to understand the future destruction of sons by violence, fear, and sexual lust.

As I looked on my son, sleeping peacefully in the night, I heard the sounds from the television in the distance. The hour had grown later than I thought. The program had ended. The white and crackling electronic snow covered the living room. My wife rolled over in her sleep and pulled my pillow to her side. I was not there, but she knew when I joined her and she welcomed me to her side. A fresh mixture of emotion welled up inside me as my mind began to focus on the day to come.

The football game will have to wait. The cartoons will hardly be missed. Tomorrow I'll fix Chris breakfast and play racquetball with Anne. Together we'll go on a shopping spree, even though we have only $10 to spend. Tomorrow night's entertainment will be chasing Chris around the living room and watching him figure out how to get down from the chair he just learned to climb. I'll watch as Anne helps Chris with his puzzle and they read through Pat the Bunny.

We'll share from God's Word, rejoice in His blessings, pray for His provision, and watch Chris sing himself to sleep. Tomorrow night Godzilla may meet King Kong, Dracula, Frankenstein, or whomever, but not in my home.
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Television:

The Mass Hypnotic

by Clement G. Wadsworth
"miracle" was what we called television when it was first invented. Today, its the boob tube, one-eyed monster, a bad habit. Whatever we call it, television in the 1980s poses a serious threat to every Christian home.

Television is the Christian home's number one source of secularization. It tells us that anything that cannot be observed in the visible, natural world is not real. Other than the "Be Kind to God Weeks" at Christmas and Easter, television treats spiritual matters as virtually nonexistent. Television is where the subtle battle for the mind is waged.

The Christian life is ultimately lived inside each of us. Our minds and hearts are vital to God. That is why the Great Commandment (Matt. 22:37) demands total allegiance to and affection for our Lord Jesus Christ. We want our pastors to preach that to our children. That is why the Great Commandment is taken so seriously in our lives. It is not a matter of simply having a relationship with God. It is a matter of deeply understanding and accepting the will of God.

Perhaps a few facts will help us focus on the problem.

"The typical American child now watches television more than 30 hours a week—that's more time than he spends with his parents, playing with his peers, attending school, or reading books . . . . By the time a child finishes high school, he will have spent 18,000 hours with the 'TV curriculum' and only 12,000 with the 'school curriculum.'" 1

Not only is the amount of time alarming, but Erik Peper, a professor at San Francisco State University and a researcher on electroencephalographic testing, has also documented its effects on the brain. Watching television produces highly altered brain wave states when people watch for a mere 20 minutes. Peper referred to this brain state as "alpha." 2

"Alpha occurs when you don't orient to. You can sit back and have pictures in your head, but you are in a totally passive condition and unaware of the world outside your pictures . . . . The right phrase for alpha is really 'spaced out.'" 3

If parents cannot control their own consumption of television programs, how can they expect their offspring to control themselves?

In further explaining this condition of "alpha" Peper noted that: "This meant that while they were watching they were not reacting, not orienting, not focusing . . . just spaced out. The horror of television is that information goes in, but we don't react to it. It goes right into our memory pool . . . . When you watch television you are training yourself not to react and so, later on, you're doing things without knowing why you're doing them or where they came from." 4

He concludes: "We now have evidence that habitual television viewing produces major physical effects on our bodies. It can alter our brainwaves, paralyze eye movements, immobilize the hands, irritate the central nervous system, assault the senses, impact us with microwave radiation, and even induce epileptic fits." 5

As Christians, our bodies are temples of the Holy Spirit (1 Cor. 6:19-20). Our children are a heritage from the Lord (Ps. 127:3). On the face of this data, we should be alarmed at what television can do to us.

Desensitization and disinhibition are occurring on a grand scale in homes. Many of us would be embarrassed to admit what we watch in the seclusion of our living rooms.

Elizabeth Roberts of the Harvard Project on Human Sexuality claims that television tells us: "Sex is not for married people. An analysis, of one week of programs found that the sex act most frequently implied was hetero sexual intercourse between unmarried people. Intercourse between married people was indicated far less. Prostitution was suggested more frequently than sex between married people! Whether or not this is the view most parents would like their children to have, this is the view children, and especially adolescents, are getting from TV . . . Sex is a weapon wielded power over others. In crime shows, drama, and situation comedies, sex is often an instrument of control." 6

Truncated definitions, instant answers, and incomplete information all lead to a perverted view of sexuality. God called sexuality good. Man has called it profitable. He uses it to sell everything from motor oil to mouthwash.

Television assaults the family subtly, by giving a distorted picture of what is normal in America. Can you name more than one show with a family still intact? Whatever happened to "Mama," "Father Knows Best," and "The Waltons"? How much communication takes place when a family views a program together? Though physically in the same room, do they even look at each other?

Family is the target of this article, so let's address some specifics that might help parents combat this threat to the integrity of our homes. Suppose your children tell you that they can do their homework while watching television. Your gut-level feeling is that it is counterproductive. Here is some support for that feeling: "Most educators believe that even though children might get the homework done while watching TV, the division of attention prevents them from learning as effectively as when the television is turned off." 7 If a student's goal is to simply "do homework," television does not interfere. If his goal is to learn, turn it off.

What about eating in front of the television? Most homes have TV-trays. What should we do with them? "Eating in front of the TV set establishes a very bad habit. It reinforces the children's dependence on TV, may lead to sloppy consumption of television programs, how can they expect their offspring to control themselves?" 8

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continued on page 46
Like the child whose hand full of cookies became stuck in the cookie jar, we find ourselves uncomfortable when we are out only for what we can get. God did not create us to be simultaneously selfish and satisfied, and He has seen to it that we will not be. He sent Jesus Christ to set us a living example of service—Jesus, the most well-rounded, fulfilled, dynamic, understanding person who ever lived. And Jesus sacrificed...sacrificed the chance to make a big splash, sacrificed the comfortable seat in order to wash His disciples' feet, sacrificed His quiet moments of privacy because He "had compassion on them" (Matt. 20:34). Finally, not counting the cost, He made the greatest sacrifice of all.

It was not because He did not love life. No one ever loved life more than Jesus did. But God so loved the world that He willed to give us His only Son. Since Jesus had preached that He who loved his life would lose it, conversely He knew that the only way to retain life, the only life worth living, was to lay it down. Not in despair, not in anger, not grudgingly, but freely, willingly, lovingly, totally He gave it, a life forever bound up with God.

Each day offers us new opportunities to know and show that life. Willingness to share the good life comes from having something to give. Aware of all that we have received from God, we give to others. "Not with eye-service, as men-pleasers;" Paul writes, "but as the servants of Christ, doing the will of God from the heart" (Eph. 6:6). When one gives in the right spirit, it is a joy.

Some of us, by examining our lives in quiet moments, may see where greater sacrifice is required. One of the hardest things to give up graciously is pride. If you have ever ridden with a proud driver who has lost his way on a highway, you know what I mean. There is nothing wrong with the healthy kind of pride that makes you take pains to do a good job without supervision. But when pride keeps us from admitting to ourselves and others that we need help, we and those around us suffer in painful ways. Many people could profit from counseling, tutoring, or other outside help for themselves or a loved one, if only they dared to admit their inability to achieve perfection.

We may find it hard to admit that, because of no fault of his own, a son may be a poor scholar or a reluctant athlete. Sacrifice means giving up our own selfish hopes in order to let others become what they are meant to be, with God's help.

God did not create us to be simultaneously selfish and satisfied.

Who knows in what ways God is asking us to sacrifice? Only a totally honest appraisal of who we are and what we have to offer can reveal that to us. Jesus said, "Blessed are the meek" (Matt. 5:5). Only those who are meek, who dare face an unsentimental examination of their strengths and weaknesses, have it in them to be not only blessed, but a blessing to others. Giving up pride can be one of the most freeing of sacrifices, for it draws us closer to God.

Yes, a sacrifice is the gift we offer someone and, in the process, make to God as well. "Twas much as ye have done it unto one of... my brethren," Jesus said, "ye have done it unto me" (Matt. 25:40). Who are those others to whom we may give? For Julie, a bright high school graduate, it was...
her aunt. Julie had dreamed of attending college and would have excelled, but her aunt and uncle had a problem. Without help to staff their "ma and pa" grocery store, they could not start a family. Julie gave up her dream of college to make her aunt and uncle's dream come true. In time Julie acquired experience running a business and skill in dealing with people, both of which made her a top-notch salesperson in later years. Julie had learned early to sacrifice, and she bloomed.

That is the way sacrifice works. By welcoming the chance to be a channel for God's love, we cannot help but be transformed and blessed by His grace flowing through us.

Sometimes sacrifice comes easily. Maternal instinct wells up and makes it possible. Sacrificial opportunities sometimes take thought and commitment; other times they suddenly present themselves.

For a bleary-eyed mother to make the 2 a.m. rendezvous with her child is a period of joy. At other times, when dealing with an elderly parent who begins to act like an obstreperous child, the sacrifice in time and patience is more costly. Either way, it is a chance to grow in grace and maturity as we die a little to self.

Sacrificial opportunities sometimes take thought and commitment, like Julie's. At other times they suddenly present themselves. Ron had studied medicine some years ago so he could give the gift of life and health to others. Still, anticipating a two-year residency in England, he had not counted on an emergency that destroyed the chance of a foreign stay. When a tubercular patient stopped breathing on the operating table in his Boston hospital, Ron, without hesitation, bent over and administered mouth-to-mouth resuscitation, saving the patient but contracting TB himself.

While we may not see ways to become sacrificial people by large, daring gestures, we never know how meaningful our small offerings may be. Only God knows what for us is the most generous thing we can do, and He will help us to discover our own most potent witness.

For an energetic person it may mean slowing one's footsteps to accompany an elderly neighbor on a walk. For a chatterbox it may require learning to listen better. It may be so slight a gesture as giving up an evening to read poetry over the phone to a desperately lonely, young woman, or giving up our comfort to rescue a child's kitten on a rainy afternoon. Who can gauge the true measure of our gift?

I still remember the night my father got up to come into the nursery where I sat rocking a howling infant, tears streaming down my tired face, and took over the vigil while I returned to bed. In years to come, someone may recall what appears to me now the most insignificant of deeds. We cast our bread upon the waters without knowing when we will be repaid.

Giving freely is not always easy. Like children frantically clutching the toy they are asked to share, we are tempted to cling to what we feel is our own: our time, our privacy, our money, our plans, our pride. But Jesus knew temptation too, and we can learn from Him. The Bible tells us of the occasion when He wrestled in the Garden of Gethsemane with the big issue of whose will would prevail. He chose, "Not as I will, but as thou wilt" (Matt. 26:39) and came out victorious.
COMPETING FOR THE ATTENTION OF YOUTH

by Dave Adams
In today's teen-world of Michael Jackson, designer labels, mystic games and movies, break dancing, and new wave and punk rock, the youth ministry faces its toughest challenge. By contemporary standards of Fundamentalism and concepts of separation, today's youth culture is traveling on a collision course with disaster. There are approximately 50 million young people between the ages of 12 and 24 in America today. Of those, only one-fourth place any confidence in organized religion. Thirty-three percent of those young people recently polled profess a born-again experience, but only 6 percent confessed that their experience occurred suddenly.

Other statistics are staggering:
- 1 million teens get pregnant out of wedlock every year.
- 1 million teens under the age of 18 have parents who are divorced.
- Annually 7,000 teenagers commit suicide and as many as 400,000 attempt to kill themselves.

Some feel that a generation like this cannot be reached—they are on their way to eternal destruction. Nothing can help them now!

Although teenagers face the conflicts of society and the adjustments of adolescence, they have the same potential as any generation to be champions for Christ. Of all those who accept Jesus Christ, 85 percent make that commitment before the age of 20. Since youth lends itself to a tenderness and sensitivity to the gospel of Jesus Christ, what can the local church do to harvest this plenteous field?

The goal of any youth ministry should be consistent with the goal of its church. That goal is based on Matthew 28:19-20: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you." To achieve this goal, youth ministries must develop the means through which every adolescent will hear the gospel and have the opportunity to mature spiritually. During the 1980s the vehicle of the local church in reaching students is the school campus.

Every adolescent must be reached. Often times youth ministers overlook certain groups of adolescents. Since the advent of the Christian school, a polarization of students has taken place. In a total youth ministry, it is necessary to reach every student—public school students as well as Christian school students. There are presently over 28,500 secondary school campuses in America, and only a small portion of these are private and/or Christian schools. The ratio of public schools to nonpublic schools is 4 to 1; public schools compared to Christian schools is 11 to 1. The pastor and youth minister must be concerned with focusing on students in every type of school.

The local church is obligated not only to communicate the gospel in a relevant fashion to every adolescent, but also to provide an avenue for spiritual maturity. This avenue is the total youth program of the local church, and it is measured by at least five areas of actions and attitudes observed in youth.

**Craved the Word:** David said, "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word ... Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:9,11). The youth ministry cultivates in young people a craving for the Word of God, a hunger for its message. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). Young people satisfy this craving by daily reading, studying, and memorizing Scripture, and applying God’s Word to their lives.

**Compassion for the lost:** As Christ looked over Jerusalem, He wept with compassion. Compassion is an attitude, followed by an action toward another's inner need. A mature Christian is able to see a world in need of a Saviour and to respond sacrificially. Those who have a compassion for the lost will pray, weep, and tell others about Jesus Christ. They recognize that their high school campus is a mission field of lost friends. They can reach that world.

**Consecration:** When a young person accepts Christ as Saviour, studies and lives the Word of God, and desires to tell others about Christ, he can set himself apart for His Lord's service. This maturing Christian desires God to work any grace in his life necessary for God's good pleasure. This involves commitment to Jesus Christ in church and Christian service, character development, and personal habits. Often, the testimony of young people is the only Bible other students will ever read. Jesus Christ, the living Word of Life, needs to shine through them.

Are contemporary young people unreachable? No. These future giants for God can and must be reached. But time and effort must be invested in them while this field is still fertile for the gospel.

**Dave Adams**

is associate pastor to adolescents at Thomas Road Baptist Church. He holds an M.A. in education from Lynchburg College, Lynchburg, Virginia.
Dwight L. Moody's Conversion to Christ: Dwight L. Moody's Sunday school teacher, Edward Kimball, was determined to speak to young D. L. about Christ and about his soul. "I went down to Holton's Shoe Store where Moody worked. I simply told him of Christ's love for him and the love Christ wanted in return. There he gave himself and his life to Christ."

I thank God that today, over 100 years later, D.L. Moody's decision to allow Christ to have complete control of his life continues to have an impact on thousands of men and women. Decisions for Christ remain the cornerstone of the daily miracles at MBI.

George Sweeting
President, Moody Bible Institute
Good relationships—it seems everybody wants them, but where does one place his order? What Christian bookstore handles them? Do you have to take special training to qualify? Apply for a license? Are they inherited? Many of us are not even sure what a good relationship is.

A survey by a leading family magazine showed that 71 percent of those responding felt family life in America is in trouble! Another study by a Christian psychiatrist found that 75 percent of those married considered their marriages a failure and rated their homes as unhappy.

Our daughter Bev was in her freshman psychology class, a thousand miles and two months away from home. The professor said that it is normal for children to reject their parents. "In fact," he said, "most of you kids would probably tell me that you hate your homes. There is a sense in which you should reject it all."

Bev was out of breath as she grabbed the first opportunity to get to the phone. "Mom! Dad! I'm just fine, and I've got to tell you that I really love you, and I don't reject you. You probably think I'm crazy to be telling you this, but our teacher said we are normal if we hate our homes, and I don't."

So common has it become for parents and children to reject each other that this professor was setting it up as normative living. He was saying that it's proper for the domestic train to be derailed, for the bearing to get hot, for the coupling to break.

God displayed His model home in the Garden of Eden. He said it was not good. God loved. Wanted. Cared for. Most children in normal homes start out that way. What happens to fray and so often break the bonds of kinship during the tattered teen years? Why does a parent so often resent the bold presence of his children of God Himself. But God said something was lacking. And God created Eve to form the first family. That family, God said, was good.

The Relationship of Parents and Children

That little other person came into our home—very subtly. At first there was no one else, just us two. Then all the indications pointed toward—something. The doctor called it a pregnancy. We called it a baby. Think of it! Our baby! Can you believe it! Our little girl. She was born warm and wiggly. Hungry—for food and attention. Hungry—for food and attention. We shared eagerly. She was part of both of us. We cared very much about everything she did. She never asked, "Who am I?" She knew she was ours, the object of our love, the living proof of our one-flesh relationship. And we taught her that God loves her more than we do—much more.

Loved. Wanted. Cared for. Most children in normal homes start out that way. What happens to fray and so often break the bonds of kinship during the tattered teen years? Why does a parent so often resent the bold presence of his children?
a mere 10 years or so after he has welcomed them so warmly into the world? The Bible assumes that children are naturally to be loved and cared for. There are no long exhortations in Scripture about loving children, but the implications abound—like so many green plants adding vitality to the biblical decor (2 Tim. 3:15; Titus 7:4, for example).

When parents love God, they love each other, and they love their children. The children naturally respond with love for parents and for each other. This love is the good relationship. This love is God’s plan.

Someone has observed, “When the naturalist violates the laws of nature, he gets chaos; when the parent ignores God’s plan for human life, he gets distortion of some sort or other.”

Relating to children in the home as a parent is not only doing; it is also being. Like a diligent spider spinning a delicate web strand by strand, the parent must give of himself with singleness of purpose to produce strong rapport. In the process he also receives from the child so that mutual trust is established.

One wise man has said that parents can create a favorable climate for children, but only experiences consolidate the learning. What kind of experiences are you having? Do they build or destroy the parent-child relationship? Let me give you some standards for measurement.

1. Practice a sincere respect for the child’s worth as an individual. Does he speak to scattered over the ground. An uncle explained to her in simple terms some of the reasons such tragedies occur. He explained the importance for good training and obeying the laws of nature and aviation. A simple conversation, but it was a lifetime buffer for a little girl who might otherwise have been warped by the sight of the bloody horror.

Make the child aware by issuing warnings against danger. Build resources into the

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**Like a diligent spider spinning a web strand by strand, the parent must give of himself with singleness of purpose.**

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Howard G. Hendricks is professor of Christian Education at Dallas Theological Seminary. He holds a D.D. from Wheaton College, Wheaton, Illinois.
and socks. Seldom do we consider the frustration that hobbles these individuals. Nobody ever took the time to teach them. A child should be taught to do as much by himself as he can handle. This builds confidence and contributes to safety. The toddler who is taught to use the telephone with serious intent—not as a toy—has been given a tool that will be useful for a lifetime. Performance, however, must be on his own level. Don’t expect more than he can possibly produce. Are you a dad who loses patience with his son because he did not score the touchdown? Are you a mother who refuses to speak to her daughter because she did not arrange her hair as requested? Such parents produce frustrations that push children in the direction of giving up.

6. Fences lend security for emotional development. Set reasonable limits for the child’s behavior. Just as surely as the backyard fence protects in a physical way, behavioral limits shield the young person from the fear of not knowing when to stop. Complementary to setting limits are the warnings about dangers of traffic, fire, drugs, plastic bags—all the many traps of childhood. Such concern tells the child that his parents care very much what happens to him.

Things NEVER, NEVER (well, hardly ever!) to do.

Don’t threaten—you decimate your own authority. Don’t bribe—bargaining usually makes you the loser.

Don’t lose your temper—a clear demonstration of lack of control. Don’t refuse to explain—they’ll go elsewhere and you’re on the outside. Don’t use sarcasm or embarrassment—the fastest way to demolish a relationship. Don’t dash their dreams—your ticket into the generation gap. If a child lives with criticism, says Dr. Haim Ginott, he does not learn responsibility. He learns to condemn himself and to find fault with others. He learns to doubt his own judgment, to disparage his own ability, and distrust the intentions of others. Above all, he learns to live with continual expectation of impending doom.

A prominent Christian psychiatrist conducted interviews with a large number of young children who had taken hallucinogenic drugs. One reason given for taking the drugs was an extreme dissatisfaction with themselves and their relationships with others. This same doctor sampled 1,500 college drop-outs. He reported two outstanding characteristics: (1) marked isolation from their parents, especially fathers; and (2) overwhelming, paralyzing apathy, complete lack of motivation.

When a child lives with parents who believe in him, he instinctively holds a higher view of himself and of his brothers and sisters as well. Everybody’s sense of worth is enhanced.

There will be inevitable squabbling among children; it is in their nature. It is also the polishing process to prepare young people to mix and match in the adult world ahead. Parents need to distinguish between the superficial, normal sparking as young personalities touch live wires together, and the deep, smoldering hatred that may burn out a relationship for life. Brothers and sisters need each other, but they are individuals in their own right, and should be recognized as such.

Peel off the film that may be obscuring a higher view of your home. In a Reader’s Digest article titled “Perfect Home,” Norman Corwin wrote of children in these terms: “One child makes a home a course in liberal education for both himself and parents; two children make it a private school; three or more make it a campus . . . . All in all, the home is the great staging ground for the family’s traffic with the world, as well as a fortress against the world’s intrusions.”


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OCTOBER 1984
Close your eyes and try to remember the most fun your family ever had. Don't cheat now. Stop and think.

Now, with that memory in mind, tell me—was your family busy doing something special, or were you just gathered around the boob tube? Chances are, you were having fun doing something simple or even silly. You know what they say—simple pleasures are the best.

With the ever-increasing demands of school, career, and church, Christian families need to relearn how to be together and have fun. When your children are grown, they will not cherish memories of dull evenings slumped in a chair watching the endless succession of mindless television programs, but they will remember the special times of family togetherness. Great memories have to be created. A little effort and imagination will fill your family's free time and enrich the lives of those you love most.

Below are 101 ideas for family fun. They are simple, inexpensive (or free!), and can be enjoyed by everyone. Turn off the tube—and tune in family living.

1. Take a bicycle trip.
2. Make homemade ice cream or visit an ice cream parlor.
3. Bake a batch of cookies and deliver them to a needy family.
4. Visit an airport and watch the planes take off and land, or go to a lake and watch the boats.
5. Go on a picnic. How about a picnic breakfast?
6. Go to a park and hike or climb trees.
7. Make popcorn, maybe even caramel corn if you're more adventurous.
8. Enjoy the snow together by building a snowman, making a snow fort, or throwing snowballs. How about some snow ice cream?
9. Go swimming or waterskiing.
10. Plan a scavenger hunt. Try to find something in the house for every letter of the alphabet.
11. Bake plain sugar cookies, and let each member of the family take part in decorating them.
12. Make clay. (In a pan, combine 1 cup salt, 1 cup flour, 2 tablespoons oil, 1 tablespoon cream of tartar, 2 tablespoons vinegar, 1 cup water, and food coloring. Cook the ingredients until a ball forms. Then knead and store in an airtight container.) Sculpt objects or people (even from Bible stories).
13. Read a good book aloud. (C.S. Lewis's *Tales of Narnia* appeals to children and adults alike.)
14. Look through photo albums or view family slides or movies.
15. Play miniature golf or croquet.
16. Make a tape recording of the most recent family "news," and send it to a close friend or relative whom you seldom see.
17. Make a "birthday flag" for the next upcoming birthday by decorating part of an old white sheet with fabric crayons. Then fly the flag outside when the birthday arrives!
18. Go fishing.
19. Play a board game that all can enjoy—Yahtzee, Sorry, Monopoly.
20. Work on a jigsaw puzzle.
21. Go roller skating or ice skating.
22. Make family silhouettes. Use a slide projector or a bright lamp to project the head profile on a blank wall. Hold paper against the wall and trace the silhouette. Cut out and glue it on a contrasting colored sheet of paper.
23. Have a candy treasure hunt. One person hides the candy (M & M's, jelly beans at Easter, little hearts on Valentine's Day, small candy canes at Christmas) and the others hunt for it to see who can find the most. The winner hides the candy next.
24. Work on a crossword puzzle.
25. Play "Start a Story." One person starts the story and talks for three minutes (use an egg timer). The next person must continue the story, and so on. After going around the family circle two or three times, the youngest child can end the tale.
26. Work on a mural. Provide old magazines, scissors, and glue. Pick a theme for your mural (families, God's creations, things to be thankful for). Everyone cuts out pictures and glues them onto a large piece of paper.
27. Go to the flea market or, bright and early one Saturday morning, visit 10 garage sales in town. See who can get the best bargain for 50 cents.
28. Sing favorite songs, nursery rhymes, or hymns around the piano.
29. Make plaster of paris handprints. Put name, year, and age on back. Save from year to year.
30. Make a family banner. The banner should be made of cloth (preferably felt) and decorated with pictures that illustrate the interests of family members.
31. Go to the zoo.
32. Go bowling.
33. Send out for pizza or make your own.
34. Invite another family over for a game of charades.
35. Listen to recordings of your favorite music.
36. One sunny Saturday morning, get out the gardening tools and find someone (a shut-in, perhaps?) who could use some free yard work. Everyone can pitch in and help!
37. Make a collage using seeds, rice, cereal, old buttons, and sewing scraps.
38. Catch fireflies together.
40. String popcorn and place on a tree for the birds.
41. Have a special birthday celebration.
42. Make puppets out of lunch bags, old socks, felt, wooden clothespins. Put on a puppet show.
43. Have a bonfire and roast hot dogs or marshmallows.
44. Go to your nearest hospital and look at the babies in the maternity nursery. (Visiting hours only!)
45. Visit a shut-in or an elderly friend or relative in a nursing home.
46. Pick wildflowers. (You might want to press them.)
47. Read a Psalm together. Then write a psalm of praise for your own family.
48. Play “I think you’re nice because . . .” Someone thinks of a quality he likes in the person who’s “It.” Other family members try to guess by asking, “Does it begin with an A?” and so forth.
49. Listen to a tape recording of a Bible story (many come with read-along books for little children).
50. Share prayer requests that affect and concern the whole family. Then pray together.
51. Make a mobile. Gather special treasures (shells; nature objects; hollow, dyed Easter eggs; valentines). Tie thread or yarn of varying lengths to the end of each and attach to a hanger.
52. Read the Sunday comics together.
53. Encourage little ones to color a picture to send to grandparents.
54. Talk.
55. Build a village using Lincoln Logs, blocks, or Legos.
56. Enjoy a shopping trip for something little, but fun—a jar of bubbles, stickers, paper dolls, matchbox cars.
57. Play “20 Questions.” One person chooses a Bible character or object to be guessed. The other members of the family take turns guessing what the secret object or person might be. No more than 20 questions can be asked and each one must be able to be answered by a simple yes or no. Whoever guesses first becomes “It” for the next round.
58. Visit a farm.
59. Play badminton, volleyball, tennis, Frisbee, or yard darts.
60. Take the kids on a tour of where Dad or Mom works.
61. Play hide-and-seek (inside or outside).
62. Scramble.” One person chooses a favorite Bible verse and writes each word on a separate slip of paper. Scramble the order of the words and challenge each member of the family to see who can put it together fastest.
63. Go camping in the backyard.
64. Draw a family tree on paper and complete it as a family. Add old photographs if available.
65. Go jogging, or do exercises.
66. Give each person a large piece of paper and take turns tracing the outlines of their bodies on it. Color in the outlines to look like you.
67. Using white shelf paper, design your own wrapping paper with crayons, magic markers, or paints.
68. Go to the library. Check out books, records, and art reproductions.
69. Gather a variety of leaves and identify them.
70. Write a letter to a missionary family.
71. If you have a typewriter, create a weekly family newspaper. Each child can write a story, Dad can write a column, and Mom can edit and type! Send Xerox or carbon copies to grandparents.
72. Make candy or caramel apples.
73. Go kite flying.
74. Jump rope.
75. Take a walk through your neighborhood.
76. Visit a friend.
77. Dig out a flower bed and give each family member his own "plot." Plant seeds, bedding plants, or bulbs, and watch God's creations grow!
78. Read favorite poems aloud, some as simple as Mother Goose rhymes.
79. Put together a scrapbook describing a favorite vacation or any special event (pictures, photos, writing, souvenirs).
80. Rake up a big pile of leaves to jump and play in. If it's warm outside, turn on the water sprinkler and run through it.
81. Write and act out or pantomime a play centered on a specific holiday, a Bible story, or a character quality.
82. Pick apples.
83. Gather seashells—mount and identify.
84. Make snowflakes out of lightweight white paper and hang from ceiling with thread.
85. Create a traveling friendship basket.
86. Go to a ball game, or play one—football, kickball, softball, baseball, basketball, soccer.
87. Finger paint on glazed paper (shelf paper, butcher paper) with chocolate pudding—yummy to eat, too!
88. Go sledding.
89. Go skiing.
90. Take a trip to an amusement park, a museum, or a planetarium.
91. Use fabric crayons to design individual T-shirts.
92. Set a Bible verse to a familiar tune and learn both the verse and song as a family.
93. Write and record an interview with a Bible character.
94. Build a tree house or fort.
95. Go horseback riding.
96. Write and illustrate a short story about an imaginary character or animal.
97. Build a robot out of empty boxes of all shapes and sizes.
98. Work together on a model kit.
99. Work on a stamp or coin collection.
100. Play with sand toys and trucks in a sandbox.
101. Using construction paper, paraphrase and illustrate favorite proverbs. Join the pages to make a book (may later be used as part of your family devotions).
eating habits, and breaks down family togetherness and communication. According to research, eating while watching programs has an even worse effect of ‘hooking’ children on TV.17

How much television is too much? There is no hard-and-fast rule, but the average child watches 1,560 hours of television and 20,000 commercials a year.18 T. Berry Brazelton, a pediatrician, said, “I believe one hour a day is the maximum amount of time a child up to the age of five or six can spend in front of a television set before he begins to show signs of depletion and exhaustion.”

Even Henry Winkler (The Fonz of “Happy Days”), the actor-producer-director of television fame, limits his children's viewing: “TV has been very good to Winkler, but that doesn’t mean the young Winklers get to waste away their hours in front of the tube. Jed (12 years old) gets to watch one hour a day.”10

Another question to ask is, “Parents, how much do you watch television?” The do-as-I-say-not-as-I-do routine will not work with television. Children imitate their parents. If parents cannot control their own consumption of television programs, how can they expect their offspring to control themselves? We generally produce after our own kind.

Please note that while we criticize television we do not personify this electronic gadget. Television is not the sinister cause of all our problems in the Christian home. It simply is what we make of it.

What will you make of it? Your Christian home depends on the answer to that question. A large portion of the next generation of Christians may hang in the balance. As one writer aptly points out: “In all societies culture is transmitted to children through rites, rules, rituals and celebrations of its groups. A ritual can be a binding conversation, playing, celebrating holidays, bedtime conversation, games.”11

Where are our family structures for transmitting the truth of God? Do we even eat one meal a day together at a set time—without the television blaring?

Are we reading good books to our children? Do we have family devotions? Are we memorizing Scripture? Are we telling our children the stories they need to learn? George Gerzof, distinguished professor at the Annenberg School of Communications, says, “If you can control the storytelling of a nation, you don’t have to worry who makes the laws! Now the universal storyteller—television—is beamed directly to the home and to the children there. The storyteller is sanctioned by neither family, nor religion, nor school board. And its easy accessibility has stripped parents of their control.”12

We must bring our television watching into line with what we say we believe.

Being alarmed is not enough. We must take positive steps. We are commanded in Scripture to mental-spiritual habit patterns with such injunctions as:

“Love the Lord thy God with all thine heart... soul... mind” (Deut. 65).

“Let this mind be in you, which was also in Christ Jesus” (Phil. 2:5).

“Whatsoever things are true... honest... just... pure... lovely... of good report... think on these things” (Phil. 4:8).

“Bringing into captivity every thought to the obedience of Christ” (2 Cor. 10:5).

“Set your affection on things above, not on things on the earth” (Col. 3:2).

“Be ye transformed by the renewing of your mind” (Rom. 12,2).

“Pray without ceasing” (1 Thess. 5:17).

Being reminded of our high and holy calling causes some mental gear-grinding.

As Christians we must bring our television watching into line with what we say we believe. We say we believe Jesus could return momentarily. According to John, those who have that hope purify their television watching habits (1 John 3:3). If we do not, there is a word for us. Hypocrites. We are hypocrites to the degree we refuse to obey what we know God asks of us. If we are convicted that God wants us to change in this area, we should not unthinkingly throw the set out the window. (Sell it and give the money to missions.) We must do something good in place of television.

Here is a list of suggestions for those serious enough to change.

1. Read Kevin Perrotta’s book: Taming the TV Habit. Chapter 8, “Television and the Christian Mind,” and chapter 10, “Controlling Television in the Christian Home,” are especially good. They deal with spiritual as well as practical matters.

2. Read Wayne E. Rickerson’s very readable, short books Getting Your Family Together and Good Times for Your Family. They are excellent, simple guides to Christian parenting and how to have family fun as you build communication, teach Christian values, and learn Bible truth.

3. Make a chart to log how much time each family member is watching television. (This will be enlightening)

4. Set time limits on watching television. This may cause some unpleasant withdrawal pains, but the results of turning it off will be immeasurably beneficial.

5. Try living without television for two weeks and see what develops—better family communication, more time to think, better physical development, more reading, and more consistent spiritual growth.

6. Plan your viewing by looking at weekly local program guides. How much could you accomplish if you were not watching television? “The many hours we spend with television are not simply well-earned relaxation, not even merely a relative waste of time. They are the terrain on which spiritual struggle is fought out, part of the spiritual crisis of daily life which constantly forces us to choose whom we will serve, which God or god we will serve.”

How hypnotic or mesmerizing is television? How influential is television in our lives? Is it only as powerful as we allow it to be. Turn it off and turn on life.

End Notes


4. Ibid., p.16.

5. Ibid., p.16.


7. Ibid., pp.18-39.

8. Ibid., p.15.


12. Ibid., p.77.

An Interview with John F. Walvoord

John F. Walvoord became president of Dallas Theological Seminary in 1952. Since then the school has grown from 300 to 1,700 students and the degree programs have doubled to six. A professor of systematic theology, and author of 18 books and editor of 3 others, he is known for his knowledge in Christology, pneumatology, and Bible prophecy. He holds two master's degrees, and the doctor of theology degree from Dallas. In this interview he has some surprising comments on what it means to be a “Dallas man.” He also addresses such concerns as dispensationalism, the Christian and political activism, and the role of women in the church.

Q: In recent years a “Dallas man” has become synonymous with dispensationalism, premillennialism, and commitment to expository teaching and preaching. In your thinking, what is a “Dallas man?”

A: Essentially, an expository preacher. Dispensationalism is not an essential part of that. Dr. Chafer did not start Dallas Seminary to teach dispensations. Dispensationalism was not an issue in those days. The Virgin Birth of Christ was the crucial concern. The substitutionary Atonement and Second Coming, premillennialism, yes, but dispensationalism was not an issue. Chafer was really fighting against Liberalism, and the Liberals reacted to it by diverting attention to another issue, namely dispensationalism. Dr. Chafer’s motivation in establishing the seminary was to meet a need for expository preaching. His motive can be traced through correspondence with Christian leaders in the years before he started the seminary.

Now, it is true that when the seminary was born in 1924 it was the only seminary in the world that held to premillennialism. There were no others. But he did not find it primarily to promote premillennialism, although that was certainly in the back of his mind.
The seminary was really a carryover from the Bible institute movement, with emphasis on Bible content. Chafer’s goal was to raise this to the seminary level and produce teachers who could go back to the Bible institute and train others. So many of the Bible teachers in that era were self-trained men and Chafer felt the need for gaining respectability in the teaching of the Bible. Of course his ambition was realized in the early days of the seminary when about 25 percent of our graduates went back to teaching.

Today the percentages are a little lower, but certainly the numbers are just as high. Many Bible colleges and Evangelical seminaries insist on a Dallas-trained man when looking for faculty. There is hardly a Bible college of any size that has not one or more of our Dallas men on the faculty. At least a hundred of our men are either deans or presidents of schools of this sort. The number one reason for this is we give them the content of the Bible and interpret the Bible literally from a premillennial perspective.

Q: Some suggest there is a growing rejection of dispensationalism among Evangelicals. How would you account for this?

A: The dispensational movement rose up largely through the efforts of men without the usual scholarly credentials. Consider Scofield, Ironside, Chafer, and Pettingill for example. A. C. Gaebelein had three years of seminary, but the others had no seminary training. Dispensationalism was a grass roots movement from people who studied the Bible. It offended the scholarly world because this was not what they were teaching. Finding scholars who were dispensationalists was difficult. Many began to accuse dispensationalism of being unscholarly. And it is still difficult today. If you are a biblical scholar and admit you are a dispensationalist, you are put down immediately.

Q: Why does dispensationalism offend some people?
A: Well, first of all, the truth by its very nature offends. You cannot preach any Christian doctrine without offending somebody. You offend the atheist, you offend the agnostic, you offend the unbeliever. The Bible speaks of the offense of the Cross. Many who oppose dispensationalism characterize it as ultradispensationalism. If you ask them what they mean by that, a lot of times they just do not know. On the other hand, there are many who think that dispensationalism is an utter abomination—a heresy—and they oppose it with a venom.

Q: Why do non-dispensationalists have such a hatred for the dispensational position?

A: Jerry Falwell often says that the Jews are recognizing that the best friends they have are fundamental Christians, and this is largely due to their dispensationalism. They are beginning to realize that we are the only true friends they have. Dispensationalism offends many Reformed theologians, who have no place for Israel in their systems. Satan hates dispensationalism because Satan hates Israel. Throughout Israel's history we can discern that Satan is trying to exterminate Israel. There is a pattern of anti-Semitism that I think is impossible to account for merely on theological grounds—without some satanic working. Satan hates the Jews because the Jews are the key to interpreting prophecy. Satan hates prophecy because his own doom is predicted. Then too, Satan opposes dispensationalism because it opens the Bible to so many. When people get a Scofield Reference Bible they often say, "This is the first time the Bible has made sense to me." Of course Satan hates to have anyone get a key to the Bible.

Q: In what way would you say Ryrie's Dispensationalism Today contributed to this debate?

A: He showed that everyone is a dispensationalist up to a point. We do not go to Jerusalem three times a year; we do not worship on Saturday. Why not? Well, we are under a different dispensational rule of life. Then he established, once-and-for-all, that we do not teach seven ways of salvation. His most important contribution was showing that we make a distinction between the church and Israel. In the last 10 years this message has finally gotten through.

Q: Is dispensationalism inherently antinomian?

A: Antinomianism means "against the law." We are not opposed to the law. Christ fulfills the law. Antinomianism does not deny that the law was holy, just, and good. It just holds that we are not under the Mosaic law anymore. What is the function of law? Well, according to Romans 13 we can learn by it. We can learn the nature of righteousness, and there are many moral principles repeated under the law of grace.

Q: How important is it to hold to a specific number of dispensations?

A: I would say that the Bible gives a fairly complete account of three dispensations. It implies there were others before the law. Some enumerate seven. I have no problem with that. But the biblical material is not complete. It is largely rooted in the principle of the progress of revelation. There is new revelation, but the new replaces the old. It does not contradict it.

When our son was about 3 years old he loved to race his tricycle up and down the sidewalks. But I had set boundaries for him. The boundaries were cracks in the sidewalk. He could ride his tricycle as fast as he wanted between those two cracks, but he could not go beyond them. He could not go down the driveway to the street. He obeyed. He raced up and down there and that was all, because that was the law. Now, I do not continue that because we are in a different dispensation. He does not ride a tricycle anymore, but even if he did, I could not hold to those cracks. Now a different rule of life replaces it, and so it is in the Bible.

In the present age we do not advocate killing a person who picks up sticks on Saturday. Why not? We are in a different dispensation. There are three major revelations: law, grace, and kingdom. Those are revealed in the Bible. As for the other dispensations, there is not enough content in the Bible to be dogmatic or detailed.

Q: What would you say is happening to dispensationalism today?

A: What I am getting concerned about is the tendency among many to be fearful of the reaction of the scholarly world. The result is that many are becoming passive about it. I think we need to continue to take a stand on these issues.

Q: What is the truth to the rumor that there is a quiet revision going on at Dallas Seminary?

A: Nothing that I know about. There may be some faculty members who are studying the questions involved. And I think perhaps it is a healthy process.

Q: What do you believe about political and social activism?

A: Nothing that I know about.
A: Besides being right, morality is good for the general welfare. Abortion, adultery, and the like, are injurious to society. I think we should do our best to keep our society moral as we can, within proper limits. Evangelicalism has been asleep, and I think we are finally realizing that if we do not get busy, we are going to find ourselves legislated out of business. The only way to protect ourselves is to get involved and correct things of vital concern. However, I think the preacher should stick to moral issues. Abortion is a moral issue. I am not so sure the Panama Canal is. I have my convictions on that, but it is not something that I think I should delineate from the pulpit. People must be motivated to vote and to vote their convictions. But they must be informed and take the trouble to find out what the candidates believe. Their vote can make all the difference in our society.

Q: Would there ever be a legitimate cause for civil disobedience?

A: Peter said it is better to obey God than man. However, one must be careful how he applies this principle. In the New Testament the Roman government was very corrupt in both its collection and uses of taxes. The Bible never suggests an insurrection. Even when Paul was a prisoner in Rome he never railed against the Romans for putting him in jail. He recognized that they had the authority to do it. When they came and told him he could not preach the gospel, that was another matter. The Bible teaches that the law is for our good, but we are better off in a nation with laws that respect our freedom. If people do not like our system they can move to Russia.

Q: Militant feminism is becoming a major force in the church today. Contemporary Fundamentalism is often charged with being chauvinistic. How would you respond to this?

A: I do not think it is. I think it is biblical. At the same time, I think there is a tendency to fail to appreciate the role of women. The woman in Proverbs 31 sold in the city and was commended for the work she did. In the New Testament Paul commended the women who worked with him in the gospel. However, there is no record in the Bible of women preaching in the pulpit. We are living in a different society today, and we have to be careful to preserve the biblical distinction between men and women. They are different. God did not make them the same. Women do have a place for service. For instance, the field of Christian education is a wonderful place for women. As for the pastorate, that position should be filled by a man.

Q: How far would you carry that paradigm over into the broader context of society?

A: I do not think the Bible is clear on that. I do not think the Bible anticipates today's woman in politics, such as the vice presidential candidate, Geraldine Ferraro, or the twenty-first-century female business executive. Obviously there are women who are extremely competent. I think you have to be careful in carrying the spiritual principles of operating the church over into society. The specific limitations upon women apply only to the home and the church.

Q: Would you hire a woman to teach at Dallas Seminary?

A: No. We have a woman as dean of women because we do have women students. Of course we have women on our staff, and we have women counselors, but they do not work with men. Years ago while in college, I was taught Galatians by R. A. Torrey's daughter, a very competent Bible teacher. We, however, could not have a woman serve in that capacity at Dallas. This is the kind of situation where the Bible is quite clear as to the place of a woman in the training of pastors. But we would not want to impose this sort of principle upon all areas of secular society. The key issue in regard to modern feminism is whether we are going to be guided by the spirit of our age or by the Word of God.
From Salesman to Soulwinner

Dwight L. Moody
Gave It His All

by Eric Fellman

If a committee on world evangelism had sought a man to train for worldwide ministry in the mid-1800s, Dwight Lyman Moody would not have been a candidate. Born in 1837 in Northfield, Massachusetts, Moody was one of nine children. His father died when he was 4, and his mother's deep and prayerful faith was, at times, the only restraint on the headstrong boy.

Moody left school after eighth grade, never to return. For two years he worked the farm with his brothers. When his Uncle Samuel visited from Boston, Moody begged to be allowed to work in the uncle's shoe store. But Samuel refused, telling the boy to stay home and care for his widowed mother.

In the spring of 1854 Moody simply laid down his hoe and walked off to Boston—with only five dollars in his pocket. He soon had to ask Uncle Samuel for work. His uncle agreed, but put forth strict rules for young Moody.

"You're headstrong and cocky, Dwight. And wild as all get out. You'll toe the line, or out you'll go!" Moody did not mind the rules; he was on his way to his life's goal—having $100,000 in a bank account before he was 30. Besides, church attendance would please his worried mother.

Moody's free-spirited manner soon got him into trouble in straitlaced Boston. He was constantly pushing his uncle to try new sales techniques. He took shoes out of boxes to display them and strode out on the sidewalk to "hook" customers into the store. In the process, he offended many of his uncle's clients.

Assigned to the storeroom because of his pushy sales techniques, Moody was surprised one day to see timid Edward Kimball slip into the back of the store. The nervous Sunday school teacher got right to the point: "Dwight, God loves you. His Son, Jesus Christ, died for you. I want to know if you believe that. I have to know if you believe that before another Sunday goes by."

Somehow Kimball's boldness and the simple message reached Moody. He had always thought he would get salvation when he was older, or perhaps when he was slowly dying of some sickness. Faced with eternity's most important question, point blank, Moody yielded his life to Christ.

Soon afterward, Moody decided to join the church he was attending. The experience was a painful one and created a hunger within him that would mold many of his later accomplishments. To join, Moody had to be interviewed by the church deacons. He breezed into the session with confidence, believing that talking was his greatest skill. The first questions were easy. Then one deacon said, "We shall proceed to doctrine. Mr. Moody, what has Christ done for you, and for us all, that especially entitles Him to our love and obedience?"

Moody was stumped. He had never heard anything like that in Sunday school stories. He thought and said, "I don't know what to say exactly. I think He done a great deal for everybody, but I don't know of anything He done for me in particular."

"You're headstrong and cocky, Dwight. You'll toe the line, or out you'll go."

May 1959
The deacons were flabbergasted. They told Moody he was not ready for membership. The stunned Moody began an earnest personal study of the Scriptures. Obviously there was something more to Christianity than Christmas and the Cross.

Due to differences with his uncle in the store, Moody decided to leave Boston. In September 1856, he boarded a train for Chicago. There Moody was a great success. He worked in another shoe store and outsold everyone in just six weeks. But another interest began to consume him.

"I never saw anything like his Sunday school and I guess I never saw anything like him either."

One Sunday morning, Moody strolled along North Wells Street. He saw a sign for a "Mission." He inquired and was told that there were plenty of teachers, but no children for the mission Sunday school.

Moody could not believe it. The streets around him were filled with children. He told the superintendent he would be right back. Soon his salesmanship had brought in so many children that the mission had to move to the North Market Dance Hall.

By riding a pony and performing other stunts, Moody won the attention of hundreds of children. But he was attracting other attention as well. A rival shoe company sought to hire him as a traveling salesman. His dream of $100,000 seemed to be within reach, but Moody did not want to be away on Sundays. His sense of mission began conflicting with his ambition. The problem was solved for a time by the generosity of a good friend, Colonel Hammond. He was a railroad superintendent and presented Moody with a pass so he could travel home every weekend.

For Moody 1858 was a glorious year. Most importantly he began his courtship with Emma Revell. Moody had a bank account containing over $5,000 and a Sunday school so prosperous that President Lincoln came to visit. The President told the gathering: "I told Mr. Moody here I never saw anything like his Sunday school, and I guess I never saw anything like him either. I told him I didn't want to make a Sunday school speech, but he got me up here anyway. Well, you're all in the right place and learning the right things. You practice what you're learning here and you'll grow up to be honorable men and women. And don't forget to thank Mr. Moody for what he's doing for you."

For another year Moody blazed along with his two-pronged life. But one day Mr. Hibbert, one of his teachers, came to him. Hibbert had contracted a hacking cough and doctors had told him to move to a warmer climate. Before he left, he wanted to visit each girl in his Sunday school class, not one of whom had accepted Christ. Would Moody hire a carriage and drive him to their homes for personal witnessing?

Moody balked. "I've never done that," he said. "I always figured it was for the elders, the ones who knew more." Hibbert prevailed. They visited tenement after tenement and God worked miracles. Nearly every girl prayed to receive Christ. Moody was deeply moved.

Just before Hibbert left, Moody told him, "Changing folks' lives—why that's better than selling shoes. You—me too—we told those girls about Jesus Christ and how He could get hold of their lives and change them completely. I never felt so good in all my life. It was better than selling a gross of shoes and keeping all the profits. I don't understand what happened to me tonight, Mr. Hibbert. But something has. When you get back East, pray for me. You pray that D.L. Moody won't lose sight of the blessing he got tonight!"

That night, Moody made the decision to quit selling shoes and start selling salvation. First he became a missionary for the YMCA, and then he began to carry the gospel to soldiers in the Civil War. The YMCA sponsored his preaching campaigns to the training camps and the front lines. The soldiers were ready for his freewheeling style, and his meetings grew.

When the war was over, he returned to Chicago. He had married Emma Revell in 1862, the pretty and quiet schoolteacher whose personality contrasted the extroverted Moody. His younger son, Paul, said, "He was impulsive, outspoken, dominant, informal, and with little education at the time they met. She was intensely conventional and conservative, far better educated, fond of reading, with a discriminate taste, and self-effacing to the last degree . . . My father's admiration for her was as boundless as his love. To the day of his death, I believe, he never ceased to wonder at two things—the use God had made of him despite his handicaps and the miracle of having won the love of a woman he considered completely his superior" (Moody, The Biography by John Pollock, 1963, Moody Press). Within a year after the war, he had raised the money to build a YMCA auditorium seating 3,000. His preaching continued.

When Emma became ill with asthma, Moody made plans to take a healthful sea voyage to England. He wanted to meet Charles Spurgeon and George Mueller.

Moody had expected Mueller to be a dynamic individual, but instead found a reserved man who told him that prayer—not fund-raising programs—had built the children's homes. Mueller advised Moody that success was not built upon what men were able to do for God, but what God was able to do through men.

"Changing folks' lives—why that's better than selling a gross of shoes and keeping all the profits."

Moody also heard Spurgeon preach. He knew that God was trying to speak to him. A few weeks later, Henry Varley told Moody, "We try hard. We fail. We are sure we can succeed if we try harder tomorrow. We fail again. And if we succeed, it is only half success, half of what it would have been with God. We are all guilty. All. For
I tell you tonight—the world has yet to see what God can do with one man wholly committed to Him."

Those words burned into Moody's soul. He saw at last that even in giving up his job he had been trying to be big for God. All God wanted was a small Moody, ready to be used. “By the grace of God,” Dwight prayed, “I will be that man."

Moody returned to America with power in his preaching. The YMCA set up meetings and invitations came from other cities. In Indianapolis he first heard Ira Sankey sing. He asked Sankey to join him and they became a team.

The Chicago fire of 1871 burned both their homes to the ground. Moody was discouraged. The night of the fire he had closed his meeting without an invitation, and many who had attended the meeting perished in the flames. Moody vowed never again to pass the opportunity to press for a decision.

In 1872 Moody and Sankey prepared for a preaching tour of England and Scotland. The journey was a great success, and Moody often preached to crowds of 10,000 without a public address system. Together, Moody and Sankey conducted 285 meetings and preached to more than two million Londoners. Many churches were filled and thousands were saved.

Moody returned to the United States and began to dream of building a school to prepare young women for Christian service. But he was receiving so many invitations to preach, he postponed his plans for a school and preached throughout many major cities of America: Brooklyn, Philadelphia, New York, Chicago, Boston, Hartford, and New Haven.

In 1879 Moody built his school for girls. The Northfield School, as it was called, many churches were filled and thousands were saved.

By 1883 Moody was preaching again and a certain woman was repeatedly pester- ing him to start a school in Chicago. Emma Dryer realized the great need of the city, and through many months of hard work, Moody and Emma formed the Chicago Evangelization Society. The school grew and in 1889 Moody knelt at the corner of Chicago and LaSalle Streets in Chicago and prayed for the land on which to build permanent buildings. Today, Moody Bible Institute stands where Moody once knelt. It serves as a monument to a life totally yielded to the will of God.

In December of 1899, against the advice of his doctor and his family, Moody led a preaching crusade in Kansas City. On the fifth night, he collapsed and was sent home. On December 22, he said, “God is calling me. There is no pain. No valley. This is glorious.” Moments later he died, having shown the world what God could do through one man fully committed to Him.
What Think Ye of Christ?

by D. L. Moody


There is no one who has not thought, more or less, about Christ. For 1,800 years men have been talking and thinking about Him. Some have their minds made up about who He is, and doubtless some have not. Now this question comes up, addressed to each of us: "What think ye of Christ?"

I do not know why it should not be thought a proper question for one man to put to another. If I were to ask you what you think of any prominent man, you would already have your mind made up about him. If I were to ask you what you think of your noble queen, you would tell me your opinion in a minute. If I were to ask about your prime minister, you would tell me freely what you had for or against him. Why should not people make up their minds about the Lord Jesus Christ, and take their stand for or against Him? If you think well of Him, why not speak well of Him and range yourselves on His side? And if you think ill of Him, and believe Him to be an impostor, and that He did not die to save the world, why not lift up your voice and say you are against Him? It would be a happy day for Christianity if men would just take sides—if we could know positively who was really for Him, and who was against Him.

It is of very little importance what the world thinks of anyone else. The queen and the statesman, the peers and the princes, must soon be gone, but every living soul on the face of the earth is concerned with this man. I do not ask you what you think of the Episcopal church, or of the Presbyterians, or the Baptists, or the Roman Catholics; I do not ask you what you think of this minister or that, of this doctrine or that. But I want to ask you what you think of the living person of Christ?

Was He really the Son of God—the great God-man? Did He leave heaven and come down to this world for a purpose? Was it really to seek and to save? I should like to begin with the manger, and follow Him up through the 33 years He was here upon earth. I should ask you why He left the grandeur and the glory of heaven and came down here alone?

What do you think of Him as a teacher? He spake as never man spake. I should like to bring you to that mountain-side, that we might listen to the words as they fall from His gentle lips. I would rather a thousand times be five minutes at the feet of Christ than listen a lifetime to all the wise men in the world. Yonder is a lily of the valley; you cannot see it without thinking of His words, "They toil not, neither do they spin." He makes the little sparrow chirping in the air preach to us. How fresh those wonderful sermons are; how they live today! How we love to tell them to our children; how the children love to hear! How profound He was; how He puzzled and the Pharisees could never fathom Him!

What do you think of Him as a physician? No case was ever brought to Him but what He was a match. He had but to speak the word, and disease fled before Him. The world has hospitals for incurable diseases, but there were no incurable diseases with Him.

See Him in the little home at Bethany, binding up the wounded hearts of Martha and Mary, and tell me what you think of Him as a comforter. The weary may find a resting-place upon that breast, and the friendless may reckon Him their friend. He never varies. He never fails. His sympathy is ever fresh. His love is ever free.

Let us go to those who knew Christ and ask what they thought of Him. If you want to find out what a man is nowadays, you inquire about him from those who know him best. I do not wish to be partial; we will go to His enemies, and to His friends. If we only went to those who liked Him, you would say, "Oh, he is so blind; he thinks so much of the Man that he can't see His faults." So we shall go in the first place to His enemies. I shall put you in the jury box, and call upon them to tell us what they think of Him.

First, among the witnesses, let us call upon the Pharisees. "Pharisees, tell us what you have against the Son of God." Hear what they say! "This Man receiveth sinners." What an argument to bring against Him! Why, it is the very thing that makes us love Him. It is the glory of the gospel. If He had not, what would have become of us? Have you nothing more to bring against Him than this? When He was hanging on the tree, you had this
to say of Him, "He saved others, Himself He cannot save." And so He did save others, but He could not save Himself and save us too. So He laid down His own life for yours and mine.

Let us call upon Caiaphas. "Caiaphas, you were chief priest when Christ was tried; you were president of the Sanhedrin; you were in the council-chamber when they found Him guilty; you yourself condemned Him. Tell us; what did the witnesses say?"

"He hath spoken blasphemy," says Caiaphas. "He said, 'And ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.' When I heard that, I found Him guilty of blasphemy; I rent my mantle, and condemned Him to death." Yes, all that they had against Him was that He was the Son of God; and they slew Him for the promise of His coming for His bride.

Let us summon Pilate. "Pilate, this Man was brought before you; what think ye of Christ?"

"I find no fault in Him," says Pilate. As Christ stands in the center of a Jewish mob, there comes a man, elbowing his way, in haste, to Pilate and, thrusting out his hand, gives Pilate a message. Pilate's face turns pale as he reads: "Have thou my sympathy is ever fresh. His love is ever free.

I might go to the thief upon the cross and ask what he thought of Him. At first he hailed upon Him but then he thought better of it. "This Man hath done nothing amiss," he says. Summon the devils themselves and ask them for their testimony. Why, the very devils called Him the Son of God! In Mark we have the unclean spirit crying, "Jesus thou Son of the most high God." Men say, "Oh, I believe Christ to be the Son of God, and because I believe it intellectually, I shall be saved." I tell you the devils did that. And they did more than that—they trembled.

Let us bring in His friends. Let us hear the forerunner, the wilderness preacher, John. Save the Master Himself, none ever preached like this man—this man who drew all Jerusalem and all Judea into the wilderness to hear him. His words, though they were echoed in the wilderness of Palestine, are written in the Book forever: "Behold the Lamb of God, which taketh away the sin of the world."

Let us bring in Peter, who was with Him on the Mount of Transfiguration, who was with Him the night He was betrayed. "Peter, you deny Him once. You said, with a curse, you did not know Him. Was it true, Peter?" I can imagine Peter saying, "It was a lie I told then. I did know Him."

Bring in Thomas, the doubting disciple. "You doubted Him, Thomas? You would not believe He had risen, and you put your fingers into the wound in His side. What do you think of Him? "My Lord and my God," says Thomas.

Matthew writes of Him as the Royal King come from His throne. Mark writes of Him as the Servant, and Luke as the Son of Man.

death was carried out; you saw Him die; you heard Him speak upon the cross. Tell us, what think ye of Christ? Look! He is smiting His breast as He cried, "Truly, this was the Son of God!"

Take the persecuting Saul, once one of the worst of His enemies. "Saul, Saul, why persecutest thou me?" says Christ. Then Saul asks, "Who art thou, Lord?" "I am Jesus of Nazareth, whom thou persecutest." What a change that made to Paul! A few years after, we hear him say, "I have suffered the loss of all things, and do count them but dung, that I may win Christ."

Summon the angels and ask what they think of Christ. They saw Him on the bosom of the Father before the world was. They saw Him leave the throne and come down to the manger. For once the silence of heaven is broken. Listen to their song on the plains of Bethlehem. "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

We are told that when John was in the Spirit on the Lord's Day, and was being caught up, he heard a shout around him, thousands and thousands of voices:"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing!"

There is yet another witness, a higher still. Some think that the God of the Old Testament is the Christ of the New. But when Jesus came out of Jordan, baptized by John, there came a voice from heaven. God the Father spoke. "This is my beloved Son, in whom I am well pleased." And if God is well pleased with Him, so ought we. If the sinner and God are well pleased with Christ, then the sinner and God can meet. The moment you say as the Father said, "I am well pleased with Him," and accept Him, you are wedded to God. Will you not believe the testimony? Will you not believe this witness, this last of all, the Lord of Hosts, the King of Kings Himself?

My friend, will you hear Him today? What is He saying to you? "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Will you not believe in Him? Will you not trust in Him with all your heart and mind? If He laid down His life for us, is it not the least we can do to lay down ours for Him? Oh, have we not reason to think well of Him? Do you think it is right and noble to lift up your voice against such a Saviour? Do you think it is just to cry, "Crucify Him! Crucify Him!" Oh, may God help all of us to glorify the Father, by thinking well of His only begotten Son.
Bad News for Modern Man
by Franky Schaeffer V.
Reviewed by Lamarr Mooneyham,
national field director for Moral Majority, Inc.

By the author's own admission, this is not a "nice" book. After having read a copy, I am inclined to agree. But hearing the truth so articulately stated goes beyond "nice" to "encouraging."

With painful honesty, Franky Schaeffer graphically describes and exposes the pro-abortion madness and its agenda, and he lays out a workable plan of action for all who care about positive alternatives to the negative realities of the secular machine.

Says Schaeffer, "Infant Doe of Bloomington, Indiana, died because he had the misfortune to be born into a brutal nation of activist barbarians and passive Christians." This statement could well serve as the thesis of the book, locating the problem and its two basic causes.

The first four pages draw a parallel resulting from a 1983 court decision striking down a number of local and state ordinances that sought to regulate and/or curb abortion. Contrasting the possible actions of an abortion (death) team as opposed to a life (pediatric) team in a hypothetical abortion/delivery room setting, Schaeffer describes the awful nightmare that those few pro-life advocates predicted just prior to Justice Blackmun and the Court's decision in 1973. These pages are worth the price of the book for anyone who speaks out on the issue of abortion. Here is an argument, though in a very unique form, that no pro-death advocate can really counter.

After exposing the abortion madness, the book turns to positive action. In a chapter entitled, "The Literature of Christian Resistance," Schaeffer offers a comprehensive categorized reading list. Even movies and documentaries are listed, with mailing information on obtaining each.

Perhaps the best way to describe Bad News is to incorporate a term we used in school whenever we wanted to challenge one of our peers. When we would make a point, we would "call him out." The best man would win. I think Bad News for Modern Man does just that. It calls out those who have, for the most part, enjoyed a "good reputation" in their community while embracing "popular controversy." Schaeffer says, "There is no such thing as a moderately enslaved black or a half-dead baby. You are either enslaved or free, dead or alive. Let those 'evangelicals' who think it perfectly all right for people to kill human offspring come right out and say so, and let us hear the biblical, medical, and theological basis for their position."

Anyone care to step outside?

Now that I think about it, I don't agree with Schaeffer's own description of his book as not being "nice." It is nice! It is nice to see and hear someone state the truth on "unpopular controversy."

Every Fundamentalist in America should read and reread Bad News for Modern Man. I for one wish every pastor would! Millions of aborted babies wish we had!

The Great Evangelical Disaster
by Francis Schaeffer,
Crossway Books, 1984, $7.95.
Reviewed by Ross Pavlac, computer systems analyst and free-lance writer in Chicago, Illinois.

The death of Francis Schaeffer on May 15, 1984, was not surprising, but it was saddening nonetheless. Other than possible collections of letters or articles, this is Francis Schaeffer's last book. In many ways, it is all that a last book by a great author should be.

If you have ever heard Francis Schaeffer speak, The Great Evangelical Disaster will feel very familiar. When you read it, picture yourself in a study with Schaeffer before you. He is sitting in a rocking chair by the fireplace, feeling very tired due to his long bout with cancer, but with that inner fire still burning in him. His eyes are alert, his voice slow and measured but firm, as he has one last chat before he must go.

The Great Evangelical Disaster breaks relatively little new ground for Schaeffer. It is an important book, however, in that it is not so much a summary of Schaeffer's theology as it is a summary of his warnings and pleas to the mid-1980's Evangelical community. Unlike many authors, Schaeffer was well aware that he was dying and that this would probably be his last book. He took advantage of that opportunity.

What is the "great Evangelical disaster?" "The failure of the Evangelical world to stand for truth as truth," in other words, accommodation. Schaeffer's life spanned the great theological feuds of the twentieth century, and his final message is for those who believe in the Bible to hold true to it and not accommodate to the world's pressures, and especially not to the pressures of Secular Humanism.
and liberal theology. "To accommodate to the world spirit about us in our age is the most gross form of worldliness in the proper definition of the word." He makes that point with example after example.

By accommodation, he is not referring just to inerrancy. He is looking at the larger picture. "The watershed issue is obedience to the Bible... we

are to reject what is wrong regardless of tags, not fearing proper confrontation regardless of the tags applied" (such as fear of being branded a "Fundamentalist").

Much of Schaeffer's work has been flawed by a disregard for citing sources (especially for some of his views on history), and by a tendency to make sweeping generalizations without sufficiently backing them up by detailed argument. Not this book. Aware of the criticism, Schaeffer is meticulous in qualifying his statements properly and in giving examples in support of his views.


There is much more here—a depressing yet challenging litany of recent and current battlegrounds, and of the need for us all to realize that "if Christianity is true, it touches all life and that is a radical voice in the modern world."

This is a reluctant farewell from one of Evangelical Christianity's most influential leaders in apologetics and the arts. If you care at all about Schaeffer or the values for which he stood, you owe it to yourself to read this book and have one last chat with him.

While there may be viewers who will object that problems like abortion are not joking matters, or that the film is hard to interpret, these are not fair criticisms. The Schaeffers worked for a decade on "serious" treatments of these issues in documentary films and straightforward journalism. Nevertheless a "disaster" has persisted in the Evangelical church, as many believers have compromised with worldly standards (failing to stand for the rights of the unborn, for example). The Great Evangelical Disaster is a convincing rebuke that also succeeds as a fascinating work of art in the popular medium of animated satire.


Many of the best-known and most-loved passages from the Gospels (Good News Bible) are gathered together in this book and illustrated with stunning photographs taken in the Holy Land. The book begins in the hills of Nazareth with Mary's song, "The Magnificat," and ends on Lake Tiberias with Christ's appearance to His disciples following His Resurrection. Beautifully done!

—J.B.


George Washington Carver was born to slave parents, orphaned before he could walk, and raised in an environment of prejudice and poverty. Yet he emerged as one of history's most remarkable scientists because he turned to God and allowed Jesus Christ to be his Saviour. In this book the author has examined Carver's life and then, with pen and paper, painted an accurate and stimulating portrait of the man. The result is an inspiring Christian model with whom the young reader can identify.

—J.B.
Few men devote a full lifetime to the sole work of evangelism. Even the early American preachers during the colonial period did not pour their entire lives into evangelism. However, there is one man who for over 55 years—from the day he graduated from college until the present—has devoted his life to full-time evangelistic work. Those who know the Fundamentalist movement know of the successful ministry of this 73-year-old evangelist, Fred Brown.

Born to Calvin and Sara Nations Brown on August 23, 1909, in Birmingham, Alabama, Fred was the third son among nine children. Reared in farm country, he knew the meaning of discipline and hard work.

He was born again at the age of 7 in an old-fashioned Presbyterian revival meeting directly across the road from his Birmingham birthplace. After graduating from high school at 16, Fred refused a football scholarship to Birmingham-Southern College and began working in an Alabama department store.

He was satisfied with his life as a department store clerk and a faithful church member, but at age 19 he was called to preach and after one month under conviction could fight the call no longer. He climbed a hill, knelt under a tree, and surrendered his life to preach the gospel, primarily as an evangelist. After yielding to God's call, Fred entered Bob Jones College in the Florida panhandle (now Bob Jones University in Greenville, South Carolina). The call to preach in 1928 was so implanted on the heart and mind of Fred Brown that he has never been able to do anything else.

While in college, Fred and other young "preacher boys" held successful revival campaigns throughout the southeastern United States. This group of dedicated preachers included Jimmie Johnson, Monroe Parker, Eric Folsum, and Bob Jones, Jr. Bob Jones, Sr., president of the

"Preach faithfully the Word of God, sow the proper seed, pluck the fruit that is ripe, and depend on God to bring the increase of His pleasure.”
college, was proud of his young evangelists, and rightly so. They had a burning desire to preach the Word and see the lost brought to the Saviour.

Fred's debate partner for the Bryan Society at college was Bob Jones, Jr. The duo quickly gained recognition as one of the most fierce and competitive debate teams, and their record was phenomenal!

Jimmie Johnson and Fred Brown conducted weekly revival meetings, sharing the preaching and music responsibilities. Fred graduated in 1933 and made his first tour to Ireland with Johnson in 1934. Their friendship is still as close as it was in the 1930s.

One experience that neither Brown nor Johnson will ever forget is the time they were placed on trial for preaching without an official commission from the Methodist church. Bob Jones defended them in court, and the case made headlines in the southeastern United States. Ironically, the one accused of preaching was sick at home on the night in question; the other was doing the preaching.

On a visit back to the college campus, Fred met Donella Cochran from Winona Lake, Indiana, who was enrolled in Bob Jones Academy. Donella was well aware of Fred and his reputation as one of the young evangelists who had been on trial. Although she was only a high school junior, Fred was impressed with her beauty and musical talent.

Fred and Donella were married on August 7, 1938, and they immediately went to Ireland to conduct a 1-year preaching tour. After eight months World War II broke out and they were forced to return home. They settled in Chattanooga, Tennessee, and soon became members of Highland Park Baptist Church there.

Fred Brown's friendship with Tennessee Temple University and Highland Park Baptist, its supporting church, has been a long and close one. He is a popular speaker and friend among the students of the university and the congregation of the church. In 1955 Tennessee Temple honored Brown with the doctor of divinity degree.

Donella Brown was at Fred's side throughout his ministry. In addition to traveling with him, during the last 15 years of her life she chaired the music department at Tennessee Temple, directed the university's famous Singing Men of Temple, and coordinated the music program for Highland Park Church. After a 3-year struggle with cancer, she died in March 1983. Fred suffered greatly in the loss of his devoted companion and helpmate.

Three men have significantly affected Brown's ministry and implanted unforgettable marks on his life—Bob Jones, Sr., Ernest Reveal, and Harris Greg. With tears of love and respect for these departed saints, he often sits for hours sharing stories of their love for the Lord and godly examples. According to Brown, Harris Greg has been the most influential man in his life.

Fred Brown's evangelistic ministry has been characterized by uniqueness. He has never felt impressed to record the number of public decisions, church meetings, or miles traveled. His philosophy is, "If I don't record them, I don't ever have to tell them." He leaves the results with the Holy Spirit: "I think it is possible to go into a church and try to force folks into decisions that have not been brought about by the working of the Holy Spirit. I think we can make folks make decisions with their heads that never affect their hearts. I am a great believer in allowing the Holy Spirit to do His work. Preach faithfully the Word of God, sow the proper seed, pluck the fruit that is ripe, and depend on God to bring the increase of His pleasure."

Another unique feature of his ministry has been his devotedness to local church campaigns. Despite success in cooperative citywide meetings, Brown is primarily a local church evangelist and this is where the greatest amount of his time is invested. Brown insists, "I would far rather have a good church meeting than a poor citywide meeting. I don't think any individual church gets the same blessing out of a meeting where many churches are cooperating as they do when they have an evangelist in their own church membership, getting them out and personally winning people to Jesus Christ."

Brown has little promotional material, has written no books, and does not have a tape ministry. Preaching is his priority. His campaigns are characterized by Bible teaching and fervent, compassionate evangelistic preaching. When introduced he walks to the platform, lays his black pocket-sized Bible on the pulpit, and presents biblically sound, application-filled messages in a one-of-a-kind style. Preaching with convincing power, he is a master at "rightly dividing the word of truth."

At 73 Brown keeps an active schedule and has no plans for retirement. He states, "Retirement? As long as I am physically able and God keeps the doors open for meetings, I'll preach. When the Holy Spirit stops me, I'll retire."

The successful ministry of this true giant of Fundamentalism is a tribute to one who is completely yielded to the Holy Spirit. His life verse, John 3:30, "He must increase, but I must decrease," has saturated his years of faithful evangelistic preaching. His lifetime of evangelism has indeed increased the cause of Christ. Consistent preaching for over half a century is a notable accomplishment for anyone, but for Fred Brown, there is no option.

Raymond J. Catogge is director of extension ministries and professor of Christian education at Tennessee Temple University, Chattanooga, Tennessee.
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Vernon Brewer Named Dean of Students at LBC

Vernon Brewer, the very first graduate of Liberty Baptist College (B.S., 1973), is returning to his alma mater as the new dean of students. Brewer served as the high school youth pastor at Thomas Road Baptist Church from 1972 to 1974. After 10 years of full-time evangelistic and revival crusades, Vernon, his wife, Patty, and their three daughters, Noel, Nikki, and Jenny, are truly coming back “home” to Lynchburg.

Brewer succeeds Edward Dobson, who was promoted to vice president of student affairs in May 1984. Both ordained ministers with years of experience in working with young people, Brewer and Dobson will work together in overseeing student life at Liberty.

Upon leaving Lynchburg in 1974, Vernon joined the staff of Life Action Ministries, Buchanan, Michigan, and was their associate director until 1979. At that time he founded Light Ministries in Redding, California, serving as its director. In addition to his responsibilities as dean of students, Vernon will also direct the Light Singers, LBC’s new international missions team. They will conduct weekend services and crusades in the United States and major missions campaigns overseas.

Spiritual revival has been Vernon Brewer’s heartbeat during these past 10 years. He has preached over 500 major revival crusades—in nearly every state in the United States and 19 foreign countries—and seen 100,000 people converted to Christ through those efforts. His dynamic ministry in student revivals at LBC has made him a favorite with the students at Liberty.

The son of Fred and Vivian Brewer, Vernon was born in Fort Worth, Texas, and raised in a pastor’s home. His father served churches in Fort Worth, Pueblo, Colorado, and Honolulu, Hawaii. He is now pastor of Fellowship Baptist Church, Huntington, West Virginia. Vernon’s three sisters are married to LBC graduates who are in full-time Christian service: Debbie is married to Verle Binkley, an associate pastor in Denver, Colorado; April is married to Terry Day, a counselor at Liberty Baptist College, Lynchburg, Virginia; Rosie is married to Daniel Henderson, a pastor in Seattle, Washington.

“My desire,” states Brewer, “is to see Christian maturity developed in every student at Liberty.” He adds, “Our goal in student affairs must not only be to discipline, but also to disciple. Nothing will fulfill me more than to see our students conformed to the image of Christ in their personal daily lives.”

Liberty Oaks Launches Teen Camp

This summer marked the first teen camp at Liberty Oaks Camp and Conference Center, located about 45 minutes outside Lynchburg near Red House, Virginia. The 11-week camp hosted over 500 teenagers from all over Virginia, North Carolina, and Washington, DC.

The camping facilities and 45-acre lake of Liberty Oaks are being developed by the Thomas Road Baptist Church Youth Ministry under the leadership of Dave Adams and Glenn Reese.

This year’s speakers included many Thomas Road staff members, and guest speakers Marty Lewis of Canton, Ohio; and Dave Curtis from Virginia Beach, Virginia. Dave Adams says, “This year’s success dramatically illustrates the need for a major youth camp in central Virginia.” He adds, “I believe that the greatest decisions a young person can make are often made at camp. This year has been no exception!”

Youthquest Association Formed

The Youthquest Association, a network of Fundamentalist youth pastors dedicated to the task of reaching every school campus in America with the gospel, recently held an organizational meeting at Liberty Oaks Camp and Conference Center, Red House, Virginia.

This think tank developed five major objectives for the group: to coordinate a campus ministry on every school campus in the United States; to establish the structure, strategy, and system of a national organization to implement the campus plan through local churches; to provide a “clearing house” of curriculum and materials to establish national and regional events to unite youth ministries for evangelism and discipleship; and to provide a resource bank for youth-related materials from other sources.

A six-member steering committee was appointed consisting of Dave Adams, Lynchburg, Virginia; Dave Curtis, Virginia Beach, Virginia; Mark Davenport, Wooster, Ohio; Scott Goetz, Hialeah, Florida; Kevin Hartman, Churubusco, Indiana; and Barry Shettel, Athens, Georgia.

Future plans for the Youthquest Association include another forum meeting in January 1985, and a National Youth Conference in the spring of 1985. More information may be obtained from Youthquest Association, P.O. Box 301, Forest, Virginia 24551.
Missions Team Sees the Personal Side of Soulwinning

When you think of mission fields, you probably do not think of the Hebrides, a splintered arc of islands lying off the coast of Scotland. A remote section of the Scottish Highlands, the Hebrides have often been visited by revival-leading preachers. One islander, Neil MacPhail, saw his mother, father, four sisters, and brother saved in revivals, but Neil resisted the gospel.

Feeling out of place in a Christian household, Neil left the tiny village of Gravir as soon as possible and began to study for a career in textiles. After he had completed his studies and could not find a job, he decided to stay with one of his sisters who lived in Innerness, Scotland.

While visiting in his sister's home, Neil met two American students from Liberty Baptist College. They were visiting Scotland with the Liberty Chamber Choir, led by Kim Renas, and were scheduled to perform at the Innerness Baptist Church.

While the students stayed in his sister's home, Neil had the opportunity to see his family for 10 years, now saw the difference Christ makes in the lives of people his own age.

Neil says that the "apparent contentment" and "air of fulfillment" that the students exhibited was very intriguing. He gave careful attention to the students' words and actions, and when they left he was ready to pursue the gospel.

He began to read the Bible, as the students had suggested, and plunged into Genesis. Three months later, while reading Leviticus, he realized that a sacrifice had been made for him—Christ, the Lamb of God. At last he understood and accepted Christ as his sacrifice and Saviour.

Neil now works in the Scottish village of Hunky. He is a former student in a school for mentally handicapped children. He also spends many hours each week working with Videout, a British ministry seeking to make and distribute gospel messages on videotape throughout Great Britain.

Neil's story should remind Christians everywhere that our words, actions, and character are under scrutiny by a lost world. If not in time, then in eternity, we shall learn the results of our witness.

—David Haag

Treasure Island Sets New Record

Treasure Island, in the middle of the James River in Lynchburg, is the site of the children's camp of the Thomas Road Baptist Church Children's Ministry, Eldridge Dunn, administrative director of Children's Ministries; Herb Owen, junior camp director; and Garry Irvin, primary director, head this special ministry. This year the staff ministered to a record number of children, as the total attendance at the junior resident camp was 1,753, the junior day camp was 883, and the primary day camp was 1,226. Attendance at a special one-week beginner day camp was 49. Children from Virginia and 20 other states attended Treasure Island.

In addition, Five Day Clubs, directed by Eric Flintoff, were held throughout the city with 1,561 in attendance. The combined programs reached 4,772 children with 520 professions of faith in Christ.

The camps offer a variety of activities including the very popular "Treasure Tech" computer camp where children can learn computer skills in three levels of training. Drama and music camps are slated to be added to the program next summer. Herb Owen says, "Nothing is greater than seeing boys and girls coming to Christ and growing as young Christians at camp."

LBC Students in Award-winning Coach

At this year's Christian film "OSCARS" in Kauai, Hawaii, in July, the film Coach, by Olive's Film Productions of Madison, Alabama, was named Christian Youth Film of the Year.

Five Liberty Baptist College people had parts in the film. Faculty member Donald A. Garlock played the role of the high school principal, and four students, Gary Yoder, Phil Zalewski, Bob Emerson, and David Jobe had roles as basketball players.

Coach is the story of a hapless basketball program that is turned around because a science teacher who loves the Lord and young people is hired as teacher and coach, and he motivates his young men to commitment, dedication, and spiritual living.

Awards are presented annually by the Christian Films Distributors Association, made up of over 600 companies worldwide. Olive's won the best youth film award last year for Rock, It's Your Decision, which also used LBC talent in writing and acting. This is the first time any company has won two years running. Coach also won an award for best screen play.
Liberty Center for Creation Studies Announced

Believing that an understanding of biblical Creation is necessary in order to deal with the complex problems facing our society, the Board of Trustees, administration, and faculty of Liberty Baptist College recently announced the formation of the Liberty Center for Creation Studies.

Dr. A. Pierre Guillermin, president of Liberty Baptist College, has announced that the Center for Creation Studies will be fully operative for the 1985-86 school year. No student of Liberty Baptist College can graduate without completing a course on Creation from this center. The first course to become a part of the Center for Creation Studies is Problems of Origins, initiated three years ago. It has always been taught by Professor Jim Hall, a member of the biology faculty. The center is now being enlarged to include courses that deal with Creation, natural sciences, philosophical considerations, archaeological data, Creation research, and the biblical basis for our position.

The Center will be headed by biology professors. Dr. Lane Lester has worked with Jerry Falwell in planning for the development of a major Creation research program. Dr. Elmer L. Towns, dean of the B.R. Lakin School of Religion, and his staff will contribute to the biblical emphasis of the center. Dr. W. David Beck, chairman of the philosophy department, will interface with both of these areas in the development and continuance of the center.

Dr. Harold Willmington, dean of the Institute of Biblical Studies and a leading Bible scholar in the field of summarizing Scripture, will also be a regular participant.

According to Falwell, LBC chancellor, “Every professor and instructor annually signs our statement of faith, of which biblical inerrancy—including a belief in the Genesis account of Creation—is the cardinal tenet. Liberty has never employed a professor or staff member who does not affirm unshakable faith in the inerrant Word of God. Young people who study science in our science classes, math in our math classes, literature in our literature classes, and so forth, sit under these same professors. To our knowledge, no student has ever graduated from Liberty Baptist College denying a belief in the inerrant Bible. “We owe a great debt to Dr. Henry Morris and his Institute for Creation Research in San Diego, California. This great scientist has paved the way for other believing scientists who understand and have a desire to teach the Creation model to young people who truly want to know the Word and the will of God.

“We fully expect that the Center for Creation Studies will attract hundreds of men and women from across America.”

Liberty Baptist College, fully accredited with the Southern Association of Colleges and Schools, will become one of the two institutions in the world offering extensive studies in biblical origin as a requirement for graduation for all students.

As for the program’s impact on the future, Falwell said, “As the fastest-growing college in America develops toward university status, we pray that we can produce scientists, medical doctors, journalists, politicians, preachers, missionaries, educators, business leaders, artists, and others who are shining examples of God’s best and who can lead our society in the next generation.”
The battle dust is beginning to settle in the decade-long war between the Internal Revenue Service and the racial policies of church-related schools—at least for the moment.

The battle has resulted in court decisions stating that "federal public policy" prohibits discrimination against races. In a few years, perhaps sooner, perhaps now, "federal public policy" will prohibit discrimination against the sexes. Shortly thereafter, someone’s going to suggest that "federal public policy" prohibits discrimination against sexual orientation.

Will the IRS use the tax exemption of churches—as it has done with church schools—to whip these religious institutions in line with "federal public policy"?

The possibility of this happening increased in 1975 when the IRS said it would revoke the tax-exempt status of church-related schools that discriminated against minorities. In that revenue ruling, the IRS required churches to formally publish nondiscriminatory policies in organizational charters, and promotional brochures.

A few religious schools balked at the IRS ruling for no better reason than they believed the Bible teaches segregation. Although the majority of the church schools agreed that discrimination on the basis of race is wrong, they objected to the IRS telling them what their religious doctrine must include. Nevertheless, with minor—but important—expectations, church schools obeyed the revenue rulings.

Two of the more notable church schools that failed to obey were Bob Jones University of Greenville, South Carolina, and Goldsboro Christian Schools of Goldsboro, North Carolina.

IRS revoked Bob Jones University's tax-exempt status in 1976 because school officials refused to change the university's disciplinary policy prohibiting students from practicing or espousing interracial dating and marriage.

In the Goldsboro case, IRS simply refused to grant a tax exemption to the school which, for religious reasons, accepted only Caucasian students.

The schools, and a host of legal critics, countered by arguing: One, tax exemption is not a government subsidy. Two, government is establishing a religion if it punishes a religious organization simply because the IRS disagrees with its doctrines. And three, IRS cannot reasonably expect tax-exempt groups to parrot the views of government.

The best argument came from Judge Widener, of the Fourth U.S. Circuit Court of Appeals, who wrote, "There is no difference in this case between the government's right to take away Bob Jones's tax exemption and the government's right to take away the tax exemption of a church which has a rule of its internal doctrine or discipline based on race, although that church may not operate a school at all.''

Critics asked: Are churches, by virtue of their tax exemption, government subsidies? Must churches parrot the views of government "public policy"?

If not, then why must church-related schools carry these added burdens? Are not both afforded the same First Amendment rights?

Bob Jones and Goldsboro battled their cases all the way to the U.S. Supreme Court. But the Court, on May 24, 1983, decided in favor of the IRS. The Court ruled that tax exemptions are bestowed on church schools because they confer a "public benefit." However, once they stop providing that benefit—such as espousing a viewpoint that is contrary to "public policy"—then they cease to be a "charitable" organization and must forfeit their tax exemption.

"Whatever may be the rationale for such private schools' policies, and however sincere the rationale may be, racial discrimination in education is contrary to public policy," Chief Justice Warren Burger wrote for the majority opinion.

Justice Lewis Powell, though concurring with the Court, nevertheless pointed out an obvious flaw with the Court's logic: "Taken together," he said, "these passages suggest that the primary function of a tax-exempt organization is to act on behalf of the government in carrying out governmentally approved policies."

He added, "I am unwilling to join any suggestion that the Internal Revenue Service is invested with authority to decide which public policies are sufficiently 'fundamental' to require denial of tax exemption."

In 1976 black parents in Mississippi, known as the Green plaintiffs, and black parents from six other states, known as the Wright plaintiffs, sued the IRS for failing to develop stringent guidelines that effectively ferreted out discriminatory private and religious schools. The black parents argued that IRS policies requiring private and religious schools to only announce a nondiscriminatory policy was not enough. They wanted more: racial quotas and guidelines.

They contended that, as taxpayers, they should not be required to support racially discriminatory schools. The parents suggested that the IRS place the tax exemption of more than 3,500 targeted schools in abeyance until they could prove they are nondiscriminatory. None of the parents
had children rejected from any of the targeted schools, however.

At first the IRS fought both the Green and Wright plaintiffs vigorously. And then, quite unexpectedly, the IRS agreed that the service should develop more stringent antidiscriminatory guidelines for private and religious schools.

In 1978 and 1979, IRS created a storm of protest when it issued revenue rulings requiring certain church-related schools (those that either formed or expanded during periods of public school desegregation) to meet IRS racial quotas and guidelines in order to maintain their tax exemption.

The revenue rulings called for either a 20 percent minority enrollment or evidence of good faith: vigorous minority recruitment programs, tuition waivers and scholarships to minority students, employment of minority teachers, special minority-oriented curricula, and participation with integrated schools in sports and other events.

Over 120,000 letters of protest—more letters than on any previous revenue ruling—poured into Congress and the IRS.

The IRS never implemented the quotas and guidelines nationwide because Congress refused to appropriate the money for its enforcement. But this did not stop the IRS.

In 1979 IRS participated in what critics called a "sweetheart suit" with Judge George Hart of the DC. District Court, who was hearing the suit brought by the Wright and Green plaintiffs. The IRS, rather than defending its current policies, asked Judge Hart to rule in favor of the black parents and to order the IRS to implement "new, more stringent" rules—the very rules the IRS tried to implement before Congress refused to appropriate the money. The IRS, therefore, found itself on the same side of the lawsuit as the Green and Wright parents.

Eventually, Judge Hart dismissed the Wright case saying the parents could not bring suit against the IRS because none of their children had been personally denied admission to any private or religious school.

Then, for unexplained reasons, Hart ruled the Green parents did have standing to sue. Attorney William Ball of Harrisburg, Pennsylvania, charged the court's decision as "not making any sense at all." After all, both the Green and Wright cases were identical.

Nevertheless, Judge Hart granted the Green plaintiffs standing to sue and on May 5, 1980, upheld their case. He then ordered IRS to implement controversial quotas and guidelines to Mississippi private and religious schools.

IRS responded immediately by sending questionnaires to Mississippi's church-related schools asking the racial content of each school's student body, faculty, and staff; the race of students receiving scholarships, loans, and grants-in-aid; the names of incorporators, founders, and donors of land; the current board members and their race; and the school's attempts to recruit minority students.

Meanwhile, the Wright case was appealed to the U.S. Supreme Court.

There was little doubt over what it would mean for church schools if the high Court upheld the Wright plaintiffs' standing to sue: "Christian schools and churches all over the nation would be presumed guilty of discrimination and have to prove their innocence through affirmative action guidelines and quotas that were so ambiguous that even the IRS didn't know what they meant," said Jack Clayton, a Washington representative for the American Christian School Association.

But church schools scored a major victory in July when the U.S. Supreme Court dismissed the Wright case as failing to prove "personal injury" since none of the parents had children rejected by any private or religious schools.

Attorney Ball, representing the Clarksdale Baptist Church in Clarksdale, Mississippi, said he has already asked the Supreme Court to dismiss the Green case also and relieve Mississippi church schools from the burdensome IRS questionnaires. The battle between IRS and the religious doctrines of church-related schools is far from over. Nevertheless, the spoils of conquest are becoming clear. IRS may revoke the tax-exempt status of church schools with doctrines or policies that violate "federal public policy," without regard to the religious civil liberties of the schools involved.

Though the IRS has authority to develop "new, more stringent" racial quotas and guidelines on its own, they may not be forced to develop affirmative action plans by "outsiders" who have not even tried to enroll their children in a private or religious school—a tremendous victory.

The battle ahead is predictable. Unless Congress changes the laws, IRS may eventually begin revoking the tax-exempt status of religious schools—and churches—that practice sexual discrimination for violating "federal public policy."

Attorney Ball argued, "Nobody knows where 'federal public policy' is to be found. It's not in the Constitution. It's just a judge's guess as to national sentiment."

Churches have traditionally cherished their tax exemption as a constitutional right—not a privilege. More than an economic benefit, tax exemption has been a signal to government that the church is not lower than the state, and that government should not entangle itself into the affairs of the church.

Ironically, it is this very tax-exempt status that government may use to mold and direct the doctrines and practices of the church.

—Martin Mauerer
Lynchburg, Virginia

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Debate Rages over Pro-abortion Book

ANAHEIM, Calif.—At the Christian Booksellers Association Convention in Anaheim, activists in conjunction with Franky Schaeffer V Productions distributed a three-page letter objecting to the content of a book published by InterVarsity Press. According to Franky Schaeffer, those Evangelicals who are “still looking for excuses not to do anything” about abortion may find their answer in the new book.

Brave New People, by D. Gareth Jones, argues that though abortion admits no “trite answers” Christians should “take serious account of the good of the fetus, the spiritual and human resources of the parents, and the help provided by society” when considering abortion.

Jones wrote, “We are left with a two-fold perspective: our view of the fetus should be a high one, but it should not be an absolute one. The fetus, being weak and defenseless, should receive considerable protection, but that is not the same as guaranteeing absolute protection . . . .

“Nevertheless, there may be situations in which abortion is the regrettable, and perhaps undesirable, solution to human problems.”

And elsewhere, “There are sometimes family situations where inadequacy, marital breakdown, financial stringency, unemployment, and a host of other adverse social conditions could lead to the conclusion that abortion of an unwanted pregnancy, or of a pregnancy with a dubious outcome, is the least tragic of a number of tragic options.”

In an open letter to InterVarsity Press, Schaeffer, a film producer and president of Schaeffer V Productions, accused Jones not only of giving “the mantle of evangelical respectability to pro-‘therapeutic’ abortion,” but of also providing “a handy printed rationale for those wishing not to take a stand on the issue.”

The Christian Action Council, a Protestant Washington-based pro-life group, also criticized Jones as believing, “in essence, that though we kill them, we are always to regard fetuses as having ‘significance and dignity.’”

InterVarsity defended itself, saying, “While not agreeing with everything every one of our authors says, InterVarsity Press affirms their right to make a case for views that are within a biblical, evangelical frame of reference.”

But Schaeffer said, “There are points of view which should not be heard when wrapped in the pious blanket of so-called evangelical publishing. Would InterVarsity Press have printed books claiming that gasping Jews was a legitimate act of Christian compassion in some ‘extreme instances?’

Responding to criticism by Schaeffer and CAC, Jones qualified his position on abortion by stating, “I nowhere advocate abortion-on-demand, and I do not espouse a pro-choice position on abortion”.

NFD Sponsors Antipornography Week

The National Federation for Decency, headed by Donald Wildmon, is sponsoring National Pornography Awareness Week October 28 through November 4. NFD will kick off the week on October 27 by picketing stores that carry pornography.

“We’re encouraging pastors and Sunday school teachers to inform their congregations about pornography and the effects it has on the decline of decency,” said Wildmon.

“We’re also encouraging people to write President Reagan and encourage him to follow strict enforcement of obscenity laws.”

Efforts such as this have been successful in removing pornographic magazines from the Eckerd drug store chain, Gulf Oil convenience stores, Shop and Go stores, Pen Supreme Grocerettes, Mighty Mart, Rite Aid Drug, a few 7-Eleven stores, and some independent stores.

7-Eleven, one of the largest distributors of pornographic magazines such as Playboy, Hustler, and Penthouse, is now deciding whether or not to remove pornography from all their stores. Their toll-free number is 1-800-221-1984.

Information on pornography is available at no charge through NFD, P.O. Drawer 2440, Tupelo, Mississippi 38803.

"LaHayes Live" Premieres October 1

A new one-hour daily family counseling program entitled "LaHayes Live" begins on October 1 at 7:05 p.m. EST. Originating from their office in San Diego, the program is carried by Satellite Radio Network on radio stations around the country. The program features the LaHayes answering live call-in questions on family matters from the audience.

For information on the program and call-in number contact Victory Communications International, P.O. Box 2612, Scottsdale, Arizona 85252.

12-Hour TV Epic Brings New Testament Stories to Life

Procter and Gamble, which has sponsored many prime-time hours of television viewing, is sponsoring another major undertaking to air on NBC-TV early in 1985.

"Anno Domini" is a 12-hour television miniseries about the emergence of the church in the Roman Empire. The film portrays the lives of Peter, Paul, Stephen, Priscilla and Aquila, Philip, and many others. The producer of the film, Vincenzo Labella, also produced "Marco Polo" and the acclaimed "Jesus of Nazareth."
The epic film recreates the time in history when a small band of disciples gave birth to a movement destined to carry the name of Jesus Christ throughout the world and change the course of history. “A.D.” has been planned for several years, and the actors have been filming the project for nearly a full year. The filming was done in Tunisia on sets of Herod’s temple, the Roman forum, and other first-century buildings.

Producers say that much care has been taken to make sure “A.D.” is accurate. Richard Gilbert, religious consultant to NBC, advised on the biblical and historical aspects of the film, and in turn enlisted the guidance of four Bible scholars to double-check the manuscript. Although carefully researched, “A.D.” does not presume to be a documentary of the era, but the fictional characters that have been woven into the story preserve its veracity, drama, and color.

Students of the Bible should enjoy the skilled actors as they faithfully bring the familiar stories of the New Testament to life. According to Gilbert, “A.D.” will alert viewers to the first-century convictions about Jesus—the joy He stirred as Redeemer from sin, the corporate consciousness of belonging to the household of God, the duty of living by His rule and revelation, and the sense of excitement in the early disciples.

Viewers can watch “A.D.” in prime time during the week of February 10-14, 1985.

**Equal Access Bill Passes**

WASHINGTON—A bill permitting student religious groups to meet before or after school hours has passed both houses of the U.S. Congress.

The equal access bill, which passed the Senate, 88-11, and the House, 337-77, makes it “unlawful for a high school receiving federal funds to deny use of its buildings to religious, political, and other student groups” if such access is permitted other extracurricular groups.

The bill limits the participation of outsiders and permits school personnel to monitor the meetings and maintain discipline.

The equal access bill was needed, say supporters of religious civil rights, because overzealous school administrators frequently deny student-initiated religious groups the same privileges afforded other student groups meeting during nonschool hours.

Critics, however, questioned the bill’s constitutionality. They cite federal appeals court rulings in New York, Pennsylvania, and Texas that have struck down student-initiated religious groups in the public schools as breaching the wall of church and state separation.

But such constitutional experts as Harvard Law School’s Laurence H. Tribe express confidence that the U.S. Supreme Court will uphold the constitutionality of the equal access bill if it reviews the case.

**Nebraskan Police Acted Unconstitutionally**

ST. LOUIS—A federal appeals court said police acted unconstitutionally when they dragged worshipers out of the Faith Baptist Church in Louisville, Nebraska, two years ago.

Police raided the church on a Monday morning, carrying out 85 worshipers, and padlocking the doors because the church was operating an unapproved academic school from its basement. No child was present during the raid, however.

Sixty-six worshipers subsequently filed suit against Cass County Sheriff Fred Tesch, and two other law enforcement commanders, for violation of their constitutional rights.

Though a lower court dismissed the lawsuit, the Eighth U.S. Circuit Court of Appeals ruled, “We assume that the state’s interest in preventing the operation of an unapproved church school is a compelling one. That interest does not in any event justify hauling worshipers out of an ongoing church service.”

Sheriff Tesch argued that he was under court orders to close the church except during religious gatherings. But the Eighth Circuit Court ruled, “It is no part of the business of government in this country to decide when people may go to church. The First Amendment protects prayer at 6 o’clock Monday morning just as much as at 11 o’clock Sunday morning.”

The state has asked the entire nine-member Eighth Circuit Court to rehear its case. Meanwhile, the worshipers are asking for $66 million in damages.

**Physician Performs Phony Abortions**

NORFOLK, Va.—A doctor was arrested at his clinic here while preparing to perform an abortion on an undercover policewoman who was not pregnant.

Captain W. A. Williamson, commanding officer of the vice and narcotics squad, said Dr. Chris Simopoulos was arrested at his American Women’s Clinic and charged with a felony count of attempting to obtain money under false pretenses.

Five years ago Simopoulos lost his license after being convicted of performing an illegal late-term abortion on a high school student. His license was restored in August 1983.

**Congratulations to the SWORD for 50 Years of Service**

John R. Rice

Curtis Hutson

The Sword of the Lord is celebrating 50 years as an instrument of communicating God’s Word. Dr. John R. Rice began the Sword in 1934 as a weekly newspaper containing sermons and articles on soul-winning and revival. At the time of his death in 1980, the paper’s circulation had reached over 300,000, serving effectively as a faithful promoter of the fundamentals of the faith. Dr. Curtis Hutson continues in that tradition.
November 6, 1984, will be the most important election in our lifetime. The late Francis Schaeffer said, "If we do not have a conservative turn in the elections of 1980, I fear we may not have free elections in 1984." Schaeffer was one of the first to warn us that the eighties would be the decade when our religious rights would be in jeopardy. (Who would have dreamed in 1980 that seven fathers would spend 91 days in jail for sending their children to a Christian school—in America?)

In 1980 we had an amazing conservative turn in the elections, sweeping into office the most conservative President in 50 years and voting in 11 conservative senators. Some have attributed that conservative turn to the fact that millions of Christians became active for the first time—registering to vote and informing themselves on the voting records of the candidates.

In their states, Christians constitute the largest minority group in this country—69 million, according to the Gallup Poll. We can easily make the difference in this coming election—if we vote. That does not mean we must favor any one political party; instead, we need to vote for morality.

The question is, Will enough of our 40 million Christians go to the polls in November to repeat what we accomplished four years ago—or will they sit back and let liberal activists register more liberal voters and undo in 1984 what we did in 1980? If they do, I think Schaeffer's ominous warning will be fulfilled. For if the Liberals regain control of the Senate and White House in the coming election (they still control the House of Representatives), it will be all over for free elections by 1988. Oh, we may vote in 1988, but it will be no contest, for by then the Liberals will have curtailed our access to the minds of the American people.

For years liberals have had a monopolistic control of the media, both print and electronic. They control the television networks so that there is virtually no conservative programming. They also control most of the 5,000 secular radio stations, daily print press, weekly magazines, and even the two national wire services.

In 1980 Conservatives did two end runs around the media to reach the minds of the American people. On one side the "electric church, Christian radio and television, reached enough Christians with the truth about the candidates and motivated about 5 million new Christian voters to go to the polls. On the other side, Conservatives reached the people by direct mail.

If Liberals regain federal control in 1984, I predict they will do two things: curtail the electric church and restrict bulk mail. In the process they will effectively cut us off from the minds of the American people. Liberals realize this is the most important election in their lifetime; for if they lose again, the advance toward Socialism in this country will be reversed.

One factor that makes this election so crucial is the Supreme Court. Six of its members are 74 years of age or older. All voted for abortion in 1973 and three are currently in ill health. The next President will probably appoint more Supreme Court justices than any President since George Washington.

The philosophy of those appointments will have a profound influence on the moral values of America's future. Their decisions alone will affect the moral climate of this country far into the twenty-first century.

So what do we conclude from all this? Simply that every Christian, every church, every Christian radio station and television station owner ought to "pull out all the stops"—put forth every effort possible—to get every one of those 17 million unregistered Christians to register, become informed on the candidates, and get out to vote on November 6. The country we help save will be our own!
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